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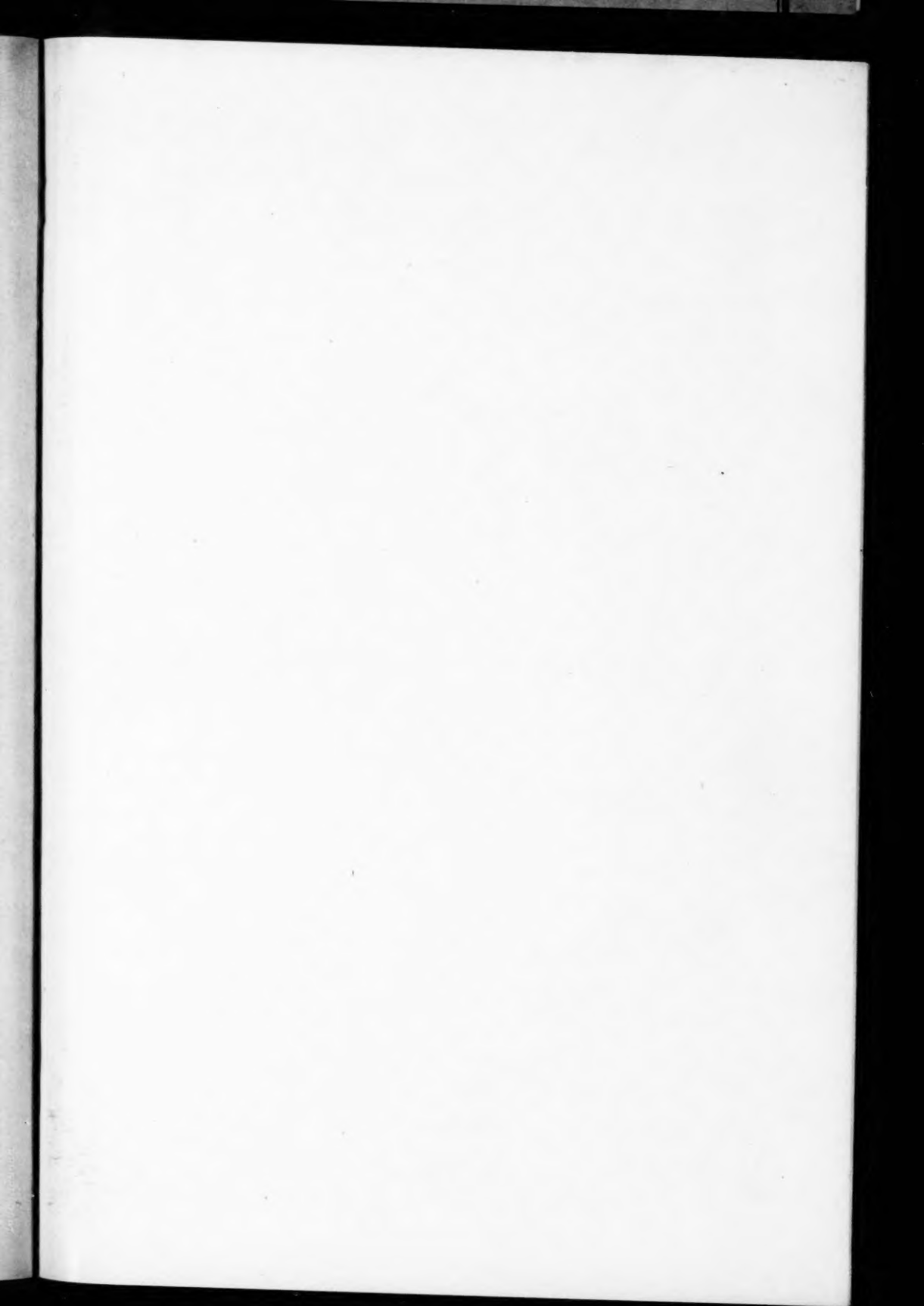
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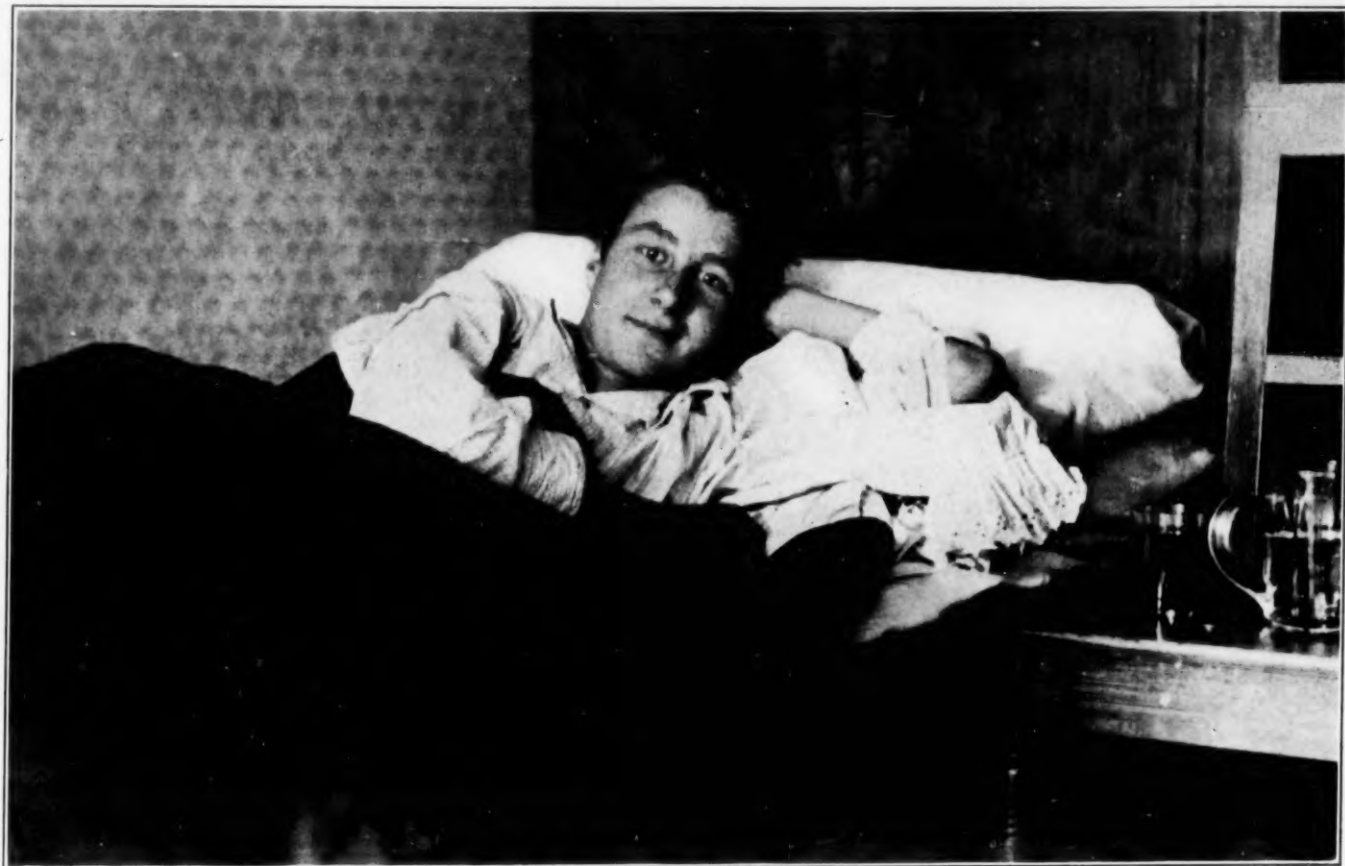
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RUDI SCHNEIDER

Photograph of Rudi Schneider, brother of Willy (and, like him, a celebrated medium), as he lay in the bed, D (page 21), during the two sittings herewith recorded. He is seventeen years of age and the youngest of Herr Schneider's surviving children.

JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

The responsibility for statements, whether of fact or opinion, printed in the *Journal*, rests entirely with the writers thereof. Where, for good reason, the writer's name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

TELEPSYCHIC PHENOMENA AND CEREBRAL RADIATIONS*

BY FERDINANDO CAZZAMALLI

Professor of Neurology and Psychiatry at the University of Milan

Translated from the *Revue Métapsychique*

BY J. MALCOLM BIRD¹

Research Officer, American Society for Psychical Research

Numerous attempts have been made to demonstrate experimentally the emission of radiations by the human body, under stated conditions. These attempts, made with the technical means contemporarily available, gave results which were alike inadequate and subject to too many causes of error.

My own efforts in this direction go back to 1912. I employed then the sthenometer of Joire, in the celebrated Frenocomio laboratory of experimental psychology at Reggio nell' Emilia, directed by Guiccardi. Without being able to verify Joire's conclusions touching the diagnosis of maladies, I nevertheless made two positive determinations:

I. The sthenometer is deflected in the immediate vicinity of living

* Copyrighted, 1926, by American Society for Psychical Research, New York.

¹ Prof. Cazzamalli's paper contains many technical expressions of radio which could not be properly translated other than by one thoroughly familiar with this field. For valuable assistance in putting these into correct English dress I am indebted to Mr. A. C. Lescarboursa, well-known radio engineer and writer.—J. M. B.

bodies, and the deviation observed is not with certainty to be attributed entirely to the thermic radiations of these bodies.

II. Certain strong neuropsychic crises, for example the onset of epilepsy, seem to provoke, within a period of twenty-four hours and with some constancy, a notable reduction of the sthenometric deflection.

The new concepts of matter and of energy and the successive discoveries relative to radio have afforded us much more delicate means of detecting what Enrico Morselli has so happily called the *biopsychic human radioactivity*, which manifests itself under certain cerebral conditions. Lasareff has employed an indirect method for observing the periodic currents generated by the activity of the nervous centers, and he has concluded² that there is here emitted a series of electromagnetic waves of which the characteristic wave-length is 3,000 kilometers. Following his work, I decided to try the investigation of these waves with a new experimental orientation. I have not deceived myself about the difficulties of this research, but I was encouraged by the very greatly superior experimental advantages which, in my judgment, were inherent in my indirect method of attack. This was mainly a matter of the quality of the human material, and of the variety of apparatus available, capable of sensible reaction and susceptible of continual improvement in delicacy and power.

In so far as concerns the first item, I passed over the normal subject, and worked with those of three types: sensitives with cryptesthetic powers, psychoneuropathic subjects of hypnotic susceptibility, and hallucinated psychopathic subjects. And as regards apparatus, I used the three-electrode tube (audion, or triode) which, as is well known, is the most sensitive detector and amplifier of electromagnetic waves which we possess. But the fact that we exist in a medium through which such waves constantly circulate obliges us to isolate our experimental subjects. I have effected this isolation during my preliminary experiments by means of a metallic chamber, the old cage of Faraday. This idea was suggested to me by Dr. Vittorio Fioruzzi, who conceived this chamber many years ago and who had one constructed recently to check out subjectively his hypothesis of the biopsychic human radioactivity. I have been able to install within this chamber apparatus which has been kept absolutely sheltered from external electromagnetic influences, so that I have been able to proceed with my researches upon the human subjects above indicated.

THE ISOLATING CHAMBER

The isolating chamber is a rectangular parallelepiped of wood, cov-

² Memoir presented in 1923 to the Russian Academy of Sciences.

ered on its six faces with sheets of leaded iron 1.5 millimeter thick, soldered together in such fashion as to assure perfect air-tightness. It rests on a spruce flooring insulated by porcelain blocks from the main floor beneath it. Three wires, soldered at three points to the outer face of the chamber, are united into a single wire which communicates, by means of a switch, with the water-pipes, in such a way that the chamber can at will be grounded or insulated. [These are shown in the diagram.]

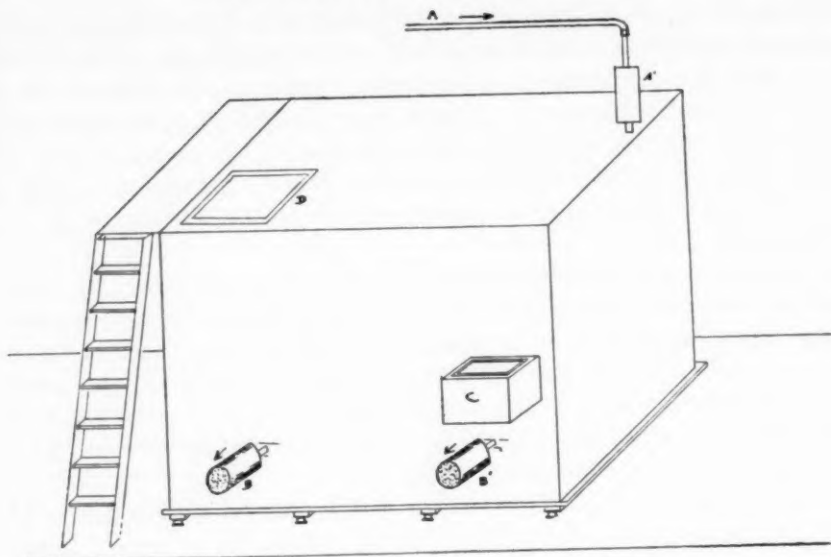
One enters the isolating chamber by means of a rectangular opening (D) about 75 centimeters wide, let in from above and equipped with a special closing device. The chamber is provided with an inner floor of wood, and the walls, as well as the ceiling, are covered with cloth. There is installed a small bed, a table and a chair. A small fan provides air, through a tube (A) which traverses a cylindrical filter (A') of sheet iron, full of iron filings.

On the rear face of this chamber, about 20 centimeters from the floor, are placed two other identical filters (B and B') for the escape of air. When it is necessary to prolong the stay in the chamber, food can be introduced by means of two communicating boxes (C and C') located, the one outside and the other inside one of the walls. These boxes are supplied with a special rectangular cap, the sheet iron sides, some ten centimeters high, being fitted into grooves full of iron filings. This arrangement is for the purpose of permitting communication between interior and exterior of the box without destroying the electromagnetic isolation. It should be said that for tests lasting no more than three or four hours, the volume of air in the chamber has been found to be sufficient, without the necessity of introducing any fresh air. By far the greater part of the experiments has not necessitated the use of the fan or the feeding-box.

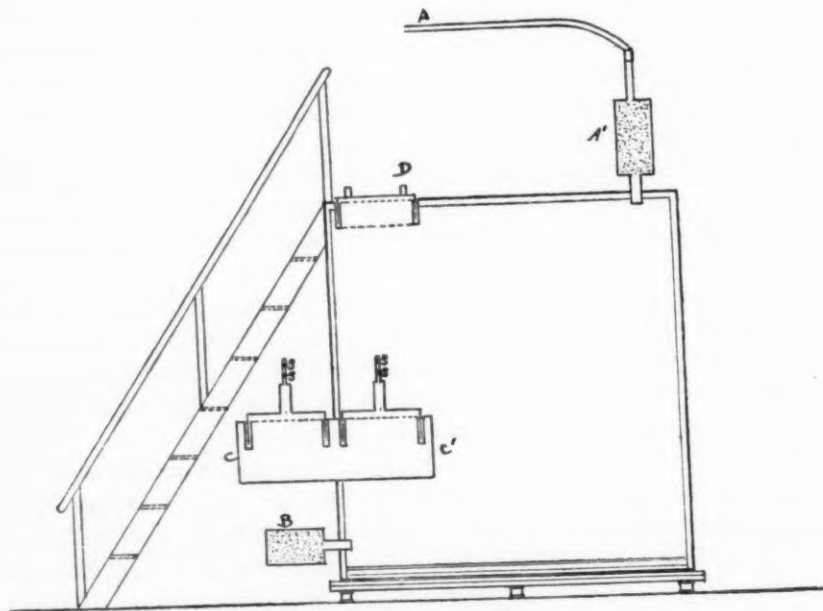
For verifying the air-tightness of the isolating chamber, there is broken inside it a small flask of strong perfume. During twenty-four hours there must be no slightest trace of diffusion of this odor outside the chamber. When the chamber is opened, the perfume spreads, and remains for several days alike inside and outside.

To verify the electromagnetic isolation of the chamber, one conducts various tests through the emission of radio waves by means of induction coils, oriented so as the better to influence the receiving apparatus. When the coils are outside and the receiver inside the isolating chamber, we have never been able to perceive the slightest wave in the ear-phones, even when the coil and the receiver were separated only by the thickness of the lead sheet.

TELEPSYCHIC PHENOMENA



LONGITUDINAL SECTION OF THE "ISOLATING CHAMBER."



CROSS SECTION OF THE CHAMBER.

A: Ventilating tube. A': Filter of iron filings. B: Air outlets. B': Iron-filing filters. C, C': Boxes for passing in of food, etc. D: Entrance.

THE RECEIVING APPARATUS

Apparatus No. 1, employed at the beginning of my researches, was a receiver for waves from 300 to 4,000 meters, with a small loop to receive the short waves and coils for the long ones. It consisted of four tubes: one radio-frequency aperiodic, one detector and two audio-frequency.

Apparatus No. 2 is for reception by means of a crystal (galena or pyrites), and includes a small antenna, as long as the isolating chamber itself, that is to say, about two meters. This permits the reception of very short waves, but very feebly. This is remedied with an audio-frequency amplifier of three stages, which gives heavy amplification. For the same purpose we have tried a crystal, shunted by a very small capacity.

To investigate oscillations of short wave-length, I have employed an apparatus No. 3, a two-tube amplifier for waves of 50 to 100 meters. It goes without saying that such waves, having a frequency of three to six million cycles, and without proper modulation, are absolutely inaudible in the head-phones. We have, therefore, built a two-tube heterodyne of neighboring wave-length, with the view of interfering with the oscillations proceeding from the subject under examination [thereby producing an audible interference beat].

To catch waves still shorter, I employed an apparatus No. 4 for waves from one meter to ten meters, with a circular loop 30 centimeters in diameter, after the model of those which Mesny studied. With the interference from a heterodyne of very short wave-length, one can again provoke audible effects.

These four devices were naturally supplemented by a head-piece with two telephones, worn continuously by the experimenter. There was often a second head-piece for my assistant, M. Rosasco.

THE CONDITIONS OF EXPERIMENT

The conditions, observed rigorously during the experiments, were the following:

(1) Tests repeated outside the isolating chamber, to verify the proper functioning of the listening telephones, through the reception of the regular beats produced by the electronic bombardment in the triode tube.

(2) Control of the apparatus in the interior of the isolating chamber. This lasted always ten or fifteen minutes, sometimes even as long as an hour or two, in order to observe the reaction of the apparatus with the human subject in normal condition of psychic calm.

(3) New proof of control at the moment when the experimenters

are enclosed, with the subject, in the hermetically sealed isolating chamber.

(4) Experiment with the subject lying upon the little bed and seated upon the chair, moving the bed when the apparatus required a greater space for its reception loops. When the apparatus was working and a regular beat was audible in the ear-phones, the beginning of phenomena was facilitated, if this were necessary; after which one kept one's fingers out of their further development, occupying one's self wholly in noting and evaluating the changes of sound in the phones.

(5) At the cessation of the phenomena, whether this were spontaneous or induced, careful control of the apparatus at this moment and for some minutes thereafter.

(6) Having to make a new experiment, control of the apparatus without any change in its arrangement, but with the subject's attention diverted from the work, in his normal psychic condition.

(7) Minutes of each test, with details about the disposition and functioning of the apparatus, the development of the phenomena and the reactions heard in the ear-phones.

As noted above, I thought it well to commence these researches with an ordinary receiving apparatus for long waves (300 to 4,000 meters), reserving for later attention the use of apparatus of special construction, sensitive to shorter and shorter wave-lengths. It goes without saying that if one obtains no positive result with such apparatus for short waves, it remains to try apparatus for longer and longer waves. To the genius of Guglielmo Marconi we owe the construction of apparatus for waves as long as 200 kilometers, designed to catch possible signals from Mars. There is no theoretical difficulty in constructing receivers for waves of 3,000 kilometers, to verify the views of Lasareff; and even the practical difficulties are not insurmountable. It is part of my plan, when I shall have finished my tests with apparatus for waves of moderate length, and for the very short waves from a meter to a centimeter, to try apparatus for waves of 3,000 to 30,000 meters, and even more. The triode [or usual vacuum tube] is sensitive up to the end of this scale.

But the problem which presents itself then is that of the audition of all this wide range of waves. If, for example, one has an undamped wave between one and ten meters, its frequency varies between 300 and 30 million cycles per second, and this is not an audio-frequency. To make it auditory, it would be necessary to use the heterodyne, for the production of frequencies of 299 or 29 million cycles [in the two extreme cases]; and there would result an interference beat of a million cycles, which would be perfectly audible.

For damped waves, we recall that these are transmitted in discrete trains; and that the frequency of these trains being normally one of 600 to 1,000 cycles, they are auditory.

Rectification of the undamped waves, or of the trains of damped waves, can be effected with the tubes, or with the crystal detector. With these, the high-frequency current transforms itself into pulsating current of low-frequency, capable of provoking vibrations of the telephone diaphragm. We recall that apparatus No. 2 is provided with a crystal detector. Despite its familiar inconveniences, the crystal gives excellent and simple reception; but the tube detector is without doubt more perfect for the function of rectification.

THE SUBJECTS

The most remarkable of my subjects is Mlle. Maggi, who presents phenomena of pragmatic cryptesthesia,³ under the customary stimulus of writings and objects.⁴ Without stimulus, these cryptesthetic, or better telepsychic, faculties are augmented by the hypnosis which one obtains after the Braid process of contemplating a bright object. Her lucidity becomes then very strong. In visual hallucinations, she is freed from the limitations of space and of time. Her psycho-sensorial activity is visual and auditory, with predominance of the first.

The subjects, Nos. 1, 2, 3, 8 and 9, are auto-provocable epileptics, paranoid psychopaths, and [to coin a word] hallucinees. One leaves them to themselves and interrogates them only at certain instants, either about their actual sensations or about their ideo-affective activities and the psycho-sensorial concomitants of the latter.

Subjects Nos. 4 and 5 are hysterics whom one hypnotizes lightly and who easily acquire hallucinations of persons and places unknown to them, with strong affective reactions. In particular, Subject No. 5, who has lived in a haunted house, has given a very graphic evocation of the episode in which he had a part.

Subject No. 6 has been observed in the ordinary conditions of typtological séances.

Subject No. 7, a psycho-hysteric, has been used either in a spontaneous dream state (with very strong mnemonic relivings), or in a state of light hypnosis brought on by fixation of the gaze upon a bright object. In this state, the hallucinatory visions acquire an

³By pragmatic cryptesthesia, Richet designates the phenomenon of supernormal cognizance provoked by touching an object, to which certain metapsychists continue to apply the objectionable name psychometry.—F. C.

⁴The metapsychic faculties of Mlle. Maggi have given place to a number of observations, made by authorized persons, and reproduced in the journals and publications. See particularly the *Sera*, Milan, April, 1923.—F. C.

extreme intensity, with the participation of the visual and auditory psycho-sensorial spheres, particularly of the latter.

THE CAUSES OF ERROR

We shall now summarize the results of numerous experiments conducted from the beginning of 1924 down to date.

It will be observed that in the interpretation of the sounds heard in the head-phones, the hazard of error can arise only through the functioning of the batteries, dry and wet. Moreover, these sounds, for one accustomed to listening to them, are easily identified, being distinguished from other noises by their intensity and their pitch. With an ordinary radiotelephone apparatus, it comes about that one hears parasitic sounds which do not depend upon the functioning of the batteries, but which originate in extraneous electro-magnetic waves, due, for example, to the sparking of trolley wheels or third-rail shoes in the vicinity. These waves, damped and aperiodic, are of various lengths, and are picked up by the receiving apparatus to any extent to which they fall within its range. Another type of aperiodic parasitic wave is that arising from atmospheric discharges [*i. e.*, the familiar static].

With the isolating chamber, it is superfluous to say that these extraneous parasitic waves are completely excluded and that the receiving apparatus is exposed only to waves produced at the time within the chamber. As far as the sounds arising from the battery functioning go, these are recognizable. It is only when the regular noise-level is replaced by a whistling or by a modulated sound that one is certain of the presence of electro-magnetic oscillations [external to the apparatus].

TESTS WITH APPARATUS NO. 1

As we have seen, this is an ordinary radiotelephone apparatus for wave-lengths of 300 to 4,000 meters. The isolating chamber is grounded. The collector is a loop or a wire soldered to the outfit and suspended for its entire length from the ceiling of the chamber. In the various experiments with pragmatic cryptesthesia made with Mlle. Maggi, no variation has been observed in the uniform noise-level of the electronic bombardment. In spontaneous conditions of hallucinatory trance there are got poorly defined noises, a strengthening of the beat which it was impossible to distinguish from the acoustic variations arising from the functioning of the batteries. The only fact here worthy of record is the interruption of these reenforcing sounds on the awakening, spontaneous or provoked, of the subject. From time to time the positions of the tuning units and the capacities were changed;

but always each new arrangement was retained throughout an entire experiment.

Successively, whether the subject went into trance spontaneously (through reading certain poems, for instance) or was placed in a state of lucidity through slight hetero-hypnosis, there would be noted the replacement of the measured beat by less orderly sounds.

During the automatic writing of a message, it was my custom to make pencil marks upon the sheet on which the subject was writing, whenever I heard anything in the head-phones. In this way I was able to observe that the sounds coincided with the more emotive passages.

I should state (and this for all tests with all subjects) that the sensitive subjects were always held in complete ignorance of the aim of my tests, of the nature of the apparatus and of the character of the results. I limited myself to assuring them in general terms of the valuable services which they were rendering to scientific research.

In the same conditions, I experimented with Subject No. 4 on Apparatus No. 1, without any result.

I again used this apparatus after having replaced the 400-meter inductance coils by others of 152 meters, in order to be able to receive waves of lower lengths, that is to say, between 200 and 100 meters. I tested Subjects 1, 2, 5 and 7. It was only with Subject No. 7 that I got sounds in the head-phones, but always poorly defined and not to be appraised with certainty. After this orienting test, I passed on to work with Apparatus No. 2, which had been prepared during this time.

TESTS WITH APPARATUS No. 2

This No. 2 apparatus is a crystal receiving set, with three stages audio-frequency amplification. The crystal does not receive undamped waves, but it has the property of rectifying damped waves and making them audible.⁵ This apparatus is thus sensitive to wave trains of small lengths, which are always auditory. The range over which it is sensitive runs from 100 meters down to 20.

This apparatus I used for a long time. As always, the controls determined when it was necessary to renew the batteries. Four arrange-

⁵ That is, the damped waves, which are inaudible with a phone, are rectified by the crystal (or other means) into pulsating direct current, which, being an audio-frequency current, produces sounds in the phone. The waves come in in highly damped trains. Each train starts with maximum amplitude and rapidly dwindles to nothing, to be followed by the next train. Each damped wave-train makes a single tick in the phone, and the rapid succession of these trains causes a buzz, the pitch of which depends upon the frequency of the wave-trains. This effect is indicated in the original by the use here of the expression "en trains de succession," which is omitted from the above translation in view of the difficulty of putting it into concise English and of the explanation here offered of its significance.—A. C. L.

ments were made of this apparatus. 1. For direct reception: antenna, crystal, ground. 2. Direct reception with the crystal shunted by a small capacity. 3. Direct reception with the phones shunted by a small capacity. 4. Reception on a plane spiral loop of four turns.

I pass over the results with the first three arrangements, which were assembled upon the floor of the isolating chamber, which in its turn was grounded. The unusual stability of the beat always made it impossible for me to evaluate exactly the sound reactions. Only the third arrangement enabled me to hear a certain loss of stability in the beat, giving reactions a little bit more sensible than the other arrangements, but still not always appreciable. They corresponded to a sensitive aura with subject No. 1, to a very strongly emotional reaction with subject No. 2 (mnemonic sensori-emotional evocations), and to hallucinatory suggestions with subject No. 7.

With the fourth arrangement, tests were numerous and repeated, employing subject No. 7 and Mlle. Maggi. Starting at this point, experience dictated the use of the loops in place of the antenna, leaving the apparatus free in the isolating chamber, which was therefore systematically insulated from the ground hereafter.

The receiving loop is always oriented toward the subject No. 7, who, as soon as seated, turns his face toward the loop and falls into auto-hypnosis. One hears then in the phones sounds similar to radio-telegraphic signals; these cease when the subject awakes, and resume partially on his return into hypnosis.

When hallucinatory visions are provoked in this hypnotic state, the sounds are renewed, and take on a particular character, in accord with the intensity of the visions suggested. For the first time we are confronted with sounds unmistakably different from those arising from the batteries. They gain strength progressively as the subject, always in hypnosis, has a spontaneous acoustic hallucination. They grow weak and die away as the subject awakes.

This subject No. 7 gives likewise the phenomena of true thought-transmission. For example, while he pursues a hallucinatory theme in a low voice, we order him mentally to introduce therein other sensorial-affective elements; and we succeed in thus changing the course of the hallucination. During these tests, there are heard in the head-phones very special noises which we can distinguish and identify. Besides, as the visual and auditory hallucinations reach a climax, we perceive regularly characteristic telegraphic sounds, as indicated above. Our successive tests with apparatus No. 2, using the loop for reception, have made more and more evident the correlation between the phenomena presented by Subject No. 7 under light hypnosis, and the auditory re-

actions of the apparatus. The intense crackling sounds cease abruptly on the awaking of the subject, giving place to a regular noise-level, but returning with the return of the hypnotic state.

FURTHER PROOFS OF THE CORRELATION

When the sensorial phenomena of the subject (hallucinatory visions marked by a profound affectivity) become more intense, we hear in the head-phones whistlings and modulated notes like those of a violin, heavily damped. Repeatedly we verified this positive and prolonged reaction. It is not possible to blind one's self to the apparent existence of a condition of "syntonicity" between the subject and the apparatus. In effect, when subject No. 7 goes into hypnosis, spontaneously or under provocation, with visual and auditory hallucinations, the regular noise-level is replaced at once by the sounds in question. These sounds (extreme clamor, grindings, whistlings, prolonged modulated notes) cease when the hypno-hallucinatory state ends, spontaneously or through provocation; and they recommence when the hypnosis recommences. Finally, this reaction is the more intense, as the visions and auditions of the subject are the more emotive.

These results having been duplicated with Mlle. Maggi, one can only conclude that electro-magnetic oscillations are produced in the isolating chamber, in direct correlation with the psychic state of the subject. These oscillations evidently proceed from the nervous centers of the cerebral cortex.

Knowing that the crystal is not affected by undamped waves, but that it rectifies these and makes them audible in *trains de succession* (see Note 5), we now sought to set up interference with them by means of a heterodyne of nearby frequency. Employing a heterodyne (which normally gives a regular sound-beat) in combination with all the arrangements of apparatus No. 2, I experimented for a long time, notably with Mlle. Maggi. It was less with pragmatic cryptesthesia than with ordinary clairvoyance or with hallucinatory visions in a state of hypnosis that I obtained the more positive reactions in the head-phones. For example, in a vision provoked by Staglieno, I have obtained various modulations of sound, of the type of those found with stringed instruments. Trance state with automatic writing likewise gave results that were clearly positive. The beat was interrupted by loud noises and by repeated whistlings. At certain moments we would also obtain brief modulated notes suggesting a whistle or a distant voice. I read, for example, in the minutes for June 30, 1924: "Since Mlle. Maggi was in the trance (spontaneous), the whistle has been replaced by grindings, or by very loud crashings interrupted by whistling sounds."

It is worth mentioning that from time to time the position of the metallic point on the crystal was changed to improve the reception; and that the beat from the electronic bombardment was always controlled regularly before, during and after these alterations.

In connection with acoustic musical hallucinations arising out of an automatic script by Mlle. Maggi, I recall that we had in the phones sounds analogous to a high staccato from the violin. While the character of the sound reactions was being entered, it was not possible to read the automatic text. It was not until later that the comparison was possible, by means of pencil marks [on the automatist's paper; see page 9].

Finally, having set up a special arrangement to render the apparatus sensitive to waves of lengths well above 200 meters, no positive result was got, despite repeated tests.

TESTS WITH APPARATUS 3 AND 4

With the No. 3 apparatus (two-tube amplifier for waves of 50 to 100 meters, and two-tube heterodyne), I experimented with Mlle. Maggi and with three other subjects. All such tests without the heterodyne were uniformly negative.

Mlle. Maggi's very strong telepsychic phenomena (detailed visions of distant places, descriptions of inaccessible objects, etc.) produced in the ear-phones frequent grindings and, once, repeated whistlings. It did not seem to me useful to prolong the tests with this apparatus, having already obtained numerous positive results through the crystal apparatus No. 2 with wave-lengths between 100 and 20 meters. I therefore turned my attention to even smaller wave-lengths, with a new receiver; that is to say, with apparatus No. 4. Subjects 5, 6 and 7 were not available and subjects 1, 2, 3 and 4 were inert; I therefore used Mlle. Maggi and two new subjects: No. 8 had very lively symptoms of hallucinations and No. 9 presented a similar symptomatology, but a constant [rather than intermittent] one.

Apparatus No. 4 is sensitive to waves of from one to ten meters; or, to be more prudent, we may say from four to ten meters. It has a plane circular loop of the Mesny type, thirty centimeters in diameter. It is in this way sensitive to waves of the order of 75 million cycles per second. We undertook first to examine the oscillations of the audible groups here, reserving for later the addition of a heterodyne to produce interference in the effort to catch the very short waves, provided these were undamped.

With apparatus No. 4 in uniform and regular beat, and with Subject No. 8 in a state of visual hallucination, we had at frequent intervals

peculiar crackling sounds, producing an effect absolutely foreign to the apparatus and by no possibility to be confused with the noises arising from the batteries of this apparatus.

The tests with Subject No. 9 (hallucinated these twenty years with psycho-sensorial troubles which are still extremely active, although habitually stripped of emotional reactions) gave likewise positive results: rather infrequent noises, but strong, and in character like the notes of a flute or a distant voice.

With Mlle. Maggi, particular sounds were heard intermittently during tests with pragmatic cryptesthesia. In her very characteristic trance state, with poetic imagination and automatic writing, we got a sound, clearly discernible, like the distant ringing of a bell. In the waking state, Mlle. Maggi's poetic compositions did not produce the slightest modification of the normal beat. In a very intense hypnotic hallucinatory vision, with acoustic psycho-sensorial phenomena, there were heard rather continuous sounds like those of a waterfall, followed by sounds rapid, strong and brief, similar to telegraphic signals.

On following days, the same hallucinatory theme was repeated in a state of hypnosis, and was again accompanied by the same sounds as of waterfall followed by telegraphic signals. The end of these phenomena coincided with the cessation of the hypnotic state, and this correlation was observed on each access of hypnosis.

THE VISIONS OF Mlle. MAGGI

During an altogether exceptional phenomenon (a vision of a session of the Italian Parliament, with description of a very particular event which could not possibly have been predicted and which was confirmed by the next day's papers) these waterfall noises were unusually strong. They kept renewing themselves throughout the vision, and they ceased with it.

On another occasion, in a state of hypnotic trance, while Mlle. Maggi, her face expressionless, her lips almost closed, murmured under her breath: "I see a voyage," then "I have arrived," there was heard for about fifty seconds in the head-phones a swelling sound which terminated with the motor hallucination. In the next vision, there were heard intense cracklings and low telegraphic sounds. In another séance, at the climax of the hallucinatory vision, that of a vessel entering port, there were heard repeated strong crashes, followed by a well-marked beat, then a series of short tie-tacs equally clear.

An interesting phenomenon occurred when Mlle. Maggi awoke from a prolonged state of hypno-hallucination; the return of normal senses was effected gradually, and gave rise to characteristic noises in the

phones. In later tests, I established that these reactions of the apparatus corresponded to an increase in the telepsychic qualities of the subject, which arose with repetition of the trance. One heard sounds, rapid and intense, and, at the crisis of the vision, "like the notes of a distant flute and the repeated sound of tearing."

These various crashes and other sounds which interpolated themselves thus at longer or shorter intervals in the regular beat of the instrument, diminished in intensity with the vision; and when this was arrested, they disappeared, giving place again to the regular beat. Nevertheless, after a prolonged and intense trance by Mlle. Maggi, the apparatus has at times given cracklings or a distinguishable beat during the first waking instants. But these sounds were of less intensity than at the maximum of the vision, as though there were persistence of magnetic oscillations in the isolating chamber. In other tests where Mlle. Maggi had had intense visions, the normal beat has returned and has been maintained when the subject passed into a state of tranquil sleep. On other occasions (always with Apparatus No. 4) there have been heard sounds as of frying, interrupting the regular beat at intervals; and similarly intermittent sounds as of small bells.

During the spontaneous trance state, with original composition and automatic writing, the apparatus has given, among other sounds, one comparable to the prolonged note of a cello; this has been several times repeated with the same tone and pitch, but in very short notes. The uniform beat has likewise been often interrupted during automatic writing and in correspondence with the psycho-sensorial phenomena of the script. Characteristic whistlings have also been noted.

After having checked the functioning of the apparatus No. 4 (which has been found to be the most sensitive of all), I have tried to stimulate the creative imagination of the subject in the normal state. During the phases of spontaneous activity, which were of small account in comparison with the emphatic reactions of the telepsychic phenomena, I have, however, recorded a certain reaction of the apparatus. That is to say, a large functional activity of the brain is liable to give a positive reaction with a subject in normal state. Finally, it is necessary to cite a few experiments with subjects in a marked state of mental enfeeblement; these never led to any reaction at all in the phones.

EXPERIMENTS REMAINING TO BE TRIED

The discovery of the emission by the brain of waves of short length contradicts the calculations of Lasareff, but finds support in the current advance of knowledge about radiations. Marconi recently pointed out at a meeting of the Royal Society of Arts that the rapid progress

of radio transmission had forced scientific research to concentrate upon the long waves; and that the short waves have been neglected, though these were employed in the classic experiments of Hertz and of Marconi himself. It was in 1916 that the latter, with a spark transmitter and a crystal receiver commenced to study the short waves. We know that such waves permit transmission (notably of the human voice) to a very great distance, and that they have strange properties of preferring darkness to light. With them there is attained less⁶ necessity for stations of extremely high power, smaller consumption of energy, much greater certainty and speed. Who can believe that nature is a less skillful worker than man? It is probable that she has provided and that she provides, in the perfecting of evolution, a human brain of wide possibilities. Who knows how many aspects the radiation of nervous energy may present?

Cerebral waves may intersect in the ether with a transmissibility differing according to the subjects, the psycho-physical conditions and the exigencies of the end to be attained. They may in particular cases be in "syntoncity" with transmitting and receiving minds (dual dreams,⁷ transmission of thoughts, simultaneity of perceptions, judgments and reactions, etc.). An absolute uniformity seems to me highly improbable.

From the start, I have given thought to the necessity of mechanical recording of the cerebral waves, complementary to the subjective recording of the sounds which they produce. But heretofore I have preferred to gain absolute certitude of positive results. Today, I can say that the mechanical recording apparatus is in preparation, and that I hope to obtain graphs which will put in evidence the sound vibrations characterizing the cerebral waves, in addition to the normal curve of the regular sound-level and the parasitic sounds of the batteries. The acoustic receiver is not to be abandoned; it will be coupled with the automatic receiver, for I believe that the finesse of the human senses gives us the more notable results in researches of this sort.

As to the human material, I can say that I shall have at my disposal normal subjects of good creative activity, hypnotizable subjects, psycho-hysterics, and hallucinated persons. And from a systematic probing of the numerous phenomena of mental metapsychics and of the psychopathological domain there will result, I hope, decisive clarifications of the character and the properties of the cerebral waves. It is

⁶ The French text here reads "more"; but A. C. L.'s engineering knowledge confirms the judgment of my own common sense that a slip of the pen has occurred, and that what is meant is "less."—J. M. B.

⁷ Excellent examples of this phenomenon, rather less familiar than many other types, are found in *Light* for August 15th, 1925, page 394.—J. M. B.

only in the second place that we shall be able, with chance of success, to attack the study of the normal activity of the brain. Then I plan to study, with this apparatus, certain phenomena of physical metapsychics. In the third place, I have it in mind also to experiment upon animals, under psychic conditions artificially provoked.

THE PROBLEMS SET

The existence of cerebral waves presents many problems to which it is necessary to return when we shall be better instructed as to the nature and the characters of these electro-magnetic phenomena. We shall be led to review the following categories of facts.

1. Dreams, hypnosis, transmission of thought, sympathy and antipathy, and all the phenomena of conscious and unconscious life.

2. All the subjective phenomena of metapsychics and some of the objective phenomena.

3. The pathology of the sensorial sphere, especially as concerns hallucinations and physiopathology of the memory, which is the foundation of the ego, of the consciousness (including both conscious and subconscious). The smooth-flowing cinematographic memory; the memory particularly in states of trance, hysteria and hypnosis; the duality and alternation of personality; the hypermnnesia that reproduces the perception almost in the form of hallucination; all these will be open to explanation in their reduction to a common physiopathological and psychosensorial denominator.

The theory of representative centers and the theory of psychological reflexes which it has been sought to substitute for the physiological theory of the orgasm of sensorial centers has permitted response to criticism but has not given us a solid interpretation of hallucinatory phenomena.

The emission of waves by the human brain in hallucinatory activity reverses completely the current conception that hallucination is the perception of non-existent things. True and proper hallucination (not the complicated next-door phenomenon of illusion which can be interpreted as delirium) appears to be a reality not merely subjective, but equally objective, since it is physically radiant.

CONCLUSIONS

The results of the tests made to date permit the following conclusions:

1. The human subject, under particular psychic conditions, and notably during the development of telepsychic phenomena, gives off electromagnetic oscillations of the type of radio waves.

2. The telepsychic phenomena which have occurred in an isolating chamber have included those of cryptesthesia and of experimental telepathy (pragmatic, in the hypnotic state, using sensitive subjects with crystal vision), hallucination provoked in hypnotized neuropathic subjects, and spontaneous morbid hallucination.

3. The seat of the psychic processes being in the cerebral cortex, the electromagnetic oscillations emitted by these processes in the conditions stated may be called cerebral radio waves.

4. The cerebral radio waves intercepted to date with receivers for short and very short wave-lengths, of 100 to 20 meters and of ten to four meters, appear in part as aperiodic waves, of variable length, of the type of damped waves; and in part, during the short moment of their reception, as waves of fixed frequency, when they interfere with local waves (from the heterodyne).

5. The cerebral radio waves, being detected by receivers of short waves, seem to be of the order of short waves and are therefore of high frequency. They have been detected directly by crystal apparatus No. 2, and by apparatus No. 4, in the form of wave trains of audible frequency, or equally in the form of interference beats against waves set up by the heterodyne.

6. The discovery of radio waves given off by the human brain into the ether during the development of telepsychic phenomena, indicates that the cerebral radio waves, as here determined to exist, make part of a series of electromagnetic oscillations of diverse nature, given off under determined conditions from the brain and in relation with the effects produced.

7. The direct experimental determination that the brain, under given functional conditions (those of the production of telepsychic phenomena) gives off into the ether electromagnetic oscillations of the radio-wave type is, in my judgment, the outstanding discovery in this field of scientific research.

BRILLIANT PHENOMENA IN THE HOME OF THE SCHNEIDERS

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

Nearly four years ago, when Dr. A. Baron von Schrenck-Notzing kindly invited me to some experiments he was then making with Willy Schneider at Munich, I took the opportunity of going to Braünaü-am-Inn, about ninety miles from the Bavarian capital, in order to see the birthplace of the medium whose phenomena had so impressed me. We went by motor car, as the trains at that period were very infrequent. Another reason for our visit was to make the acquaintance of Kapitan Kogelnik, a retired Austrian naval officer, who had taken such an interest in the boy, Willy. I was disappointed, as Kapitan Kogelnik was away and our time was too limited to hunt up Schneider, *père*. But my visit was productive of much good, as I commenced a correspondence with the Kapitan which has lasted to this day. He has frequently invited me to Braünaü (a small town on the Austrian side of the river Inn), and in the late autumn of 1925 I accepted his invitation to have some sittings with Rudi and Willy Schneider. Mr. Joseph De Wyckoff and Mr. Roy Holmyard, two members of the American Society for Psychical Research, had about this time planned a trip to Graz, to see Frau Silbert (whom they knew), and they invited me to join forces with them; to which I agreed.

We arrived at Braünaü on Wednesday, October 28th, 1925, and were disappointed to find that Rudi had poisoned his leg, was confined to his bed, and could not give any sésances. On our way to Braünaü I had made an attempt to see Baron von Schrenck at Munich. But he was away for a short time, so I left my card and, for the second time in my existence, motored the ninety miles or so between Munich in Bavaria and Braünaü in Austria. As I have stated, Rudi was ill in bed, and Willy, we found, had signed a contract to sit again for Baron von Schrenck for two years.

I was delighted to hear that Willy was back again with the Baron. He knows the Baron and (what is just as important) the Baron knows him; he speaks his language; it was largely due to the Baron that Willy's powers became known in the psychic world; and it seemed

fit and proper that the medium should go back to him. The reader will remember that I expressed a sincere hope that some rich scientist or society should take him under their care.¹

We did not want to leave Braünaü without having some sittings with one of the Schneider boys in his home environment, so we set about getting Willy to come to his father's flat for some séances. I wrote a letter to the Baron, asking him to release the boy for a few days in order that he could visit us at Braünaü. We sent the letter by special messenger to Munich and the Baron willingly released Willy, at the same time saying how sorry he was he missed me in Munich. Willy has again been apprenticed to a dentist at Munich and some little hitch occurred in this connection, so that Willy did not arrive home till Saturday afternoon, October 31st.

While we were awaiting Willy we made the acquaintance of the town and nearly all of its inhabitants, who did not have to guess twice as to our business in their midst. Before we had been in the town many hours we were on such good terms with Herr Schneider and his family that we felt we had known them all our lives. Kapitan Kogelnik made the way easy for us.

Herr Josef Schneider, the father of the boys, is a very intelligent and interesting man, above medium height, 55 years of age. He is a *maschinensetzer*—or what we should call a linotype compositor or typesetter, and lives over the business where he has been employed continuously for forty-one years. His employer—Col. Leopold Höglinger—is the proprietor of the largest shop in the town, and has a large and flourishing book and printing business. We spent some hours with Colonel Höglinger, who told us what an exceptionally fine man Herr Schneider was. He (Schneider) has had twelve children, nine boys and three girls, of whom six children only (all boys) are still living. Three of his sons are married, and each has a child. No signs of abnormality can be traced in his, or Frau Schneider's family, and his grandchildren have so far shown no psychic faculties. Frau Schneider is a gentle, unassuming woman.

Of the sons of Herr Schneider who are still living, Willy, Rudi, Hans, and Karl are all mediums in a greater or lesser degree. Karl, the eldest (aged 30), and Hans (a little younger) are merely auxiliary mediums: i. e., they sometimes help Willy or Rudi to produce phenomena, but can obtain nothing independently—they merely go into a light trance. Rudi is the youngest (17 years), and Willy is 23 years of age. Herr Schneider considers that Rudi is a very powerful medium,

¹ See my report on Willy, *Journal*, A. S. P. R., August, 1925.

and says his phenomena are inexhaustible. I reproduce his photograph. He is a jolly, "boyish" sort of youth, and he did not at all like being confined to his bed during our stay. The Schneider family are, of course, Catholics, which is rather curious when one comes to think of it, but I do not think they suffer on that account.

Willy's phenomena were first noticed about six years ago, (1919) by accident, by the curious movements of a table when Willy was near it, but not touching it. Rudi's mediumship became apparent two years later (1921).

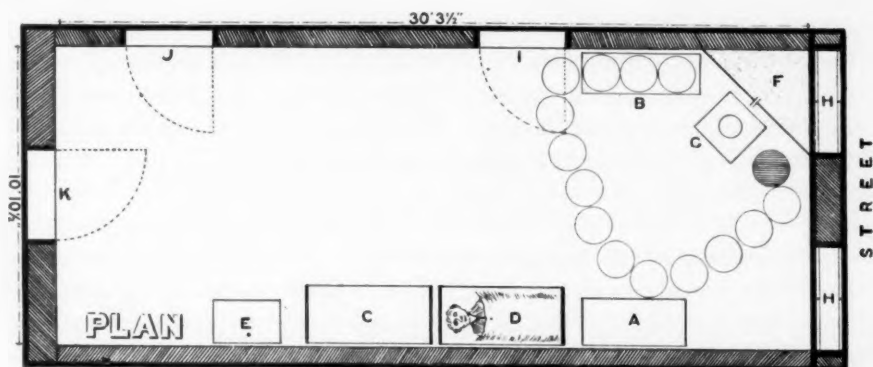
Braünaü itself is a very old (some 800 years) frontier town, very picturesque, on the banks of the Inn. Simbach, the German town which is at the other end of the bridge which connects the two countries, is not nearly so old or picturesque—but they are both flourishing communities, and everyone seems happy, and no signs of poverty are visible. I noticed an immense difference in the appearance of Braünaü and its 4,000 inhabitants since I last visited the place, which now looks much more prosperous.

Though naturally the fame of the Schneider boys has spread far and wide, very few of the Braünaü inhabitants seem to have had sittings with the boys. The reason is, I think, because their religion does not exactly encourage the individual to dabble in the occult. During the five days we were there we met all sorts of people and asked all sorts of questions, and psychical research does not appear to interest the great majority of Willy's neighbors. But he gets many noted Continental professors and scientific men who are interested, and it would be interesting to discover what the Braünaüers think all these eminent people come for. But the fact remains that psychical research does not interest the people generally.

THE SEANCE ROOM

The séance room used for the sittings with the brothers Schneider is really the principal living room of the Schneider family. It also serves as a bedroom for two of the boys. It is a long, narrow apartment, 30 feet, 3½ inches by 10 feet, 10½ inches. The ceiling is rather low, the room being 8 feet, 5½ inches in height. Looking on the street are two double windows which take up about two-thirds of one end of the room. The room has three doors, one leading to the landing by which entrance is made; one leading into a kitchen; and one leading into a small living room. From the windows of the room to the (main) street below is a sheer drop of 22 feet 5 inches, the apartment being on the second floor. From the nearest door to the back of the cabinet is 12 feet 3 inches.

The principal furniture consists of a cupboard, A; a couch, B, 5 feet 10 inches long by 26 inches wide, by 15 inches high, over which is spread a black cloth; two small beds, C and D; a wooden table, E; and several other small pieces of furniture, a stove, chairs, etc., at back of room.



Plan of séance room in the home of the Schneiders, showing approximate positions of furniture, etc. (For exact measurements, see text.) A, cupboard, on which thermometer rested; B, couch, on which sat three of the circle; C, D, beds, in one of which (indicated), lay Rudi Schneider; E, occasional table; F, cabinet, formed by two curtains enclosing one window; G, small table, supporting lamp used to illuminate the phenomena; H, H, double windows looking on street; I, door leading to ante-room; J, door leading to kitchen; K, door leading to landing and street. The circles denote disposition of sitters, the shaded one representing where Willy sat at each séance.

DIAGRAM I.

For the cabinet, F, two black curtains were hung from the ceiling, suspended by means of hooks. The cabinet reached from top end of couch to right side of left window (see plan). It therefore enclosed one window. The span of the pair of curtains was 7 feet $31\frac{1}{2}$ inches, the depth of cabinet being 5 feet 1 inch, from angle of wall to aperture in curtain. On the floor, in front of the cabinet, are invariably placed two old black curtains, each 7 feet 4 inches by 2 feet 3 inches. The *engel* (angel) used to pin the cabinet together at the top (see below) is $13\frac{1}{2}$ inches by 10 inches.

The rough square wooden table, G, which is generally placed in front of center aperture of curtains, is $17\frac{1}{4}$ inches by 17 inches, and $19\frac{1}{2}$ inches in height. The weight as far as I could judge (and I think it an under-estimate), is about nine pounds. On the table is placed a nickel-plated electric table lamp,—estimated at 30 c.p.—red globe, with silk shade, which is covered with a square of muslin. The combined weight of table and lamp is about 12 pounds. I very care-

fully sounded all walls, ceiling, etc. They are of plaster, with a wooden floor—the boards of which are plainly visible. I was given *carte blanche* to do as I pleased, go where I liked, and make myself at home. I spent a considerable time on the (Sunday) morning of November 1st making measurements and investigating the structure and conformation of the room—nothing in any way suspicious was found. The cabinet is placed in the very best spot for convincing phenomena. The double windows looking out on the street were difficult to open, creaked when the fasteners were turned, and no entrance could be made from the street without a long ladder. The street is the main thoroughfare, well lighted and (Saturday night) was full of people.

SEANCE OF SATURDAY, OCTOBER 31ST, 1925

We arrived at the home of the Schneiders at 8:30, where we found the family and sitters assembled. Rudi Schneider, whose leg was still giving him trouble, lay in one of the beds in the room—and remained there during the whole of the sitting, being unable to rise without the assistance of two persons. The room was unbearably hot and I very carefully took the temperature of it at the time the séance commenced. Twenty-two minutes after we arrived the thermometer stood at 80.5° Fahr. Not a window was open and I could discover no ventilation. It was a cold, still night, outside. The thermometer is a new one, made by Negretti & Zambra for traveling purposes, and is contained in a wooden case. It has an ivory scale, is guaranteed to be correct to 1/10th of a degree, and cost 25/-. The barometric pressure was just over 29.8 inches, and slowly falling.

We carefully examined all the furniture, doors, windows, floor, under the beds, etc. Everything was correct. I then superintended the erecting of the "cabinet" (merely two curtains made of black material), across the top left corner of the room (see plan) enclosing one window, and suspended from the ceiling by means of hooks.

The windows of the séance room were very carefully prepared to prevent any light or air from reaching the room. The two double windows were fastened on the insides by means of stiff catches. I superintended the closing and fastening. Over the inside (in the room) of each pair of windows were placed two thick blankets, suspended by means of hooks. Then came lace curtains over all. So that between the cabinet and the street were two separate windows, fastened on the insides, two thick blankets, and a lace curtain.

The cabinet took only a few minutes to erect, and was simplicity itself. We next prepared the necessary articles for the sitting. On each curtain we pinned lengthwise a strip of luminous ribbon, so that

the slightest movement of the cabinet could be seen. Near the top of the cabinet, at the aperture between the curtains, was pinned the *engel*: an "angel" with wings, cut out of cardboard and made luminous.

On the floor in front of and under the cabinet were spread two large sheets of black material. The reason for this was that any light-colored pseudopods or luminous hands, lights, etc., would have a good background and could easily be seen. The sheet precluded also the use of any trap-doors or wires, strings, etc., which the skeptical sitter might think were employed in the production of the phenomena.

In front of the cabinet, on the floor, was placed a rectangular wooden table, 19½ inches high, covered with a black cloth. On top of the table was placed a metal electric table lamp, the same height as the table, weighing about 3 pounds, connected to a wall rheostat which was not used at the first séance. The lamp had a red bulb and was shaded. The only other articles used were a strip of luminous ribbon and a handkerchief. I had brought with me my long strip of radio-active silk ribbon,² three luminous fans, and a very brilliant luminous slate, or plaque. These were in readiness, but were not used.

It might be thought a suspicious circumstance that the cabinet enclosed one of the windows at the end of the room. But I can assure the reader that if there was one part of that room where no trickery could be employed, it was the end of the room where the windows were. The windows overlooked the street; were on the second floor; and were over 22 feet from the pavement. Further, it was Saturday night, and people were continuously passing to and fro under the windows, along the well-lighted main thoroughfare of the town, during the whole of the sitting. Besides all this, the windows could not have been tampered with without instant detection.

All being in readiness, Willy removed his coat and waistcoat and put on a pyjama or dressing jacket. He did not put on his usual pyjama suit; nor did he wear the one-piece tights he sometimes uses. This special clothing would not have added one iota to the effectiveness of the particular control I used at this séance.

When all was ready, we arranged the chairs and couch in a semi-circle in front of the cabinet as in the plan. The sitters and the order of seating were as follows, commencing clockwise from the medium: Willy; Harry Price; Frau Lena Schneider, daughter-in-law of Herr Schneider; Mr. Roy Holmyard; Frau Kapitan Kogelnik; Herr Ramsbacher; Frau Rosa Schneider, another daughter-in-law; Herr Josef Schneider, father of Willy; Frau Elise Schneider, mother of Willy;

² See *Journal*, A. S. P. R., August, 1925, p. 436.

Frau Rampacher; Mr. Joseph De Wyckoff. I was solely responsible for the control, and Mr. Holmyard, who has had many years' experience, took the notes, including times, pulse-rates, etc., etc. All the sitters linked hands, Mr. De Wyckoff's two hands being held by Frau Rampacher, at what would have been otherwise a loose end of the circle. Frau Lena Schneider linked her right arm in my left, since I had no free hand to give her.

I will now describe my control. I placed Willy's hands upon his thighs and firmly gripped his wrists, where I could plainly count his pulse-beats. His legs I placed in front of my chair, and pressed them hard up against the wood with my legs. His legs and feet were in a vice-like grip. His back was to the cabinet, the nearest point to the curtain of any portion of his body being 39 inches. Just before we turned the white light out and switched on the red we carefully noted the thermometer, which read 80.5°. This reading was checked by Mr. Holmyard, and the instrument was placed on a cabinet at the back of the sitters, out of reach of the circle. The reader will realize that the heat was terrible, and, personally, I could hardly stand it. It was a very still night out of doors, and there was no ventilation in the séance room. At 8:52 we changed over from white to red light and the séance commenced. The red light gave enough illumination for me to see my neighbor and Willy plainly, (this visual control thus supplementing my tactual control), and I could also see Mr. De Wyckoff across the circle. In the immediate vicinity of the lamp there was enough light to see plainly any article placed on the table upon which the lamp stood, or on the floor. By my luminous wrist watch I timed the phenomena and took the pulse-rate, which I called out to the note-taker. The record follows:

8:52. Séance commenced. Pulse 86 beats to the minute. I challenged all sitters as to the chain control. All answer satisfactorily, the tactual control being perfect.

9:01. Trance commences. Willy's head suddenly falls on my shoulders. Hands twitch violently, and breathing becomes spasmodic. Almost at the same moment Frau Lena Schneider, who is also mediumistic, falls into a semi-trance with violent twitching of the arms, which is, of course, communicated to me by means of her right arm, which is linked in my left.

9:05. Much agitation of the medium. Spasmodic shocks appeared to pass through his body. His breathing much labored. Muscular twitching very violent. Frau Lena Schneider nearly normal, the phase having almost passed. Answers normally when spoken to. "Otto," Willy's control, in a loud whisper: "I will try and show you some very good phenomena tonight."

9:08. Mr. De Wyckoff said he felt cold; his feet are much colder. Other sitters say they feel cooler. I feel a cool breeze round my head. Willy is resting his head on my shoulder, trance spasms still violent. Pulse 76.

9:10. I suggest that we sing, as the sitters were entering that tense state which is not good for the production of phenomena. I lead off with "Katherina." This is followed by an Austrian folk song with a good chorus. Pulse 76.

9:14. As the sitters were singing the chorus of last song, curtains of cabinet bulge out and are shaken violently. No one nearer to cabinet than 39 inches. All controls good. Curtains again bulged out as if someone in cabinet.

9:18. Very violent shaking and twisting of the curtains which appear to keep in time with the music. From my position in the circle I have a particularly good view of the aperture between the curtain and wall at right side of cabinet. Gradually a light forms high up at edge of curtain, and I see four semi-luminous "fingers" or rods pushing the curtain at top of cabinet. The other sitters, from their position, cannot see this. The fingers seem articulated and appear to bend. They are visible only for about 30 seconds, and look as if they are joined to a stump or pseudopod, but not like those I saw previously in Munich.³ Pulse variable and rises to 89.

9:22. Strong, cool breeze appearing to come from cabinet. All the sitters declare that they feel the breeze and that it is much cooler. Again the hand creeps round top of curtain—between curtain and wall. Curtains shaken like a terrier shaking a rat. It is not the hand which is shaking the curtain. Suddenly one of the luminous ribbons appears to be jerked off the right curtain of cabinet. Ribbon falls to ground. Curtains still agitated. Several sitters declare that they are getting cold. Medium much agitated and lifts his (and my) hands off his thighs on to mine and digs his knuckles into my legs.

9:24. The semi-luminous "hand" behind curtain at top of cabinet reappears but now looks like a short, thick rod, about 8 inches long. It is much higher than could be reached by a person sitting down. It appeared to grow more luminous, then died away. Curtain moving incessantly as if someone in cabinet trying to tear it down. Willy very distressed.

9:26. We re-commence singing, and the medium beats time to our music by banging his fists on my thighs. Curtains still agitated. Curtains twisted by some invisible agency. Luminous "angel" sways up and down and nearly falls. We cry out "Bravo! Otto," "Thank you! Otto," etc.

9:32. Table and lamp moved. They swayed for about a minute and were almost levitated: whatever the force, it is coming from out of

³ See *Psyche*, April, 1923.

cabinet, in aperture between the curtains, near the floor. A moment later a very strong breeze—really a powerful current of air—comes from aperture in curtains and the lamp-shade sways to and fro. Breeze ceases and table and contents are almost levitated. The table and contents move of their own volition (apparently), towards Mr. De Wyckoff. "Otto" then asked that a handkerchief be placed on the table at the base of the lamp. This is done by Frau Ramspacher. She had hardly regained her seat before the handkerchief began to move and after a few seconds it glided off the stool on to the floor with a snake-like movement which was very curious to behold. Medium was at this time very agitated. The piece of luminous ribbon which had been pulled off curtain now began to move on the floor—a zig-zag motion. "Otto" then asked Mr. De Wyckoff to replace handkerchief on table. This he did: immediately it gradually rose into the air to the height of about $5\frac{1}{2}$ feet. It was then thrown to the floor by the operating entity. It was again "handled" (to use an appropriate term) on the floor in various ways and I could distinctly see a semi-luminous, but incomplete "hand" or pseudopod again lift the handkerchief to about five feet from the floor, where it remained poised in the air for a few seconds and then fell. The "hand" appeared to have four long, articulated fingers. At the same time Mr. De Wyckoff saw three of the fingers grasping and fingering the handkerchief. He again put the handkerchief on the table. It was again lifted up, with a curious floating movement high above the lamp, and then fell. The "hand" was again plainly visible, fingering the handkerchief as it lay upon the floor. The table-cloth on table was now moved, a series of short tugs being given at one side of the cloth. Handkerchief was again put on table by Frau Ramspacher, who then resumed her seat. The handkerchief immediately "dived" off the table on to the floor with a motion which reminded the writer of the movements of a seal when taking to the water. Table and lamp were moved again, the two objects swaying as though about to fall. All these brilliant phenomena were productive of much "Bravo! Otto," and similar expressions, and the control then said "stop thanking me." Pulse 73.

9:40. Very cool breeze again, and curtains of cabinet expand with the movement reminiscent of the inflation of a balloon. A pale light was now visible at the top of curtain in the aperture between it and the wall, where previously the "hand" had been. It disappeared after a few seconds. "Otto" then asked for the luminous ribbon and a handkerchief to be placed on table under red lamp. Something appeared to be tugging the curtain, the pull coming from near the floor. Pulse 62.

9:44. "Otto" said that medium was very tired as he had given a long sitting the previous night with Baron von Schrenck-Notzing at Munich. "Otto" suggested that if we wanted good phenomena the following evening, we ought to terminate the seance. He said the next sitting would be better. "Otto" then said: "I want Mr. Price to

control tomorrow." He was asked at what time and "Otto" said "nine." The medium now appeared to be coming out of trance, and relapsed again; but eventually, with a great deal of laboring, became normal once more. Trance ended at 9:45. Pulse 68. The white light was gradually introduced, and after a few seconds the main white light was switched on.

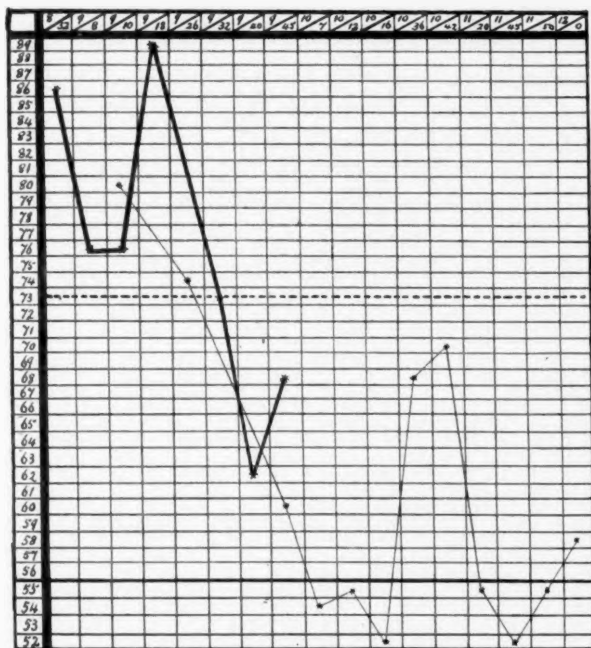


Chart illustrating fluctuations in Willy's pulse-rate during the two sittings described in this article. The thick line denotes variations during the séance of October 31st; the fine line that of November 1st. The sudden rise between 10:16 and 10:36 represents the twenty minutes' interval. The dotted line indicates Willy's normal pulse-rate. The reader is advised to compare this chart with that illustrating the Vienna sittings. (See A. S. P. R. Journal, Aug., 1925, p. 424.)

DIAGRAM 2.

The first thing we did when white light was available was to examine the thermometer. It stood at 69.5 Fahr. *It had fallen eleven degrees during the sitting* which lasted under an hour. Five minutes after the sitting had ended the thermometer rose two degrees. At five minutes to ten the mercury had risen to 74.5. Several of the sitters, including all the visitors, stood and watched the mercury slowly rise. At ten o'clock (the hour we left) the thermometer stood at 77° Fahr.

I want the reader to understand clearly the conditions under which

this test was made. It was a *special* test, and two sitters (Mr. Holmyard and myself) very carefully, and independently, took the reading of the instrument when the sitting commenced. The instrument was put on top of a cabinet (not outside wall), and left undisturbed. At the end of the sitting the thermometer had *fallen* eleven degrees, and several of the sitters, including myself, watched the mercury gradually rise in the tube, as conditions became normal. This is the second medium only through whom I have absolutely proved that the atmosphere surrounding the sitters gets cooler during the psychic manifestations. The first was, of course, Stella C.¹ Professor Chr. Winther, of Copenhagen, has also proved through Anna Rasmussen the truth of the hypothesis that the air of the seance room gets cooler during the sittings. There was no hallucination about the breezes at this sitting with Willy. The curtains were in an almost constant state of motion. The breeze rocked the lamp-shade for more than a minute. All the sitters felt cool, and some very cold. Mr. De Wyckoff's estimation of the temperature, *before we had examined the thermometer*, was that it had fallen fifteen degrees. It probably did, but by the time the trance was over and we had switched on the electric light, the mercury had risen somewhat.

This report of our first seance is almost a *verbatim* copy of the notes we made during the sitting. The complete report, as here published, was written immediately after the seance concluded, and took me till 4:30 in the morning to write it up. It is interesting to note that the name of "Otto" is supposed to be "Otto Bauer," who was of half German, half Italian extraction. At the conclusion of every seance, and as an indication that it is at an end, he says "sloenkes!" which is similar to a Bohemian word, *slo mac*, meaning "break up."

SEANCE OF SUNDAY, NOVEMBER 1ST, 1925

First Portion

At the conclusion of our previous sitting with Willy, I learned that two sitters from Munich, Professors Gruber and Hildebrand, had telegraphed to say that they would attend Sunday's seance. Professor Karl Gruber, of Munich University, I knew well, as he attended the sittings I had with Willy some years ago when he was in the Bavarian capital. Baron von Schrenck-Notzing happened to mention to Dr. Gruber that I was in Braünaü, so the Professor kindly made the long journey from Munich to Braünaü in order to renew our acquaintance. His friend, Professor Hildebrand, is a doctor of literature and head of the famous Munich firm of publishers and booksellers of the same name.

¹ See *Journal*, A. S. P. R., May, 1923.

I had not previously met him. Their journey was not wasted, as they were participants in the most amazing, convincing, and instructive séance with this medium that probably has ever been published; in fact, I believe it is the best sitting Willy has ever given under the same conditions of control. This is all the more remarkable as several sittings just previous to those I am now recording were negative. In compiling this protocol I am really concerned lest I understate the variety and magnificence of the phenomena, thus giving a false rendering of the séance.

The control was identical to that imposed on the previous evening, and I will not detail it. The reader will remember that "Otto" on the previous night instructed me again to take charge of the control. Willy wore the same outdoor clothes and dressing jacket as previously. I thoroughly searched him, searched the room, superintended the erection of the cabinet, the locking up of the windows, the arranging of the sitters, and fastening of the doors. The control of the hands and feet was exactly as described in the report of the last séance. The same red light was put on the same wooden table in the accustomed position—the usual curtains and floor-coverings being used. In fact, the conditions of the séance of October 31st. were duplicated in our sitting of November 1st. Mr. Roy Holmyard again took all the notes (and he had barely a moment's respite from writing), and independently took the thermometer readings both before and after the séance. On comparison, our readings always tallied. As far as possible I took the times and pulse-rates, but Willy's body was in an almost constant state of motion—often violent motion, and my task was rendered difficult on this account, the movement of my wrist watch hindering me somewhat. So the reader will not find as many times and rates as I should have liked. The drawings were made in pencil, at the conclusion of the séance, afterwards being inked in. The plan was made on the spot. The account of the phenomena is practically a *verbatim* copy of the notes, and this report was nearly completed in the Hotel Erzherzog Johann, Graz, the following day. Rudi Schneider was in the bed marked D on the plan, asleep when we started, asleep in the interval, and asleep at the conclusion of the séance. He has a very nasty wound in the leg (I examined it); cannot walk a step without assistance; and it will be probably three months before he can give another sitting. I understand that Baron von Schrenck has advised his removal to a sanatorium. In case any reader should think that Rudi (the only uncontrolled person in the room) could have interfered in any way, I must point out that his bed was on the far side of the sitters; he could not walk; the semi-circle of sitters, in close formation, reached from wall to

wall; and that the red light was bright enough for us to see one another. *I could plainly see the outline of every sitter* and the other sitters made similar statements. I again brought with me my luminous ribbon (4½



yards long), three luminous fans, and a luminous slate, or plaque. The articles were *really* luminous (and not merely phosphorescent), the paint being made by myself out of zinc sulfide containing some radium bromide. The articles were thus very brilliant. The usual strips of luminous ribbon were pinned to the curtains, the luminous "angel," shaped like the adjoining figure, being attached to the top of the cabinet.

The sitters included some who had not attended Saturday's séance. Reading clockwise, commencing from the medium, they were as follows: Willy; Harry Price; Professor Karl Gruber; Frau Rosa Schneider; Mr. Roy Holmyard (taking all notes); Herr Ramspacher; Carl Schneider; Frau Schneider; Herr Josef Schneider; Frau Ramspacher; Professor Hildebrand; Mr. Joseph De Wyckoff. All hands were linked, both of Mr. De Wyckoff's hands being held by Professor Hildebrand. Mr. Holmyard's arms were linked (because he was writing) in those of his neighbors.

Just before (at 9:05) commencement of sitting the thermometer read 75° Fahr. At commencement of sitting (9:10), it read 76° Fahr. The night was cool; the barometer low, 29.3 inches, falling. The health of the medium and all the sitters was good. I particularly inquired about the health of the Schneider family. The fact that we had with us *four* mediums (Willy, Rudi, Carl and Rosa) of the Schneider family may have accounted for the magnificent and amazing phenomena we witnessed. All being ready, the white light was turned out, and the red switched on. I challenged the control of all the sitters: All answered satisfactorily. To conserve space I will designate the sitters by their initials. The following is a *verbatim* copy of the notes, my interpolations being in square brackets:

9:10. Pulse of medium, 80 beats to the minute. The pulse is quite regular, but strong.

9:15. Trance commences, with the typical twitching of the hands and quickened respiration associated with this medium. Simultaneously with Willy, Carl falls into a trance which is much less agitated than that of his brother. Carl, in his trance, states that he can plainly see "Otto," Willy's control, standing by the side of the small table. Herr Ramspacher reported this conversation.

9:17. Willy's trance very agitated, with violent spasmodic movements. [He digs his fists into my thighs.]

9:20. "Otto" said *fester, i. e.*, "hold tighter," meaning he wants the sitters to clasp one another more tightly, in order [mentally] to stiffen up the circle. Willy's trance deepens.

9:22. Right curtain of cabinet bulges out as if filled with wind. Every movement of cabinet plainly visible on account of vertical luminous strips. Medium very agitated; respiration quicker.

9:24. Right curtain again sways to the right towards Willy, whose position is such that his back is practically towards the cabinet. Willy extremely agitated. H. P. feels on face slight breeze coming from cabinet. Both curtains sway towards table. "Otto" here says that he will awaken Carl from trance. Both curtains of cabinet bellow out again. Ramsbacher announces that Carl is normal again.

9:26. "Angel" on cabinet swings violently, then curtains swing out. H. P. reports short column [estimated at 12 inches] of light between the top of right side of right curtain and wall. (He is in a very advantageous position to see this.) "Otto" asks that handkerchief be placed over lamp. J. D. W. places his silk handkerchief in the prescribed position. [This extra covering on the top of lamp does not appreciably affect the illumination of the circle.] Circle commence to sing. Medium quieter. Pulse 74.

9:30. Curtains swing to right again, and right curtain is twisted by some invisible agency in an anti-clockwise direction; the curtain is twisted into a thick rope. "Otto" asks that handkerchief be taken off lamp and put on table, in full light of lamp. "Otto" asks that circle cease singing, but talk instead. Curtains flying in all directions. J. D. W. places handkerchief in prescribed position.

9:35. Handkerchief on table moves slightly. A very strong breeze, felt by all sitters, sweeps the room. Handkerchief lifted up (as if by hand underneath), raised about one foot from table, danced about in air for about five seconds, and then fell on table. "Otto" then asked for a tambourine to be placed on table. He was told that no tambourine was available, but that a bell could be had. "Otto" replied that he would use the bell later. Curtains then bulged again as if some being inside it. Handkerchief again lifted from table, and J. D. W. and H. P. simultaneously reported that they could distinguish from their viewpoints, a hand holding it. Handkerchief fell on floor. Prof. K. G. asked "Otto" to bring handkerchief to him, but this was not done. J. D. W. and H. P. reported simultaneously that they could see two pseudopods or hand-like terminals, with fingers, crawling over handkerchief. "Otto" then asked that some luminous object be put on the table. One of H. P.'s fans [lace, with red, yellow, and green luminous flowers painted on it] was then put on table by J. D. W., together with a strip of luminous ribbon. [It will be understood that when a sitter leaves his seat or breaks the circle to place an object on table, his neigh-

bors immediately connect up, re-admitting the sitter when his task is completed.] "Otto" requested that the handkerchief be lifted off floor and placed on table; this was done by J. D. W.

9:45. Curtains swung out, nearly touching lamp. J. D. W. and H. P. simultaneously reported fully-materialized hand [small, like a child's] fingering handkerchief. Handkerchief rises for a second and drops on table. Sitters commence singing, but "Otto" asks them to speak, not sing. Curtains twisted, and "hand" again lifted handkerchief clear of table for about five seconds and drops it on floor. All sitters see this phenomenon. Handkerchief glides about on floor with snake-like movements. "Otto" asked that handkerchief be again put on table. J. D. W. complies. Curtains dance up and down and expand as if filled with air. H. P. reported a pseudopod, stump-like, [of a grey, or dirty white color] with two "fingers" sliding under handkerchief. At the same time, a semi-luminous "hand" is seen under the table, crawling about. H. P. asks "Otto" that the fan (which is closed) be lifted. This is done, the "hand" clutching one side of fan, which it lifts, the fan opening owing to its weight. [Weight of fan, $1\frac{1}{2}$ ounces.] Fan is waved about and falls behind table. "Otto" asks that the handkerchief be folded in two; J. D. W. does this, and handkerchief is



then slowly slid off table on to floor, and is then thrown back on to table by entity, with one corner lapping over at side of table nearest cabinet. Handkerchief is again lifted in air about two feet above table and swayed about for about 10 seconds, it having the appearance of being suspended by means of a rod—though no support was visible. [The first of the illustrations herewith will make this clear.]

The handkerchief was then crumpled up and dropped on table.

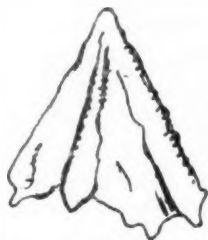


Handkerchief again lifted as if a hand were beneath it, [as in the second diagram adjoining].

Again the handkerchief is lifted and waved about near the cabinet aperture, about 2 feet above table. After about 10 seconds it falls and J. D. W. replaces it on table. "Otto" volunteers the statement that he will allow J. D. W. to feel the "hand" a little later. Handkerchief again lifted about 12 inches and falls on table. Then a semi-materialized hand, visible to all sitters, handles the handkerchief, and lifts up the fan from floor. The pseudopod folds the handkerchief over the open fan, in the full light of the red lamp. All sitters observe this phenomenon. [I must point out that all phenomena which occur above or on the table, or on the floor at sides or front of table, and all movements of the cabinet, are visible to all the sitters. The movements of objects *behind* the table (*i. e.*, between table and cabinet) are seen much better by J. D. W. and myself, owing to our positions at extremities of semi-circle.] Two "hands," not quite perfectly materialized,

are now quite visibly assisting in the manipulations of handkerchief and fan. Medium calmer. Pulse 60. H. P. reports cool breeze on right side of face. Cabinet suddenly shoots out. H. P. reports that breeze has now shifted to his knees—very cold. Handkerchief and fan are now taken off table, and fall on floor, right of table. Fan is spread out and is lifted just above the floor—estimate two inches. Fan glides behind table and H. P. reports that a dark pseudopod, like a fist, is slowly passing and repassing over luminous fan. This is done 27 times, both H. P. and J. D. W. seeing this phenomenon. Lamp partially levitated and rocked to and fro. It quickens its pace and nearly overbalances. Frau R. S. exclaims: "Don't do that or the lamp will fall." Rockings cease, but lamp is violently shaken.

10:07. Pulse 54. "Otto" asked that handkerchief be placed on table. J. D. W. does this. Curtains bulge and luminous "angel" at top of cabinet swings to and fro like a pendulum. Very cold breeze felt by nearly all sitters. Handkerchief on table swells out like an air-ball, as if some substance is materializing beneath it. Handkerchief "deflates" and then displays movement such as would happen if a snake were disporting itself beneath it. Curtains shaken violently, are twisted, and shoot out into the room. Circle commence singing "Katherina" [which has a fascinating lilt in it]. Handkerchief rises from table about two feet, and bobs up and down to tune of song, keeping perfect time; it drops back to table, where it remains motionless. Table, with lamp, is "shoved" a few inches away from cabinet: no propelling agency seen. Handkerchief is picked up by pale, semi-luminous stump and is thrown on top of lamp-shade. "Stump" vanishes in a flash. Pulse 55 [about 10:12 o'clock]. Handkerchief then jerked off lamp like a flash of lightning. Medium very agitated, digs his fists in H. P.'s thighs, labored breathing. Sitters commence singing. Handkerchief reappears on table, and dances



to the music. The contour of handkerchief suggests a pointed "terminal" supporting it, [as pictured herewith]. Handkerchief then becomes "lifeless," and sinks upon table. [A most interesting effect; it was really as if the piece of silk had suddenly become "dead."] "Otto" then announces that we should rest for twenty minutes, and that the white light at far end of room

should be turned on. This is done by Herr Ramspacher.

10:16. End of trance. H. P. speaks to medium, who answers normally. Willy is covered with perspiration, but otherwise no apparent effect of trance state. Pulse 52. Thermometer, 70° Fahrenheit. [H. P. at once examines cabinet, curtains, windows, articles used, table, lamp, etc., etc.—nothing abnormal.]

SEANCE OF SUNDAY, NOVEMBER 1ST, 1925

Second Portion

During the interval three new sitters arrived, viz.: Kapitan and Frau Kapitan Kogelnik, who have watched the growth of Willy's mediumship with the keenest interest; and Frau Höglinger, wife of Herr Schneider's employer. No refreshments were taken during the intermission, but nearly everyone smoked. When time approached to resume, I again examined Willy, cabinet, curtains, windows, doors, etc.; all normal. Circle forms, and R. H. again consents to take notes, times, etc. He confirms that thermometer stands at 74° Fahr. Circle then complete, and Herr Schneider switches over from white to red light. Table, lamp, cabinet, etc., exactly as for first portion. Control identical to previous description. Circle is composed in following order, commencing clockwise from the medium: Willy; Harry Price; Professor Karl Gruber; Frau Rosa Schneider; Mr. Roy Holmyard; Frau Kapitan Kogelnik; Frau Höglinger; Karl Schneider; Herr Ramsbacher; Kapitan Kogelnik; Frau Schneider; Herr Josef Schneider; Frau Ramsbacher; Professor Hildebrand; Mr. Joseph De Wyckoff. All is in readiness at:

10:36. Séance commences. H. P. challenges sitters as to control. All answer satisfactorily. Pulse 68.

10:38. Willy in trance. Usual symptoms [as previously described].

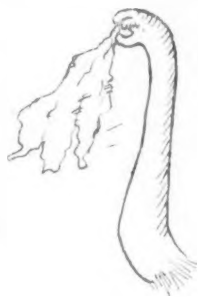
10:42. "Otto" cries out "hold tighter" [*fester*. The reader will, of course, realize that "Otto," the name of Willy's alleged "control" or operating entity, speaks through the medium's vocal organs in a hoarse whisper, not distinguishable from his normal voice.] Pulse 70. "Otto" calls for conversation [*sprechen*]. Medium very agitated. Curtains "tremble" and gradually expand. H. P. sings "Oh! Katherina," the medium beating time with his fists on his (H. P.'s) thighs. "Otto" calls for hand-bell [luminous], which was placed by J. D. W. on that side of table nearest the aperture between curtains. J. D. W. resumes his seat, and curtains at once bellow out. He then places H. P.'s luminous fan and the handkerchief on table, and resumes his seat. J. D. W. reports seeing hand come out at cabinet aperture and lift fan from table and slowly take it to floor. All see movement of fan. H. P., R. H., and several other sitters simultaneously report seeing luminous fan moving on floor, behind table. [The movements were as if being "nosed" by an animal.] "Hand" shoots out of cabinet, and rings bell, which is thrown over lamp, strikes H. P.'s foot and rolls under table. Fan then lifted about two feet from floor and tossed to other side of table, facing circle. The light then goes out and on again rapidly—several times. [I examined the lamp at termination of sitting

and found that some portion of bulb-holder had been loosened during the séance, causing the light to go out if lamp were tilted. But, curiously enough, no one saw the *movement* of the lamp which caused the periods when circuit was broken.] Table then rocked and shook violently.



Handkerchief moved several times, twice clear of the table. Once, it again appeared as if a finger were supporting it; it drops to table. Circle commences to sing. Curtains dance up and down in time with the singing. A very strong breeze. H. P. sings "Oh! Katherina." Handkerchief immediately "jumps up," [the exact effect] stands on end, and dances on the table to the tune of the song [in shape like the adjoining diagram].

It is then thrown over to J. D. W., who replaced it on table. Handkerchief rises from table, held by a half-formed "hand" or pseudopod. [Distance from medium about 30 inches.] H. P. reports that from his position he can see the whole "hand," wrist and arm, all ill-shapen, rising from the floor.



[This materialization—estimated at 24 inches high—took place behind right corner of table—the corner nearest the cabinet. The drawing I did immediately afterwards is herewith reproduced. The "arm" reminded me of a swan's neck and swayed with a peculiar motion like a pendulum].

The sitters see the "hand," with apparently two fingers only, and a short stumpy thumb, rising and swaying above the table. The handkerchief again is thrown over to J. D. W. Carl Schneider reported to be in trance.

"Otto" called for "the luminous ribbon" [the famous "Mr. Price's Paris ribbon" of the Vienna sittings;⁵ it is 41½ yards long, 1¼ inches wide.] J. D. W. placed it on table, with ends dangling. He resumed his seat and immediately two irregular-shaped "fists" pulled it off the table on to the floor, tossed it about, and eventually tied its center into a somewhat complicated knot. H. P. asked that the ribbon be brought to him. Immediately the ribbon, held by a dark "fist" or pseudopod (the second one had disappeared), went over to him and tapped him about six times on the right knee. [It was a series of regular taps, quite hard, of, I estimate, about 8 ounces pressure. As the very luminous ribbon (and the fist) touched my knee, Willy spasmodically drew my hands nearer to him, as if to prevent my touching the materialization.] Ribbon traveled back to near table, and fell upon the floor.

"Otto" asked that the ribbon be again placed on table. J. D. W.

⁵ See A. S. P. R. Journal for August, 1925, p. 436.

does this. Circle commence to sing. Table moves slightly. H. P. reports that a "hand" is between table and cabinet aperture, and is touching ribbon. At the same moment, ribbon is pulled on to floor. J. D. W. takes one end of ribbon, the other end being on floor, at right of table. He pulled the ribbon taut, gradually increasing the pressure until it became so great that all his strength was exerted. He declared that the ribbon appeared nailed to the floor, and that he exerted enough strength to pull over a human being. [The ribbon is very strong, is made of silk, $1\frac{1}{4}$ inches wide.] J. D. W. relaxes his hold and ribbon falls to floor. He again picks up the end of ribbon nearer to him, the other end being to the right of the table. J. D. W. pulls the ribbon taut, slowly, and about five feet from his end the ribbon is again gripped by a terminal or pseudopod, and "Otto" says "pull." A most amusing tug-of-war then ensues between the sitter and the entity, the former not exerting all his strength, of course. Backwards and forwards they pulled for about 30 seconds. J. D. W. then exerts more strength, and finally the whole of his strength, but he cannot get possession of the whole of the ribbon. [These tug-of-war episodes were highly diverting to the circle, which roared with laughter.] The tug-of-war effects were repeated several times during about five minutes. Medium very agitated, and drops his head on H. P.'s shoulder. It was quite obvious to all the circle that the strength exerted by the sitter would have unbalanced an ordinary human being; and if the ribbon had not been made of strong silk, it would have snapped. H. P. then called out, "Bring me the ribbon, 'Otto,'" and immediately the ribbon traveled round the table and the "hand," which was visible, tapped him several times on the right knee. H. P. remarks that it feels like a steel ball tapping him. The medium instinctively draws H. P.'s hands towards himself, so that no contact should be made. Pseudopod then threw ribbon in air and dematerialized, ribbon falling on floor.

"Otto" then asked for H. P.'s luminous slate [the kindergarten variety, wooden frame, black fibre "slate," one side made luminous. Size of slate, $10\frac{1}{2}$ " x 8"; size of luminous portion, $8\frac{1}{2}$ " x $6\frac{1}{4}$ "; thickness, $\frac{5}{16}$ "; weight, 5 ozs.]; J. D. W. placed this on table. Immediately, the slate was thrown over lamp towards sitters. This was done over and over again, a "hand" shooting out of aperture between cabinet curtains and tossing the slate to the sitters. Slate finally left on table. Medium seems very exhausted and limp, reclining on H. P.'s shoulder. Pulse 55 [at about 11:20].

"Otto" calls for *spielzeug* (playthings), and the best that could be done was to throw on the table a bunch of keys [belonging, I think, to Prof. K. G.]. Circle commence singing, the table rocks and dances to the time of the music [combined weight of table and lamp, about 12 pounds]. Bunch of keys grasped by a "hand," creeping over edge of table, and thrown over lamp: they fell at feet of Herr J. S.

H. P. had a curtain-ring and loop of cord in his pocket. He asked

Prof. K. G. to secure this and place on table—this was done. They were found eventually on the floor. Electric light goes out and re-lights three times. No normal explanation of this effect.

11:25. [It was impossible to take the times more frequently, as Willy's hands were in a constant state of motion, which made it difficult for me to take times and pulse-rates. In periods of comparative quiescence I accomplished this, however.] Strong cool breeze felt by all sitters. "Otto" calls to Karl, still in trance, to come over and help him. Karl leaves the circle, crosses very slowly [reminded me of a blind man feeling his way], and joins his brother. Karl grasps his brother's hands: H. P. grasps all four hands. All sitters move up one seat, Karl taking the place of Professor K. G. Karl's hands still controlled by H. P., in whose lap they rest. Karl breathing very spasmodically and with apparent difficulty. Prof. K. G. adds his right hand to pile on H. P.'s lap. Willy's head sinks on H. P.'s shoulder. H. P. reports that his left leg is curled round those of Karl, his right leg still pressing Willy's legs to chair. [I had complete control of both Karl and Willy.]

A few minutes later "Otto" directs that Karl return to his old place. This he does, sitters resuming their former seats. Almost at the moment he sat down, Karl came out of trance. Willy very violent and agitated. J. D. W. reports cool breeze by his feet. Light in red lamp flickers on and off—no normal explanation. J. D. W. again reports very strong, cool, continuous breeze. H. P. expresses a doubt that flickering of lamp is normal or due to faulty construction of bulb-holder. J. D. W. asks "Otto" to switch off light for an appreciable period. Light immediately goes out for about half a minute. Sitters cry out "Bravo! Otto!" "Otto" then requests J. D. W. to tighten [by screwing] the lamp in the socket. This is done. "Otto" asks H. P. to sing "Katherina" again. This is done, the circle joining in the chorus, and the medium beating time with his fists on H. P.'s knees. [The reader will understand that every movement of Willy's hands was followed by my hands which were controlling the medium.] "Otto" requested that light of lamp be dimmed somewhat. This is effected by J. D. W. by placing a silk handkerchief over the shade. [As a matter of fact, it made no appreciable difference to the intensity of the light.] Lamp now oscillated violently, and flickered on and off. Lamp, with full light, now made four complete revolutions, anti-clockwise, on the table, twisting the cord. [An exceptionally brilliant item.] "Otto" now asked that lamp be revolved back again to normal. This was done by J. D. W. Luminous slate and the handkerchief were on the table during this phenomenon.

H. P. reports seeing a luminous mass on floor, between table and curtains, [roughly 2 feet square, like a semi-luminous deflated balloon]. Curtains swing out and are twisted. A "hand" darts out from luminous mass (which is now smaller), snatches handkerchief off slate;

throws it down; picks it up again; and replaces it on table, carefully covering the slate again. Lamp again flickers. Handkerchief again snatched off table, and thrown on to top of lamp shade. Light flickers and handkerchief is removed from lamp by a pseudopod, in the shape of a half-formed "fist" [like the adjoining sketch].



"Otto" now asked J. D. W. to remove luminous slate. This he does. "Otto" says he will have a game with him, and a "hand" raises the handkerchief from floor and J. D. W. is invited by "Otto" to take it. He tries, but handkerchief is quickly taken into cabinet. This is done over and over again for seven or eight minutes. However quickly J. D. W. tries to take handkerchief, the entity is far quicker and the sitter is never able to touch it. Then, instead of disappearing into the cabinet, the handkerchief is slipped round to side of lamp farthest from the sitter, [*i. e.*, opposite me]. This is done over and over again, the handkerchief jumping from one side of table to the other in a fraction of a second. [A most amazing phenomenon. The handkerchief "flew" round the lamp and table with lightning-like rapidity, and it was quite impossible for a human being to cope with the movements of the pseudopod. The flying handkerchief left a trail of light behind it (an illusion, of course), which reminded me of a piece of lighted rope being twirled round and round; or of the more familiar Catherine wheel, the effect of which is due to the sensation's persisting as an after-image for a comparatively lengthy period.]

"Otto" now asked J. D. W. to guess the whereabouts of the handkerchief. If the sitter said behind the table, it would appear from under the table; if J. D. W. hazarded a guess that the handkerchief was in the cabinet, it would reveal itself by falling on the table. This play with the handkerchief lasted for some minutes, [the circle rocking with laughter at the vain endeavors of the sitter to secure the handkerchief]. Medium's legs trembling violently. Pulse 52 [about 11:45]. "Otto" then waved handkerchief in the air, and threw it on J. D. W.'s lap. Once more the handkerchief was placed on the table, and once more it was picked up like a flash of lightning, waved in the air, and fell back on the table.

"Otto" now asked that lamp be taken off table, table removed, and lamp placed in center of circle. This was done, the lamp being about two feet from R. H. (who was taking notes). J. D. W. reports a strong breeze on his left. Curtains of cabinet move as if by a sudden gust. Medium quiet. Pulse 55. [At about 11:50.]

"Otto" now asks J. D. W. to roll up his two handkerchiefs and place one near the base of the lamp, on the cabinet side, and one near aperture in curtain. This was done, and a moment later the one near curtain was moved towards J. D. W.'s feet. This effect was repeated.

J. D. W. then spread one handkerchief out flat near the cabinet, and it was at once picked up and thrown back to him. No pseudopod visible.

"Otto" asked for a piece of pencil and a sheet of paper to be placed near lamp, on floor, and he would try to write a message. R. H. placed his pencil and a sheet from his pad in the prescribed position, but nothing happened and immediately after the medium

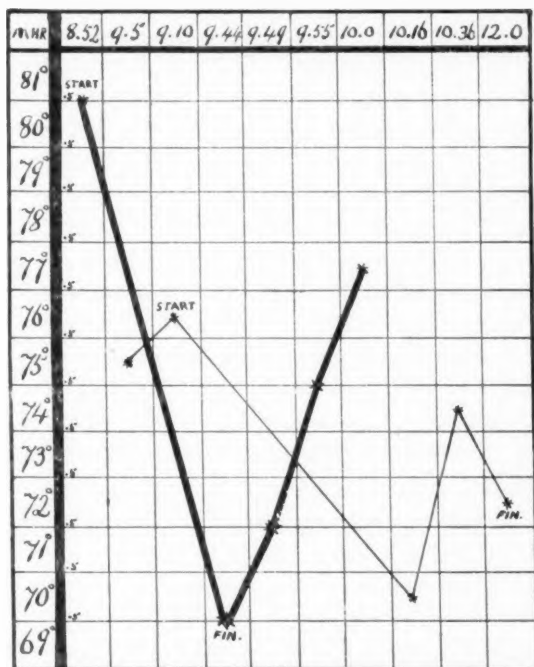


Chart showing variations in temperature of seance room (independently taken and checked), during the two sittings recorded in this article. The thick line represents the seance of October 31st, the fine one that of November 1st. The sudden rise from 69.5° to 77° in the first seance illustrates the movement of the mercury after the termination of the trance state. The rise from 70° to 74° in the second seance denotes the duration of the intermission. The drop of only two degrees between 10:36 and midnight is accounted for, it is suggested, by the fact that the room had by then been cooled during the first part of the seance.

DIAGRAM 3.

cried "slovenkes" and showed signs of returning to normal, exactly at midnight. Pulse about 58, irregular.

[The white light is gradually turned on; I speak to Willy, who answers normally; and I relinquish my control. Medium very hot, but not particularly exhausted. Temperature, carefully checked, 72° Fahr. I carefully go over the cabinet, windows, etc., etc., once more,

but everything satisfactory. Professors Gruber and Hildebrand, with Willy and Karl and his wife, and J. D. W., R. H., and H. P. adjourn to a neighboring café and discuss this most wonderful sitting (my tenth with this medium)—in all probability the most interesting sitting, held under rigid test conditions, that has ever been published.]

CONCLUSION

I suppose the reader will expect me to say a few words in conclusion, but really there is little to be said. Need I reiterate that not one of the phenomena we saw during our stay could have been produced normally with the severe control I imposed? Maskelyne, with his proverbial "two tons of machinery"—or ten tons, come to that—could not have produced, under the same conditions, one single phenomenon without immediate detection. No machine is capable of imparting "life" to a handkerchief by means of which it will dart, with lightning-like rapidity, round and round an electric lamp like a moth round a candle. And machines do not possess intelligence. "Otto" obeyed our requests over and over again, and even entered into the fun of the thing. If the catch-as-catch-can, and the hide-and-seek, and the tug-of-war were superhuman, the operating entity possessed some very human attributes, and for the moment we forgot that we were playing with a discarnate intelligence—it was so very "lifelike."

The conditions under which we had our sittings were ideal. We were in the home of the medium whom I had known for years. By the time Willy arrived we were *persona grata* with the entire family—not only with the family, but the whole of Braünaü! After we had been in the place two or three days we could hardly cross the road or enter a shop without someone's saying "good-morning" or touching his hat. We photographed the school children (a proceeding so popular that we had "deputations" asking for pictures from those "unfortunates" who had been left out); we photographed the customs officials; we photographed the "oldest inhabitant"; we bought out the local tobacconist; we made purchases at most of the shops; we spent an evening in the local hostelry with the *élite* of the place, laughing and joking and consuming some of the very excellent Pilsner available—in fact, we freely fraternized with everyone in the town. The reader may regard all this as trivial, and that it has nothing to do with the phenomena; he will be sadly mistaken. *We were creating an atmosphere* of friendship, of trust, and of equality which reflected its beneficent influence on the medium's family and the medium himself—with what results the reader has seen.

Another factor which probably contributed to our brilliant success

at Sunday's sitting is that the medium was then very fresh, having been with us for a long walk in the country, finishing up with lunch. It is doubtful if the assistance of Karl's power helped the phenomena to any extent.

The temperature of the seance room fell undoubtedly during our sittings, and I can think of no normal explanation of this phenomenon. With a number of people in a closed room, the mercury rises, of course. The pulse-rate is comparable to what we experienced in Vienna, and readers should consult⁶ the chart I compiled on that occasion. The medium appears to lose a considerable amount of vitality during the trance state, but rapidly recovers when restored to normal. None of the sitters is apparently affected.

I have now arrived at those vital questions "How?" and "Why?" and it is here that I must take leave of my readers. Baron von Schrenck-Notzing favors the theory that Willy possesses a secondary personality, which is dissociated under certain conditions. It is a fact that Willy is cognizant of what is happening to "Otto"; what "Otto" is going to do; and what "Otto" has done—without the use of his normal senses. In fact, Willy is "Otto," and "Otto" is Willy—a oneness which is separable, yet not separated. Curiously enough, "Otto" differs in many respects from his predecessor, "Minna," an alleged entity whose acquaintance I made during my visit to Munich in 1922. "Otto," I think, is harder to please. The spiritistic theory is not easily applied to the Willy phenomena, which are purely physical. Now that Baron von Schrenck has recovered his *protégé*, it is hoped that by continuous and systematic experiment, some new light will be shed upon the dynamics of these most interesting manifestations.

OBSERVATIONS ON THE MOSS CASE

BY J. MALCOLM BIRD

Research Officer, American Society for Psychical Research

Recent issues of this magazine have made brief reference to the case of George H. Moss, "psychic photographer." It will be recalled that Moss worked at the British College of Psychic Science; that in the April, 1925, issue of the College Quarterly, Mr. McKenzie published an analysis of certain aspects of Moss's work, accompanied by an enthusi-

⁶ See A. S. P. R. *Journal*, August, 1925, p. 424.

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^a See A. S. P. R. Journal, August, 1925, p. 424.

astic certificate of validity; and that a little later, Moss was so completely exposed by Mr. Fred Barlow, of the Birmingham and Midlands Society for Psychical Research, that he signed a full confession and an undertaking to keep out of this "game" in future.

So much is commonplace enough. Indeed, so far as concerns Moss himself, so far as concerns the mere fact that another mediumistic fraud has been uncovered, the case would merit no more extensive treatment than it has already had at our hands. But there are other angles. One of these is the part played by Mr. McKenzie. This is not to be so lightly dismissed.

It is not that McKenzie was deceived for a time; it is not that he overlooked an opportunity for fraud; it is not that he pronounced phenomena to be genuine which turned out to be otherwise. No investigator can be permanently safe against this error unless he is conservative to the point of criminal stupidity. There is no more discredit in being wrong in psychic research than in being wrong in frontier work in more orthodox sciences such as atomic physics and modern astronomy; and in these fields we have conflicts between eminent researchers, of such sort as to necessitate that one of them be wrong. But there is a right way of being wrong, and a wrong way; and McKenzie's handling of the Moss matter, before and after the exposure, leans toward the wrong way. It is for this reason that the case is presented here, as a document in the procedure and psychology of research, at much greater length than its importance as a mere case of mediumistic fraud would warrant.

The first exhibit is Mr. McKenzie's article in his *Quarterly* of last April. The preliminary section of this article is the one in which we are the more interested. This section is accordingly presented, but in slightly condensed form. The language throughout is McKenzie's, but in the interests of space economy the prerogative has been exercised of telescoping certain of his sentences and paragraphs. Accordingly, instead of quotation marks, there is employed a subhead:

THE MCKENZIE STATEMENT OF APRIL, 1925

It has often been observed in psychic photography that the medium exposes the plates to a most unusual extent. The following experiments have been conducted under strict conditions, and the results carefully recorded, so that a better knowledge may be gained of the varying results in density shown between plates exposed and developed by a photographic medium and those handled in ordinary photography.

With several mediums it is claimed that best results are got upon plates previously magnetized. Magnetization is accomplished in some

cases by the medium's holding the packet of plates in his hands for some time before loading them into the camera; other mediums keep the packet on their bodies or in their possession for some days before using. Mr. Moss follows the latter technique and regards it as a prerequisite to results. The fact is a serious restriction where skeptical experimenters are concerned, but Moss's results are of such character as largely to avoid this objection; and it was arranged to experiment with thirty-six identical plates, eighteen of which had been previously "magnetized" and eighteen of which were virgin. These were to be so numbered that Moss could not tell which were the magnetized plates. The results show good confirmation of the medium's claim that magnetization is necessary, or at least desirable.

Elaborate details need not be given of the way in which the experiments were carried out; the reader can rest assured that the records are minutely accurate, and that no mechanical trick produced the results. All reasonable criticism is welcome, but it is waste of time to argue with every tyro in psychic investigation who thinks fit to criticize the careful results of responsible and practical investigators. For the information of the inquirer it will suffice to state that the slides, camera and developing dishes were all carefully examined before and after each experiment, and no trick substitution was or could be employed by the medium to bring about the various results. The dark room was illuminated by a 60-candlepower electric red light, considerably stronger than is usual. This enabled the plates to be taken from their boxes by myself, numbered, signed by Mr. H. C. Scofield (an experienced photographer), and placed in the dark slides by the medium, all under the most careful scrutiny and in excellent visibility.

The scale of density employed runs from zero to 80; zero indicating an absolutely clear glass, and 80 a density almost but not quite entirely black—the subject, a vase of flowers, being barely visible when the plate is placed before a light.

The daylight present may be taken to have been approximately the same in November and in January. The cameras were a Thornton-Pickard Reflex Ruby camera, fitted with series X Cooke lens; and another instrument [which Mr. McKenzie does not describe other than by giving it the name Lancaster]. The Thornton-Pickard was used save where otherwise noted. The dark slides were the ordinary standard pattern of British practice, as supplied by the makers. They were of the double-book form, with hinged metal dividing pieces. All the plates used were Imperial Special Rapid, quarter-plates. The developer throughout was the usual commercial concentrated fluid known as D50, and was mixed in advance in accordance with the maker's formula.

OBSERVATIONS ON THE MOSS CASE

A Wynne actinometer was used; an exposure of two seconds would have been the normal requirement with these plates, as recommended by the manufacturer for best results with the light prevailing. This light was the same at all times, save where it is indicated that an additional 2,000-candlepower lamp was in use. The medium was always present during exposure, save when, as indicated, he was asked to retire.

MOSS'S PHOTOGRAPHIC EFFECTS

So much for Mr. McKenzie's text. His account of the photographic details is given because it seems desirable to put on record the fraudulent phenomena got by Moss and the conditions under which he got them. This is the more needful, in that from the viewpoint of psychic photography pure and simple, the Moss experiments give us a better and a better attested record of the possibilities of fraud than we have yet had. Hence, we not only describe McKenzie's photographic arrangements above, but likewise append a summary of his tabulation of the results obtained in his presence by Moss:

Plate	Exposed by	Aperture	Seconds Exposed	Developed by	Image Appeared, Seconds	Total Devel., Secs.	Density	Remarks
PACKET A: VIRGIN PLATES. EXPOSED NOV. 24, 1924, 11:10 TO 11:45 A. M.								
A1	Moss	F4	20	Moss	27	42	40	.....
A2	Moss	F4	40	Moss	27	42	45	.....
A3	Scofield	F4	20	Scofield	32	42	45	1
A4	Scofield	F4	40	Scofield	32	42	45	1
A5	Moss	F11	120	Moss	18	40	29	.....
A6	Scofield	F11	120	Moss	18	40	36	2
PACKET AA: MAGNETIZED PLATES. EXPOSED NOV. 24, 1924, 11:55 A. M. TO 12:10 P. M.								
AA1	Moss	F4	20	Moss	110	165	3	.....
AA2	Moss	F4	40	Moss	110	165	10	.....
AA3	Scofield	F4	20	McKenzie	50	165	36	1
AA4	Scofield	F4	40	McKenzie	50	165	37	1
AA5	Moss	F11	120	Moss	40	100	26	.....
AA6	Scofield	F11	120	Scofield	40	100	29	2
PACKET B: VIRGIN PLATES. EXPOSED NOV. 24, 1924, 12:35 TO 12:41 P. M.								
B1	Moss	F5.6	52	Moss	25	85	25	.....
B2	Moss	F5.6	40	Moss	25	85	23	.....
B3	Moss	F5.6	45	Moss	25	70	15	3
B4	Moss	F5.6	35	Moss	25	70	17	3
B5	Moss	F5.6	32	Moss	27	70	19	3
B6	Moss	F5.6	35	Moss	27	70	18	3
PACKET C: MAGNETIZED PLATES. EXPOSED NOV. 24, 1924, 3:15 TO 3:21 P. M.								
C1	Moss	F5.6	28	Moss	23	65	14	3
C2	Moss	F5.6	58	Moss	23	65	18	3
C3	Moss	F5.6	60	Moss	23	65	14	3
C4	Moss	F5.6	27	Moss	23	65	13	3
C5	Moss	F5.6	40	Moss	27	68	14	3
C6	Moss	F5.6	36	Moss	27	68	18	3

OBSERVATIONS ON THE MOSS CASE

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Plate	Exposed by	Aperture	Seconds Exposed	Developed by	Image Appeared, Seconds	Total Devel., Secs.	Density	Remarks
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PACKET D: MAGNETIZED PLATES. EXPOSED NOV. 24, 1924, 3:45 TO 3:50 P. M.

D1	Moss	F5.6	40	Moss	18	55	14	3
D2	Moss	F5.6	52	Moss	18	55	11	3
D3	Moss	F5.6	46	Moss	18	55	10	3
D4	Moss	F5.6	28	Moss	18	55	14	3
D5	Moss	F5.6	42	Moss	30	68	13	3
D6	Moss	F5.6	65	Moss	30	68	14	3

PACKET F: MAGNETIZED PLATES. EXPOSED NOV. 24, 1924, 5:30 TO 5:50 P. M.

F1	Moss	Cap on	75	Moss	.....	50	7	.....
F2	Moss	Cap on	58	Moss	.....	50	12	.....
F3	Moss	Cap on	65	Moss	.....	50	5	.....
F4	Moss	Cap on	65	Moss	.....	50	12	.....
F5	No camera; plates		125	Moss	.....	50	0	.....
F6	in sealed envelope		125	Moss	.....	70	1	.....

PACKET O: VIRGIN PLATES. EXPOSED JAN. 19, 1925, 11:35 TO 11:41 A. M.

01	Moss	F4	20	Moss	30	70	26	3
02	Moss	F4	40	Moss	30	70	30	3
03	Moss	F4	20	Colley	30	70	30	1, 3
04	Moss	F4	40	Colley	30	70	30	1, 3

PACKET H: VIRGIN PLATES. EXPOSED JAN. 19, 1925, 12:00 M. TO 12:06 P. M.

H1	Moss	F4	60	Moss	30	70	45	.....
H2	Moss	F4	90	Moss	30	70	60	3
H3	Moss	F4	60	Colley	30	70	50	1
H4	Moss	F4	90	Colley	30	70	60	1, 3

PACKET T: MAGNETIZED PLATES. EXPOSED JAN. 19, 1925, 12:20 TO 12:41 P. M.

T1	Moss	F4	60	Moss	30	70	25	3
T2	Moss	F4	120	Moss	30	70	24	3
T3	Moss	F4	60	Moss	30	70	35	1, 3
T4	Moss	F4	120	Moss	30	70	37	1, 3
T5	Moss	F4	15	Moss	45	120	35	3
T6	Moss	F4	15	Moss	45	120	36	3

PACKET M: MAGNETIZED PLATES. EXPOSED JAN. 19, 1925, 2:30 TO 2:41 P. M.

M1	Moss	F8	80	Moss	15	52	16	3
M2	Moss	F8	143	Moss	15	42	15	3
M3	Moss	F8	80	Moss	15	52	16	2, 3
M4	Moss	F8	143	Moss	15	45	21	2, 3
M5	Moss	F8	35	Moss	30	60	14	3
M6	Moss	F8	90	Moss	30	60	17	3

PACKET N: MAGNETIZED PLATES. EXPOSED JAN. 19, 1925, 3:05 TO 3:15 P. M.

N1	Moss	F8	50	Moss	29	75	13	3
N2	Moss	F8	84	Moss	29	75	18	3
N3	Moss	F8	300	Moss	24	60	21	3
N4	Moss	F8	180	Moss	24	60	12	3

Remarks:

- 1: Moss out of the room during exposure.
- 2: Lancaster camera used.
- 3: Electric light of 2,000-candlepower in addition to the daylight in which all exposures were made.

OBSERVATIONS AND DEDUCTIONS

Under this head we follow McKenzie's original, but not as closely as before. It will be realized that his photographic procedure, apart from his failure to detect the fraud which was present, was good; and his recording of his results was admirable. Further, the points of interest brought out by the above tables are identical, whether we are thinking of genuineness or of fraud; for in either event, we single out the deviations from the photographic norm—for comment in the one case, for explanation in the other. McKenzie does this well, too; so that all we need add to his discussion is a remark or two about fraudulent practices and results.

No critic, he says, can fail to note the great difference in results with magnetized and unmagnetized plates. Plates A1 and AA1, identically treated save in this respect, show in the one instance 40 degrees of density and in the other 3. Plate AA2 shows 10 degrees against 45 for A2. The plates of the A and AA series exposed by Mr. Scofield in Mr. Moss's absence show a difference but not nearly so much as those exposed by Moss himself. It is obvious that Moss's fraud, if operated wholly in the séance room, must include means for recognition of his own magnetized plates; and when we get to Mr. Barlow's exposure, we shall find that this is indeed a fundamental feature of Moss's procedure.

The magnetized plates of the AA series were the property of Mr. Moss, having been in his stock for some days. The same may be said of those of series C. The D plates, on the other hand, were from the College stock, although turned over to Mr. Moss and in his possession for several days, undergoing magnetization. The F plates were from Mr. Moss's stock.

In the absence of direct parallelism between the exposures made on the virgin plates B and the magnetized plates D, E, F, Mr. McKenzie estimates the normal exposure which would have been given these plates for ordinary photographic work—about 2 or 3 seconds. All the plates of the B series he considers to show some of the over-exposure and high density which would be expected from normal operation of the long exposures which they received; but it is apparent that, normally, they should show higher densities than they do. Hence even with these unmagnetized plates, eccentric action appears to have taken place. With the magnetized plates of the C series this is somewhat more pronounced and decidedly more uniform. C3 can be checked against B1: exposed for eight seconds longer in a brighter light, it shows barely half the density.

The figures for the C series suggest strongly that the length of

exposure is not the determining factor. We find not merely a failure to achieve the density to be expected through normal photography; it is a further fact that densities turn out approximately the same, whatever the exposure, and that where there is a difference, the plate receiving the shorter exposure is apt to show the greater density.

The results with the D plates confirm this, as can be readily seen. D6 plate Mr. McKenzie singles out for special comment; the density of 14 degrees he estimates to be what would be got from a normal exposure of four seconds; the exposure of 65 seconds he estimates should lead to a density somewhere in the region of 60 degrees.

Series F emphasizes the independence of the results from legitimate photographic influences. These plates were not exposed at all. They were placed in the camera and the dark slide was withdrawn, in usual fashion; but the cap was not removed. In normal photography, plates F1-F4, on development, should have shown nothing but plain glass. There was no attempt at psychic photography, in the sense of obtaining an actual "psychic extra" on them; the phenomenon obtained was simply their blackening under development, to the extent of 5-12 degrees.

Plates F5 and F6 were not put in the camera at all. They were placed in sealed envelopes and held between the hands of the sitters for the periods indicated. Plate F5 will be seen to have given the normal result for an unexposed plate. The slight development of density by plate F6 is rendered more significant than it would otherwise be by the statement that here for the first time in the series an attempt was made to get a psychic extra—and that this attempt succeeded.

The virgin plates of series O gave practically normal results for the exposures indicated. The same may be said for the H plates, except for H1, which falls noticeably short of the density arrived at by H3 under identical conditions. The T series brings us back to apparently psychic results; T1 shows 25 degrees for 60 seconds exposure, where H1 shows 45 degrees for the same time. And, in general, the densities of the T plates are considerably below normal, while the same lack of relation between density and exposure appears. When plates exposed for 15 seconds show densities equal to those of three plates exposed for one and two minutes, and greater than those of a fourth plate exposed for one minute, we have something to explain. The M plates carry the same story. M2 and M4, exposed for 143 seconds in brilliant light, should have shown at least 60 degrees of density; they show only 15 and 21. And all the M plates fail to show the density to be expected from normal photography, while failing at the same time

to show densities in any way proportional to their exposure times.

Generalizing, on our own account and independently of McKenzie's text, we find that we have lost the normal relationship between exposure time and photographic effect; and in its place, instead of setting up some abnormal relation, we have obviously no relation at all. Had McKenzie's whole attention and desire not been directed toward genuineness and away from fraud, he might perhaps have realized that this very fact is as strongly suggestive of fraud in the developing as it is of some mysterious psychic factor. We are in the habit of urging that the investigator must possess an initial open-mindedness, an initial willingness to accept the idea of validity. It is a new and disconcerting thing to find an investigator whose open-mindedness toward the existence of fraud comes into question! We shall return to this aspect of McKenzie's work a little later; it is necessary now to indicate the nature of Moss's fraud, and the way in which it was exposed.

MR. BARLOW'S FINDINGS

Through the British College, a visit by Moss to the Birmingham quarters of Mr. Barlow's Society was arranged. He stayed a week, and his results were very good, superficially; nor was there any suspicion of his work until after he left. Mr. Barlow, on checking over the material left in his possession, found evidence that the wrappers of plate-packages, left in Moss's hands for magnetization and subsequently used by him in the séance room, had been tampered with. Critical examination of the glass negatives in Mr. Barlow's hands led to another damning discovery: all of them carrying psychic extras carried also file marks on the top edge. It was then inferred that Moss habitually opened the packages of plates given him to magnetize; planted the extra images on them; and made these file marks so that he might later be certain of getting them in the camera right-side-up. Checking over his record at the College, it was found that in only one instance had his spirit extra come upside-down; and in this instance, he had put the file marks on incorrectly. Once, when he knew in advance that he would have a group of sitters, requiring the plate to be exposed sideways, he put the fake extra on the same way; and the file marks were on the *long* side of the glass plate. Every glass negative from Moss's séances which the College had in its possession was examined in the light of the Barlow report; *every one of them* showed the tell-tale marks. A séance was arranged at which the new theory was put into test. The investigators took the plate from Moss and put it in the camera themselves; they found the file-marks on it; they put these in *at the bottom*; and on development, the plate carried an extra, *upside down*. Defiant at first,

Moss was brought in short order to the point of a signed confession; in this document he repudiates all claims to ever having produced genuine phenomena.

This leaves Mr. McKenzie in what must at best be an embarrassing position. From the moment when news of the Barlow exposure came, the present critic, with McKenzie's April article in mind, has waited eagerly to see how he would carry it off and what he would have to say. We regret to find that he carries it off with extreme inadequacy. We proceed to quote to some extent from his article, "The Moss Fiasco," in his Quarterly for October, 1925:

MCKENZIE'S A POSTERIORI STATEMENT

"About nine months ago a well-known business man in the North, whom I will call Mr. S., a psychic student of some experience, brought to my notice the work of Moss. . . . Moss had been in the employment of Mr. S. for three years as a chauffeur. . . . One day, about eighteen months ago, [he] brought to the notice of Mr. S. a psychic photograph with a plausible story as to his amazement on finding this extra appear in the course of ordinary photography.

"Mr. S. was interested, and began regular experimentation. . . . Very soon a message from 'a guide' of Moss (who now spoke in trance) was received, asking Mr. S. to cease using his own plates, as it was likely to strain the medium in his early development. Mr. S. having had, as he believed, some recognitions, and thinking it was only a question of time, agreed to this. . . . He brought Moss to the notice of the College, stating his firm belief in Moss's various psychic powers. . . .

"Presuming that this gentleman's statement as to early conditions and results . . . was well founded, after several experiments in which Moss's own plates were used (as he said he could not manage any others), I agreed to allow him to pay some short visits to the College, pointing out to him and to Mr. S. that the work could have no scientific value till he could use the College marked and sealed plates. . . .

"[After various intervening events] Moss replied, and Mr. S. endorsed this, that his 'guide' having been consulted, while not objecting to his coming to London, refused to use the sealed plates. . . . I again remonstrated . . . and thereupon ceased negotiation. Some time later, Moss approached me, asking for a year's trial with his own plates. . . . Believing that a mental inhibition as to the use of marked plates might be operating upon him, this was agreed to. . . .

"With two other Council members, I carried out various experiments with Moss, not to secure extras, but to try to prove whether the inordinate length of exposure which photographic mediums claim they

can give so-called magnetized plates, without injury, was a fact. A report of these experiments was made by me in April, but in view of the discovery of Moss's despicable character, no value whatever can be placed upon these experiments. *By the introduction even of a morsel of chemical carried in his finger-nail while he was handling the plates, development might have been retarded, and the results shown produced.*" [The italics are the critic's.]

For purposes of immediate comparison, we now quote [the italics are still ours] a few sentences from McKenzie's April article—the original, not the above abridgment:

"Elaborate details need not be given here regarding the care with which these experiments were carried out, but the reader can rest assured that the records are minutely accurate, and that *no mechanical trick produced the results*. All reasonable criticism is welcome, but *it is a waste of time to argue with every tyro in psychic investigation who thinks fit to criticize the careful results of responsible and practical investigators*. . . . *No trick or substitution was or could be resorted to* by the medium to bring about the various results. . . . These experiments are of great importance, and show conclusively the peculiar results of mediumistic powers upon photographic plates."

In contrast to this, after Barlow has shown Moss to be a fraud, we have McKenzie informing us that no serious attempt had been made to check up on the initial good faith of his claims; that "he had a bad record in other ways before he entered Mr. S.'s service;" and that, after all, the fraud which he practiced upon McKenzie himself was ridiculously easy—"by the introduction even of a morsel of chemical carried in his finger-nail while he was handling the plates" he might have got the results cited.

COMMENT AND CONCLUSIONS

Now we would not be understood as speaking in defence of Moss, who is without question a total fraud. But we must not on that ground blind ourselves to the deficiencies existing in McKenzie's work. So far as McKenzie is concerned, the results described in his April paper are still on the same basis as when he first got them and wrote about them. He has thrown no new light on them, cited no new facts about them. It is all too clear that he is still ignorant of how Moss got them.

In the case of a medium who by any chance may be genuine, we must have, with any exposure, a complete bill of particulars, for obvious reasons. In the case of a medium who enjoys no presumption of genuineness the same necessity exists, but for another reason. We must have it, now, to enable us to judge the investigator. McKenzie's bill

of particulars here is that Barlow caught Moss cheating in another type of phenomena; and that, after all, the sort of thing Moss did for him, McKenzie, is a simple enough fraud.

We grant that it is a simple fraud, and that Moss did it by fraud. But we must insist that McKenzie does not tell us how, does not apparently know how. For instance: throughout the experiments, there was a wide variation between the behavior of the magnetized and the virgin plates. This suggests that the fraud may lie in the process of magnetization: that this process may consist in a tampering with the emulsion, even in its removal and replacement by a slower film. Again: granting that McKenzie's own suggestion is also a valid one, we must ask two very vital questions: Why does he not name at least one of the chemicals which would lead to the result pictured; and, if this fraud is so ridiculously simple, why did he let Moss do 85 per cent of the developing? Finally, Mr. Price, in his recent general discussion of the fraudulent side of psychic photography, pointed out the actinic "unsafeness" of many of our dark-room red lights; and Moss worked in McKenzie's dark-room with a red light of extraordinary candle-power. What might have been its rôle in his feats of irregular developing? None of these essential points does Mr. McKenzie attempt to discuss. He simply tells us that fraud was easy.

The fraud that McKenzie pictures is a simple and easy one, as any person photographically informed will know. One cannot believe that McKenzie, with all the photography that has been going on in his College for years, has learned that dominant fact within the current year. He must have known it when he wrote the April article—indeed, to plead otherwise were to admit offhand that he attacked and carried through to publication a research for which he was utterly unqualified. In that article, then, if he withhold this admission, he stands convicted of something just as bad. In it he set down, as established scientific conclusions, results which his own knowledge was sufficient to brand as entirely lacking in finality. He tells us so, himself: the phenomena which he had categorically endorsed in April as impossible of fraudulent production were amenable to a simple and easy fraud which he had taken no measures to exclude.

We do not hold it against McKenzie that he made a mistake, and a major one. We appreciate, too, that in many ways it would have been easier for him to have held out against the facts, to have stuck to Moss: he would not have lacked financial support from a considerable section of his clientele. We grant, therefore, his honesty and courage in flat-footedly reversing his former judgment. Honesty, indeed, none who know him will deny him; and his very absorption in psychics takes

courage. But we do submit that his entire showing in the "Moss fiasco" constitutes an indictment against his own adequacy of procedure, and against the adequacy of his conclusions. No man who so light-heartedly sets down as finalities things which his own knowledge marks as so wholly tentative, can expect to rank as a scientific authority. A brilliant propagandist, if you will; the man to go to by all means, if you want to meet British mediumship. But if anything more than the present performance were needed to disprove his qualifications as a scientist, we should have it in his failure to appreciate what an abyss lies between his two published pronouncements quoted herewith.

The incident has another, and more sweeping, implication. Mr. McKenzie has been a leading specialist in psychic photography, one of its strongest protagonists. A very large proportion of all the modern evidence in this field carries his stamp to some degree. His present showing and position will lead many hasty persons to conclude that all psychic photography is a delusion and a snare. And the most conscientious critic in the world can hardly avoid feeling that whatever favorable evidence may exist must be reexamined *in toto*, with the view of determining to just what degree the acceptance of psychic extras, psychic markings and psychic factors in the development of plates rests upon McKenzie's authority.

McKenzie himself contributes an illuminating remark here. He tells us:

"A number of good recognitions were claimed from time to time by sitters, and these can only be accounted for in the light of subsequent events by the long arm of coincidence, and the will to believe that lies in all of us. A physiognomist to whom I submitted some of these extras, with photographs for comparison, says that recognitions are most deceptive, most people counting on 'expression' chiefly in recognizing a picture."

THE QUESTION OF RECOGNITIONS

This is, of course, a familiar claim; it is, in fact, the only answer which the skeptic can make to recognitions in the general case; for in the *general case* it is impossible to postulate prior knowledge by the psychic photographer as to the sitter and his dead. Probably no such serious advocate of psychic photography as McKenzie has ever taken this plea so seriously as he is now forced to take it. For the point here is, he has to apply it to *all* recognitions got through the given medium. Mathematically, this is a far more serious matter than to grant isolated instances, through various mediumships, of recognition through delusion. For in treating a factor extraneous to the medium's work,

like that of recognition, the entire body of one medium's work constitutes a statistical whole, a representative fraction of that larger whole comprised by all recognitions through all mediums; whereas, if we pick up cases of recognition at random, through various mediumships, we have no guarantee that they constitute such a representative cross-section.

The skeptical critic, then, is for the moment justified in taking the stand that if *all* the recognitions of the Moss mediumship can thus be explained away, all those of the Hope mediumship, or the Deane mediumship, or any other, can be similarly. He is on solid ground than ever before, because it is not now merely *alleged* that all of one medium's recognitions are delusions; this is established beyond questioning by even the most ardent advocate of genuineness for the general case. A very serious doubt is thus added to the existing doubts as to the genuineness of the general case. Scientifically, it might well be regarded as the most serious single count in the case against psychic photography; for it is on a basis of absolute fact plus statistics, whereas practically all other doubts rest upon assumptions of some sort, or upon the mere fact that numerous psychic photographers have been found fraudulent.

There is only one way apparent in which this doubt can be resolved. If the percentage of recognized to unrecognized extras through Moss is the same, substantially, as through other mediums, the case would seem to be hopeless unless we come into the presence of some super-medium, who can thrive and get results under conditions excluding photographic fraud—something that has certainly not yet been attempted by any medium of this class. For, in this event, we should be obliged to assume that in the long run, Moss's clients bulk the same in credulity, emotion, desire, etc., etc., as do Hope's or Mrs. Deane's or anybody's else giving psychic extras. If, then, 20 per cent (say) of Moss's extras are recognized, on a basis of delusion, substantially this percentage of all extras must be similarly recognized. The genuine operator, if one exists, will have this 20 per cent just as much as the fraudulent one; this over and above his valid recognitions.

The present status is then this: Because of its statistical character, the collapse of the Moss mediumship is a serious discrediting factor against all psychic photography. Before this phenomenon can be regarded as again on the same footing which it enjoyed prior to the Moss exposure—whatever that footing may be—it *must be proved that some one or more of the psychic photographers has been getting substantially higher percentages of recognitions, over a considerable period, than has Moss.*

This probably cannot be done, for any entire mediumship. Com-

plete records for *all* extras obtained by any medium are presumably lacking. The next best thing, however, is something that *can* be done. Mr. McKenzie keeps *all* negatives, with trifling exceptions, which are exposed on his premises—or at least, all showing extras. *All of Moss's College results* constitutes a representative, statistical group. So does *all* of Hope's. If Mr. McKenzie wants to pay his debt to science, let him make a painstaking analysis of the percentage of recognitions in these two groups. He is, perhaps, in the unique position here: the only person in the world who has access to two representative groups of psychic extras, in their entirety. If he will not undertake the research we suggest, apparently nobody else can: for we must emphasize again and again that results taken hit or miss from various mediumships, or even in a hit-or-miss way from a single mediumship, are not representative and cannot lead to adequate statistical treatment.

It might not be out of order to conclude these remarks by pointing out that by Mr. McKenzie and his fellow-spiritualists themselves the presumption arising against the general case, out of the Moss case, has been made greater than it would otherwise be. Of late years they have shown a decided tendency to admit that the prevention of photographic fraud is beyond them; or that, if it isn't, nobody will ever believe that it isn't. They have turned, in this dilemma, to the recognitions, and have presented *these* as the angle from which the truth of psychic photography must be demonstrated. And now they are driven to admit that *all* recognitions arising out of a typical, important, prominent mediumship must be credited to delusion. The statistical doubt arising out of the Moss case therefore attacks them at their vital point.

INTERNATIONAL NOTES

BY HARRY PRICE

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Mr. John Dill Ross, in *Chambers's Journal* for April, 1925, raises the old question as to whether it is possible to hypnotize a number of persons at one and the same time. In his article, "Collective Hypnotism," he describes three performances given by Indian jugglers during his residence at Singapore, at which alleged "miracles" were produced, which, he says, are explainable only by collective hypnosis.

The first performance was witnessed on a troopship in Singapore harbor. An Indian juggler and his woman assistant were given permission to show their marvels. A space was cleared for them, and the Indian began by putting the woman into a coarse net, which he fastened securely. He then "folded the woman up and put her inside a small oblong basket, trampling her body with his feet until she exactly filled the basket." He then put on a tightly-fitting cover, took a long sharp sword, and ran it through the basket in every direction. Wiping his blood-stained sword, he opened the basket, took out the empty net, at the same moment as his assistant was found outside the ring of sailors and soldiers who had witnessed the entertainment. The next day Mr. Ross got the juggler to repeat the trick at his own house for the mystification of his friends. The same thing happened, and no normal explanation was forthcoming.

The second performance witnessed by Mr. Ross was even more remarkable:

"Some friends and I were having tiffin with a man who lived in a house just outside the town of Singapore. At the conclusion of the meal two Indian jugglers came in, and prayed permission to rid the house of the snakes with which they declared it was infested. Our host objected that he had never seen a snake anywhere near the place, but the Indians rejoined that they would ask no fee if they found no snakes. They then stretched two large gunny sacks upon the floor, while one of them, squatting down, commenced playing on a pipe. No sooner had he started piping than first one snake and then another appeared, and within two minutes the room was simply swarming with the reptiles. The Indians set to work with feverish energy to stuff the snakes into the sacks with both hands. When they had been paid their money they left the house with two great sacks on their backs full of wriggling snakes of all sorts and sizes. It was a most unpleasant performance to watch. Not a snake was seen about the house either before or after the visit of the jugglers."

The third mystery Mr. Ross witnessed was the old familiar little wooden ducks which, when placed in a bowl of water, dive and swim at the word of command from the juggler. "There could be no question of the models being manipulated by strings or any other such device."

Mr. Ross says, "How are these things done?" but I am afraid it is somewhat difficult to give him an answer on the evidence which he submits. It is extremely doubtful if the author has told us *all* that took place at the performances he witnessed. It is very difficult for the layman to describe accurately, in proper sequence, exactly what occurs at a magical entertainment. The basket illusion and the animated ducks

are old tricks; but, as Mr. Ross describes them, they appear to be uncommon variants of the originals. The principle on which the ducks are made to dive is applied to a very old trick I have often witnessed on the Paris boulevards. In the centre of a circle of onlookers a pair of wrestlers, made of cardboard, with articulated joints, and without any visible means of support, fall down, rise, and wrestle in a most life-like manner at the spoken word of the showman—who walks round the circle—who sells the secret for a few sous. The first time I saw this trick I was puzzled, but a confederate in the front row of the crowd, a weighted cigar-box, to which is attached a long fine hair which is manipulated by the confederate, supplied the clue to the mystery. The diving ducks trick is worked on the same principle.

The Indian trick of clearing a house of snakes which are not there is, I confess, new to me. I can think of several ways the trick could be worked and Mr. Ross's theory that he and his friends were collectively *willed* to see something which never happened is interesting, but is not the only hypothesis which could account for the "miracles" he witnessed. The Indian rope trick has been explained away on the "collective hypnosis" theory; but, as a matter of fact, there is not a shred of evidence worthy of the name that this trick has ever been witnessed by a responsible person.

* * * * *

Stories of Indian conjuring appear to have a perennial interest for the newspaper reader, so again we find wonderful stories of native magic recorded in Field Marshal Lord Grenfell's *Memoirs*, in the instalment (Chap. 3) published in the London *Morning Post* for October 7th, 1925. Curiously enough, Lord Grenfell describes a basket trick, which he calls the Disappearing Child, which is almost identical to Mr. Ross's version, detailed above. He does not suggest that he and his friends were hypnotized, and has no theory to offer. How another native magician was buried alive is recorded in the same chapter of the *Memoirs*:

"The commissioner told me that his troupe was one of the last of the old 'Jat,' or tribe of hereditary conjurers, and that the Rajah of Benares had got them from a great distance to entertain the Prince. An old colonel of the Indian Army who dined that night at mess told me some curious stories of the ancient conjurers. One of their tricks which he had seen when he first came to India was the interment of a live fakir. It took place at some great festival. A small tent was pitched which the victim entered with the conjurers, while a grave, six feet deep, was dug by the soldiers. The man was produced after about

half an hour's preparation in an apparently unconscious state, his nose and ears plugged with cotton: a doctor examined him and then marked his arm with caustic; he was then buried with a small bit of wood covering his face, the grave filled in, some corn being planted over it, and a sentry placed over the spot to prevent any tampering with the grave. After a month had passed, and when the corn was a few inches high, the audience reassembled; the man was disinterred and identified by the doctor, and taken again into the tent. He walked out after an interval of half an hour, thin and weak, but the same man who had been buried a month before."

Our explanation for this trick (and probably the correct one) is that a secret tunnel leads to the grave where the fakir is buried, the entrance to the tunnel being some hundred yards away, screened by bushes. The "victim" is able to leave the grave directly it is filled in, the sowing the corn, the sentry, and the "thin and weak" appearance being merely showmanship—the all-important part of this trick. Tahra Bey, the Egyptian fakir who recently visited Paris and London, allowed himself to be buried for very short periods, but the "interment" was not very convincing.

In a later instalment of the *Memoirs* (published in the *Morning Post*, Oct. 15th), Lord Grenfell relates some interesting stories of the occult which concerned Dr. Budge, the famous Egyptologist. Mr. Robertson Smith, Professor of Arabic at Cambridge, had persuaded Dr. Budge to go to Bagdad with a view to acquiring some interesting antiquities:

"When at Bagdad, a native brought a boy up to him and asked if he would allow the boy to tell his fortune in the usual way practised in the East, both in Cairo and in Bagdad, a black spot being placed in the boy's hand into which he looks intently, professing to see in it events which are happening connected with the inquirer. Dr. Budge, being busy, told the man to go away, and as he still stuck to him he used strong language in Arabic. The man, with a very malevolent smile, said: 'If you will not allow the boy to show you anything, would you like to see it yourself?' Budge said he would. The man made a circle of black in his hand and told Budge to look at it intently. He did so, and soon found he was being wafted away from Bagdad to a room which he did not recognize. On the bed lay a man apparently very ill, by the appearance of his neck. The sick man turned round, and to his great dismay he saw the face of Professor Robertson Smith, his old friend and adviser. He saw death in his face, and then the scene melted away and he found himself standing with the man and the boy in the street in Bagdad. The man, with another evil glance, asked him

whether what he had seen was not worth baksheesh. Budge said it was, and suitably rewarded him.

"Soon after he left for England, having had some very good finds of tablets. When he arrived at Suez he received a telegram from Mrs. Robertson Smith saying that the Professor was very ill, and was very anxious to see Budge the moment he arrived and begging him to come immediately to Cambridge. On arrival, he went to Cambridge and called at the Professor's house. The wife told him he was desperately ill and the doctors had quite given him up, but still he was very anxious to see his friend. He went up the staircase, and opening the door which he was told to enter, he saw the room of his dream, and the Professor lying with his face to the wall exactly as he had seen him in Bagdad. He turned round, and Budge told him of his success in obtaining the antiquities in which he was so much interested, but the Professor could hardly speak, and after pressing Budge's hand and saying good-bye, he turned round again in the attitude that he had first seen him, and Budge left the room. Three days after this Robertson Smith died."

Good stories of the occult are always interesting, and in *The Smoking Leg*¹ we have a collection of eighteen weird tales by a new author which are of outstanding merit. Some of the stories are distinctly gruesome and should not be read the last thing at night by a person of a nervous temperament. Several of the tales are strikingly original, and are well above the average of ordinary psychic fiction. Mr. Metcalfe is to be congratulated.

"What is the difference between a spiritualist medium and a fortune-teller?" is an old problem which again came up for solution when "Madame Estelle" was recently fined £20 in London for "professing to tell fortunes." "Madame Estelle," whose real name is Frances Burgman, described herself as a *clairvoyante* and, although she pleaded guilty, it was contended upon her behalf that she had given some excellent advice and several witnesses were in court to testify to her powers of clairvoyance. *A propos* of the case, Mr. E. P. Hewitt, K.C., LL.D., (the well-known author and spiritualist) wrote an interesting article, "Fortune-tellers and the Law," in the *Daily Mail* for October 17th, 1925. Mr. Hewitt contends that the hundred-year-old law under which fortune-tellers are prosecuted should be repealed:

"The question whether the 'fortune-telling' clause in the Vagrancy

¹ *The Smoking Leg & Other Stories*, by John Metcalfe, London, Jarrolds, 1925, pp. 348, 7/6 net.

Act, 1824, should be allowed to remain on the Statute Book is becoming one of urgent importance. It runs as follows:

“Every person pretending or professing to tell fortunes, or using any subtle craft, means, or device by palmistry or otherwise, to deceive and impose on any of his Majesty’s subjects is to be deemed a rogue and vagabond.”

“It has been held that any person who purports to tell fortunes comes within this clause, notwithstanding perfect good faith and complete freedom from any intention to deceive. The statute makes no distinction whether money is taken or not; and, accordingly, it appears that to tell fortunes, even without payment, is an offence.

“No definition has been given of what amounts to fortune-telling, but presumably any attempt to foretell the future is to tell fortunes; and the extent to which this enactment might be stretched is not generally realized. In most bazaars there is a fortune-teller; although it is not the practice in such cases to make an arrest. A Spiritualist medium who, in purporting to transmit messages from another world, makes any statement relating to future events would also appear to fall within the clause.

“A person convicted under this clause is, by the Act, being deemed a *rogue and vagabond*, classed with persons wandering abroad and lodging in any unoccupied building, or in a cart or wagon, or exposing to view any obscene prints or pictures, or in possession of a picklock or other instrument with intent to break into a dwelling-house. Conviction involves liability to a fine or imprisonment (with or without hard labor) for three months.

“The extravagant severity of this statute, as applied to cases of fortune-telling, is emphasized by the provisions of Section 6 of the Act, under which it is made lawful for *any person whatsoever* to apprehend anyone found offending against the Act (which would include a person honestly purporting to tell fortunes) and forthwith to take and convey the offender before a Justice of the Peace to be dealt with, or to deliver him or her to any constable to be so taken and conveyed.

“It is surely an anachronism, in these enlightened days, that the fortune-telling clause of the Vagrancy Act should remain on the Statute Book. Where there has been good faith these provisions are oppressive; and where there is bad faith they are not required, as in that case there is a fraud which can be reached by the general law, without the assistance of the Act of George IV.”

* * * * *

Dr. A. Baron von Schrenck-Notzing has now recovered his former *protégé*, Willy Schneider, and at the time of writing some excellent

phenomena are being witnessed at Munich through this medium. In a recent article on Willy I deplored the fact that he had such an uncertain future before him. This state of affairs appears to have been remedied.

* * * * *

Sir Hall Caine writes an interesting letter to Mr. Hannen Swaffer, which is published in the *Christian Spiritualist* for October 7th, 1925. The letter is really a criticism of Swaffer's book on Northcliffe, but the great novelist reveals his own attitude towards spiritualism. He does not agree with Mr. Swaffer that Northcliffe was a great man, and doubts the alleged account of him in the spirit world:

"In both these phases, however, I am puzzled and sometimes hurt. In your effort at absolute naturalness in the present world portrait, you seem to me, sometimes, to descend to rather diminishing facetia and triviality. . . . I am afraid that on reflection three years after his death, I find it hard to share your feeling that he was a great man. . . .

"Again, I am not quite satisfied that your portrait of the Northcliffe of the other life, as it is revealed to you, harmonizes either with what I knew personally of the man, or with what you knew and describe so well. It is the portrait of a somewhat blustering but rather ineffectual personage not purified, not ennobled, but fighting constantly as for an inferior supremacy which he is not able to achieve, and saying nothing, or nearly nothing, that seems to me useful to the world or worthy either of his great experience on earth or of the solemn adventure of death which he has since passed through. To say that he is still alive is not enough. To denounce war is what some of us are doing who are not yet dead. . . . The constant suggestion of conditions which, so far as we know, belong only to *our* sphere, the reference to towns, to the country, to the physical organs of man, such as the ear, with which he hears, the larynx, without which he cannot speak; to noises in the air as of physical struggles; . . .—all this jars upon my feelings, may I say my intelligence? . . .

"In spite of all I have said in this letter, do not think I am not a Spiritualist. I *am* a Spiritualist, but not in your way. Physical signs of the survival of the dead are not necessary to me. I know it without them. Forgive me if I say I do not need to sit in the dark with a medium to be told that the dead still live."

* * * * *

A propos of the series of articles entitled "My Religion," contributed to the *Daily Express* by well-known men, the following declaration made by Sir Oliver Lodge at the London City Temple, on October 8th, 1925, is full of interest:

"I know that there are beings in the universe much higher than man, and that we are surrounded by a multitude of helpers interested in our struggles, keen to assist this race to get the benefit of its birth-right and to fulfil its destiny.

"I believe that the higher powers have in store for man—both as an individual and as a race—something beyond anything we can imagine. It is evident to me that the race has risen to its present level because the higher powers took an interest in us and were filled with a passion for self-sacrifice on our behalf.

"The object to be gained seemed so lofty, and so worth while, that the Incarnation of the eternal Divine Christ-spirit in human form was actually undertaken, and the torment and the death—foreseen, no doubt—was accepted as the price to be paid for the redemption of man."

* * * * *

Still another psychic play has been produced in London—this time at the "Q" Theatre, Kew, on October 19th, 1925. The title of the play, "The Glory of the Sun," might suggest anything, but in reality it is all about a young man, supposed to have been drowned at sea, who returns from death for a few minutes to exploit some vague theory expressed in metaphor which approaches blank verse on the subject of perfect love. The author of the play is Mr. Jevan Brandon-Thomas. The play was extensively advertised among members of the various London societies interested in the occult.

* * * * *

Dr. Paul Sünner, editor of the Berlin *Psychische Studien*, contributes the latest volume to Messrs. George Allen and Unwin's "New Psychology" hand-books, published at 3/6 net. The title of his work is *The Brain and the Mind*. It is written in a popular style and describes the function and structure of the brain and the workings of the mind. The relation of brain to mind is thoroughly discussed. He outlines the development of his subject from the Greeks downward, and gives a clear account of the position of present-day thought.

CURRENT PERIODICALS

The notes on Current Periodicals are strictly documentary. We leave to the periodicals and the authors the entire responsibility for their observations and interpretations. The purpose of this summary is, purely and simply, to keep our readers in touch with the movement of psychical research throughout the world.

The use of the motion picture camera is recommended for the recording of the action of the séance room, by B. W. Winkler in the August number of *Psychische Studien*. The further suggestion is made that a room with many windows be used and that the walls be figured in such a way as to make the location of the persons and objects present apparent at all times during the action. This could be demonstrated to any who wished to see the film, and the necessity for witnesses, control measures that involve physical discomfort to the medium, noises and other disturbances would thus be removed. W. suggests that the motor driven apparatus could be set up and adjusted by an assistant and that the assistant could then leave the room and allow the medium to operate the photographing apparatus by means of a switch when the phenomena begin. He thinks that these methods, where practicable, would have three good effects: (1) They would improve the phenomena. (2) They would eliminate the possibility of fraud. (3) They would tend to establish confidence in the genuineness of the results.

Is quiet desired by most mediums? Is solitude preferred? Could the physical phenomena desired be obtained in most cases in the strong light required? Would filming the phenomena make them more impressive to the public, when "everything can happen in the movies"? As a method of study of the detail of production of the phenomena in a genuine case, however, this might have much value, if it could be used.

J. B. RHINE.

A great many people seem to have a way of passing on whether a man of prominence is really balanced mentally or not by his stand on the question of the genuineness of the phenomena of mediumship. There are others, interested in this field, who have the same respect for proper authority in this field as they would and do have in physics. These latter folks accept a physical theory when two or three great physicists agree in their results substantiating it. They are at least very much impressed when several great investigators of the psychical domain come to agreement on it. Both groups mentioned will be interested in the inquiry by Prof. Oreste Parfumi of Catania into the beliefs of continental investigators of mediumistic phenomena, particularly as to genuineness, source of the force demonstrated, and validity of the spirit hypothesis. The replies to the questionnaire sent out by Prof. P. are being published in *Luce e Ombra*. Dr. Maxwell states: "Up to the present, it seems to me, the intervention of an outside force on the organism of the medium or the assistants is not demonstrated." Dr. Geley thought: "The most rational hypothesis is that the phenomena of ectoplasm and clairvoyance are functions of the subconscious psychism of the medium. The spirit hypothesis is not unscientific, but does not appear indispensable." From Sudre the following is quoted: "The hypothesis of survival does not appear to me demonstrated by the facts as yet. But it is not absurd, on condition

that the spirit idea of indivisible and immortal personality be rejected." Prof. Richet in response to the questions says: "The spirit hypothesis is not entirely unscientific. But it is not in any manner proven. It can be admitted as a working hypothesis only." Prof. Bozzano hesitates as yet to state that he considers the spirit hypothesis scientifically demonstrated. Dr. Osty writes: Many years of methodical study of supernormal knowledge with human subjects has not led me to the spirit hypothesis; the contrary is the case." Madame J. Alexandre Bisson asserts: "Hallucination does not enter in any way into these phenomena . . . A part of these manifestations is purely biological . . . Another part springs from an unknown force. The spirit hypothesis remains an hypothesis." Edmond Duchatel replies with the view that the phenomena do not originate in the brain of the medium but result from an interception on the part of the medium of an 'intellectual atmosphere' which arises from (1) living human beings, (2) deceased humans, and (3) the universal intelligence, God. Adv. Giuffrida of Catania: "Mediumistic phenomena are real, etc . . . The so-called spirit hypothesis can be maintained as truly scientific, etc." Prof. G. Ughetti makes a most illuminating addition to his brief reply; "I am convinced of the illusory character of all mediumistic phenomena. But it is a conviction derived from my mental *impermeability* to all that of which my reason does not render me account . . . not pretending that my opinion should be a general one." How well for us all, including Prof. U., that we are not consistent in this stand; otherwise progress would be very slow. Permeability of the mind may be like that of the cell, dependent upon the size of the body permeating; in this case the penetrating body is big, upsetting philosophies of lifetime duration. R. Warcollier views the matter thus: "The important cases of mediumistic phenomena called "physical" are not effects of hallucination. They are objective (photographable) and biological, depending upon the organism of the medium and those of the experimenters, at least for the physical part of the phenomena. The intellectual or subjective phenomena appear to be conditioned by the special physiological states of the medium . . . Among the various explanations of these influences, the spirit hypothesis is the most probable, and for this reason, it seems to me, ought not to be rejected as unscientific."

Dr. von Schrenck-Notzing replies: "The phenomena of physical mediumship rest on the emission of a vital force from the organism of the research object, having nothing to do with the influence of outside beings. Even though the objective processes of this field can be explained without the spirit hypothesis, this theory . . . can not pass as unscientific, etc."

Prof. Hans Driesch answered the questions categorically as follows: "(1) The mediumistic phenomena are not effects of simple hallucination. (2) It appears to me that they depend exclusively upon the organism of the medium, with perhaps the assistance of a certain 'suprapersonal' force. (3) The spirit theory does not seem to me proven; but spiritism, were it proven, would be a scientific theory."

Prof. Luciano Chiarello responds in the words of Flammarion: "The facts are undeniable, whatever the explanation . . . In the actual state of our knowledge it is impossible to give a complete, total, absolute and definite explanation for the phenomena observed. The spirit hypothesis ought not to be eliminated."

MacKenzie maintains that: "A purely biological theory (or better psycho-biological) offers not only a possible but a plausible explanation for all the mediumistic phenomena."

Prof. Parfumi in summarizing the results of the inquiry points out that the competent and informed no longer deny the objectivity of the phenomena.

BOOKS RECEIVED

And the spirit hypothesis is in general considered as not yet proved but not unscientific.

The note of caution is dominant in these replies; as it should be. And psychic science, whatever else it may be, is a biological science, according to this census.

BOOKS RECEIVED

The Wisdom of the Gods, by H. DENNIS BRADLEY. London, Werner Laurie, 1925. Pp. 444. Price 7/6.

Human Vibration, by CONRAD RICHTER. Harrisburg, Handy Book Corporation, 1925. Pp. 216.

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A NEW CLAIRVOYANT:
THE FRENCH WRITER, PASCAL FORTHUNY

BY RENÉ SUDRE

Editor, Revue Métapsychique, Paris

It is an ever present problem, and one that will perhaps remain open indefinitely through want of experimental material, to know whether the metapsychic faculty is inborn or can be artificially created. When, as often happens, it appears spontaneously in middle age one must maintain that it has been present from birth in the latent state. To the parallel question whether the faculty can be developed by will and exercise, experience gives an easy affirmative answer. The psychic of whom I am going to speak stands as a beautiful example. I have been acquainted with him for twenty years. Linked to him by a strong friendship, I have been able to follow step by step the budding and blossoming of his admirable gift of metagnomy—a gift which today ranks him as one of the best French clairvoyants.

Pascal Forthuny (this is a pen name; his baptismal name is Georges Cochet; he was born in Blois in 1872) is a well-known author of many highly regarded novels. At the same time he is a poet, a painter, a musician, a composer, a reviewer of arts—in short an all-around artist, and a brilliant demonstration that the psychical faculty is not necessarily pathological; that if often tied up with hysteria, it equally occurs in superior individuals. The event which brought P. F.'s clair-

voyant power into view was the death of his own son, who was killed in an aviation accident at the end of the war. The loss made both parents inconsolable and some friends advised them to take up spiritism. With the aid of the bereaved daughter-in-law, a rather good psychic, table-sittings were organized in P. F.'s home at Montmorency, near Paris. There were obtained the usual results, without evidentiality from a critical viewpoint, yet an excellent solace for the bereaved sitters.

In July, 1921, while engaged in an ordinary task of writing, P. F.'s arm was seized by a peculiar motion: apparently controlled by an extraneous power, it drew strokes and loops. This was the beginning of automatic writing. Believing himself possessed by his son, P. F. pursued this new gift with enthusiasm. Soon he obtained mirror-writing and the familiar extreme speed of the writing automatism. The messages showed at first affection and high thoughts that could be presumed to emanate from the spirit of the son. But presently an authoritative personality entered, proclaiming himself in the first place as Christ and afterwards as one of Christ's mandatories, and requiring to control the life of the writer. He upbraided P. F. as a "vagrant"; and the obsession of this word created many curious neologisms ("*avagabonder*," "*avagabondements*," etc.) that were repeated up to several times a line in the messages. This unconscious being (certainly a personation of P. F.'s own consciousness) assigned him absurd acts and inclined him obviously to madness. But his strong will got the upper hand and sending away his "tyrant," he recovered his autonomy. At the same period he had also fancied that he was a reincarnation of La Bruyere. The expelled impersonation had informed him that he would lose his mediumship, and in fact in six months the automatism disappeared completely. It was not to be regretted. Something far more desirable established itself in the reunited strata of his subconscious.

FIRST MANIFESTATIONS

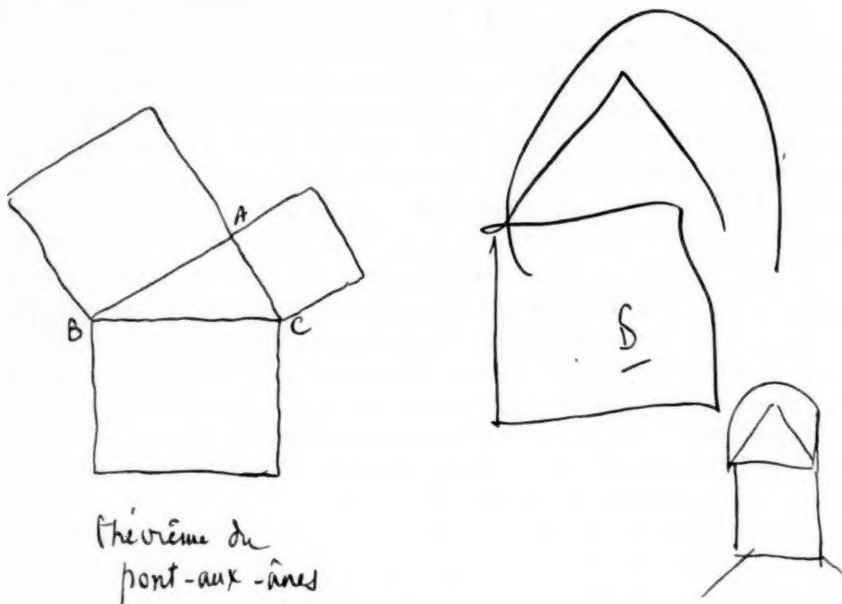
The first important manifestation of this new clairvoyant faculty took place at the Institut Métapsychique in 1922. Dr. Geley had prepared for another psychic an envelope containing an autograph of Landru, the notorious Bluebeard who was executed for his numerous murders of women. P. F. guessed that a murderer was in question, and gave a description of the cottage at Gambais in which were committed so many of the crimes. Thereupon Mme. Geley went and sought a fan, the origin of which she was alone to know, and she put it into the hands of the psychic. Directly he cried out: "Elise, Elise, tubercular." These words characterized the owner of the fan.

Other experiments were than made, partly in my presence. A walking stick produced the vision of a landscape of mountains, of a navy officer, of a girl in white dress with a green scarf. The girl offered the stick to the officer who did not accept it. Then the scenery changed. The officer was on a boat which sailed to the East; but the boat was torpedoed. All the circumstances were strictly true and relative to a young friend of the Geleys and her betrothed.

A sealed letter given to P. F. in my presence produced visions of two different landscapes. The first one was of Brittany, with a house looking across the seashore, roaring waves, songs and tunes of bagpipes. The second was an Eastern one, very sunny and alive, with motley-garbed people, a hilly street, a large set of rooms, an old man very impatient to get tidings. The letter was in fact the last one which Mme. Geley had written, from Brittany, to her father, in Constantinople, before his death. In the same way a parcel of lace evoked a wedding scene and an event, too private in character for her to reveal, but of which she and her husband were the only ones to be aware. This series of good tests raised the admiration of Geley, who foretold for P. F. a bright psychical career. Then the psychic diverted himself by exercising his gift in society and in the various places where his profession brought him. He astonished unknown persons by telling right to their faces a lot of things that he could not know normally. Some of them would not believe he possessed such a faculty, and inquired if he had not any dealings with a detective-agency. Others were a little frightened. The latter was the case with my maid-servant to whom he spoke, during lunch, of peculiarities about her native village of which we were totally unaware. "You are the devil!" cried out this simple woman.

At this point I may describe an experiment which was more than usually satisfactory as regards control and recording. In the winter of 1922, during the presence in Paris of the late Fritz Grunewald, I had invited to my house some metapsychists among whom were Dr. Geley, Dr. Osty, R. Warcollier, P. Olivier, and P. F. himself. Being anxious to try before all these experts the psychic power of the latter, I thought of the "transmission" of something unusual in the shape of a drawing. Well isolated at my writing table, I drew on a writing pad the geometric figure which is used to demonstrate the famous Pythagorean Theorem. Below the diagram I wrote the name by which it is commonly designated in French "*le theoreme du pont-aux-anes*" (Pons Asinorum). The sheet was folded in four and given to the psychic, who held it behind his back without looking at it. After some seconds of mental concentration visible to all, he asked for a pencil, and

in a kind of exaltation drew rapidly on another leaf of the pad the figure reproduced herewith. His second drawing is in a way a correction of his first and larger one. He saw perfectly that there was an inscription. While unable to recognize it with any completeness he did catch a part of the meaning; for he wrote the word *couloir* (passage). A bridge of course is a sort of passage; so, as one can see, the divination of the whole is very striking.



CLAIRVOYANT REPRODUCTION OF A GEOMETRICAL DIAGRAM

Left: Sudre's original. Right: Forthuny's clairvoyant reproduction, as first made (above) and as immediately revised (below) by the psychic.

In April, 1924, P. F., who had been appointed general secretary of the Union Spirite Française, agreed to hold regular clairvoyant sittings at the Maison des Spirites, rue Copernic. I attended these sittings, for several months, I or my wife taking notes or making the reports. Since the spring of 1925 these sittings have been augmented by others at the Institut Métapsychique held fortnightly in the presence of an ever-growing group.

CONDITIONS OF SITTINGS

Where other psychics are disturbed by so many individuals, with psychic factors presumably so different, P. F. is actually stimulated by a large audience. Like all sensitives he has good and bad days. His

power depends to some degree on his mental state and the particular conditions of the séance. Initial success increases it and vice versa. A good meal or a glass of brandy intensifies it considerably. He does not go into trance, but during his most precise visions retains a remarkable spirit of criticism. He has always told me that he intends to be his own master, and not to indulge in fits and other grimaces, as do the common psychics. This statement is very important and proves that the hypnotic state named "trance" has nothing specific and is not necessary, at least for metagnomy. It settles upon psychics by imitation, and is perpetuated by training. In P. F. there is only a mental concentration which is witnessed by the fixedness of the eyes and the absence of blinking. This state is favored sometimes by closing the eyes and pressing them with the hand.

He walks slowly among silent sitters and stops in front of the person who most attracts him. In some cases this attraction seems to be overbearing: witness one of the last sittings at the Institut Métapsychique (Mr. Harry Price being present) where the psychic proceeded straight towards the bottom of the room and addressed three persons between whom he saw, as he said, something in common. Now these three persons had just come in separately, after having decided together to influence the psychic and bring him to speak to them. There had been telepathy, in the wider sense of the word. In other cases the attraction is less marked and the psychic seems to choose his individuals by act of will.

He feels immediately whether he will have much or little to say. Certain persons are quite "opaque" for him and he can draw nothing out of them. On the contrary, some are quite pervious, and supernormal information flows abundantly. We know that this is a general law for all metagnomy, as Osty has so well established. The vivid imagination of the psychic and the keeping of his waking consciousness deceive him sometimes and lead him on bad tracks. He then asks the sitter to stop him when he runs off the rails, but he is quite fair and never "fishes" like so many psychics with weak powers. On the contrary, he begs of his sitters not to help him, to keep silent. With him as with all psychics the terms and conditions of some readings are not such as to withstand severe criticism. On this point P. F. is hard to please; he insists that only those cases be taken into account as successful manifestations of a supernormal power which are absolutely free from any possibility of normal inference. But if he is thoroughly fair in this respect, he asks his audience to reciprocate. Sometimes unbelievers refuse to acknowledge the true information he gives them. Curiously, P. F. not alone feels strongly the ill will and inimical at-

mosphere around such a sitter, but likewise he is in these cases the more convinced of the exactness of his vision. He then publicly denounces the sitter's hostility and passes on.

THE COURSE OF THE VISION

An interesting fact is the frequent error of direction. The psychic begins by saying to a person things that are found to be true, then suddenly he leaves the tracks and gives other circumstances that do not fit the case. Frequently another person close by the former then declares "It is for me!" It seems that there has been a mixing of two influences, such as we know often happens among psychometric subjects. Proximity in space is so clearly the agent which, here as in other cases, leads to this mingling of two independent trends of supernormal knowledge that we must make this definite hypothesis: there exists a spatial element, likely a material one, a kind of "fluid" which favors metagnomy.

P. F. frankly states that he is unable to describe the machinery through which he gets his supernormal knowledge. In his best experiments the intuition is immediate and its intensity is proportional to its exactness. It is this inward illumination which some time ago made him declare to a stranger who came for the first time to one of his séances at the Institut Métapsychique:

"Sir, you are a journalist, your name is Landois, I see you in Belgium, in Antwerp . . . I see also Henri de Jouvenel, of the *Matin* . . . You are the editor of the *Matin* of Antwerp."

Generally he hears the names. Obviously the subject matter here is only what we call in psychology "interior speech"; that is the very thought, inscribed in verbal mechanisms. At another time the supernormal knowledge is of a visual nature. He sees colored pictures or written names. These visions remain quite interior and we ought to beware of believing him too implicitly when he declares: "I am told . . . I hear somebody who whispers . . . I see a spirit." By his own avowal, these are artifices of language which he uses among spiritists but which do not correspond with the reality. P. F. never thinks of being a "medium," in the sense of an intermediate agent between the living and the dead. His metagnomy is unalloyed by any prosopopesis, i. e., by any personation. Exactly as with other metagnomists, it manifests itself by sudden and fragmentary flashes of knowledge. Little bits of reality unveil themselves without apparent logical cause or sequence, but according to subconscious associations and affective reactions.

Within the scope of this article it is not possible to display all the reports in my possession, nor to give the necessary corroboration from

the various sitters. I therefore content myself with selected examples to illustrate the important characteristics of the clairvoyant's work. In all cases the sitters addressed are totally unknown to the psychic, and in most cases he saw them for the first time at the séance from which I quote. The comments in brackets relate to the truth of the clairvoyant's statements. In the absence of quotation marks these comments are mine; in their presence they are those of the sitter.

PERVIOUS INDIVIDUALS

November 24, 1924; lady sitter: I am told of Jean and Mathilde. Jean died suddenly after his majority. A handsome fellow. Artistic tastes [exact save the name]. He had to struggle with the ones about him. He was strong-minded. He played the cello. ["Yes, he was my son."] He would have been an artist. R . . . ["Initial of my name"]. Angel . . . A man, an Alsatian professor. ["Yes, my husband was an Alsatian and a musician."] I see a change of direction in your husband's life; he broke off bad friendship . . . Rosbach . . . Therese ["a friend"]. Your son, I see him harmed in a decline, on the left side. He died by accident, from water. ["Yes, dead of consumption after having taken a bath."] . . . Marie . . . He speaks of a copy-book he was obliged to put underneath something. ["That is very striking; he drew a good deal, and in order to prevent my niece Marie from scrawling on his work he would hide his drawing book."]

December 9, 1925; lady sitter: I see you in the midst of family life. Two girls. ["Yes."] A young man. A foreigner, Scandinavian, looking open-hearted. ["Yes."] A man with strong lips. A short-sighted lady. The two girls are busied with fine things. One of them studies a foreign language. ["Yes."] She will pass a high examination. ["Yes."] The other is more matter-of-fact. ["Yes."] An old lady who is deceased. She was afraid of being seen. ["Yes."] She died two years ago. ["Yes."] The young foreigner is closely shaved, straight-built. ["Yes."] A piece of advice: he is not to occupy himself with politics! I see a wide room, a piano. The old person shows Jeannette. ["She is my mother."] The second girl has her hair combed backward. ["Yes."] . . . Porte-Maillet . . . Julien. . . Eugene. ["He is my son-in-law."] Somebody dies from consumption. ["Yes."] Family quarrels. ["Yes."] Albert . . . The sick person is bedridden. ["Yes."] I see an A . . . an A, then an F. ["My name is Alice François."]

November 18, 1925; gentleman sitter: Sir, you are a foreigner. I see you in German-speaking countries. I see you also in the newspapers [an Austrian journalist, Dr. Desiderius Papp]. You went through a

high course of study, you made literary works. I hear Lessing [the subject of his thesis]. I hear Eckart [name of a teacher and friend]. Did you not go to Heidelberg? [He did.] I see you in the lower room of a tavern. [No remembrance of this tavern.] Near you a girl, a Russian . . . Vera? [Exact, but name a little distorted.] She struggles, she leads a dangerous life. I see her threatened with a dagger [exact, save that the sitter ignores the latter detail]. You have high ideals; you wish reconciliation between nations [exact, the sitter is an internationalist]. You have been seriously ill. You underwent a severe operation. I see you in a clinical surgery, your waist bandaged with a strange dressing [exact, he wore a drain for four months]. You have a sort of mission to perform. I hear the name of Ca . . . Cachin. Have you nothing to do with this man? ["Yes, I am intrusted by my newspaper with getting an interview from him and I have an appointment with him the day after tomorrow."]

This last séance is one of the most successful which P. F. has given. The recent date makes it clear that his metagnomic faculty has greatly improved; in this particular case he commits no outright errors and makes only two statements which the sitter fails instantly to recognize as correct. Let me repeat that Dr. Papp was unknown to all present except Dr. Osty, to whom he had paid a visit several days before.

THE TOPOGRAPHICAL SENSE

P. F. is a landscape painter. This is perhaps the reason for his precision of description of places and localities in his supernormal visions. There are many instances.

June 3, 1924; lady sitter: I see the letter D. You are on the point of going off to the country, soon. ["Yes."] You take a girl with you. ["Yes, and even two."] Dau . . . Daubray. ["My name is Daudier."] I see you thinking about your dead ones in the churchyard, at the country. Something was done on the grave. I see two graves side by side. ["Yes."] You have an enemy who is dead. Leopold? ["No."] Claude? ["Yes."] He tells me of a whipping incident that he regrets. ["Yes, he whipped a person of my family."] He had a meadow near the river, this Claude. ["Yes."] I see the country. It is a borough. ["Yes."] We are going west. A road, gardens, a crossroad. The road leads to a village . . . C . . . Cor . . . ["Cortene."] We walk on, we arrive at an old mill. There, ending in a point, is situated Claude's meadow." ("Quite right.")

November 24, 1924; gentleman sitter: You ought to be elsewhere, in a country with colored birds, water, terrace-houses, a spice-fra-

grance, a harbor . . . M . . . South-America. ["Yes."] Carlos.
["My uncle's name."] Hacienda.

November 24, 1924; lady sitter: I see a village. A road near the house, a square, a school, a chemist near the road and not far from the church-yard. ["It is right, but I used not to go this way."]

January 13, 1925; young lady sitter: Louis, a foreigner . . . L. W. . . . I see you busy. You are landing. You talk with somebody. You take a lift, a rapid elevator. An office with many glasses. A stout, beardless man. Somebody whom you do not find because he is ill. You walk into a room. ["Yes."] The letter H . . . Harry? ["No, Heraut."] All that is but a prologue. I see a cripple in the country, in the United States. I see New York [P. F. was never there], near the statue of Liberty, a bridge, an avenue. You turn several times. At last you arrive at the private hospital where the cripple is lying. ["Absolutely exact."] Three doctors are conferring. ["Yes."] A matter of anxiety about something which took place without you in Europe. ["Exact."] You did another journey abroad. ["Yes."] You will do it again.

PSYCHOMETRY

If one attempts the usual psychometrical procedure with P. F., bringing him an article that has been carried or touched by another, the information which he gets is not necessarily more abundant but it is usually very accurate. I give one example, from December 16, 1924, in connection with a small parcel brought by the sitter:

I see somebody crawl along in a room. The thing comes from afar [exact] I see brushwoods, herbs, lonesomeness, people walking towards an aim with an ideal of fatherland. A wound in the left side, a bite [the person visualized sought remedies of herbs against snake-bites]. It is in Africa? [In Colombia.] He is tall, thin, his beard is black and nicely combed, his forehead is high. He bears a great name . . . Beds of straw, of reeds. ["Yes."] . . . Dominique. ["Right! The man is a Dominican."] . . . The thing is a reed. ["Yes."] He is thinking of Paris, of a house where he ought to be, on the fourth floor. ["Exact."] He is very ill . . . Diego-Campo. ["Yes."] . . . He must not make ascents. ["Yes."] Karma. Somebody busied with theosophy. ["Yes, it is he."] The Dominican did not hope to return to France, and hence was homesick. P. F. foretells however his return.]

ISOLATED AFFECTIVE FACTS

The ability of P. F. to cognize detailed circumstances which may be classified under this general head is considerable. I could give many instances where he has thus caught single affective or emotive items but

shall try to limit myself to a few characteristic details. It happens sometimes that the facts thus revealed are quite trivial and absolutely meaningless. The last three items under the present heading are rather of this sort.

July 1, 1924; lady sitter: G. . . . ["It is the initial of my name."] In your youth you have been in foreign countries. You must take care of your nerves. I see you conversing with a dealer in artistic materials. ["Yes."] Cocose. ["Yes, his name is Coccoz."] You are a painter. ["Yes."] The husband of this lady [a friend taken by the sitter] is also a painter: Lu . . . Luce. ["Yes."] You not only do pictures; I see books. ["Yes."] A book is spoiled. You spilt ink on a book at the Bibliotheque Nationale. This book was lent. ["Yes."] It was a weighty matter! You have known a man, a philosophical spirit. ["Yes."] R. . . . This philosopher is dead. He had a surly handwriting. He died impotent. ["Yes."] He was acquainted with Bergson, Renouvier. ["Perhaps."] He lived in a loft full of books, wrapped in a rug. Rue Monge, after your paying him a visit, you desposited pictures that were not restored. ["Yes."] I see a religious picture. ["Yes."] Somewhat in the style of Maurice Denis. Clear tones, a symbolic subject. ["Yes."] Two effects in diagonals. A horizon, an upper thing. An animal below. ["Quite so."]

December 22, 1925; lady sitter: You are a foreigner. I see a North country. A king's park. You are obliged to sing and you are afraid of not being able to do so. I see Prince Eugene of Sweden. I know he is a painter, but I hear him crying out: "I am wounded in the hand; I can paint no more!" [The lady was Mrs. Emma Holmstram, a singer at the Stockholm Opera. She sang one night the *Nozze di Figaro*, but a scene-accident prevented her arriving punctually at the villa where she was to sing before Prince Eugene. The latter too, had had an accident to his hand, and said almost verbatim the words given by the psychic.]

November 18, 1924; gentleman sitter: You came with a hat, did you not? I see printed inside Dakar. ["Yes, I bought it in Dakar, but I don't remember this name is printed inside."] Go and fetch the hat! [The sitter brings his hat and shows that the sole inscription is: *Mossant Gallia*. But the psychic tears out a sort of label and underneath one can read: *Maurel freres, place du Marche, Dakar*.]

December 9, 1924; gentleman sitter: Charles . . . A former physician of yours, now dead. He would laugh. ["Yes."] He recalls he was springing downstairs, like a school-boy. ["Exact."]

February 3, 1925; gentleman sitter: An inkstand spilled on the hands. A fallen picture. ["Yes."] The paper was torn before the

fall. ["Yes."] A portrait of grandmother. . . Kindness and irony. ["Yes."]

Under this heading may be placed numerous instances in which the psychic sees and easily localizes physical pains and diseases. Sometimes he even feels them, and very strongly. I give four examples.

July 1, 1924; young lady sitter: You have a brother. ["Yes."] He is a sportsman. ["Yes."] Somebody breaks his arm. ["I."] You had a bone that came out. ["Yes."]

November 24, 1924; gentleman sitter: S. A. . . ["My initials."] A cliff, the misty sea, a barred road. . . Your mother suffered very much in her right leg. ["Yes, her leg had swollen."]

December 2, 1924; psychometrizing on an article handed him by the sitter: In the shade of a castle. Very peaceful place. Ruins. A monastery. The person involved is a nun. ["Yes."] A wound in her right side. ["Yes."] Her eyes run because of a bad state of the respiratory channels. ["Yes."]

January 6, 1925; lady sitter: L. . . ["Yes."] Somebody who could go somewhere else and who is here. ["Yes."] Jean. . . A breaking. A paralysis in the right hip. ["Yes."] He is not dead. ["Exact."]

PROPER NAMES AND SYMBOLS THEREOF

Where psychics usually have extreme difficulty in getting names, we see in the above instances that P. F. often gives them with extreme ease. I take a few more instances at random from the reports:

Eliacim for Eliezer [June 3, 1924], Oclowicz for Clarowicz [November 18, 1924], Roberte for Berthe [December 2, 1924], Erman for Eran [January 27, 1925], Armington, exact name [February 17, 1925].

Frequently proper names come out in symbolic fashion, sometimes even in the shape of a pun. This peculiarity is extremely interesting, and I give six instances:

May 20, 1924; gentleman sitter: I see armies, many armies. You are a general? ["No, I never served nor fought."] Ah! I am told to translate into Latin. . Arma: . Armas. ["Armas is my surname."]

July 8, 1924; lady sitter: A clean-shaven gentleman, aged 35 to 40, English-speaking. . . I see you surrounded with sheep. Yes, you are in a meadow, with your parents, and dressed as a shepherd. [The lady's name is Shepherd.]

December 16, 1924; gentleman sitter: Christine. ["Yes."] Marcel. ["Yes."] Andre. ["Yes."] Chose ["thing" in French] . . .

you are a thing. I feel it as a pun. [The name is Rem; that is, the Latin accusative of *res*, thing.]

February 17, 1925; lady sitter: I am told: Parce que [French for *because*. "Funny! My name is Weil; that means 'because' in German."]

Private sitting during 1925; psychometrizing with a letter: The letter comes from a lady, who lives in Montmorency. I never met her. She lives in a house with a garden. Above, there is a P. that does not come, below a P. that does not start, herself is a P. . . I beg your pardon. . . Well, I am told that I just uttered her name. . . [In fact the lady's name was Pardon. All the particulars exact.]

*November 18, 1925; lady sitter: Give me your muff. Oh! how curious! This muff of black fur, I see it luminous, transparent. . . It is as a block of diamond. . . In the same time I am told you gain, you gain a lot of money. [In French: *Vous gagnez beaucoup d'argent*. Now the lady's name is Gagneron and her husband is a diamond dealer.]*

Of course the use of symbolism may carry over through the whole supernormal knowledge; and likewise P. F. often presents moral or abstract things in concrete allegory. This process is the more understandable in a man of letters who is trained to employ metaphor and symbolism.

VISIONS OF THE FUTURE

I conclude this brief summary with several of the rare but no less genuine cases where P. F. has shown foreknowledge. The reality of prevision is established unquestionably by such episodes from this and other mediumships; and thus experience absolutely contradicts philosophical systems like that of Bergson, which presuppose the nature of time to be such that the future is wholly divorced from the present and wholly unpredictable. In the spring of 1924, moved by an irresistible impulse, P. F. left urgent business and came to Paris to see Dr. Geley. Very much moved, he told him that he had just had the vision of an aerial catastrophe: a physician falling with an aeroplane in Poland, and being killed. P. F. insisted that his vision be recorded in the Institut Métapsychique; and this was done. When urged to give a name he said Voronof but added he was not sure of it and that it was possibly an interpolation by his waking consciousness. On July 14, as we know, Dr. Geley himself met his death in an aerial accident near Warsaw.

I give two further cases of prevision under good conditions and with complete confirmation.

June 21, 1924; gentleman sitter (the painter, Deluermoz): I see a man, a giant who falls down near you on the stairs at night, about nine.

. . . I see also a troop, an accident. A man falls on the ground. A fit of epilepsy. . . [These facts were at the time declared incorrect and quite irrelevant; but they took place on the following night. Mr. Deluermoz's doorkeeper died suddenly on the stairs, of apoplexy; and the day after, about noon, the sitter and his wife saw, from their window, the coachman of a hearse falling from his seat in consequence of a fit of epilepsy.]

June 3, 1924; lady sitter (Mme. de Flogny): I see death near you. You got to the sea, on the Channel. Beware of July. The first fortnight will be hard. You will have an accident but you will soon recover. About the end of July, I see something more severe for you. . . [Mme. de Flogny left in July for St. Enogat, in Brittany. On the twelfth she poisoned herself by eating bad shellfish but she had quite recovered on the twentieth. In order to complete her cure, the physician ordered a draught which killed her on the twenty-fourth. The psychic saw clearly what would turn out, but in order not to frighten the sitter he did not say it publicly.]

The above series of cases selected from among the hundreds which we possess will be sufficient to give a general idea of the wonderful metagnomic gift of Pascal Forthuny. I hope this sketch will interest the American public by presenting once more the irrefutable evidence of a mysterious faculty of the human being, outrunning the senses, unexplainable by the prevailing materialistic theories, though not demonstrating survival and communication with the dead.

A STRANGE EXPERIENCE WITH A SHROPSHIRE POLTERGEIST

BY HARRY PRICE

Foreign Research Officer, American Society for Psychological Research

The story I am about to relate might have been culled from a volume of Mr. Elliott O'Donnell's ghostly romances, except for the fact that—I am depending on a very good memory—the narrative is true in every particular, and, from an investigator's point of view, is far more interesting than the typical Christmas ghost story. Incidentally, it was the writer's first psychic experience—an experience from which he dates his intense and sustained interest in occult phenomena.

As a member of an old Shropshire family, I spent nearly all my holidays and school vacations in a little village—in fact, a hamlet—a few miles off that portion of the great Roman Watling Street which runs between Wellington and Shrewsbury. At the period of which I am writing, my parents lived near London, and I was entrusted to the care of some very old friends who resided in the village, which I will call Parton Magna. In Parton Magna is the very old Manor House, *circa* A. D. 1600. This building had—and has—very intimate associations for me, as it was in this house that my grandfather was born, and in it my uncle resided for many years. At the time of which I am speaking the house did not belong to my family, but naturally we were on friendly terms with the owner, a retired Canon of the Church of England, and his wife.

Just previous to the Canon's taking up his residence there, the Manor House had been successively occupied by a number of families who, for various reasons, had relinquished their ownership. There were rumors that the place was haunted—but popular tradition provides a ghost for every old country house, especially if a tragedy has taken place within it. My father, who had been intimately acquainted with the Manor House all his life had, of course, heard the rumors but had never experienced anything but what could be accounted for by natural causes. My uncle resided in the house for many years, but no one ever remembered his complaining of having been disturbed by supernatural manifestations. The later owners of the property never made any specific complaints about occurrences, but several of them agreed that there was "something" about the place which they could not define. A great deal of this may have been due to imagination, of course.

In the early part of the year 1898 the Manor House was, as I have stated, bought by a clergyman whose ill-health had compelled him to relinquish a strenuous living in the Midlands, in order that he might have complete rest from his clerical labors. Canon —— was accompanied by his wife and, I think, four servants. It is probable that the Canon knew of the rumors associated with the place, but this would hardly have deterred him from taking up residence there.

Within a very few weeks of the Canon's settling down with his household in their new home, reports were received of curious happenings in the stables and out-buildings. Though fastened securely overnight, stable doors were found ajar in the morning. Animals were discovered untethered and wandering; pans of milk were overturned in the dairy, and utensils scattered about. The wood-shed received the attentions of the nocturnal visitant nearly every night. Piles of logs neatly

stacked were found scattered in the morning, in spite of the fact that the door of the shed was kept locked. The manifestations in the woodshed became so frequent and troublesome that it was decided to keep watch. This was done on several evenings, a farm-hand secreting himself behind a stack of logs. Upon every occasion when a watch was kept on the wood, nothing happened *inside* the shed. The roof of the shed was composed partly of thatch and partly of corrugated iron. On those nights when the shed was watched from within, pebbles were flung on to the iron roofing, the noise they made rolling down the metal being plainly heard. Then a watch was kept both inside and outside of the shed, but no one was seen though the pebbles were heard as before. The available talent of the local constabulary was now requisitioned, but they were unable to throw any light on the mystery. The experienced reader will recognize in my narrative a poltergeist case running true to type.

The disturbances around the house continued with unabated vigor week after week until even local interest waned somewhat. Then, quite suddenly, they almost ceased, the disturbing entity transferring its activities to the inside of the mansion, which I will now describe.

The Manor House, Parton Magna, is an old building in the Jacobean style, and I believe it is the only triple-gabled house in Shropshire. Derwent Hall, Derbyshire, is a well-known, but very much finer example of the type of building erected at this period. The Manor is of stone, constructed from the easily worked Oolite which stretches in great beds right through the counties of Wiltshire, Gloucestershire, Oxfordshire, Shropshire, etc. Time and weather have given the house a soft grey tint enlivened by the partial incrustation of many-hued lichens. I would give the correct name and exact location of the house except for the fact that it is now in the occupation of a director of one of the great London stores who would, I am certain, be much annoyed were publicity directed towards his residence. However, for the sake of historical accuracy, the real name of the mansion has been supplied to the Editor of this *Journal*, to be placed in the archives of the Society.

The Manor House was built for comfort, though it has been "restored" (i.e., spoilt), at various times. Some of the larger rooms have two fireplaces, and most of the walls are plastered. The living rooms are panelled with oak, decorated with arabesque work and fantastic animals. From the large hall a wide staircase leads to a landing. At the top of the stairs (of which there are about fifteen, but I am speaking from memory) is, or was, a solid oak gate placed across to prevent dogs from roaming over the whole house. These dog-gates are very

uncommon in England. The staircase I have mentioned leads to the more important rooms opening out of a short gallery.

The first indication received by the Canon and his family that the entity had turned its attention to the interior of the house was a soft "pattering" sound, as if of a child's bare feet running up and down the wide passage or gallery. The noises were at first taken to be those caused by a large bird or small animal out of the fields; a watch was kept but investigation proved fruitless. These same noises were heard night after night, but nothing could be discovered. Then the maids commenced complaining that the kitchen utensils were being disturbed during their absence, in the daytime especially. Pots and pans would fall off shelves for no ascertainable reason when a maid was within a few feet of them, but always when her back was turned. I do not remember its being proved that a person actually *saw* a phenomenal happening of any description. Another curious circumstance connected with this case was the disturbing entity's fondness for raking out the fires during the night. All the living-rooms received this particular attention, the smoke from the smouldering embers reaching the occupants in their beds instead of going up the chimney. The danger of fire from this cause was so obvious that before retiring to rest, the Canon's wife had water poured on the dying fires.

The Canon's study was another center of disturbance. The cleric was engaged in writing a book upon some subject, and the sheets of his MS. were repeatedly thrown on the floor in confusion. The reader can imagine the state of mind of the invalid Canon at being disturbed in this manner. He did all in his power to get to the bottom of the mystery, and for a long time refused to believe that the trouble was not the work of some human agency. All the maids and the outdoor servants were in turn suspected, but nothing whatever was proved against them. Looking at the case at this distance of time, I think it most probable that some, at least, of the alleged extra-normal occurrences were the result of natural causes. In the village the accounts of the disturbances were magnified ten-fold and the "oldest inhabitant" recounted with gusto the tales *he* had heard when *he* was a boy—stories probably without any foundation. The Canon (who, needless to say, was *not* benefiting by his retirement) could think of only one reason why he should be singled out for the annoyances caused by the poltergeist, and that was because, being a cleric, the entity wanted to communicate something to him, or perhaps wanted absolution for some sin—which brings me to the legend attached to the property.

Like every old country house worthy of the name, the Manor, Par-ton Magna, had a "history" which at the period of my story was

being sedulously discussed by the villagers. The story is that the house was built by a rich recluse who, through an unfortunate *affaire de cœur*, decided to retire from the world and its disappointments. A niece, who acted as chatelaine, looked after the old man and managed his servants. One night, some few years after their settlement at the Manor House, the recluse suddenly became demented, went to his niece's apartment and, with almost superhuman strength, strangled the girl in bed. After this most unavuncular act the old man left the house, spent the night in the neighboring woods and at daybreak threw himself into the river that runs through the fields near the house. The villagers accept the story without question, and point to the river—a tributary of the Severn—as proving the truth of the tradition. The legend, like the poltergeist, also runs true to type. Like most traditions, there is a grain of truth in the story, the fact being that many years ago a girl named Mary Hulse had died at the Manor under suspicious circumstances.

It can be imagined that the Canon's health was suffering under the anxiety caused by the disturbing events I have recorded above, and he was persuaded to leave the house for at least a short period. This was in the early autumn of the year 1898. On my way back to school for the Michaelmas term I broke my journey at Parton Magna in order to stay a few days with our friends who then made me acquainted with the state of affairs at the Manor House; in fact, it was the principal topic of conversation. The Canon and his household had by then vacated their home temporarily, the premises being looked after by the wife of one of the cowmen. What really drove the family out was the fact that the nocturnal noises were becoming greater; in particular, a steady thump, thump, thump (as if of someone in heavy boots stamping about the house), disturbing the rest of the inmates night after night.

At the period of my existence when these interesting events took place I was—as now—keenly interested in photography, and it must have been from the photographic angle that my interest in the case was aroused. Although even then an amateur conjurer with a *penchant* for the marvelous, events of an alleged psychic nature did not attract me as they do now. But I thought how nice it would be if I could get a photograph of the "ghost"! What a prize to exhibit to the envious gaze of my fellow-members of the school camera club! I decided to try.

To say I was nervous at the idea of spending a night in the house would be a mild description of my feelings, but the novelty of the project eventually overcame my fears of the unknown and I persuaded a boy friend to accompany me in my adventure.

Permission to spend a night in the Manor was easily obtained from the woman (who lived in a cottage near the house) who was looking after the place, and doubtless she regarded us as a couple of mad schoolboys who would have been much better in bed.

It was on a Thursday—I think—that we made the experiment. The friends with whom I was staying were much perturbed at my projected adventure and if I had not quickly made up my mind to make the attempt, they would doubtless have sought parental opinion as to the propriety of the expedition. But in the end they gave us their benediction and a flask of *cognac* which they insisted might be needed.

I must confess that I had not the slightest idea what we were going to do, or going to see, or what I ought to take with me in the way of apparatus. But the last question was very soon settled because all I had with me was a $\frac{1}{4}$ -plate Lancaster stand camera. On the morning of the adventure I cycled into the nearest town and bought some magnesium powder, a bell switch, a hank of flex wire, two Daniell's batteries and some sulphuric acid. A great big hole was made in my term's pocket money! In the afternoon I assembled my batteries and switch and prepared the flash powder by means of which I hoped to take *something*! So that there should be no unwillingness on the part of the magnesium to "go off" at the psychological moment, I extracted the white smokeless gunpowder from four or five sporting cartridges and mixed with the magnesium powder. By a lucky chance I had with me a delicate chemical balance which I was taking back to school. With the weights was a platinum wire "rider" (for use astride of the graduated beam of the balance), which I inserted in the electrical circuit in order to ignite the magnesium flash-powder. With the above-mentioned *impedimenta*, a box of matches, some candles, a stable lantern, a piece of chalk, a ball of string, a box of rapid plates, a parcel of food, the camera and accessories and (forbidden luxury!) some cigarettes, we bade a tender farewell to our friends and made our way across the fields to the Manor House, where we arrived at about 9:30 p. m.

The first thing we did when we reached our destination was to search every room and attic and close and fasten every window. We locked the doors of those rooms which were capable of being treated in this manner and removed the keys. The doors leading to the exterior of the house were locked, bolted and barred, and chairs or other obstacles piled in front of them. We were determined that no material being should enter the portals without our cognizance. After we had searched every nook and cranny of the building, we established ourselves in the morning room, locked the door and waited for some-

thing—or somebody—to “turn-up.” Our only illumination was the light of the stable lantern which we placed on the table. We then tackled our sandwiches and bread and cheese and (I must confess) the brandy and water—strong drink for schoolboys, perhaps, but not too strong for the job on hand! I must admit that by this time our enthusiasm was somewhat on the wane. It was nearly eleven o'clock; we were cold (it was about the middle of September, and no fires were laid); and I am afraid that we were miserable.

I do not know what we expected would happen at the Manor on that eventful evening; or whether we thought the “ghost” would glide through the keyhole, pose gracefully before our camera, and depart *via* the chimney; but we made no attempt to do anything: we just waited.

At about half past eleven when we were beginning to get very sleepy and wishing (though we did not admit it) that we were in our nice warm beds, my friend thought he heard a noise in the room overhead (the traditional apartment of the unfortunate Mary Hulse). I, too, had heard a noise, but concluded it was caused by a wandering rodent or the wind. It did not sound an unusual noise. A few minutes later there was a “thud” in the room above which left nothing to the imagination. It sounded as if someone had stumbled over a chair. I will not attempt to describe our feelings at the discovery that we were not alone in the house: for a moment or so we were almost paralyzed with fear. But remembering what we were there for, we braced up our nerves and waited. Just before midnight we again heard a noise in the room above; it was as if a heavy person were stamping about in clogs. A minute or so later the footfalls sounded as if they had left the room and were traversing the short gallery. Then they approached the head of the stairs, paused at the dog-gate (which we had securely fastened with string), and commenced descending the stairs. We distinctly counted the fifteen “thumps” corresponding to the number of stairs—and I need hardly mention that our hearts were “thumping” in unison. “It” seemed to pause in the hall when the bottom of the stairs was reached and we were wondering what was going to happen next. The fact that only a door intervened between us and the mysterious intruder made us take a lively interest in what his next move would be. We were not kept long in suspense. The entity, having paused in the hall for about three minutes, turned tail and stumped up the stairs again, every step being plainly heard. We again counted the number of “thumps,” and were satisfied that “it” was at the top of the flight—where again a halt was made at the dog-gate. But no further noise was heard when this gate had been reached. My friend

and I waited at the door for a few minutes more, and then we decided to investigate the neighborhood of the dog-gate and Mary Hulse's room. But we had barely formed this resolution before we heard the "thumps" descending the stairs again. With quickened pulse I again counted the fifteen heavy footsteps, which were getting nearer and nearer. There was another pause in the hall, and again the footfalls commenced their upward journey. But by this time the excitement of the adventure was making us bolder; we were acquiring a little of that contempt which is bred by familiarity. We decided to have a look at our quarry, if it were tangible, so with my courage in one hand and the camera in the other, I opened the door. My friend was close behind with the stable lantern. By this time the "ghost" was on about the fifth stair, but with the opening of the door leading into the hall the noise of its ascent stopped dead; simultaneously with the turning of the key in the lock, the sounds on the stairs ceased.

Realizing that the "ghost" was as frightened of meeting us as we were of seeing it (although that is what we had come for), we thought we would examine the stairs and the upper part of the house. This we did very thoroughly, but found nothing disturbed. The dog-gate was still latched and tied with string. To this day I am wondering whether "it" climbed over the gate (easily accomplished by a mortal), or whether it slipped through the bars. I think we were disappointed at not seeing anything we could photograph, so decided to make an attempt at a flashlight picture if the "poltergeist" would descend the stairs again.

For my stand for the flash-powder I utilized some household steps about six feet high which we found in the kitchen. I opened out the steps and placed them about twelve feet from the bottom of the stairs. On the top of the steps in an old Waterbury watch-case I placed a heaped-up egg-cupful of the magnesium-cum-gunpowder mixture—enough to photograph every ghost in the county! But in my simple enthusiasm I was running no risks of under exposure! I placed the Daniell's batteries in the morning-room, and connected up with the magnesium powder on the steps and the bell-push on the floor of the room, the wire flex entering the room under the door. In the heap of powder I had buried my platinum "rider," which was interposed in the circuit formed by the flex. Those of my readers unacquainted with electrical matters will understand that when the electrical circuit is completed by operating the bell-push, the platinum wire gets red hot, thus igniting the powder.

The exact position as to where we should photograph the entity presented some difficulty. We were not quite sure what happened to it

when it reached the hall, so we decided to make an attempt at photographing it when it was ascending or descending the stairs. We decided on the former position, arguing (which shows how simple we were!) that the "ghost" would have become less suspicious of us by the time it was on its return journey! I stationed my friend on the 7th or 8th stair (I forget which), and he held a lighted match which I accurately focussed on the ground-glass of my Lancaster "Le Meretore" camera, which I placed on one of the treads of the steps. I inserted the dark-slide, withdrew the flap, uncapped the lens, and then all was ready. The whole thing was rather mad, of course, but the reader must remember that we were very young, with no experience of poltergeist photography!

By the time we had fixed up the camera and examined the connections it was about half past one. During the time we were moving about the hall not a sound was heard from above-stairs. Having arranged everything to our satisfaction, we returned to the morning-room, locked the door again (I have often wondered since why we were so careful to lock ourselves in, considering we were trying to meet the "ghost"), and extinguished the lantern. Then we lay upon the carpet near the door, with the pear-push in my hand, and commenced our vigil.

It must have been nearly an hour before we heard anything, and again it was in the Mary Hulse room that the noises emanated. The sounds were identical to those we had previously heard: as if someone in clogs were treading heavily. Shortly after, the "thumps" could be heard approaching the dog-gate and again "it" paused at the top of the stairs. The pause was greater than the previous one and for a minute or so we thought the poltergeist had come to the end of its journey; but no, it passed over—or through—the dog-gate and commenced stumping down the stairs again. Having reached the hall the visitant stopped and in my mind's eye I could picture it examining the arrangements we had made for securing its photograph. Then we thought we heard the steps moved. In order to get the camera square with the stairs I had taken a book—using it as a set-square—and drawn on the tiled floor a chalk line parallel with the stairs. Exactly against this line I had placed the two front feet of the steps.

During the next five or six minutes we heard no movement in the hall. Then suddenly "it" started its return journey. With our hearts beating wildly and with suppressed excitement we lay on the floor counting the slow, measured "thumps" as they ascended the stairs. At the seventh "thump" I pressed the button of my pear-push and—a most extraordinary thing happened, which is rather

difficult to describe on paper. At the moment of the explosion (which sounded like the "wuff" of a big dog when he is barking to be let in), the "ghost" was so startled *that it involuntarily stumbled* on the stairs as we could plainly hear, and then there was silence. At the same moment there was a clattering down the stairs as if the spontaneous disintegration of the disturbing entity had taken place. The flash from the ignition of the powder was so vivid that even the morning-room in which we were directing operations was lit up by the rays coming from under the door, which was rather ill-fitting.

It would be difficult to say who was the more startled—the poltergeist or myself, and for some moments we did nothing. After our astonishment had subsided somewhat we opened the door and found the hall filled with a dense white smoke in which we could hardly breathe. We re-capped the camera; re-lit our lantern; and made a tour of inspection. The first thing we noticed was that the steps were shifted slightly out of the square; *i.e.*, one foot was on one side of our chalk line, and the other foot was on the opposite side. Whether "it" moved the steps (as we thought at the time), or whether the shock of the explosion was responsible (which is doubtful), we could not determine. The Waterbury watch-case had disappeared with my platinum "rider," and I have never seen the latter from that day to this. I attempted to tell my form master the real reason for its non-appearance, but my true story must have sounded so very untrue that I was not surprised when he coldly informed me that he was "not interested." The watch-case we found eventually on the second stair from the bottom. What happened to it was apparently this: through the extremely rapid conversion of the gunpowder and magnesium into gases, and the concavity of the interior periphery of the case, tending to retain the gases, the case was converted into a projectile, the very active propellant shooting it towards the stairs (the force of the explosion happening to send it in that direction), which it must have hit at about the spot where the entity was ascending—surely the only recorded instance of a "ghost" having a watch-case fired at it, and it has been suggested that I call this narrative "How I 'shot' my first poltergeist"! The sound of the watch-case falling down the stairs was the rattling noise we heard when we thought we should find our quarry lying in pieces at the foot of the staircase. The heat produced in the decomposition of the magnesium-gunpowder mixture was so great that the copper flex was fused where it joined the platinum "rider" which, as I have stated, disappeared into thin air.

We left the Manor at about 3:30 a. m. and developed the plate the same night, or rather, morning. Nothing but an over-exposed pic-

ture of the staircase was on the negative, the objects being out of the square, which tends to bear out our contention that the steps were moved *before* the photograph was taken.

Soon after beginning of term I returned home from school owing to illness and in my leisure time wove the essential features of the above narrative into a three-act "psychic comedy" called "The Sceptic," which was publicly performed before an audience of more than 500, at an entertainment I gave at the Amersham Hall, South London, on Friday, December 2nd, 1898. It was my first—and last—attempt at a psychic play. I have the programme and press notices of the play before me as I write these lines and I see that the *South London Press* for December 10th, 1898, in favorably commenting upon the play, says: ". . . . the haunted chambers, ghosts, etc., with their various evolutions suggested many old friends in a new dress." If the particular "dress" presented to the audience that evening was *not* new, then I do not know the meaning of the word!

The Manor House continued to be the center of psychic activity for some months after our curious adventure, but the disturbances became gradually less frequent, and eventually ceased. Fate decreed that some years later I should spend very many happy weeks in the house. If sometimes during that period my heart beat faster than its accustomed rate, the cause was not a supernatural one! Suffice it to say that I did not see or hear anything of the alleged spirit of Mary Hulse, though I will candidly admit I was not looking for her—my interest in the diaphanous maiden having been transferred by that time to one of a much more objective nature!

OBSERVATIONS ON THE CAZZAMALLI EXPERIMENTS

BY J. MALCOLM BIRD

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In *Luce e Ombra* for November, 1925, the distinguished Italian physicist Alexandro Tosi, technical colleague of Marconi, makes a pointed criticism of the experiments described by Professor Cazzamilli in *Revue Métapsychique*, and in this *Journal* for January, 1926. Tosi declares that in his judgment Cazzamalli's results are without any value,

and that he believes them to arise through experimental errors. The noises recorded by Cazzamalli, he says, are exactly the noises to be heard with highly sensitive electrical apparatus of the sort employed, and they arise from variations in the electrical capacity of the interior of the isolating chamber. These variations in turn are caused by movements of the subject and of the experimenters. According to Tosi, they are in no degree produced by physiological emissions, and "even less" by cerebral radiations. If the subject were to emit cerebral waves, he says, these waves ought not to have a length of some meters, as Cazzamalli thinks, but ought to be of wave-lengths less than .00001 millimeter. He concludes:

"It is my opinion, corroborated by an analysis which I have just made, that the experiments carried out by Cazzamalli are of no scientific value as demonstrating his assertions. If, for the detection and measurement of cerebral waves of a wave-length of the order of .00001 millimeter, he had used the most sensitive radio receiving apparatus in existence, such apparatus, sensitive only to a wave-length of several meters or more, would be quite incapable of giving any result in connection with these extremely short cerebral waves. The noises perceived by Cazzamalli in the telephones of his receiving sets, noises which he attributed to the action of waves several meters long produced by the subjects, are the natural noises of the apparatus, arising spontaneously therein, by virtue of the very nature of the apparatus and according to the way in which it was handled."

M. René Sudre, Editor of *Revue Métapsychique*, supplies the above abstract and quotation from Tosi's criticism of the Cazzamalli experiments. Incidentally, we are able to announce that starting this month, we shall have a regular monthly contribution from M. Sudre, ordinarily of original material not yet published in any foreign quarter. His opening article, which has the place of honor in the present issue, is a very interesting and important account of the clairvoyant faculty which has arisen, in part spontaneously and in part as the result of deliberate cultivation, in the well known French writer, Pascal Forthuny.

As regards the Tosi critique of Cazzamalli, this is a claim which was certain to be made—as certain as the claim of fraud against any brilliant séance producing physical phenomena. The investigator—be it myself in the Margery case, Mr. Price with Willy Schneider, or whoever with whatever medium, publishes his results with the statement that control was wholly adequate and fraud impossible. "Nonsense," says the arm-chair critic, from his position of superiority and safety: "I know better; there was some channel of fraud that you did not

close." Sometimes this critic even goes to the length of telling us what the channel was—a confederate who entered via the chimney which is too narrow to admit a respectably sized dog, or who was concealed within the cabinet which could not possibly have concealed anything; a wireless apparatus at work inside a box which we have examined and know to contain nothing which by any stretch of the imagination could function as a radio receiver; etc., *ad infinitum*. The investigator reiterates his claim of control, the skeptic repeats his allegation of fraud—and at once the thing becomes an issue of judgment or even of veracity between them.

Cazzamalli tells us that he controlled his apparatus thoroughly so that he could recognize all sounds inherent in it, and that the noises on which he is reporting were sounds recognizable as other than these. Tosi says "Nonsense; the man doesn't know what he is talking about"—or words to that general effect. The average reader, not having had the privilege of listening in on Cazzamalli's experiments and comparing his parasitic sounds with those which he recognizes as of psychic origin, has no way of judging between the two claims. But the critical observer must realize that Tosi brings no evidence in support of his claim, beyond his mere assertion. His assumption that any waves given forth by the cerebral structure ought to be of infinitesimal wave-length is an assumption—nothing more. What has really happened is that Cazzamalli has reported the discovery of long waves from the human brain, and Tosi has refused to accept the statement because the human brain doesn't give off such waves. He is exactly on the same footing with the man who refuses to accept the evidence for telekinesis because telekinesis is one of the things that can't happen; or the man who refused to believe that the earth moved while the sun stood still, because he knew the reverse to be the fact; or the man who insisted that Columbus and his successors were not dealing with a new continent because there was no new continent between Europe and Asia; or the man who insisted that the earth was not round because it was flat.

I would not be misunderstood as insisting that Cazzamalli's results are valid. In point of fact, I have no way of deciding whether they are or not. The argument presented by Tosi is the obvious and only alternative. If the sounds heard by Cazzamalli are *not* of the psychic origin which he assigns them, they *are* and can only be parasitic noises of his electrical system. It is a fact that the movements about the chamber of the persons in it change the capacity of the interior of the chamber, and that this would lead to parasitic sounds; and if Cazzamalli is wrong, this is one of the things which he has underestimated or overlooked entirely. As I have said, I lack any means of judging whether

he is wrong or not. But I urge with the utmost emphasis that Tosi's argument, if it goes no further than M. Sudre's extract indicates, is utterly fallacious. He has not said anything at all. Cazzamalli, he tells us, cannot have discovered a certain thing, because that thing does not exist. Cazzamalli rejoins that it *does* exist, because he has found it. There is no evidence one way or the other—nothing but argument. Cazzamalli's results will be overthrown, if at all, only by somebody who repeats his experiments and demonstrates that they lead to a negative result. And until this is attempted, Cazzamalli's results must be tentatively accepted, whether Tosi likes them or not.

As a matter of fact, if one prefer, with Tosi, to believe that there must be some error in Cazzamalli's conclusions, the capacity effects which Tosi cites are by no means the only place where one might search for such an avenue of escape. Dr. E. E. Free, Science Editor of the *Forum*, reminds us that the circulation of the blood, the beating of the heart, the peristaltic action of the intestines, and various others of the internal functionings of the human mechanism are accompanied by, if they are not themselves actually, electrical effects. What the action of all this welter of infinitesimal electrical disturbances might be upon Cazzamalli's apparatus could be determined only by long and careful experiment with non-psychic subjects. There arises a certain presumption in Cazzamalli's favor by virtue of the synchronism between the currents which he records, and the psychic states of his subjects; but this is only a presumption, and might well be destroyed by showing that the psychic state reacts internally in a normally anatomical way upon the various organs, which then produce the electrical effects chronicled by Cazzamalli. On all these considerations, one can hardly help agreeing with Dr. Free, who in an early issue of *Popular Radio* will pronounce Cazzamalli's work interesting and suggestive, but needing repetition by more competent radio engineers before it really carries us anywhere. Cazzamalli, it will be remembered, is a neurologist and psychiatrist by profession, and a radio worker only by adaptation and through the necessities of the research involved in the present discussion.

There is one point of interpretation, however, on which I myself want to add a little comment to Cazzamalli's text. He finds that when his subjects are in certain psychic states, electromagnetic waves are given off, presumably from the cerebral cortex. He very meticulously refrains from making any more sweeping statement of his conclusions than this. But every reader will not be so correct or so cautious; a very general picture will doubtless be formed of these waves as constituting the specific means and the concrete transmitting agency of telepathy, clairvoyance, psychometry, cryptesthesia. This involves too

long a leap. Accepting Cazzamalli's results at full face value, nothing is indicated beyond the fact that these wave propagations exist parallel to the psychic state. The question whether they are a physical means, a physical result, or a physical concomitant remains untouched, as Cazzamalli himself, in his very careful avoidance of this question, shows that he clearly realizes.

In point of fact, the balance of experimental data and philosophical considerations is very strongly in favor of the view that the supernormal transfer or acquisition of knowledge is not at all a matter of energy radiation or transmission. There is fair experimental evidence that telepathy is not a matter of distance, but that the chance of success between New York and Paris is as great as that between New York and Boston or between New York and New York. There is every indication from the spontaneous cases on the record that cryptesthesia of every type involving distance is independent of the distance involved. We *must* believe that if energy transmission or projection of any character were the vehicle, the intensity of the phenomenon, and hence the chance of registering at the receiving end, would fall off in accordance with the law of inverse squares, or even more rapidly than that. When nothing of the sort is found to occur, the investigator of twenty years ago would have been quite at a loss for a theory as to the cryptesthetic machinery. But the investigator of today is not at all at such a loss; he simply turns to Einstein and the theories of relativity, and he has his answer ready-made to his hand. So far as the thing can, in this day and generation, be put into plain language, it comes simply to this: that the universe is so tied together, alike in space and in time, that anything occurring at any point of time and space spontaneously affects the character of the universe at all other points in time and space. The cryptesthetic subject, under this view, is simply one who possesses the rare quality of perceiving or perhaps of actually undergoing these spontaneous reactions of remote events. Enormously complicated as a detailed working out would unquestionably be, the bare statement of the general idea involved is enormously simple, to one who can avoid the extreme temptation to demand that general ideas be specifically worked out before they can be accepted. This, of course, means to the mathematically-minded; for the power of abstraction lies in the mathematical viewpoint.

It is not to be overlooked, however, that the mathematical viewpoint is not inherent in all of us; and especially that many persons who are scientists in every sense of the word so far as psychic research goes, are decidedly in the position of laymen when one attempts to talk relativity, or even mathematics, to them. Perhaps it will be worth while to

put ourselves for the moment in the position of a popular journal, and attempt for the benefit of our non-mathematical readers a brief analogy aimed at illuminating the preceding paragraph. And of all the analogies which have been offered, designed to make clear to the non-mathematician the rationale of this particular bit of relativistic philosophy, the best in my judgment is the following:

Think of a large sheet of thin rubber, perfectly flat and perfectly undistorted, hence perfectly uniform throughout in form and in absence of elastic stress. It is securely held all around its edges, so that as a whole it cannot move. But being elastic rather than rigid, local pressure of any sort will cause local movements of the mass.

One might think that such local movements were a local matter only. But let us see. Think of thrusting our collective thumb violently against the rubber sheet, forcing the latter to deform itself locally in a knobby protruding area. How far does the disturbance extend? A little thought ought to make it clear that the shape of the entire surface, clear out to the edges, will be altered; and equally, that internal conditions of stress and strain will be set up, extending throughout the entire mass. The further we go from the disturbing thumb, the less pronounced are the displacement of the rubber and the resulting stresses in its structure; but no matter how far we go, we cannot come to a point where the effect is wholly absent.

So, under the relativistic picture, it may well be with the universe. Anything that happens—any event whatsoever—constitutes a distortion of the time-space fabric of the world in which we live. If the universe is to remain quite undisturbed in these two fields, it would have to flow along uniformly, with no event of any sort to disturb its smooth nothingness. And anything that does happen produces structural deformations in the time- and space-fabrics of the whole which, infinitesimal as they may be at extreme distances, still run throughout the whole and are observable if only the appropriate instrument of observation be brought to bear upon them. If that instrument of observation be pictured as the clairvoyant faculty—why, there you are! We have then a condition under which, without anything in any sense corresponding to the idea of energy transmission, knowledge of the event remote in time or space or both comes into the sensitive mind through the direct reaction upon that mind of the changes in the total character of the universe itself produced by the event in question. The analogy must not be thought of as too exact; but it comes as close as one may hope to come to picturing in common concrete ideas the meaning of the relativistic formulæ.

One with even a smattering knowledge of relativity and of the ultra-

modern physics will see all sorts of intriguing channels through which the suggestion might be pursued that herein lies the key to psychic phenomena. We are shortly to have a volume, I understand, in which some at least of these channels will be charted: I refer to Sudre's forthcoming book, in which, Mr. Price tells us (this *Journal*, October, 1925, page 588), there will be laid down a positive statement of a relativistic theory covering human metapsychics. I would not wish in any slight degree to forestall M. Sudre, even if I possessed the ability to do so. So I content myself here with pointing out that, giving this theory of the psychic causative machinery the preponderance of probability to which it appears entitled, what Cazzamalli thinks he has discovered is *not* the transmitting mechanism of cryptesthesia, of hallucinations, of telepathy, etc.; but merely a collateral effect of the psychic state. This state is necessarily one of the mind; and this means that in the ultimate physical analysis it is an electrical condition or a series of electrical reactions. There must then of necessity be thrown off some sort of Hertzian wave, just as the operation of a doorbell, a trolley line or a lighting circuit throws off waves which will rise above the threshold of sensibility in any sufficiently sensitive and sufficiently near-by radio receiving set. But we shall not suppose that the minute oscillations which Cazzamalli has found are the transmitting agent of psychic impressions, any more than we would imagine the static from a doorbell to be the *thing that makes the bell ring*. One result of the psychic state is the cryptesthetic reception of knowledge; another is the emission of characteristic electromagnetic disturbances, differing from those emitted by the mind when quiescent or engaged in more normal activity. That is all there is to it.

EXPERIMENTS IN AUTOMATISM

BY KENNEN D. HERMAN¹

During the course of the evening of December 29th, 1923, two friends with whom I was spending the evening began to amuse them-

¹ In response to a request for a statement as to his personal background, Mr. Herman wrote as follows: "I am 36 years of age, unmarried, and have been a resident of this vicinity (Springfield, Ill.) most of my life. My education consists of high school, three years of university, and all the rest of my life. The only degree I have is such merit as my labor produces. I spent nine years in the Meteorological Service of the U. S. Weather Bureau and in the Science and Research Division of the U. S. Army. In the latter organization I was instructor in the School of Meteorology established

selves with what is commonly called a ouija board,² while I was engaged with some reading matter. Presently the board showed strong movement, and they became so deeply interested in the purported messages that their comments attracted my attention, and I moved over behind one of the sitters in order to watch the performance. While they were at the height of their operations, it occurred to me to see whether contact or near presence of a third person would affect the movement; so I carefully, and unobserved, advanced the finger tips of my right hand toward the back of the head (at the base of the cranium) of Mrs. A., one of those then operating the board. When I came within about an inch of contact, the board suddenly stopped moving, to the astonishment of everyone. Holding my arm close to my body, and standing in such a manner as to veil my operations as much as possible, I looked on, while they wondered and urgently demanded to know what was the matter—never of course suspecting the true state of affairs. The “spirits” had suddenly struck, and no amount of urging would start them to work; but as soon as the hand was withdrawn a little farther, the board began to move weakly; and at a distance of about five or six feet away, it operated as strongly as ever, while the sitters still wondered what had happened. Then the finger tips of the left hand were applied, but it made no difference, the board moving without any interruption. Presenting the right hand again resulted in the same complete stop when within about an inch of the surface of the base of the cranium, and the sitters again wondered and demanded, with emphasis, “What is the matter?” Gradual removal of the hand was accompanied by the same picking up of movement as before. Then the finger tips of the right hand were brought near the body at the base of the neck (over the spine), but there was no interruption of movement whatever. Placing the finger tips of the left hand at the same point, killed

at Texas A. & M. College under the direction of Dr. Oliver O. Fassig, of Johns Hopkins, and Professor Charles F. Brooks, of Yale. I was later transferred to Washington, D. C., and commissioned lieutenant, serving six months in France.

“I was honorably discharged from the military service and was requested to remain in the Science and Research Division of the Regular Army, with a permanent commission as lieutenant. But I had all the Army I wanted, and I re-entered the Weather Bureau, where I continued until October, 1922. I served at Fort Worth, Vicksburg, Augusta, Ga., Peoria, and Springfield, Ill. I was several times offered the Government Meteorological and Seismological Observatory station at the University of Chicago, where class instruction is given. At frequent intervals I have served as Assistant Director of the Astronomical Observatory of the Illinois Watch Co., of Springfield, Ill. I belong to no organization except the American Meteorological Society, affiliated with the American Association for the Advancement of Science.”

² The board apparatus used in these experiments should be considered as any other laboratory instrument, and as a simple and convenient means of showing plainly the movement resulting from the automatic muscular processes. It is hoped that any antipathy attaching to a mere name will be suppressed in the interest of this viewpoint.

the movement at once. The sitters were then informed of what was being done. Repeating the experiments, with their awareness of the operations, and actually touching the subject (Mrs. A.), gave identically the same results as before. Blindfolding made no difference.

This initial experience is given in considerable detail in order to show that "the overworked word, suggestion," as William James said, "that is used by some to explain everything and which explains nothing," does not apply. No one else was in the house, and neither of the others knew, or suspected, what was being done.

Here were directly opposite results occurring at the two places on the subject, and opposite effects produced from each hand. Did the right hand at the base of the brain excite certain centers having to do with inhibition of the muscular action, while the left hand did not? Did the left below directly inhibit centers in the spinal cord concerned with the initiation of the muscular action, while the right did not? It is a strongly suggestive fact that, in some cases, it was found necessary to get directly over the seventh cervical vertebra. Is there a two-phase (positive-negative) force that operates through nerve-centers specially disposed with reference to each phase?

These early results led to systematic experiments at different times and with different persons, to the record of which the balance of this paper is given. For simplicity, the following terms and abbreviations are used:

Sitters: persons with hands on the board and displaying automatic muscular action.

Operator: separate person making contact with or close approach to one of the sitters, with his own hand or hands.

Subject: individual sitter so contacted or approached.

Above: refers to contact at the base of the skull, usually over the occipital crest. **Below:** refers to contact over the spine, about in line with the top of the shoulders. It is sometimes necessary to get directly over the seventh cervical vertebra. When an asterisk appears in connection with the "below" reading, it indicates that this exact location was found necessary.

Operation is done with the right hand alone (R), usually contacting with the finger tips; with the left hand alone (L), similarly; with both hands of the operator together (B), usually with the ends of the fingers of the one hand on top of those of the other; with right hand above and left below (R/L), at the same time on the same sitter; similarly but with (L/R) left above and right below; or, finally, (L-R) with left hand contacting one point on one sitter and right hand simultaneously contacting the corresponding point on the other sitter.

The results are recorded as of three sorts. The initial movement may be continued without any material change (M); it may be continued with an immediate acceleration on the presentation of the hand, with this acceleration maintained throughout the contact or approach (MM); or it may be inhibited and killed (K).

In each experiment, of course, all hints of what had been formerly observed or what might now be expected were strictly avoided. The group with whom the first experiments were executed included KDH, the writer; Mr. C.; and Mrs. A. In the first experimental sitting, December 29th, 1923, none of the three persons sitting alone moved the board, although Mrs. A. usually found it possible to do so. All the results were therefore got with two "sitters," one serving as "subject." On the occasion of the second meeting, January 18th, 1924, Mr. C. was fatigued and Mrs. A. was not well. Under these conditions, the board hardly moved at all for KDH-Mrs. A.; and the results were little better with Mrs. A.-Mr. C. For a short time it moved fairly well for KDH-Mr. C., but then it weakened, and movement became intermittent, and finally stopped. Everywhere Mrs. A. touched either KDH or Mr. C., independently of their clothing, movement was killed. When she came within about two feet of them, movement of the board was greatly enhanced; but coming closer, her presence weakened movement; and with merely a finger-tip within about an inch of KDH or Mr. C. or of the board, movement was killed. With Mr. A.-Mrs. C. at the board, and the finger tips of KDH's right hand contacting the back of Mrs. A.'s head, movement continued; but in the "below" position movement was killed. This was exactly the reverse of the December 29th results, as the detailed tabulation for this date will show. At the forehead and over the temples, the right hand killed; but after that, the movement did not continue satisfactorily, being weak and intermittent.

More detailed observation showed that the board on this occasion moved strongly under KDH's right hand plus either of Mr. C.'s; with KDH's left and Mr. C.'s right it showed no movement; with KDH's left and Mr. C.'s left it moved fairly well; with KDH's right on the board together with both of Mr. C.'s there was no movement. With KDH's right hand and one of Mr. C.'s on the board and strong movement occurring, bringing Mr. C.'s second hand within an inch of the board killed the movement. As soon as either of his hands was then removed, movement resumed. Blindfolding or closing the eyes of the workers made no difference. Comparison should be made with a similar experiment of April 8th, 1925.

At the third sitting, April 19th, 1924, Mrs. A. felt fairly well, but her vitality was lower for the later experiment of April 25th. The

effects were usually produced just as well from one to two inches off the surface. The complete reversal should be noted of the data for Mrs. A. as subject, under operation by either Mr. C. or KDH, as compared with December 29th, 1923. Whatever occurred on the one occasion, the corresponding opposite occurred on the other, with the most trivial exceptions.

On April 19th, again, numerous combinations of hands on the board were tried, with no further complication, and with reference only to the question whether the board would or would not move under each combination. Mrs. A.'s right hand gave movement with KDH's left and with Mr. C.'s right, but no movement with KDH's right and with Mr. C.'s left. Mrs. A.'s left gave movement with KDH's right, and no movement with KDH's left or with either of Mr. C.'s. Mr. C.'s right gave movement strongly with KDH's right and weakly with KDH's left; Mr. C.'s left gave no movement with either of KDH's hands. Here for the most part it will be seen that substitution of any sitter's second hand for that same sitter's first reversed the results; but that there were exceptions in the case of Mrs. A.'s hands with Mr. C.'s left, and of KDH's with Mr. C.'s left. In addition, the board moved well when both hands of two sitters were placed on it; and this was the case with all possible combinations of the three sitters.

At the next experiment, Miss D. was added to the previous personnel. Mrs. A. was now feeling fairly well, better than on April 19th; and the results with KDH operating on her as subject were the same as those of December 29th, 1923, for his R and his L; though not for his B. Inhibition was produced by approach to within an inch or two of the subject, quite as well as by actual contact.

Miss D.'s right hand on top of the subject's head inhibited movement, and as soon as it was removed, movement resumed. Miss D.'s left hand at the same spot did not interfere. Her right hand on the side of the head killed the board; her left did not. Her right at the solar plexus seemed to accelerate; her left here killed. Neither her right nor her left at the subject's elbows had any inhibiting effect.

Care must be taken in long continued operation; for sometimes results are delayed, intermittent and indefinite. This is perhaps due to exhaustion, perhaps to conflicting excitational or inhibitional responses of various nerve centers.

At a further series of experiments on April 8th, 1925, Mr. C. and KDH operating the board found that either hand of either person placed on the board with either hand of the other person (i. e., one to one) moved well; but, with two hands to one (of either person), movement immediately ceased. Bringing the third hand within about an

inch of the board, was sufficient to inhibit movement. Removing the hand, movement was immediately resumed. If three hands were on the board, thus inhibiting movement, and the fourth hand was brought up on the board, or within about an inch thereof, making two to two, it resumed good movement. Abstracting a hand immediately stopped it. Neither of the operators alone moved the board.

It was also found that the movement of the board was strongest when opposing hands were about 2 inches apart. Closer than that, it weakened, and barely persisted when finger tips were in actual contact. Farther apart than 2 inches the movement weakened, and continued to do so with increase of distance. Upon reestablishment of the optimum distance of about 2 inches, the best movement was readily obtained.

The same two experimenters, together with Mrs. A. and a Mrs. B., sat at a fairly heavy table, about $2\frac{1}{2}$ feet square, which attained a very good rocking movement after about 10 minutes' waiting. It was found that best results were obtained when the sitters placed their hands so that the finger tips of the opposing hands were about 2 inches apart, during which time the movement of the table was much stronger. Bringing the tips closer, weakened the intensity, until, with actual contact, there was scarcely any movement at all. Resuming the 2 inch interval excellent results immediately occurred.

Similar investigations since, with reference to distance of hands apart, have established an optimum interval, varying for different persons, but usually about 1 or 2 inches.

Further experiments with a second group, giving entirely new personnel save for KDH, led to similar results. The new sitters were four: Mr. and Mrs. X., Mr. L., Miss R. This group made extensive tests on January 1st and 4th, 1924. On the first of these dates, no sitters were able to make the board move alone; it responded only to combinations of hands from two persons. Such of the results got on these dates that led to any other record than M are included in Table II. In addition, the experiments there tabulated under date of January 1st were repeated on January 4th, with the same persons and same conditions, save that on the 1st all were rested and on the 4th all except KDH were tired; and in every single instance the result was M; no inhibition. Again, on the 1st, all the experiments of Table II were made with Miss R.-KDH sitting, Mr. L. operating; Mr. L.-KDH sitting, Miss R. operating; Mr. L.-KDH sitting, Mr. X. operating; and Mrs. X.-KDH sitting, Mr. L. operating. In each of these four instances, both sitters were used as "subject" for the entire list of experiments; and throughout the entire list for all four of these groupings of the experimenters, the results were uniformly M—no inhibition.

In the interest of simplification, these results are therefore described textually and omitted from the table.

The table can equally be dispensed with for one further series of tests made on January 4th, with Mr. X.-KDH sitting and Mr. L. operating. Here the results were uniformly M when operating *above*, and uniformly K when operating *below*. It should also be remarked that when Mrs. X. was at the board, either as subject or as passive sitter, all tests at the *above* point led to strongly accelerated movement, rather than to mere persistence of movement at the pre-existing level. It was found that, with her moving the board alone or in any combination, no "operator" could inhibit its movement. This was the case alike on January 1st, on January 4th, and at numerous other casual tests for several weeks. But on March 18th, 1924, after her recovery from a slight illness of three days' duration, it was found that the board did not move for her with either or both of KDH's hands thereon, but that with hers alone it would move weakly. Then, for the first time, inhibition was obtained with her as sitter: with Mrs. X. alone at the board and KDH as operator, either or both of his hands in the *above* position led to inhibition, either or both *below* failed to inhibit, and both the R/L and the L/R combinations led to a weak and intermittent action by the board. This test was repeated after a fifteen-minute interval, with duplication of all these results. The next day Mrs. X. was feeling better: she moved the board alone and with KDH and Mr. X., and neither could inhibit the action by contact anywhere on her body. The movement was stronger than the day before, but not up to the usual standard.

Aside from the mere fact of the occurrence of the inhibition of the ouija-board automatism under the conditions described, the findings herein recorded carry clear indication that, when inhibition occurs at all, it occurs under the scheme of alternation—substitution of the operator's second hand in a large proportion of cases reverses the result, as does a shift from *above* to *below*. Further, operation with both hands usually produced results exactly parallel with operation by one or the other hand singly. The obvious suggestions of a two-phase factor in the one case, and of a dominating hand in the other, are difficult to put into terms which shall not be objectionably general, and objectionably suggestive of that type of pseudo-intelligence that delights in the use of words without any clear indication of their meaning. Nevertheless, these are the suggestions of the experiments recorded, and they must be so set down. The variation of the experimental results as an apparent function of the sitters' states of health and of freshness or fatigue must likewise be noted.

To particularize, reference to the tables will show the following facts: a change from the *above* position to the *below* produced a complete substitution of the K result for the M and correspondingly of the M for the K on December 29th, 1923, with any of the three experimenters operating and any serving as subject—a total of eighteen readings being got for the *above* position, and all of these being reversed in the *below* position. The further fact that in a given position there was variation of results according to which of certain hands was used, makes it impossible to say merely that in one position inhibition occurred while in the other it did not; the results are more complex than that, and describable only in the terms here used: alternation of result between the two positions. An equally sweeping generalization to precisely the same effect flows out of the table for April 19th, 1924: again in five out of seven columns and hence in fifteen out of twenty-one pairs of readings from April 25th, 1924, both sets of exceptions arising when a single sitter was substituted for the customary pair of sitters; and finally, in all of fourteen pairs of readings got in *above* and *below* positions on January 1st, 1924. It is therefore a fact that, whenever two sitters were used, the efforts of the "operator" either resulted in no inhibition of the board's movement under any circumstances, or else resulted in a complete alternation of effect between the two positions.

Furthermore: in thirteen out of the twenty-four columns of the table, a complete reversal is shown as between the left and right hands of the operator, in the two positions—four readings and two reversals in each column; whereas in the remaining eleven columns, a complete persistence of result is shown under this variation of conditions. There is no random effect at all; there is always either a *complete* reversal, or a complete failure to show any change at all. And, too, in the eight pairs of readings shown for other positions than the ordinary *above* and *below* ones of the majority of the experiments, reversal of result on interchanging the status of the operator's hands is shown in every instance.

With a third experimental group, comprising KDH and three new sitters (Mr. and Mrs. H. and Miss M.), further tests were made on January 1st, 1924. None of these sitters was able to move the board alone, under any conditions. Mr. H.-KDH moved it very strongly; but Mrs. H. or Miss M., by bringing either or both hands within about an inch of surface of (or contacting) any part of the body of either Mr. H. or KDH, immediately killed the movement as if brakes were suddenly applied. Removing hands, strong movement was quickly resumed. Blindfolding of sitters, or closing the eyes, made no difference in the results.

TABLE I

Date	December 29th, 1923						April 19th, 1924						
Sitters	Mrs. A.—Mr. C.		Mrs. A.—KDH		KDH—Mr. C.		Mrs. A.—Mr. C.		Mrs. A.—KDH		KDH—Mr. C.		Mrs. A. alone
Operator	KDH		Mr. C.		Mrs. A.		KDH		Mr. C.		Mrs. A.		KDH
Subject	Mrs. A.	Mr. C.	Mrs. A.	KDH	KDH	Mr. C.	Mrs. A.	Mr. C.	Mrs. A.	KDH	KDH	Mr. C.	Mrs. A.
R, Above	K	K	MM	K	MM	K	MM	M	K	M	M	K	K
L, Above	M	K	M	K	MM	K	K	K	K	M	K	K	M
B, Above	MM	K	MM	K	K	K	K	M	K	K	M	K	
R/L											M		
L/R											K		
R, Below	M	M	K*	M	K	M	K	K	M	K	K	M	M
L, Below	K*	M	K*	M	K	M	M	M	M	K	K	M	K
B, Below	K*	MM	K*	M	MM	M	M	K	M	M	M	M	
R over solar plexus													K
L over solar plexus													M

TABLE II

Date.....	April 25th, 1924							January 1st, 1924			
Sitters.....	Mrs. A.—Mr. C.		Mrs. A.—Mr. C.		Mrs. A., alone			Miss R.—KDH		Mr. X.—KDH	
Operator.....	KDH		Miss D.		KDH	Mr. C.	Miss D.	Mr. X.		Miss R.	
Subject.....	Mrs. A.	Mr. C.	Mrs. A.	Mr. C.	Mrs. A.	Mrs. A.	Mrs. A.	Miss R.	KDH	Mr. X.	KDH
R, Above.....	K	K	M	K	K	K	K	M	M	MM	M
R, Below.....	M	M	K	M	K	K	M	K	K	K	K
B, Below.....	K	K	M	K	K	K	K	M	M	MM	M
R/L.....	..	..	..	..	..	..	..	MM	MM	MM	MM
L/R.....	..	..	..	..	..	..	..	K	K	K	K
L-R, Above.....	..	..	..	..	..	..	..	MM	..	MM	..
R-L, Below.....	..	..	..	..	..	..	..	K	..	K	..
R, Below.....	M	M	K	M	K	K	M	K	K	K	K
L, Below.....	K	K	M	K	K	K	K	M	M	MM	M
B, Below.....	M	M	K	M	K	K	M	K	K	K	K

Mrs. H.-KDH moved the board fairly well, and application of hands of Mr. H. or Miss M. anywhere on the bodies of either of the sitters made no difference whatever. Miss M. alone or sitting with any of the others produced no movement. Further sitting with these persons on January 5th, 1924, led to precise duplication of these results. On January 9th, in Miss M.'s absence, with Mr. H.-KDH moving the board, Mrs. H. could not inhibit the movement in any instance by contacting on any part of the body of either sitter. She was very tired. On both former occasions she was not, and killed in every instance. Mrs. H.-KDH moved the board weakly (Jan. 9), and Mr. H.'s contacting made no difference, as on former occasions. The regularity of these results is sufficient to fit in with what has been said, but no tabulation seems to be necessary.

The experiments may not be as numerous as desired; but, due to the impatience, prejudices, and ungrounded fears of so many people, it is difficult to obtain experience under the proper conditions. However, it is believed that there is sufficient evidence to show that there is at work, under the conditions of these sittings, either an actual, external physical force or a subjective nerve-stimulus, which in either event is sufficiently definite and sufficiently unexplained to call for further examination. Any suggestion that the results observed are a matter of electrical or magnetic forces seems negated by the fact that, in numerous tests made with various persons, no effect could be produced upon the most delicate gold-leaf electroscope or magnetic needle. The power to deflect either or both of these instruments is reported in rare cases, sometimes with mediums and sometimes with those not known to be mediumistic; it seems to be quite distinct from the phenomenon here under observation. The mere inhibition of the automatic action upon the board under conditions which seem superficially quite divorced from any bearing upon its action would be of interest warranting these remarks; the very extraordinary alternation of results with alternation of the operator's hands or of the point upon the subject at which he works adds greatly to the obvious importance of further investigation. The fact that, in ordinary experimental nerve physiology, the strength of the threshold stimulus is different for different individuals, and varies from time to time with the same individual, is significant with regard to the results of these experiments, which we find varying with different persons, and different from time to time with the same person.

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

Perusing the *Daily News* of November 17th, 1925, I was interested to learn that Dr. Lionel A. Weatherly, who collaborated with the late John Nevil Maskelyne in writing a book called "The Supernatural?", is still living. The book in question sought to prove that all alleged occult or supernormal phenomena are due to natural causes, and that fraud usually lies at the root of so-called psychic manifestations. In a discussion re spirit photography which appeared in the columns of the *Daily News*, Dr. Weatherly tells the story of the following challenge which was thrown out to the late William Stead:

"It was in 1892 that the late Mr. J. N. Maskelyne, who wrote with me "The Supernatural?", invited the late Mr. W. Stead to meet us both at lunch. Mr. Stead had been writing vivid descriptions of a wonderful séance held at Mowbray House, and Mr. Maskelyne wanted to prove to him that all he thought was real was the result of the simplest frauds on his senses and imagination. After Mr. Maskelyne had cross-examined Mr. Stead very keenly and obtained from him a full description of all present, including the medium and the photographer, he at once explained the methods which had been used to hoodwink Mr. Stead. He listened most attentively, but would not accept Mr. Maskelyne's explanation of the spirit photograph of the medium taken at the séance. After lunch, we adjourned to Mowbray House, and Mr. Maskelyne and I had a repeated account of all that had happened there. It was then Mr. Maskelyne made his famous challenge to Mr. Stead.

"He stated that, under certain conditions, he would write a cheque for £1,000, and if a spirit photograph was produced he would allow Mr. Stead to give said cheque in his own name to any charity he liked; but if no spirit photograph was produced Mr. Stead was to write a cheque for the same amount which Mr. Maskelyne could hand to any charity he liked in his own name.

"The conditions were as follows:—

1. Mr. Stead could engage any photographer he liked.
2. The photographer could use any sort of camera agreed to by Mr. Maskelyne after careful examination.

3. Mr Maskelyne was to hand the photographer the plates to be used, which he guaranteed were ordinary plates.

4. The spirit photograph was to be taken in one of the rooms of the Safe Deposit Company.

After considering this challenge, and after consultation with one of his friends, Mr. Stead declined to take the challenge up."

* * * * *

With a great flourish of trumpets the British Broadcasting Company announced that on November 12th, 1925, they would conduct an experiment in "mass telepathy," and naturally we were all agog as to what form the trial would take. The first shock was the realization that no one with any knowledge of the subject was going to take part in the experiment, and although the announcer told us that the test would be of "great interest and value," the whole affair had the appearance of an after-dinner joke and resulted in a ludicrous fiasco.

A very mixed "jury," composed of a couple of actresses, an M. P., and some others to the number of eight, were shut up in a room at the Savoy Hotel where they had been dining. In the room was a wireless transmitter, but no receiver. The announcer at 2 I.O. then asked the listeners to concentrate their thoughts on six simple subjects which he would name to them, a minute's "concentration" being allowed for each subject. After each "concentration" the aforesaid actresses etc., would then endeavor to ascertain what the ten million listeners were thinking about, and announce their "impressions" accordingly. During the course of the test, the "jury" were supposed to keep their minds blank—a task which doubtless they found quite easy of accomplishment.

The first subject chosen by the announcer was the letter "K." We all thought of it for a minute, and the "jury" then gave us their "impressions." No one got "K." Then "Saturday"; "three of diamonds," "seven," and a "triangle," were successively announced and "concentrated" upon by the bored listeners who were wondering why their time was being wasted by this parlor game. No one guessed (that is what it amounted to) these subjects, but one of the "jury," at a third try, thought that the geometrical figure "might be a triangle." Wonderful! Except for the cheap publicity acquired by those taking part in the "test," the experiment was worse than useless. I understand that Sir Oliver Lodge and Sir A. Conan Doyle were invited to participate in the "test," but refused. The Bishop of London, who was among the listeners, afterwards announced that he thought the experiments "utter nonsense."

* * * * *

A striking illustration as to how public opinion in England is rapidly forcing the question of psychic phenomena into the front rank of the "topics that matter" is afforded by the B. B. C. test. Early in 1924, I submitted proposals to the British Broadcasting Company, which embodied some scientific experiments in thought-transference by means of which we should have acquired a great mass of valuable data connected with the subject. After some protracted correspondence the company on June 19th finally sent me their decision: "The Control Board has discussed the proposals contained in your letter of June 11th, and it has decided that a test of this character with an unknown number of persons listening would carry little weight, and could not in any case be convincing. In view of the fact too, that the Company would be exposed to a deal of criticism, some of which might be quite justifiable, we cannot grant facilities for the experiment." What a complete *volte face* in seventeen months!

* * * * *

"Beachcomber," the licensed humorist of the *Daily Express*, gives us in the issue of November 10th, 1925, his account of a visit to a séance which is too funny to be true:

"Harry! Harry!"

A shrill voice pierced the darkness of the room.

The medium touched a young man on the knee. "It is probably your brother Joe," she said.

"But my name is George," he replied, puzzled, "and my brother's name was ——"

"Sh!" said the medium, and then she whispered, "Who are you?"

"James," cried the shrill voice.

"My brother's name was Timothy," said the young man.

The chairman's voice broke in.

"Allowance must be made," he said, "for slight imperfections of transmission. These spirits cannot all speak our language yet. 'James' may be an attempt to say 'Dick'."

"George," corrected the medium.

The chairman scowled. "There is a sceptic somewhere in the room," he said, "further experiments are impossible."

After singing, "Pack up your trumpet in your old carpet bag," the meeting adjourned for a little spirit photography.

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A novel, but unsuccessful defense was put forward during the recent appeal of a boy murderer who had been sentenced to death. His counsel contended that the youth led a sort of Jekyll and Hyde exis-

tence and that in certain states of his mind he was not responsible for his actions—in other words, he had two personalities, the subconscious one acting without the knowledge of the normal “self.” Lord Hewart, in dismissing the appeal, said it was a fantastic and an intolerable theory which, were it to become a part of the criminal law, would merely be subversive.

* * * * *

William Hope, the photographic medium, lecturing at Sheffield on November 19th, informed his audience that some years ago Sir William Crookes visited them, brought his own plates, and secured an “extra” of his dead wife. When Sir William saw the “spirit picture,” he broke down and “cried like a child,” continued Hope.

The mention of “spirit” photographs reminds me that although Mrs. Deane visited the Cenotaph as usual on Armistice Day, very little has been heard of her “results.” In a letter to *Light* (Nov. 28th), Miss Stead states that there was “definite evidence of psychic power” in the photographs, but the “faces” were “insufficiently visible for publication.” That is why, I suppose, I hunted in vain in the *Daily Sketch* of November 12th for their reproduction. After last year’s storm it was very advisable that Mrs. Deane should emulate the Tar Baby and “lay low and say nuffin.”

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The reader of these *Notes* will be interested to hear that Herr Karl Krall, who came into prominence at Elberfeldt before the war through his training of Muhamad, Zarif, Hänschen, and Barto, the calculating horses, is now training some white poodles to follow in the footsteps of their illustrious equine predecessors. Maurice Maeterlinck, in *The Unknown Guest*, tells how he visited the horses and asked Muhamad to give him the square root of a certain number. The horse did not reply, as the number had no exact square root! The horses gave some amazing answers to complicated mathematical problems. Trickery was entirely ruled out as sceptical investigators were left alone with the horses which continued to give correct answers (by striking blows with their right and left hoofs) to their interrogators’ arithmetical questions. Twenty-four German scientists drew up a protest, declaring the whole thing was a trick, but (as Professor Richet points out in *Thirty Years of Psychical Research*, p. 241), among the signatories were *only two who had seen the horses!* Herr Krall has recently established a large laboratory near Munich where he is training his animals and—according to a report sent to the National Laboratory of Psychical Research by Miss May C. Walker who recently visited Herr Krall—appears to

be conducting a number of experiments in telepathy, photography in natural colors, etc.

* * * * *

Clive Maskelyne has been at it again! In an article "An Exploded Delusion," which appeared in the *Fife Herald* on November 4th, 1925, he gives the simple folk of North Britain some astonishing "facts" concerning psychical research and spiritualism. He commences by telling these good people that "somewhere about the time" the Cock Lane Ghost was intriguing Dr. Johnson and his contemporaries, the Fox Sisters were experiencing their immortal raps!! The fact that the Cock Lane commotion happened in 1762 and the Rochester Knockings occurred nearly a hundred years later is apparently unknown to this young man who recently confessed to Mr. Hannen Swaffer that he had never attended a séance in his life! Mr. Maskelyne then gravely informs us that Mr. Home "was convicted of fraud, and his manifestations shown to be swindles of the very worst type." As is well known, if there is one medium against whom there is not the slightest proof of fraud, that medium is D. D. Home. It is really amusing what funny mistakes these self-styled experts make when dealing with psychical research. Another "expert" denouncing spiritualism in the *Clarion* of November 6th, mentions the "trickery of Paludosa, the famous medium of Lodge and Crookes"! The immortal Eusapia has been called many names in her time, but "Paludosa" is new to me.

* * * * *

If Austria has set its official face against all psychic investigation and "spiritualism has received its death-blow" by the decree of the Government (as we were recently informed), a sort of medium's paradise has been set up in its near neighbor, Germany. Not long ago a private medium, named Frau Rudloff (but who is probably better known to my readers as Frau Maria Vollhart), brought an action against Professor Albert Moll, whose researches into pathological psychology are so well known.

The medium, who is the wife of an official in the Postal Ministry, gave a séance to a number of scientists and doctors in the German capital. The séance was of the usual type, and all the sitters were firmly linked up in the orthodox manner. When the lights were turned up, her arms, previously without ornament, were encircled by two massive rings. These rings, she declared, must have been "deposited in atoms" through "spirit action." This explanation was duly recorded on the protocol which was subsequently drawn up. But Professor Moll refused to accept this explanation, and declared in the last of a long series of books on the aberrations of the human mind

that the medium entered the séance room with the rings concealed beneath her clothes.

"Manipulations" and "clumsy tricks" were expressions in his harsh criticisms, and, for the first time in the history of German jurisprudence, the medium retorted with libel proceedings in the Berlin courts. The resultant lively hearing lasted a whole week, the court being crowded daily with fervent believers in spiritualistic manifestations, who met hostile reflections on their faith with outbursts of indignation.

An offer by the medium to demonstrate her occult powers before the Bench came to nothing, because the professor insisted that the séance should take place in broad daylight, and that he should attend it. Another professor, Paul Degner, of Berlin University, deposed that at one of Frau Rudloff's séances a large "chopping-block," which she could not possibly have hidden in her clothing, suddenly appeared on the table. Moll next wanted to call sleight-of-hand experts, who, he said, would deceive the judges by producing, apparently from the air, iron rings and other objects of bulk and solidity. The defendant professor disclaimed any animus against the medium and justified his attack with the argument that the growing strength of occultism in Germany had become a serious national danger.

In support of this contention Professor Moll sought to prove that Count von Moltke's pre-occupation with spiritualistic phenomena had been responsible for Germany's loss of the Battle of the Marne. He further declared that the ex-Kaiser during his reign fell under the maleficent influences of occultists, who prevented him from filling the chief posts of the State with men competent to administer them.

In its judgment, the Bench considered the medium was absolutely trustworthy, that no deception or fraud had been proved against her, and that she left the court without a stain on her character.

The Bench concluded that Professor Moll had failed to justify his statements, which consequently constituted a calumny. As, however, his criticisms were inspired by zeal for scientific truth, he was given the benefit of that clause of the criminal code which extenuates libellous statements "made in defence of justified interests," and provides that no penalty shall be incurred for such statements. Professor Moll was therefore acquitted.

In commenting upon this case, the *Daily Telegraph* says:

"It is the first time any medium in Germany has so treated a critic, which is one of several indications that German public opinion has become more favorable to the claims of spiritualism than it used to be. A court of law is perhaps not the best place to investigate claims to

supernormal power. The medium offered to show the Bench that she could do miracles, but Professor Moll demanded that she should do them in daylight and in his presence, and she would not accept the conditions. This was unsatisfactory of her; but Professor Moll also fails to convince us of the strength of his case, for he had to plead that he attacked the lady because the strength of spiritualism has become dangerous to Germany and because the late Count von Moltke lost the Battle of the Marne by dallying with spirits. What was the matter with the late Moltke or the Marne has nothing to do with the case. The Court decided that no sort of fraud or misconduct had been proved against the medium and that Professor Moll's charges were a calumny, but that, as they were inspired by zeal for scientific truth, he must be acquitted. This leaves everything which was important undecided. The significance of the case, however, is not in the claims which were made by the medium. Her phenomena are not new. Many cases of "atomic precipitation," or materialization," as we used to call it, are to be found in the literature of the subject. Some of them have been traced to fraud, some remain unexplained. What is new is the respect paid by the Berlin Court to the supernatural pretensions of the medium. That does seem to support Professor Moll's assertion of "the growing strength of occultism in Germany," signs of which could be detected before the war, though the stress and sorrows of the war may have fostered it."

* * * * *

Shortly after the Vollhart affair, the German mediums scored another victory, and proved to the astonished public that the police and the criminal experts of Germany have definitely accepted clairvoyance as a means of solving crime mysteries, by a remarkable trial at Bernburg, in Anhalt, Central Germany, where a school-teacher was charged with frauds in connection with clairvoyance.

The trial created a tremendous sensation. It was stated in evidence that the teacher, through a hypnotized medium, had solved three murder mysteries and shed light on countless other matters which had puzzled the police.

The teacher is Herr August Drost, a man of about 36 years of age. For about 20 years he has been interested in the occult, but only recently did he discover his own hypnotic powers. He tried a few experiments with two mediums, and the results enabled the police to arrest persons who were guilty of three separate thefts, although Drost and his medium did not know in any case that thefts had been committed.

The first occasion on which the police definitely called him to their

aid was when there had been a considerable theft of silver from a jeweller's shop at Aschafersleben, a town about 20 miles away.

The police were completely in the dark. Neither Drost nor his medium, Fräulein Neumann, could possibly know anything about the case. Yet the medium gave exact details of how the theft had been committed and said that the thief, who wore a light waterproof coat, had gone to a certain jeweller in Madgeburg and had endeavored to dispose of the booty.

The police went to Madgeburg and found that what the medium had said was correct in every detail, though it did not enable them to run the thief to earth. But the next case was more remarkable.

This concerned the theft of a quantity of corn from a merchant's shop in Quedlinburg, a town in the neighborhood. Here again the police were absolutely without a clue. The medium, this time a man, Herr Plenke, accurately described the four men concerned in the theft, and showed the police how the thieves had entered the shop. He also said that the thieves had decided to repeat the theft in four weeks' time. They did, and were arrested.

Both these cases and a score of others of a similar nature were the subject of conclusive police evidence at the trial.

Then came the case of the infamous Brass brothers. A ghastly murder had been committed in the district. Germany's best detectives were called in, but they were baffled. So Drost was appealed to.

His medium, Herr Plenke, told this story: The murder had been committed by two brothers named Brass; they had fled to Duisburg. They went about armed and had made arrangements to barricade themselves in a house if the police got on their track. One of them always wore two suits.

Police and detectives went to Duisburg, in the Rhineland. They traced the two brothers through the accurate descriptions given them by the medium, but for a while the men gave them the slip till, at last, they were discovered barricaded in a house, which Herr Plenke had minutely described.

In the fight that followed one of the brothers was killed; the other later committed suicide in prison. When the body was examined it was found that the man had been wearing two suits! In this case Drost and Plenke had done their work in the presence of experts and police officials, all of whom substantiated this story in their evidence.

Two other similar cases in which Drost had cleared up murder mysteries for the police were the subject of similar evidence, and so were 25 cases in which considerable thefts were traced to the persons who committed them.

Drost had naturally made enemies, and one of them persuaded the district education authority to dismiss him from his post as teacher. Then the local attorney was prevailed upon to have him arrested because he had, on a few occasions, accepted money for his work as a clairvoyant. He had been in prison for five months, during which every effort was made to obtain evidence against him. But the case for the prosecution broke down completely.

He was acquitted and the costs of the case will be paid by the State.

There is no doubt that the German police are now persuaded of the value of clairvoyance in the detection of crime, and Herr Drost, "the spirit Sherlock Holmes," as he is now called, will play a big part in the solution of future mysteries of crime.

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By the time these *Notes* appear in print, the National Laboratory of Psychical Research will be a *fait accompli*, the organization having opened its doors on January 1st. at 16, Queensberry Place, South Kensington, London, S. W. 7. It is extraordinary the amount of support the Laboratory has received from leading psychists all over the world. Since the list of officers was published in the July, 1925, issue of this *Journal*, the following gentlemen have become associated with the project: Hon. Vice-President; Professor Hans Thirring, Ph.D., Vienna University. Hon. Correspondents: Col. R. G. Berry, President of the Belfast Society for Psychical Research; Dr. Paul Süner, Editor of the *Psychische Studien*, Berlin; Herr Wilhelm Wrchowszky, Vienna; Herr Ubald Tartaruga, Director of the Parapsychisches Institut, Vienna.

The Laboratory will be the European Headquarters of the American Society for Psychical Research, and any members of the A. S. P. R. will receive a hearty welcome, should they visit Queensberry Place. Telephone No: Kensington 6016. Members of the A. S. P. R., when in England, can have their mail addressed in the Laboratory's care.

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Professor Hans Thirring, of Vienna University, in a letter to the National Laboratory, sends the interesting information that two young girl mediums are now in the Austrian capital. One of the girls, a Hungarian, produces materializing phenomena; and the other, a Roumanian, is alleged to be able to produce "apports" in full daylight. Further particulars concerning these girls are eagerly awaited.

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On October 29th, 1925, Eastbrook Hall, Bradford, was filled to overflowing to hear Sir Oliver Lodge deliver his lecture on "The Reality

of the Unseen." Mr. J. Arthur Hill presided and reminded his hearers that Sir Oliver was the first to devise a direct wireless telegraph, and his book *Signalling Through Space Without Wires* was published in 1894 when Marconi was only beginning his research work. In the sensational progress which wireless telephony has made since those far-off days, we are apt to forget the vital work of these early pioneers who laid the foundation for the radio "miracles" of today. For an account of the lecture, I cannot do better than quote the *Yorkshire Observer* in its leader of October 30th:

"To an audience which filled every available corner of Eastbrook Hall, leaving numbers of would-be auditors outside, Sir Oliver Lodge unveiled last night in Bradford his enchanting picture of what he regards as the real life. His hearers, after being absorbed for an hour in the web of stimulating reflections which he wove, left with a vision of a new Heaven and a new earth; and went away wondering, as thoughtful men have wondered always through the ages, why we go on—eternally as it seems—limiting our understanding by refusing to look with scientific reasoning beyond that which is obvious to the physical senses, and up to that vastly larger actuality which may reasonably be inferred

"A charming characteristic of Sir Oliver's is his certainty about things. Religious leaders have through all time been derided about that same quality. Now he who has been described as the greatest imaginative scientist of the day—and was referred to last night, in elegant compliment, as being the greatest living preacher of his sort—brings his scientific deductions to the aid of the religionist as certainties.

"He and his contemporary scientists know—not guess, but "know"—that there are infinite movements in the Universe, knowledge of which, if it came upon man suddenly on the large scale, would be a revelation that would be more than he could endure. They "know," too, by sure inference from the facts of the past evolution of man, that he can and will rise far higher still, even in the earthly state!"

On Thursday, November 3rd, Sir Oliver gave his Huxley lecture at Charing Cross Hospital. He discussed the beginning and end of the world, and what life would be like on the stars. Sir Oliver informed his audience that the beginning of the world was the formation of nebulae 200 million million years ago—and this date was no mere guess. The end will apparently be the disappearance of matter and the existence once more of an ether filled with perpetual remnants of radiation travelling out towards infinity with the speed of light at a date incomparably more remote than any he had mentioned. Sir Oliver said that spiritual things advanced continually through higher and higher

things towards perfection. And this, he considered, was the real meaning of evolution. This was why the physical universe existed. That was the real aim and purpose of the ultimate and infinite term "God."

* * * * *

Mr. Walter De la Mare gave an interesting address to the Manchester Poetry Society on October 28th, 1925. His subject was "The Supernatural in Fiction," and he began by pointing out that in the land where all were blind, the one-eyed man would not be King, as the inhabitants would rather regard him as an impostor or conjurer, who knew of certain things in a way that they could not explain. Mr. De la Mare considers that with our "police court methods" of investigation it is unlikely that the "ghost" will ever come and meet us half way. He said that the writer of fiction need not concern himself with the "facts" of the case. All he had to do was to make his story imaginatively real. The more we examined the world of our senses, continued Mr. de la Mare, the more precarious appeared its foundations. The range of the human senses being so limited, it appeared a fairly reasonable inference that, in a world abounding with life, there might be vital influences of which we were at present unaware. The country of the blind, even of the deaf and blind, even of the deaf, blind, and dumb, was not unreal. The first dawning of senses must have been accompanied by a feeling of illusion. So it must once have been with the first light of our eyes, the first entrancement of our ears. There must obviously be a wide field of human experience which hovered between the ascertained and the more or less uncorroborated. At the one extreme were the things which only the expert in a particular branch of science was capable of realizing, and at the other extreme were the rare, and possibly unique experiences of some one human being. As rational beings, we strove to tidy, to arrange; but as mere human beings we delighted in the strange, the unexplainable. A life without any trace of the unexplainable would, he thought, be as dull as a pharmacopoeia bereft of its poisons.

A ghost, Mr. de la Mare proceeded, may be a cast-off human husk; it may be the translation into terms of our ordinary senses of some spiritual influence capable only of remotely stirring the dark and secret waters of consciousness; a ghost may be a kind of reflection cast from one sphere of existence into that which we occupy; or it may be the lasting record of a certain fact, impressed by violent human reactions upon our human surroundings; it may be merely a sensuous illusion produced by an abnormal state of mind. The ghost had haunted the world's poetry, religion, legends and dreams, from China to Peru, but its greatest triumph had been reserved for our own skeptical age, when even science

kept a lighted candle in its window to call the wanderer home. It was strange, he thought, that it was we, gross creatures of flesh and blood, who were alarmed at the encounter, and not the spirits. Their ways were nocturnal, noiseless, extremely solitary.

* * * * *

Professor Dr. Karl Gruber, of Munich, sends me his *Parapsychologische Erkenntnisse*, recently published (Drei Masken Verlag, Munich). Dr. Gruber's book is a valuable mine of information for the student who is unable to obtain access to a large collection of psychic literature, nearly every medium of importance being discussed, and the phenomena examined, with a clarity which is quite refreshing. The history of phenomenal happenings has not been neglected: Socrates, with his insistence on the supremacy of knowledge, and Albertus Magnus with his wonderful insight into the ways of "black magic," sharing, with modern miracle workers, the attention of our author. A useful bibliography is included in the work.

* * * * *

A propos of the recent conviction for fortune-telling, Sir Oliver Lodge, under date October 24th, 1925, sends the following letter to the *Times*:

"The extent and power of human inference cannot be considered fully known as yet, and it is unwise for the law to condemn people for attempting to forecast the future as if that were so manifestly impossible as to be *ipso facto* fraudulent.

"Admittedly there are certain ridiculous superstitions—as if human destiny could be determined by the fall of playing-cards or by the position of planets—but the extent to which forecasting of the future can be achieved is a matter for scientific inquiry. There is nothing absurd in the idea. A railway time-table predicts the trains at least a month ahead. An astronomer can predict eclipses several centuries in advance. Some experts succeed in foretelling the weather for, say, 24 hours. And statesmen attempt to foresee the result of an election or the probable attitude of a self-governing State. So some power of prediction is known to exist, though manifestly subject to uncertainty. The law against foretelling was passed in times of ignorance and unscientific stupidity. Legislation should not be used for stopping material for investigation, even if intended only as a wholesome check on fraud. I would not deny that foolish people may be mulcted of shillings or half-crowns by pretended seers—who are an admitted nuisance—but it seems a trivial evil about which to set the law in action. It is proverbially easier to prosecute the rogue who steals the goose from off the

common than the practitioner on a larger scale who steals the common from the goose.

"The serious aspect of the present position is that the law makes no discrimination between honesty and dishonesty. How far foretelling of the future is possible is not a legal but a scientific question."

PSEUDO-PSYCHIC MANIFESTATIONS DUE TO SELF-INDUCED HYSTERIA

NATIONAL LABORATORY OF PSYCHICAL RESEARCH
[BRITISH]: CASE¹ NO. 1

BY HARRY PRICE

Director of the Laboratory

The first case which came before the notice of the National Laboratory of Psychical Research in its official and corporate capacity presents many points of interest which are not usually associated with the practice of mediumship.

Madame X. is a cultured English lady who has spent many years in the South of France, where at one time she acted as Correspondent for a well-known London journal. She is *petite*, lithe and active, has bobbed hair, and is 46 years of age. She has been interested in the scientific side of psychical research nearly all her life.

In March, 1924, Madame X. discovered that she had the gift of automatic writing. The discovery was made in a curious way. When putting down items in her market book, she found that extraneous words and messages were being intermingled with the list of her household requirements. She cultivated this gift of writing and secured innumerable messages. She likewise received messages from an alleged control who stated that he was "Arthur Russell," "a noted gymnast in the earth life." Then another control, who called himself "Gerald," claimed to be helping her. "Gerald" said that in

¹It is the intention of the Council of the National Laboratory of Psychical Research to allocate numbers, running consecutively, to those cases which come before the Laboratory for investigation. It is thought that this system will be found helpful to those students of psychical research who require a ready means of reference to the work done by the Laboratory.

earth life he was a famous *virtuoso* and excelled in music and drawing.

The automatic writing was accompanied eventually by automatic drawing and at various times Madame X. has executed a large number of pastels which at first glance appear to be merely meaningless scrolls and figures; but it is alleged that there is some hidden meaning in them, and the psychic asserts that she is able to interpret them. To the writer, the "pictures" are quite without meaning. Madame X. had never previously drawn anything and she appeared to imagine that the designs drawn by her, under the controlling influence of "Gerald," are masterpieces.

From drawing to music is but a short step, and one day the psychic found that when under the control of "Gerald," she became a brilliant pianist with a wonderful technique. In her normal state she could play only moderately well. Her voice, too, became like that of a trained singer; whereas, ordinarily, she could not sing at all. The Council of the Laboratory had no opportunity of testing these statements.

Though normally able to swim a little, the psychic found that when controlled by the gymnast, "Arthur Russell," she could disport herself in the water like a professional giving an exhibition display. Again, we have only her word for this.

As time went on, the psychic found that the artistic "Gerald" gradually gave way to the muscular "Arthur Russell" who appeared to take almost complete possession of her, compelling her to do daily gymnastic exercises of several hours' duration. It is fortunate for her that she is slim, lithe, and wiry, and weighs about 8 stones; it would have been disastrous for the psychic if she had been corpulent. She states that she put up some sort of fight against "Arthur Russell's" domination. In the early stages, it was once three hours before the control could even raise her arm. But her resistance gradually broke down, and she danced and wrestled, and fought and struggled (with invisible beings), apparently at the whim of the control. Another alleged entity now made its appearance, and the psychic, who said that she could plainly see it clairvoyantly, stated that it had a goose's head and a dragon's tail.

It was about this period that Madame X. decided to have her mediumship tested scientifically, and proceeded to Paris for that purpose. I understand that she arrived late in July or early in August—at any rate during the vacation, when the French psychists were away. She then came on to London and placed her services at the disposal of the National Laboratory. I had a long interview with

the psychic, who gave me the particulars recorded above. We arranged for a sitting on the 13th of August. Two days before the séance I received the following letter from the psychic:

"London, 11. 8. 25.

"Dear Mr. Price,

"Shall I mention one or two things which may help? I shall need as strong a light as possible, unshaded electric, Please do not get alarmed if I look in trouble (in case of levitation, very gymnastic), and do not touch me on any account, even if I fall. I cry sometimes and even seem to want to vomit, but it's nothing important, as you will soon see. I find that talking and movement by the sitters takes away, and may stop me entirely. On the other hand, intense concentration is not necessary. The Unseen Operators often work up to something while I am lying at my ease and wondering whether to buy white or gray stockings, or remembering that tomorrow I must pay the milk bill. After the sitting, please let me rest a few minutes and then I will answer questions. . . . It is no use talking to me during the sitting: I can't answer. In later sittings, if we have any, you may find telepathic suggestions complied with if practicable.

"Yours sincerely,
(Signed) "Beatrice X."

The psychic informed us also that she wanted a thick carpet on the floor, and the room cleared of all furniture. We procured the brightest lights we could get, though the ideal conditions for her display are brilliant sunlight and the open seashore. She works better in a bathing costume.

Madame X. arrived to time on the appointed day, but would not shake hands with us as "the power would be dissipated." Those of the Council present at this sitting were Dr. R. Fielding-Ould, Lt. Col. W. W. Hardwick, and myself. The séance commenced at 11 o'clock and lasted about 1½ hours.

The psychic arrived at the séance attired in a pair of black close-fitting knickers, a white knitted "jumper," black stockings, and dancing shoes—an excellent costume for the display which followed. She inspected the carpet which she pronounced satisfactory. The floor-covering is an important point in her performance. "Arthur Russell" is frequently violent and throws the psychic all over the room. Once "Arthur Russell" threw her out of bed. The psychic fell on her head and did not move for a considerable time. It is important, then, that Madame X. fall on something soft when being controlled by "Arthur." Having pronounced our arrangements satisfactory, the psychic removed her false teeth and the séance com-

menced. The following account is taken from the notes made during the sitting.

Madame X. stood in the middle of the room, rubbing her hands, and staring vacantly at various parts of the wall, ceiling, etc. Suddenly, as if lashed by a whip, she spun round and round on one foot and fell to the ground, where she remained, muttering. She rose and made sucking noises with her mouth. The sucking noises gave place to a peculiar sound—very like a whistle—caused by the rapid intake of breath with the lips almost closed. She then laughed and groaned alternately, at last falling into an excited and emotional state bordering on ecstasy. The ecstatic period passed, and she stood on one leg, as still as a statue, in an attitude of supplication. Suddenly she shrank away from some thing or person which, it is alleged, she saw clairvoyantly, and shouted "O! no" in apparent alarm. She again fell to the floor, where she went through the pantomime of swimming. She rose, posed in different attitudes, suddenly fell again and twisted her arms and legs like a professional contortionist. Then she became as still as a statue again; then curious movements of her mouth, as if chewing something. Then she crossed over to me, took the pencil I was using for note-taking, and with it drew imaginary objects in the air. Pencil fell to floor, and she twirled round and round like an acrobat, with occasional tumbles on to the floor. Then the psychic commenced dancing round the room; a peculiar dance, reminiscent of the Pentecostal Dancers or the Shakers. At 12:25, she picked up a piece of blank paper off my lap, stared at it intently; dropped it; rubbed her hands; opened the window, and threw some unseen object into the garden. The séance was over.

The psychic did not appear particularly tired after her very strenuous exhibition, and seemed quite refreshed after a little wine. It was an extraordinary display for a woman nearly 47 years of age. The case presented several unusual features, but it was difficult to decide whether the manifestations were due to a psychical or pathological disturbance. I rather favored the latter hypothesis though certain aspects of the case were consistent with a state of partial dissociation of personality caused by self-induced hypnosis. Madame X. appeared absolutely normal when not under control. A third hypothesis is that the "phenomena" were the outcome of that particular form of ecstasy which in psychophysics is recognized as pathological to the extent that the mind of the subject is absorbed by a dominant idea. In the case of Madame X., it was the considered opinion of the medical members of the Council that the psychic could

induce at will a semi-hysterical state when she then supposed herself to be controlled by "Gerald" and "Arthur Russell." We decided to have one more sitting.

The second séance was held on August 20th., 1925, the sitters being Mrs. Virginia Pierson, wife of Mr. Thomas H. Pierson, Secretary of the American S. P. R.; her sister, Mrs. Baggallay; Dr. Robert Fielding-Ould; Mr. E. W. Janson; and the writer. All the sitters, with the exception of the two ladies, are members of the Council of the National Laboratory. The time and duration of the séance were the same as for the previous sitting.

The psychic was dressed as previously, but just before the sitting commenced she complained that the room was stuffy, and that she wanted a lot of fresh air. Then she sat near window for some few minutes. Then she stood in centre of room and stared at the wall for half a minute. I will now give my verbatim notes—taken as the séance proceeded—which will convey to the reader an exact idea of what happened during this curious sitting:

"Psychic sat on table; got up, and spun around like a peg-top. Psychic sat on the floor. Psychic rolled on floor and remained motionless. Then (nearly) head over heels. Then head over heels and remained on her head for some minute and a half. Psychic makes sucking noise, with slight foaming of the mouth. Psychic cries out and struggles with an invisible something or somebody. Talking and muttering to herself. Spins round and round. An involuntary 'O!' as if hurt. Psychic commences to whistle and hum; commenced to dance and cry. (Psychic apparently exhausted, and rests a little, leaning on table). Psychic throws herself on floor and tries to 'levitate.' Holds up an invisible object, and appears to measure something under the table. Slaps herself violently. Knocks her head on the table. Rises, and is immediately thrown to floor again as if by her 'control.' Psychic laughs and mutters some words. Spins round upon the posterior portion of her body, her foot catching my knee. Psychic has a terrific struggle with an invisible object, and remains flat on floor exhausted and motionless. Sucking sound. Half rises, knees and head on floor. Again tries to levitate herself. Sucking noise. Pretended to be lame and laughed. Jumped on table and then off again. Psychic is thrown to floor. Commences to cry and calls out. Curls herself up on floor and spins round again. Rises. Lies flat on table and roars with laughter. Is thrown to ground. Strikes her chest violently and claps her hands. Rises. Puts her head out of open window, as if she wants air. Psychic hisses out the word 'finished,' takes an invisible object from her mouth and throws it out of window. Psychic apparently quite normal again."

By the time Madame X. had finished her performance, Dr.

Fielding-Ould was convinced it was a most interesting case of self-induced hysteria, and presented the Council with the following medical report:

"As a member of the Council of the National Laboratory of Psychical Research, London, I have had, on two occasions, the opportunity of sitting with Madame X. in order that I might witness the manifestations which occurred at her séances. It was her desire, I was informed, that the manifestations should be examined with the view to developing her alleged mediumistic faculties if it was found she possessed any psychic power.

"The activities presented consisted of posturing and ungraceful contortion of the whole figure, often in a supine or prone position. There was no loss of consciousness, and obvious care was taken not to suffer bruises or knocks in her tumbling. The eyes were open and the pupils not dilated at any time and the rhythm of the breathing remained always undisturbed. The conclusion I came to was that the lady was hysterical, and the manifestations purely hysterical. There appeared no evidence of any secondary personality and certainly no reason to suppose that the contortions, etc., were in any way due to a 'control' or external intelligence. All the manifestations seemed purposeless and without meaning.

(Signed) "R. FIELDING-OULD,
"(M.D., M.R.C.P., M.A.)"

The remainder of the Council agreed with Dr. Fielding-Ould that it would be unwise to continue the sittings with Madame X.—whose manifestations were thought due to pathological causes, though there was little trace of abnormality during the periods when she was not under the alleged control of "Gerald" and "Arthur Russell." At the conclusion of the second séance the two lady sitters took the psychic out to lunch and informed her of our opinion concerning her "mediumship." A day or two afterwards I received the following letter:

"LONDON, 22. 8. 25.

"Dear Mr. Price,

"Those ladies I lunched with told me 'what the doctor said,' and advised me to write to you telling you some things I told them about my health. I suppose I should have told you had we had the long talk I expected, and you ought to know them if we are going on with these sittings which certainly try the nerves of the medium less than those of the sitters. I was born in 1879, January, and so am nearly 47. In 1921 I was operated for tumor—double laparotomy and hysterectomy—condition too feeble to allow of extracting appendix. Two months later, was threatened with hernia and the surgeon thought

another operation might become necessary. In April, 1924, was taken to the *Clinique Petit*, at Dieppe, suffering from appendicitis. Escaped operation by a five days' starve, suggestion of my Controls. Then had a terrible intestinal catarrh with return of the hernia symptoms. A doctor control took me in hand and got rid of the catarrh in about a month and told me to get my teeth out as they were the cause of boils, styes and abscesses from which I had suffered horribly for over two years. I only get out of order now when I disobey orders, which I do less and less. You see what I am now, capable of the most strenuous exercise and for hours on end. I sleep a regular eight hours, drink no alcohol and find life amusing after having long since decided that it wasn't worth taking the trouble to breathe. I should say that I have been suffering all my life from inhibited mediumnity, if I may so express it. Anyway, I am really happy now, the which I never have been before. As I told you, I have been working absolutely alone with my controls for fifteen months, and perhaps I ought to have gone on a bit longer alone, but I was impatient to get on to laboratory experiments. It is by a most minute training that I have got to such a degree of harmony with my chief Control, Russell, that he can pour in power without tiring me in any way. When I am alone with him—or It—I feel often fresher after work than before. In a few sittings more I expect we shall find out how to give back to the sitters the fluids I take from them and which tire me for a few minutes. They ought to feel, like me, better for experience. The conditions at the séance-room are about as difficult as I could wish as a test, for I need much more light and air space, and I am too much clad for the only sort of work we can do there. To throw off the colors which will mark in photographic experiments as I expect, I need strong light directly on my skin. I don't want to talk much about things you haven't seen, but my opinion from experience is that Russell can produce many kinds of phenomena in full light which have not hitherto been done except by entrancing the medium and in obscurity. It is the next move, and I am the first reflection of the stars which are coming here. He has done from time to time and as if by way of amusing me, many of the things I have read about. You may imagine therefore how decided I am to get on with the job. What the experimenters with me will get in return for their troubles is process, observation of process I mean. I think it is pretty clear that the 'Entities' are not going to let us know the *why* of their operations until we know the *how*. Personally, I am quite convinced that the difference between subjective and objective phenomena is only apparent, the method for both is the same. Anyway, I can do both and I have plenty of reason for my opinion. I walked about a house once for five hours 'incarnating' the deceased householder, reproducing his gestures and words, pointing to hidden things and recalling to the widow incidents of their married life. Well, there was a kind of geometric about the thing which seemed

to me the same as when Gerald, my other control, prepares the ground of his drawings or when Russell prepares a 'photograph' or swings me into position for a levitation exercise. And I daresay a 'rap' is equally important as a 'script'—on the hypothesis of communication as an evolutionary event.

"The script signed by some reverend party serves to police people and induce them not to burn the medium, but I guess the ether used to produce it is of the same quality as when Jon of Norway² says 'damn' in a room full of pious souls and throws the furniture about. Remark that nobody is ever seriously hurt and that all usually ends happily. The naughty spirit becomes the pride of the séances. Isn't it simply that the Controls humor us just as we humor natives to get them to come along and be civilized? In comparison with these Controls who can use the ether, we are only a sort of savages! But here I am getting off the immediate point. To get back, I want to say that I have come over here to find experimenters and not to convince anybody. People like the excellent doctor who pronounced me a pathological subject without even waiting to observe the reactions, if any, of my diseased body and mind, are no good to me. A first rate equilibrist would have been more service. Better still, an anatomist or vivisectionist. At one moment Russell did some work on my game foot which would have delighted Professor Richet; you should see him work on this foot of which not one muscle is regular—if the balance I can get on it is the result of being pathologically in a bad way, this would seem the best way possible for cripples! Nonsense. Really, it is too late now to be still talking about mediums as diseased persons and the fact of seeing something new in mediumship is no excuse. We've got to get on. My work is no more dangerous than that of, say, Kluski, whose Controls carry about boiling paraffin over the heads of the sitters! I confess that this would scare me! As for the mental result on me, I have been working long now and you don't, I trust, notice any particular signs of aberration? I hope we shall very soon have that long talk and see if we can get somewhere. If your Council does not feel inclined to take the responsibility of anything dreadful happening to me—nothing will—I shall have to go to Paris, but I would much prefer to work with English people, so I hope it will be arranged.

"With kind regards,

"Yours very truly,

"BEATRICE X."

Notwithstanding the above letter, we decided not to encourage Madame X., in the production of her peculiar manifestations, and I understand that she is now in Paris. It will be interesting to know what Dr. Osty thinks of her.

²A reference to the Icelandic poltergeist case recorded by Professor Haraldur Nielsson in the *L'Etat Actuel des Recherches Psychiques* (records of Warsaw Congress, 1923), page 148.—H. P.

CURRENT PERIODICALS

The notes on Current Periodicals are strictly documentary. We leave to the periodicals and the authors the entire responsibility for their observations and interpretations. The purpose of this summary is, purely and simply, to keep our readers in touch with the movement of psychical research throughout the world.

In *Revue Métapsychique* for Mar.-Apr., 1925, Dr. Osty reports a number of séances which led to the unmasking of "Albertine," a medium who claimed remarkable powers of materialization. The medium and her husband, M. Bourniquel, gave the appearance of great sincerity and intelligence.

The séances were conducted in red light, with the medium operating from a curtained cabinet. The control consisted of a large sack furnished by M. Bourniquel in which the medium was enclosed bodily, and the aperture closed around her neck by a cord run through small curtain rings sewed to the edge, and the knot sealed. She was then tied to her chair at the level of the hips and at the ground and the knots of the cord sealed. Under these conditions apparitions appeared during various séances, some of which were claimed by various sitters as defunct relatives. At the close of each séance the medium was invariably in her chair, with knots and cords unbroken. At one time M. Sudre, one of the assistants, was able to put a stain of carmine on one of the hands of the ghostly visitor. At the close of this séance, Albertine, although in perfect seal, was found with a red stain on her right hand. Once Dr. Osty was able to see the apparition clearly enough to affirm its similarity to the figure of the medium. This M. B. explained as a "double of the medium."

Dr. Osty's demand that the sack control be dispensed with and that the medium's wrists and ankles be separately fastened and padlocked to her chair instead was refused by M. B., who declared he would rather the medium operated from a metal cage. This suggestion, Dr. Osty willingly accepted, but when the doors of the cage were securely locked, no phenomena resulted. A sack prepared by Dr. Osty, and fitting more closely around the neck than the one prepared by M. B. was tried also. In this case there was no "materialization," although a table within the cabinet was moved. Investigation showed the cords which had bound the medium to her chair, broken.

Finally, in a séance in which the original sack was used again for the control, Dr. Osty was able to prove that his suspicions of the medium were well grounded. During a materialization he seized the apparition's hand and gave the signal for the light. It was snapped on instantly, and Albertine stood exposed, draped partly in her sack, partly in her own garments. Both her arms had been extricated from the sack through a loose fold hanging from her neck, between two of the rings. A white gauze veil was over her head, and the luminous band which her husband had fastened to her head was pinned to the back of the chair on which she had been sitting. The chair was directly behind her, and the cords binding the sack to it were still intact.

Her husband expressed great astonishment and protested his innocence of the fraud practiced, and later made the plea that his wife was working under hypnosis, and was not conscious of what she was doing. Dr. Osty, however, saw no reason to believe there was anything to be accounted for but simple, intentional and organized fraud.

In *Revue Métapsychique* for May-June are three articles under the general subject of metagnomy and psycho-physiology.

The first is the report of an experiment by M. Rouhier, on the effect of "peyotl," (*Echinocactus Williamsii*) a small Mexican plant used by the Indians of the region for the excitation of certain psychical faculties. The drug is shown by this experiment to stimulate the subject to undeniable clairvoyant power, while leaving his normal faculties undisturbed. The subject experimented upon was a person who normally had no tendency toward clairvoyance.

The second article of the series by Dr. F. Moutier is a report of two clairvoyant or "metagnomous" women, one whose power existed only during good health, and the other who experienced it only during periods of headache, or other ill-health.

In the third article Dr. Osty discusses the bearing of such facts as the preceding articles bring out, in an attempt to find if possible what relation exists between so called metagnomy and bodily state.

According to him the modern psychologist's viewpoint is too narrow and too restricted to offer any explanation of these facts. Modern psychology is attempting to force everything mental or psychic under the headings—"conscious" or "subconscious" and the limitations put upon these two are too narrow to cover all the facts. How, for instance could they account for inspiration, for genius, that sudden power in an occasional individual which makes him able to accomplish something vast or stupendous with comparative ease? Also in telepathy, in monitory and premonitory dreams, etc., something more than the classic "conscious" and "subconscious" shows through. This for convenience, Osty calls "the transcendent plan of the psychism,"—transcendent because it is not limited by time or space or by the normal avenues of the reception of knowledge. And this, he says, although it is difficultly accessible, is a legitimate subject for investigation. He thinks it a fact that though this "plan" manifests itself only in the clairvoyant, it is present, though dormant or potential only, in everyone. The proof of this is the first step of the investigation. The next step, he thinks, is to ascertain why this potentiality becomes spasmodically realized in some, and why, in still others, it becomes a faculty.

Attempting to uncover some physical condition which makes possible the realization of metagnomy, Osty makes a brief résumé of its occurrence. He finds it has occurred in all races, though undeniably stronger and oftener in some than in others, and that within the race it apparently follows hereditary lines very frequently. It is impossible to say what age limits it has. It has occurred in the very young, and in those cases where it has been developed later in life there is no way of showing whether or not it was present before it was accidentally recognized. He finds its occurrence in women more frequent than in men, yet it does occur in men too frequently and too strongly to be attributable to any one sex condition. He finds it especially strongly developed in those whose sex life is most repressed, celibates, the chaste, etc. He cites one case in which the metagnomous faculty which began in adolescence, disappeared during the period of married life and recurred later with widowhood. In many instances illness, wounds, brain affections of various sorts, call out the faculty temporarily in those who do not show it at other times. In cases of the dying, temporary clairvoyant powers seem especially numerous.

No relationship to state of health in general, can be traced however. Some individuals gain it, some lose it, during illness. Neither does it increase or decrease even in individual cases, with fluctuations of health. It may disappear entirely when there is no discernible bodily change.

There seems to be a relation between asceticism and metagnomy. Many forms of asceticism result in a physical state of autointoxication and in those cases where this is greatest, clairvoyant power is greatest, too.

Experiments like that which M. Rouhier reports with peyotl, and all the historical evidence of drug stimulation among the prophets, mystics, sorcerers,

of the past show that bodily conditions induced by certain drugs may be favorable to the increase of the abnormal power. On page 589 of this *Journal*, for October, 1925, Osty's work with peyotl is briefly mentioned; and on page 661 of the November issue a similar instance, from the general literature and involving another drug, is recorded.

After a consideration of the above facts, Osty feels that some special functional bodily state is at the basis of those mental processes which condition metagnomy. The problem is to find out what this bodily condition is. He says it is neither "over-activation of the brain" nor "psychic dissociation," and these two possibilities disposed of, we are in the face of the unknown, where even to make an hypothesis would be idle. The only method of procedure is observation and physiologic experimentation.

This experimentation Osty believes can be carried out more profitably upon those who do not naturally show the clairvoyant power than upon those who do. In the former case, if it can be induced under experimental conditions, then the bodily states it accompanies may be studied at will. In such a study, drugs like peyotl and yagé would be an invaluable part. He thinks there may be other stimulants used by other obscure peoples which could also be used, if we knew of them. He hopes that further information along these lines may become accessible so that the experimentation may proceed rapidly.

Reviewing Osty's article, in *Revue Spirite* for July, "R. S." makes the single comment that that which Osty calls "the transcendent plan of the psychism," he would not hesitate to call the "soul."

Jean d'Ossau, reviewing the same article in the Sept. *Psychica*, sees it as an attempt to explain the supernormal facts, which Osty apparently accepts unquestionably, without recourse to the spirit hypothesis. He thinks, however, that there are many facts which escape Osty's explanation and demand as a working hypothesis, that of spirit influence; for example "collective apparitions of phantoms not materialized in ectoplasm, intelligent messages from tables or Ouija, those given in languages unknown to the medium," etc.

It is amusing to note how cleverly d'Ossau puts Osty himself on the spirit side. Dr. Osty admits the reality of metagnomy. Now the dying have seen as spirits their dead friends, or relatives, sometimes without knowing that they have died. If Dr. Osty grants that they see reality, the spirit world is admitted.

It seems, however, as if it may be profitable to rest the case for "spirit" interpretation at least until more experimentation of the kind suggested by Osty has been carried on. Whether or not all phenomena may ultimately be explained without calling in a supernormal power, it seems the most wholesome as well as the most scientific thing, to try to explain the facts as far as in any way possible on the natural basis, before having recourse to another kind.—L. E. RHINE.

* * * * *

Prof. Hyslop began one of his books with the statement that psychic research is often amusing. It might be added that some of the literature, even, is mirth provoking. Surely no other reaction can be had from the article by Dr. E. Hitschmann on "Telepathie und Psychoanalyse" in the ninth volume of *Imago*, Austrian journal devoted to psychoanalysis. Dr. H. gives two cases which he calls telepathy: In the first he announces to his family that a man falls out of a balloon and the balloon drifts on. Half an hour later a man is "knocked from the balloon when it strikes against the hangar," and the balloon drifted on with the other passenger. In the second story, taken from the autobiographical sketch of the poet Max Dauthendey, among other things, the poet received one morning on awakening the announcement that his father would die in three months. They noted down the statement, and it proved to be true.

These cases of "telepathy" are then explained as "not due to mystical

and unknown physical forces but to the psychology of the unconscious." Dr. H., in painstaking detail, shows how he was led into having his hallucination of the mishap with the airship, attributing it to his interest in seeing this balloon (one of the first) and the depression he felt on being prevented from seeing it by a visit of some friends. His sulking led him to hate the thing and wish it bad luck. His hallucination was given as a logical result. Psychoanalysis is new and elastic, and may explain why he saw what he calls his hallucination, but how can it explain the man's getting knocked out of the balloon? Or was it a mere coincidence? If so, why didn't Dr. H. call it that instead of telepathy, in which case there would have been nothing to explain? Naturally, with no telepathy there would be no article; yet we have the article by Dr. H. to explain that there is no telepathy, that it was only his unconscious.

The son's hallucination, in the other case, is explained as growing out of his dislike for his father,—the subconscious again. No explanation is considered necessary for the fact reported that the father died at the time predicted, died in another city, Würzburg, while the son in Paris had at the time another hallucination in which he caught the familiar odor of tobacco always associated by him with his father. Accepting the story, as he does, to be a true one, might not Dr. H. have wondered that the father happened to die just when these psychoanalyzed hallucinations indicated? It should have been another coincidence, unless he thinks the bad thoughts of the son actually killed the father; there is no evidence in his article that he so believes. Again, then, we find a case of H.'s painstakingly disproving his own assumption, a genuine illustration of the man's sawing off the limb he is seated on. He concludes by generously explaining both telepathy and clairvoyance as "all in the unconscious."

One of the neatest and most completely convincing series of experiments in the recent literature on psychical research is that performed by the great Russian physiologist, Bechterew, on telepathy with dogs as subjects. (See abstract in November number of this *Journal*.) His method should serve as a model for experimentation with such dogs as "Zou" of which there are frequent reports of remarkable feats called telepathic, in the journal *Psychica*. Like the reports on the dog "Buz" from Germany in the same journal, the experiments on Zou as well as the reports are not complete enough to permit the critical reader to form any definite conclusion on the claim of telepathy.

Much space has been given in some of the psychic journals on the continent of Europe to the Egyptian fakir Tahra Bey, mentioned by Mr. Price in the October number of this journal. The Italian and French committees (as their reports are reviewed in *Luce e Ombra* and *Psychica* respectively) were convinced of the objectivity of his phenomena and were much impressed. Some think they are of the order of certain phenomena of hysteria. Tahra Bey, himself, described as a simple, amiable, almost timid, man describes his state of insensibility in the columns of *Psychica*, but does not explain it. He says it is inexplicable to him, but that he is "here to serve not to deceive" and is endeavoring to found investigational groups for the study of the phenomena as he goes. Dr. Jaworski says Tahra Bey's offer to remain sealed in and buried for twenty-four hours was declined through no fault of the fakir's. He was in a sealed and submerged casket for one half hour with the Italian committee, without even polluting the air, according to report. Surely, this is more than normal, and how shall we define psychic science to exclude this and include D. D. Home's phenomena, or even telepathy, for that matter?—J. B. RHINE.

BOOK REVIEWS

The Crisis in Psychology. By PROFESSOR HANS DRIESCH. Princeton University Press, 1925. Pp. 275.

In this collection of essays, delivered originally as lectures at Peking University and elsewhere, Professor Driesch of Leipsic University, has given modern views on several old problems, those of knowing, feeling and willing, the relation of body and mind, the genesis of intelligence, etc. To these old problems in new dress he has added a chapter on Parapsychology—as he calls psychic research. In doing this he freely admits the new subject to the classic circle—admitting the reality of the phenomena as Dr. Osty does, but without committing himself to its explanation.

The book is intended for those who have no acquaintance with any branch of psychology, and those who have such acquaintance are likely to find the treatment disappointing. The title used is one cause of disappointment since it unduly raises the reader's expectation; the book reveals no real crisis. A change in the way of looking at an old subject does not in itself constitute a crisis in the subject. That term should be used only for emergencies which promise new and revolutionary results. Of the five reasons the author gives for thinking that psychology has arrived at a critical point, the fifth one is described thus:

"Last, but not least, there is *psychical research*. In this field alone we have new *facts*, with regard to materialization, for instance, though here also most of what concerns us is only a new analytic formulation of very old things."

Probably it is a real crisis in the intellectual development of the average psychologist to make this admission which opens the door to a world which is new to him.—G. H. J.

THE SOCIETY'S LIBRARY

In the *Journal* for December, 1925, there was printed a paragraph expressing thanks for the gift of certain books to the library.

We wish to make it plain that the statement regarding books missing from the library was intended solely as a reminder to persons who had taken certain books from the library and neglected to return them. There was no intention of imputing dishonesty or carelessness either to those who took the books or to those who had them in charge. As a result of the notice many of these books have been returned and we hope that still others will find their way back, thus making them again available for the use of all the members of the A. S. P. R.

BOOKS RECEIVED

The Best Books on Spirit Phenomena, by HENRIETTA LOVI. Boston, Gorham Press, c 1925. Pp. 94.
Paradise, by GEORGE CHAINEY. Boston, Christopher Publishing House, c 1925. Pp. 121. Price \$2.

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THE RÔLE OF PROSOPOPESIS IN
PSYCHICAL RESEARCH

BY RENÉ SUDRE

Editor, Revue Métapsychique, Paris

I believe that I have proved in my *Introduction à la Métapsychique Humaine* how the most complex phenomena of mental metapsychics can be explained by the superposition of two great abnormal psychological functions: *prosopopesis*, i. e. the change of personality, and *metagnomy*, i. e. the knowledge of thoughts or things usually inaccessible to the senses. The first function is not essential; but the second one cannot be absent without loss of the properly so-called metapsychical character of the phenomena. In other words, there are phenomena of pure prosopopesis, free of all supernormal element, such as incarnation or possession, where the subject adopts the speech and manner of a person whom he knows or fancies and by whom he claims to be invaded. There are also phenomena of pure metagnomy where the subject guesses the past of an individual, reads through sealed envelopes, foretells the future, and so forth, while retaining his usual personality. Between these two extremes come the spiritistic phenomena which proceed from an apparent synthesis of the two functions. But we can always separate them, as does the chemist when he decomposes water into oxygen and hydrogen. We thus show that the medium creates in himself a new personality which is like the character personated in pro-

portion as his faculty of clairvoyance allowed him to get information. If experience did not demonstrate that the two functions exist independently, if there were only spiritistic phenomena, we should not be entitled to make this distinction. But it is not so. The psychology of these last forty years has abundantly established the existence of divisions of personality and of the more or less transient changes which affect the human ego. On the other hand metapsychics has revealed that there are admirable clairvoyants who have never produced a single spiritoid phenomenon. Our demonstration is then quite in order and this theory can be maintained as a complete metapsychical doctrine in antithesis to the spiritistic doctrine.

It is the function of a scientific review such as this *Journal* to allow the exposition of a system which is expressed for the sake of truth and without any wish to combat a specific creed. Creeds always have the resource of withdrawing far from the facts, but if they lay claim to scientific recognition, they must accept the touchstone of reason and experience. As a psychologist by taste and training, I am convinced that contemporary psychology will be subverted by the taking into account of psychical research and will be obliged to make a full distinction between spirit and matter, although they are so tightly bound in organized beings; but reciprocally, psychical research has no right to ignore or neglect all that psychology has discovered in the spheres of hypnotism, of suggestion and of the subconscious. These phases constitute the only link between psychic research and recognized knowledge. We may take into consideration other hypotheses more remote from the scientific opinion of our time, only after having exhausted the more rational interpretations, even if they seem less simple to the uninformed. Now not only does the psychological interpretation force itself upon the scientist who intends to go prudently from the known to the unknown, but it covers all the known facts and is strengthened every day by new facts, including many spontaneous phenomena which were declared irreducible to a merely naturalistic explanation. This argument I declared in my book and I am ready to support and defend it against true psychologists, not against uncritical or poorly-informed persons who meddle too often with our controversies.

.

Whatever may be one's final opinion about the nature of personality one ought to acknowledge (what F. W. H. Meyers was one of the first to point out), that personality is able to divide itself transiently, or rather that groups of psychological phenomena may be cut off to give birth to new personalities occupying successively or simultaneously the field of consciousness. Under the influence of Babinski's opinion about

hysteria, some psychiatrists of to-day deny the existence of the unconscious and consider change of personality a simulation. But most psychologists and physicians follow the opinion of Pierre Janet and Binet, whose eminent experimental work proves beyond doubt the reality of the phenomena of psychological dissociation. Such phenomena are observed in somnambulism, hypnotism, hysteria and trance, and they differ in intensity and duration according to the case. These phenomena vary from severe and often hopeless disturbances to light symptoms which appear frequently in sound persons. I have never understood why psychics are shocked at being compared to hysterical subjects, when hysteria is but the exaggeration of psychological processes that occur in healthy and sometimes superior people. For instance, in ordinary distraction, there is a beginning of dissociation of consciousness.

At the other end of the scale, we find those cases of alternating personalities which Dr. Azam seems to have been the first to point out in modern times (*cf.* the case of Félida), and which were observed more particularly by Dufay, Bourru, Burot and many others.

American psychologists have contributed a rich share to the study and literature of this subject; we mention particularly three well-known cases of multiple personality: the Beauchamp case (Dr. Morton Prince), the Heinrich Meyer case, and the Doris Fischer case (W. F. Prince). The latter is of the same pathological type as the others. But Dr. Prince's indulgence in seeing in it a spiritistic interference confirms thoroughly our thesis of the full likeness of all phenomena of prosopopesis in spite of their different appearances. To mix up spirits with hystero-somnambulic diseases is to acknowledge implicitly the unity of prosopopesis.

Whether the phenomena be spontaneous, as in the above cases, or provoked, as in hypnotic suggestion, or half spontaneous, half provoked, as in spiritistic experiments, we have always to do with the same psychological fact. Morton Prince proved that the natural somnambulic personalities could be transformed and even suppressed by hypnotism. *Vice versa*, in these patients, hypnotic suggestion creates new personalities which are as sustained as spontaneous ones, and which by their reacting upon the latter show their identical nature. If we consider now the personalities produced in subjects in a state of hypnosis, it is possible to recognize in them both consistency and permanence. We know that one is unable to distinguish the trance of psychics from a state of somnambulism or hypnosis, and apart from the temporary personalities who appear during sittings, there are continuous and evidently fictitious personalities, called "guides" or

"controls," which even the most credulous sitters must acknowledge as creations of the subconscious.

In all these forms of prosopopesis, the personalities are not quite independent; they are in communication together, and Mrs. Sidgwick perfectly demonstrated in her study of Mrs. Piper that they had sometimes memory and characteristics in common. In short, whatever may be the physiological state, morbid or normal, with which they are associated, the personalities show discrepancies of degree and not of nature, from the point of view of coherency, duration, complexity, ease of arising and withdrawing. And this unity of the phenomena characterizes the function we were led to point out, the psychological splitting-up of an individual.

* * * * *

In pathological cases, the groups of phenomena which tend to detach themselves from general consciousness are usually strong affective and often repressed complexes. They are not true personalities. Personality begins only with the consciousness of an *ego* quite different from strange *egos*. Lastly, if we give the "personality" a name or if it gives itself a name, then prosopopesis is perfect. In a case observed by Pitres, a woman, Marguerite, after being put into a state of somnambulism, spoke of herself by using the third person: "Who are you?" was asked. "I don't know!" answered she; "I am a friend of Marguerite's and I love her dearly." This phenomenon was the same with a patient of Pierre Janet's, Lucie, in whom a new personality had been produced by distraction. While she talked with another person, Janet slipped a pencil into her fingers and asked her in a low tone questions which were answered in writing, "Do you hear me?" "No." "But to answer you must hear!" "Yes." "Then how do you manage it?" "I don't know." "There must be somebody to hear me?" "Yes." "Who?" "Another than Lucie." "Another person? Do you wish us to give her a name?" "No." "Yes, it will be more convenient!" "Well, Adrienne." "Now, Adrienne, do you hear me?" "Yes."

Thus, when a group of phenomena is already cut off from primary consciousness, it is possible, by mere suggestion, to make of it a real personality. Inversely, suggestion can produce this splitting in psychological life and create transient personalities which exist only by its influence, and which may be consolidated by repetition. Richet described in 1882, under the name of "objectivation des types," such experiences of prosopopesis, in which the subjects adopted, at the hypnotizer's will, the language and gestures of an old general, an actress, an archbishop, and so forth. The change of personality ex-

tended even to the handwriting. Of course, these types did not correspond to deep affective complexes in the subject; they had not the consistency of Miss Beauchamp's personalities. But like the play of great actors on the stage, they represented none the less real psychological changes in the individual, all of whose recollections and tendencies foreign to the prescribed type were forced back out of the field of somnambule consciousness.

The phenomena of "possession" as manifested in the Middle Ages enable us also to understand the mechanism of prosopopesis. As they were spontaneous and produced chiefly in subjects bearing all the stigmata of hysteria, they can be connected with modern cases of the Beauchamp type. The personality of a devil corresponded with strong affective complexes due to the want of carnal enjoyment because of the rigor of church interdictions. In addition to the hysterically possessed, there were those possessed through imitation and suggestion. It was this contagion of "possession" which gave rise to the epidemics of spirit-possession observed in nunneries. It was difficult to distinguish between the two sorts of possession, for in such an emotional environment, suggestion produced true divisions of personality. The exorcists who believed in real possession maintained and strengthened such divisions in exactly the same manner as the spiritists of today maintain and strengthen by creed and conversation the personalities purporting to be incarnate in a medium.

In an admirable analysis, the Swiss psychologist Théodore Flournoy showed (in *Des Indes à la planète Mars*) the influence of division of personality upon spiritoid phenomena. He disentangled the complexes affecting the somnambule subject, Hélène Smith—romantic personalities by whom she claimed to be invaded—Joseph Balsamo, Princess Simandini, Queen Marie Antoinette. Her re-creation of historical characters was not veridical, for many anachronisms and errors were evident. The characterizations depended plainly upon her recollection of historical novels, and Flournoy declares with reason that there are in psychical literature many better instances of incarnation. We now come to this type of phenomena.

* * * * *

In spontaneous phenomena, quite as in provoked ones, and even in phenomena of autosuggestion, we find cases in which prosopopesis functions alone with the addition of supernormal elements. When such elements do intervene, that is, when the metagnomic function is operating, reproductions of personalities can be of a striking reality and strength of persuasion. An actor who is to play the character of

Napoleon in a historic drama, will imitate the great man more or less perfectly, according to his talent and the conception he has formed of the emperor, both from the drama itself and from his recollections of history. But let us suppose that he resolves to study the private life of Napoleon, to copy his features, gestures, writing; in short, to "put himself in the skin" (as we say in French) of the emperor. His audience in this case can more easily fancy that Napoleon himself is living again. Mediums manage personation much as actors do, but their information is not due to study, nor does it come through the senses; it is instantaneous, and proceeds from this mysterious gift of clairvoyance, the study of which I believe to be a thousand times more interesting, from the point of view of psychology, than any dreams of the hereafter. Set a good clairvoyant like Pascal Forthuny (of whom I wrote last month in this *Journal*), before an unknown person, and soon an inter-mental connection will be established between them. The sitter puts into the hands of the clairvoyant a skein of psychic threads radiating in all directions around himself and constituting his psychic environment, apart from all laws of time and space. If we confine the clairvoyant's attention to one person, he is able, owing to the intermittent current of information that flows into his subconscious, to draw a picture of the characteristics of this person and to reveal circumstances of his life, without ceasing to speak of him as of a stranger. But if instead of an ordinary clairvoyant, we have a medium nurtured in the spiritistic creed, trained to embody the dead, he will immediately change his own personality and express himself as would the man whom supernormal information enables him to re-create.

After having read the beautiful report of William James upon Mrs. Piper, I spent much time in studying the messages of mediums. I maintain that a true psychologist cannot do other than deem them evidences of prosopopesis. In Mrs. Piper's case, it is quite obvious. She embodies personalities that are evidently fictitious, such as Phinuit, alleged to be a French physician, who seemed to know neither French nor medicine. In the same way we must recognize her *Imperator Band* as borrowed bodily from Stainton Moses' works. She embodied also heroes of dramas and authors of books to which her attention was drawn. The upholders of the thesis of real incarnation usually pass over in silence these fictitious creations; but they stress the well identified personalities such as George Pelham or Hodgson. Between Phinuit and Pelham there is only one difference: in the bulk of characterizing circumstances acquired by the medium supernormally, and susceptible to acquisition in exactly the same manner by a non-spiritistic clairvoyant.

From a merely metagnomic point of view, Mrs. Piper presents the

same characteristics as other clairvoyants. Her information comes by scraps, is quite as deficient, and sometimes erroneous. In short, suppress the function of prosopopesis in Mrs. Piper, and there remains a clairvoyant, of a high quality of course, but of a nature exactly similar to subjects not psychologically split off. It ought not to be so if the theory of real possession were true. There should be a capital difference between the deceased who tells of his own life through a medium, and the psychic who abstracts his information with difficulty from living spirits or transcendental sources.

Let us point out that such impartial criticism leaves barely standing the thesis of survival. We only assert that the analysis of messages from the dead prevents absolutely our believing their alleged origin. We are aware that this conclusion was formed by Mrs. Sidgwick, after having studied Mrs. Piper's communications. Relying upon mere psychological considerations, such as associations of ideas, of memory, peculiarities of language, and so on, the eminent ex-president of the British S. P. R. concluded that it is "the hypnotic self, or some element of it, which successively personates a number of different characters: Phinuit, G. P., Stainton Moses, Rector, George Eliot, etc." This personation is what we call prosopopesis. In Mrs. Piper's case it is due to autosuggestion. "To sum up very briefly my own conclusion about Mrs. Piper's trance," says Mrs. Sidgwick, "I think it is probably a state of self-induced hypnosis in which her hypnotic self personates different characters either consciously and deliberately or unconsciously and believing herself to be the person she represents, and sometimes probably in a state of consciousness intermediate between the two." We agree wholly with this view which proceeds directly from experience (but not with the author's opinion concerning a telepathic connection with the dead).

We could illustrate this demonstration with a number of instances which would give evidence of the identity of trance and hypnotic sleep, having it clearly understood that these abnormal sleeps are able to assume an infinity of different shapes; such instances would prove besides that the trance-personalities are characters, created and played more or less perfectly by the medium. We will confine ourselves to quoting a recent and striking case, that of the communications given through Mrs. Blanche Cooper to Mr. S. G. Soal, master of sciences at the University of London, and related in the *Proceedings of the S. P. R.*, December, 1925. These communications are extremely interesting, because they enable one to analyze very clearly the process of the spiritistic incarnation. They are like the prism that, set before a pencil of white light, decomposes it into its colored elements. Here the

elements are those of which we have been speaking from the beginning of this paper: prosopopesis and metagnomy.

We have dealt with the incarnation of a fictitious deceased character, and have mentioned that Mrs. Piper committed such an error. In Mrs. Cooper's case, we see her starting from some nearly true circumstances, got by clairvoyance (chiefly the name Ferguson and his relation to the sitter), to make little by little a novel, the elements of which were mentally transmitted to her exclusively by the sitter. All the circumstances were false, but Mr. Soal made them active in his subconscious, for he knew that ideas colored with an emotional tone have the best chance to be got by the psychic. "In my own case, I actually came half to believe the things I had supposed about John Ferguson, and had a sort of desperate hope that they might turn out to be facts after all. At the same time, the logical, reasoning part of my mind told me that my arguments were childish and absurd. I was able to establish beyond reasonable doubt that John Ferguson was a pure fiction—a personality built around certain scenes and events connected with my own thoughts and environment."

This beautiful experiment succeeded and it does not allow any divergent explanation. Mr. Soal made it again with as much evidence, in another way with the same medium. I refer now to the Gordon Davis case, in which Mrs. Cooper embodies as though he were dead a man who was living and in good health, but whom the sitter believed to have been killed during the war. Flournoy reported a similar case, that of Mrs. Z.

Those two typical examples, if they are not evidence against spiritual survival, furnish crucial testimony against the claims of classical spiritism, which believes in the possibility of expulsion of a spirit from the body by another bodiless spirit. Prosopopesis, an abnormal function, the nature of which tallies with the data of contemporary psychology, leads us to a higher truth that does not disagree either with present day science or with the teachings of religions and spiritual philosophies.

THE SLATE-WRITING MEDIUMSHIP OF MRS. PRUDEN—I

REPORTS AND COMMENTS BY SEVERAL INVESTIGATORS
WHO HAVE SAT WITH THIS COMPARATIVELY
INACCESSIBLE "PSYCHIC"

REPORT BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

If some students of psychic phenomena imagine that the particular phase known as "slate-writing" is now no longer fashionable, or convincing to the casual investigator, I can assure them that such is not the case. We in England seem to have a hazy notion that psychic slate-writing died out with that past master, Henry Slade—forgetting that in America there are a number of mediums who specialize in this particular form of psychic activity. Prominent among these is Mrs. Laura A. Pruden, of Price Hill, Cincinnati.

Mr. Roy Holmyard, also of Cincinnati, and an Annual Fellow of the American Society for Psychical Research, has known Mrs. Pruden for many years and is so impressed with the evidential character of her work that he persuaded her to accompany him on one of his numerous trips to England, in order that she might exhibit her powers to a few of the leading psychists in the "Old Country." Mrs. Pruden, who was accompanied by her daughter-in-law, stayed five weeks in England, and gave about a dozen sésances to various people, among others Sir Arthur and Lady Conan Doyle, Lord Dewar, Mr. Hannen Swaffer, Mr. and Mrs. Hewat McKenzie, etc., etc.

Mr. Holmyard kindly arranged a special sitting with Mrs. Pruden for Mr. David Gow (editor of *Light*), and myself, the sésance being held at the Coburg Hotel, Bayswater (where the medium was residing), at 3 P. M. on Friday, August 7th, 1925.

Mrs. Laura Pruden is an elderly woman, tall, active, with a kindly face, and hair nearly white. She is a good talker, alert, intelligent, and as a little like the popular conception of a medium as chalk is to cheese. She told me she was the widow of a judge who died twenty-five years ago, and has practised her particular phase of mediumship for over fifty years. Mrs. Pruden does not go into trance, and there is not the slightest trace of abnormality either before, during, or after a sitting.

Mr. Gow, Mr. Holmyard, and all arrived at the Coburg Hotel just before three o'clock, and we were shown up to the medium's apartment on the fifth floor. The room occupied by Mrs. Pruden was a typical hotel "sitting-room," simply furnished, overlooking Kensington Gardens. The table used for the sitting was a folding one, sold for card-playing, with a green baize top. It had "X" legs and was about three feet square. It had been purchased by Mr. Holmyard specially for the sittings, as a suitable table was not procurable in the hotel. Mrs. Pruden informed me that in her home she used an ordinary table with four "straight-down" legs, and at her remark I wondered why a similar table was not purchased for the London sittings.

After the introductions were over, Mrs. Pruden set to work to prepare the table, which already had a light cloth over it. Over this cloth was placed a cover which looked like a sheet and over the whole was placed a thick Witney blanket, doubled, the edges of which reached the floor on three sides, coming down with several inches to spare at the side of the table nearest the sitters. On the fourth side, occupied eventually by the medium, the blanket reached half way down to the floor.

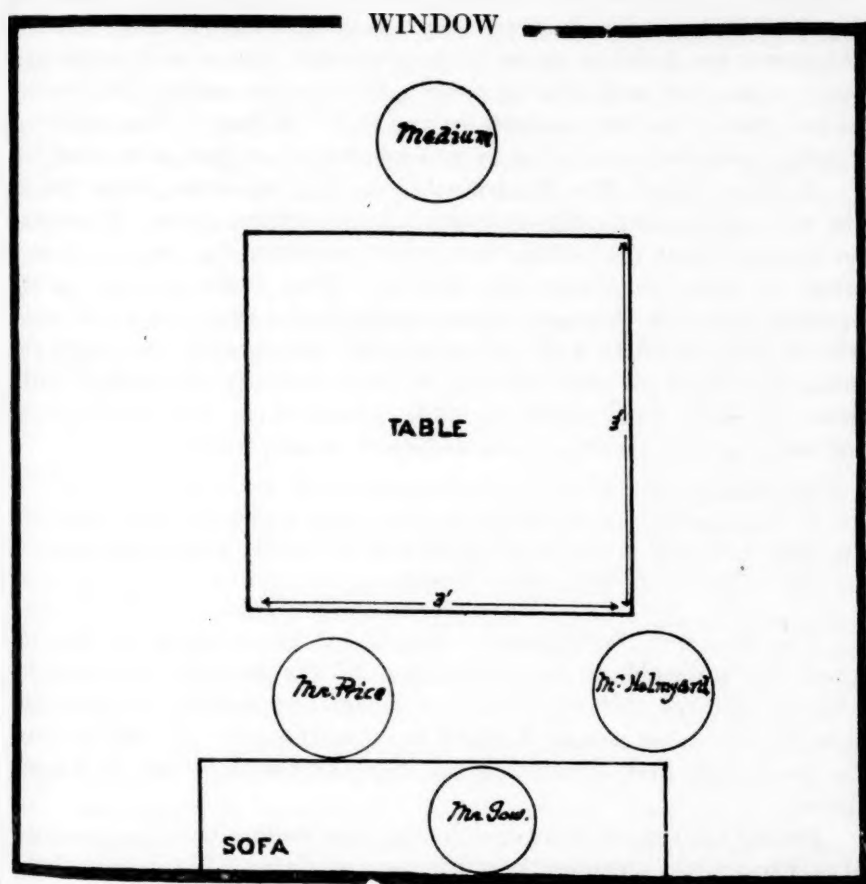
When the medium had arranged her table coverings to her satisfaction (*i. e.*, when she had converted the table into a dark cabinet, the only opening to which was towards Mrs. Pruden,) she fetched two pairs of slates, each pair being hinged lengthwise by means of cloth hinges. The slates were of the common American variety, with red padded edges, and had been brought over by the medium. I examined the slates, table, coverings, etc., but all were quite normal.

We were now asked to take our seats at the allotted places, as illustrated in the diagram given.

The medium seated herself at the side of the table farthest from the sitters, with her back to the window. She sat in an ordinary arm chair, but in her home she always uses an armless rocking-chair—so she informed us. I was asked to sit as indicated in the diagram; Mr. Gow took a seat on the sofa just behind and to the right of me; Mr. Holmyard occupied a chair to the right of Mr. Gow. Mr. Holmyard now sharpened a small point of ordinary soft slate-pencil (about $\frac{3}{4}$ of an inch long), and handed it to us to examine. The idea is that if a newly sharpened pencil shows facets on its point after a message has been received, it is evidence of abnormality. But that is rather unconvincing, of course, as the same pencil would show the same facets if the medium had used it in a normal manner.

The medium now took a damp towel, cleaned the inner surfaces of a pair of slates, inserted the small piece of pencil (which I had secretly

marked) between the slates, which she closed and held under the table. From where I sat (and this applies to the other sitters) her arms, legs, and feet were entirely invisible to me, as they were screened from our gaze by the table coverings. We were asked not to touch the



SEATING ARRANGEMENTS, ETC., FOR MR. PRICE'S SITTING WITH MRS. PRUDEN

If the attempt were to be made to present the phenomena through fraud, it is the united opinion of Mr. Price, the McKenzies and the Rev. Drayton Thomas that the light from the window behind the medium's chair would be of great utility in reading the questions from under the table.

table or coverings, and not to let any light in the dark cabinet formed by the hangings.

Mrs. Pruden held the slates under the table for forty-five minutes before a manifestation occurred. At 3:45, she informed us that power

was being built up under the table and that "Wilbur Thompson," her principal "control," was with us. At 3:55, she told us that she could see clairvoyantly a little child coming towards me, and asked me if I had a little girl in the spirit world. I told her I had never had a child. Her remark to me may have been prompted by the fact that I was wearing a black tie and a dark suit—my usual custom. During the time the power was building up we all laughed and chatted and exchanged many a *bon mot* and amusing story. We were so occupied in conversation during this very sociable sitting that "Wilbur" (through Mrs. Pruden) once admonished us to remember what we had assembled for.

At four o'clock Mrs. Pruden asked us if we heard the slates (which she was still holding under the table) being written upon. There was no mistake about the sounds, but in my judgment they appeared as a series of rather loud taps and scrapes. They really did not, in my opinion, sound like writing—certainly not like the noise one would make with a piece of fairly soft (or even hard) slate-pencil. Anyway, the noises continued for some few minutes and presently the medium withdrew the slates from under the table, opened them, and disclosed the following message, written in an awkward scrawly hand:

Gentlemen,

I am so happy to be of service to you, and to give you that which may be of good to you in the advance of the truth. Your loved ones will endeavour to give you messages.

W. T.

The lines were fairly evenly spaced, but there was a peculiarity which was noticeable in every message. All the messages occupied the interior surfaces of both slates, but instead of reading the message straight down (as you or I would have written it), one had to read the *lower* slate first, continuing the story on the upper of the hinged slates.

During the time we were deciphering and reading this first message, Mrs. Pruden was cleaning the other pair of slates. We examined the small piece of marked slate-pencil (which certainly had been used), and this she put between the second pair of slates, after which she held them under the table as with the first pair.

I was now asked to write a message on a piece of paper (tearing a leaf from my note book for the purpose), which I did. Although I am certain that Mrs. Pruden could not have seen the writing, she *could* have seen the motion of the pencil, and from that (with considerable practice, but she admitted fifty years of mediumship) could have deciphered what I was writing. I want to be scrupulously fair to Mrs. Pruden, and I do not suggest that she read my message by means of

the pencil movements. But I also want to be fair to my readers, and tell them the possibilities of the situation.

I wrote the following message: "What will happen to Mollie?" on a piece of paper, folding it four times, and was then directed by the medium to lift up my side of the blanket, and put my note within the "cabinet." This I did, placing the paper on the floor under about the centre of the table. From my query it was apparent that "Mollie" was a living person: we were not directed to confine ourselves to any specific type of question.

At 4:10 we again heard the familiar taps under the table, and shortly afterwards the medium brought out the slates upon which was written, in the same manner as described above, the following:

My dear New Friend,

I have taken up the power in order to give you all that I might come across. It is very indefinite at the present time to say, good friend, what may happen to Mollie; but, as I can see, all seems very favourable.

W. T.

The punctuation of the messages is the work of the present writer. There is one important point I must mention. At this period of the sitting the medium did not know (although she had been introduced) which of us was Mr. Gow and which was myself, because immediately afterwards she asked me if I were Mr. Gow. The reader will find that the later messages were more familiar in their phrasing. This point may be a coincidence, but as this is a purely impartial report (completed the same evening), I must mention it. The message itself is quite ambiguous, and reminded me of the answer one gets after inserting a coin in a fortune-telling slot machine—except for the fact that it was apparent that my message had been read. I removed my note (which appeared to be in the same spot where I had placed it) from under the table, and Mr. Gow was asked to write one.

I am not certain of the exact message Mr. Gow put under the table, but it was to the effect that he wanted some advice, and he used the word "direction." After the usual short period of waiting, and the sound of the "writing," Mr. Gow received the following:

My dear Mr G.,

You did not come here today for a special direction, but in order to get into the very merits of your affairs, it is better for you to sit in order for your loved ones who are familiar with your affairs to give you what you want.

Wilbur Thompson.

This answer proved that the question had been read, but, in my opinion, it was very ambiguous and conveyed little.

During the period we were waiting for Mr. Gow's answer, I was preparing my next question. I used a similar paper to the first one, but having folded it four times, I sealed the edges with a small piece of gummed stamp edging. I did this quite openly although the medium afterwards informed me that she did not notice me do it, and I believe her. But this time I was careful not to let the movements of my hand or pencil give any clue to the medium as to what I was writing. The question I asked was: "What will the Belgian do?" This question had a direct bearing on the "Mollie" question; the "Belgian" was also very much alive. I then placed my sealed note under the table, on the floor, in the center of the "cabinet." This time we heard no "writing" for a considerable period, and Mrs. Pruden remarked that "Wilbur" was very slow that afternoon. However, at 5:05, Mrs. Pruden withdrew the pair of slates, and they contained the following message:

My dear Mr P.

I would like to answer your message just as it is, but the forces are not so strongly established to warrant me at the present time: so if important, please unseal it, and I will do the best I can.

W. T.

I was disappointed that "Wilbur" could not read the sealed message about the Belgian. It was only a tiny piece of stamp-paper, and I should not have minded if the seal had been broken, as I should then have been in possession of *one* important fact, viz: that a physical force, measurable by means of proper instruments, was employed by whatever entity was operating under the table. But I was made acquainted with another fact, and that is that the power responsible for answering our enquiries could not read a question protected by one quarter of an inch of gummed paper.

After the failure recorded above, I was asked to write a message on a piece of paper and put it, with a wooden pencil, into the "cabinet," and perhaps "Wilbur" would favor us with a specimen of "precipitated" writing. I did as directed, but after waiting some time nothing happened, so I withdrew my note.

As I was still anxious as to what the "Belgian" was going to do, I broke the seal of my note and again placed it within the "cabinet," but instead of putting it in the center of the space enclosed by the coverings, I placed my question *just within* the "cabinet" against the interior surface of the blanket. The reader will realize that the entire

width of the table was now between the medium and my note, which was still inside the cabinet, of course.

Again things were very slow, and Mrs. Pruden remarked that "Wilbur" was not doing anything like his best. We waited and joked and chatted for some time, and at last we heard the familiar "writing." Soon after, the medium withdrew the slates, and to my surprise and disappointment we were favored with the following message:

My dear Mr Holmyard,

We never meet here in happy communion without some good being accomplished, and Anthiales never misses an opportunity to give out the best for Dora's sake. He reports her getting along all right.
W. T.

Not a word about my "Belgian" or what he is going to do, and not a word of regret for "Wilbur's" inability to read my message. I was considerably disappointed. But I was put in possession of another fact, viz; that though "Wilbur" can read my message when placed under the *center* of the table, he cannot do so if the paper is placed under the extreme edge of the table, in the "cabinet," on the side farthest from the medium. The medium made no comment about the sudden "switch" to Mr. Holmyard's affairs. I must add that "Anthiales" is the name of the "control" of Mr. Holmyard, who is rather mediumistic; and "Dora" is Mr. Holmyard's daughter, who was then seriously ill. The medium knew the name of Mr. Holmyard's "control," and she was also aware of the fact that his daughter was ill.

Mr. Gow then tried a last question. He wrote: "What have you to say, E. D. R.?" The initials stand for those of his old "chief," Mr. Dawson Rogers, the original editor of *Light*, who had been a very dear friend and counsellor in the earth life. Mr. Gow's question was really a mental one, as it referred to a pressing personal problem, which he knew Dawson Rogers would assist to elucidate if he were able. After the usual period of incubation, the following message was found written on the slates:

All I can say is that this lull in activities will take a spurt and big things are bound to be realized, when the most will be accomplished.

Yours ever, R.

Mr. Gow considers this answer highly evidential, and I am rather inclined to agree with him. I knew quite well what his somewhat cryptic message stood for, and certainly the above answer would fit it in various ways. Mr. Gow informs me that "Yours ever, R." is also very

typical of his friend's way of concluding a letter. He even thinks the writing on the slates bore some resemblance to that of his chief's, but I am not in a position to confirm this.

We now closed the sitting by standing up, each at a side of the table, on the top of which we rested our hands. Mrs. Pruden then thanked "Wilbur" for his presence that afternoon, and asked him how many "friends" had been helping him, and nine distinct raps gave us the required number. Various other questions were put, and we thanked everyone concerned for a pleasant afternoon. I did not attach too much importance to the raps because four of us were leaning on a light and somewhat rickety table which creaked at the slightest touch. But there was no mistaking the raps, which gave an intelligent "yes" or "no" to our queries and even attempted to tap out the song "The Girl I left Behind Me!"

Under the conditions obtaining at the séance (which terminated at 5:35), recorded above, it would be unfair to pass an opinion as to the abnormality or otherwise of the phenomena we witnessed. I should want at least another sitting under my own conditions (which might be the wrong ones for the production of phenomena) before I would pronounce one way or the other. Apart from any evidential value of the messages, nothing occurred that afternoon which could not have been accomplished by the medium, had she so minded. I will not suggest any methods of deception used by dishonest slate-writers—their name is legion. The medium, whom I watched closely, did not make one suspicious move that was visible to me where I sat—but I have already informed the reader that her hands, legs and feet were invisible practically all the time. Mrs. Pruden has really a charming personality, and I am sure we all enjoyed a very interesting and jolly afternoon.

[*To be continued*]

THE EARLY DAYS OF THE WILLY SCHNEIDER MEDIUMSHIP

PERSONAL CONTACTS WITH THE PHENOMENA, AND SOME GENERALIZATIONS SUGGESTED THEREBY

BY F. KOGELNIK¹

Foreign Correspondent (in Braunau), National Laboratory of Psychical Research

During the early Spring of 1919 I was informed that spiritistic séances were being regularly held in Braunau, and that the Schneider family, then quite unknown to me, were the center of these demonstrations. I had at the time heard very little of spiritualism, my time having been given wholly to the naval service; and what little I had heard was not such as to give me high opinion of spiritism or of its believers. I looked upon them as a type of incarnated credulity, not yet fructified by the progress of modern science. I was repeatedly urged to visit the Schneider circle, but hesitated to step down into what appeared to me to be the lowland of superstition and ignorance. The unaccustomed loneliness of this small country village, however, coupled with the urgings of my friends, finally broke my resistance; and a day was fixed for me to sit with the Schneiders. This day I must now recognize, after the lapse of years, as a very remarkable one, as the very turning point of my life. For of what account are the material ups and downs of life, the mere external fluctuations, when compared with the internal revolutions that turn upside down the mind of man?

At eight o'clock on the appointed day, then, I entered with my friends the small dwelling of the Schneiders. As to my own state of mind, it would be saying too much even to classify me as a skeptic. I was a complete unbeliever; it was with a feeling of disgust that I entered the room. The old house, the narrow staircase, the small old-fashioned room—all these were to me reminiscent of the Middle Ages; so, too, was mental state of the residents, who it seemed really believed in ghost-stories and witches. Only through acknowledgment of Herr Schneider's hospitality did I hide what I felt and thought.

¹ Kapitan Kogelnik was, during the World War and for some years prior thereto, commandant of an Austrian warship. Following the armistice, and with the abandonment by the Austrian Government of its naval pensions, he was retired to Braunau as Collector of Customs. He has been a resident of this village ever since the onset of Willy's mediumship.

The situation was the most simple one imaginable, as the sketch shows. A plainly furnished room; an ordinary small table covered with a white table-cloth hanging down to the floor; a sofa and several stools. The room was illuminated by two electric lamps, one above the table, the other in the corner to the right of the door. There were present Herr and Frau Schneider; my friends Herr von Bujukli (a Russian officer, who had come to Braunau as a prisoner of war) and his wife, Herr Professor Preissler and his wife; and my wife and myself. Willy Schneider was a healthy boy of fourteen, and no one of the family spoke of him as a medium. Willy himself knew nothing of

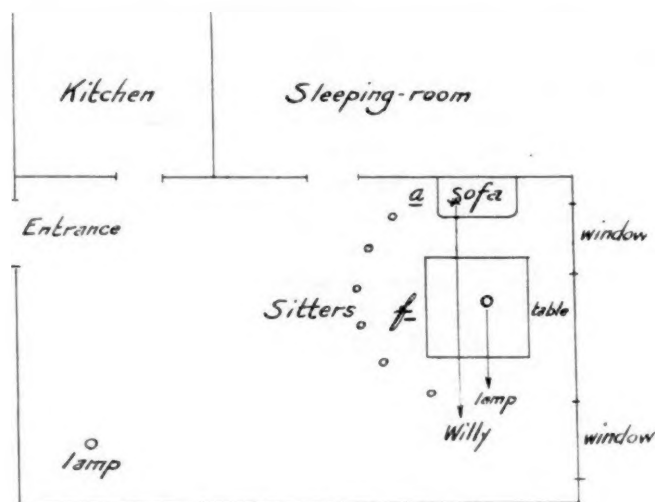


Figure 1.

mediums or of mediumistic powers, and was not conscious of being himself the origin of the strange manifestations that occurred in his home. I should like to add in this place that, especially at that time when Willy was still unconscious of his power, we had the most brilliant phenomena; so that not even the slightest attempt was made by him to support the supernormal phenomena through normal means. He never fell into trance; he himself watched the manifestations with as much interest as any other person present. Rudi was then a feeble boy of eight, and he soon withdrew, glad to be rid of us.

Herr Schneider invited us to be seated around the table (*vide* sketch). Willy took his place on the short side of the sofa (*a*); he was a little fellow, and in sitting on the sofa his feet did not reach

the floor. The psychograph (a sort of ouija-board), a small wooden board with three legs, was put on the table. Willy, suspended between Heaven and earth, his shod feet free and most uncomfortable in mid-air, supported his head with his right hand and placed his left lightly on the psychograph. Herr Schneider put out the light above the table, so that the room remained lit only by the one lamp in the corner opposite the door. This lamp was wrapped with a single sheet of white paper, and spread a dim twilight, strong enough to recognize distinctly every person in the room.

Herr Schneider now said: "Olga, if you are here, go lift up the table-cloth at the front of the table." I confess I was greatly amused at this demand. I was seated near Willy, and saw both his hands and both his feet dangling in the air; I saw him in his entirety, quite unable to make the slightest movement without my instant perception. No person under the sofa (though I cannot guarantee whether there were perhaps some mice!), nobody under the table, nobody in that part of the room, which in fact was blockaded by my friends. Thus protected by all possible precaution, I calmly and confidently waited for nothing to happen. I was wrong, for the psychograph on the table began to circle, very slowly at first, then faster and faster. "Nothing wonderful there," I thought; "the boy's hand is on it." Finally, after attaining whirlwind speed, the board suddenly stopped.

Herr Schneider asked again: "Olga, are you here?" One leg of the psychograph was lifted two or three inches, then a sharp knock was dealt with it on the table. This was obviously taken as an affirmative answer by the "credulous" Schneider, for he continued: "Now, since you are here, go lift up the tablecloth." The psychograph remained motionless, and the full interest of all present was concentrated upon the front side (*f*) of the table, where the white cloth hung smoothly down to the floor. But this subject of general interest had no attraction for me; so I watched the little magician Willy all the closer, with great curiosity as to what he was to begin. But he began nothing. His right hand supported his head, his left hand rested on the psychograph, his shod feet dangled; and he himself kept his eyes on the front of the table, obviously anxious to see what might happen there. What would happen? Nobody was under the table—nevertheless, the cloth was suddenly gathered up, and slowly raised to the half-height of the table; then it fell again. Once more it was gathered up, and I saw neither a hand nor a foot nor anything else. I saw, with protruding eyes, only this one simple fact; and I had no explanation for it.

I was not at all excited—neither afraid nor delighted; my senses were too dull to react normally to what had occurred supernormally.

So I quite calmly stretched out my hand toward the table-cloth, whereupon Herr Schneider said: "Olga, will you shake hands with Kapitan Kogelnik?" Soon thereafter the cloth was again gathered up, and now I saw a very small hand, which touched and caressed mine. It was a light and hurried touch, and easily audible to all present. The first touch of this soft little hand was met by a sudden shudder of my body, and I think I reeled back a bit in this first moment. I invited "Olga" to shake hands once more, and was now intent to grasp this mysterious little member. But my cunning attempt failed completely. "Olga" very confidently placed her hand in mine; I quickly and firmly grasped it, and was just about to draw out from under the table what I thought must be there—when I found my closed fist empty, and a heavy blow was dealt against it. This unexpected result of my attempted exposure shocked me, and I think the medium unconsciously was shocked, too; for there were no more phenomena.

This, my first séance, was followed by hundreds of others, with various mediums. After my first experience, I was absolutely convinced of the genuineness of the phenomena, and indeed I had no reason to think of fraud or anything of the sort. Yet my conviction lasted only a few days. It was too extraordinary, what I had seen; my common sense struggled against acknowledging anything for which I so wholly lacked an explanation.

Explanation! My thoughts were not so far-reaching, nor was I so ambitious, as to overlook my want of practical experience, to go searching for an explanation after one single sitting. "Was it really true, what I had seen that evening, or had I been mystified in some way?" This was the question which entirely occupied me, and which I urgently wished to clear up. It was made very easy for me, for I had the medium right at hand, and I was welcome whenever I went to Schneider's. It was a magnificent time, that spring of 1919. The Schneider family and the few friends who visited them regularly were simple-minded people, who thought of nothing else than that a spirit called "Olga" was visiting them for some unknown reason, and had proved to be their very good friend. Willy himself was among her admirers, and observed her various manifestations with as much interest as did anybody else. No one knew anything of "mediums," still less of "fraudulent mediums"; and Willy would not have ventured even to move one finger to interfere in the spirit's work. At this time and in the eyes of these people, the séances were nothing other than a familiar channel of intercourse between them and the spiritual world; and the phenomena were splendid.

A zither was put on the floor, close to the table-cloth, and out from

under the table there came a small hand with four fingers, stroking the strings and trying to play. This hand was well visible, looked like that of a baby, and was very well developed in every detail as far as the wrist, above which it passed off into a thin, faintly glimmering ray, which disappeared behind the table-cloth. "Olga" would quite willingly shake hands with all those present and was obviously proud to manifest her physical strength. A large brush was put before the table-cloth; the hand grasped it, and began energetically to brush the floor in front of and behind the cloth. "Olga" very much liked to knot pocket handkerchiefs, which were held for this purpose in front of the table-cloth, grasped by her hand, drawn behind the cloth, and after a few seconds thrown out again knotted. It seemed that two hands must have been at work, but the second one we never saw.

"Olga" uttered her wishes through Willy who, as already described, always sat on the sofa in the same attitude, with his left hand on the psychograph, on one of whose legs a pencil was fastened. Thus he was able to write, and from time to time did so involuntarily, his hand being led without his volition, by "Olga's" will as the sitters all believed. Once during a séance, one of Herr Schneider's friend's said that she was in a dilemma how to trim her bonnet. She had scarcely finished reporting her worry, when "Olga" asked for the bonnet, ribbons, needle, and the other necessities of millinery. In fulfillment of "Olga's" wishes these articles were soon before the table-cloth, and her hand drew them into her "cabinet." A few minutes later a very tastefully trimmed bonnet was returned to the surprised possessor, who had no hesitation in wearing it!

Sometimes it happened that the psychograph flew away from under Willy's hand, landing upon the head of one of the sitters. It was taken as proof of "Olga's" good-will to be distinguished in this way; and it seemed to make no difference whether the chosen favorite was near by or at a distance of some yards from Willy. Such throwings of the psychograph happened quite unexpectedly, and were executed with inimitable swiftness and skill. They vividly recalled one memorable episode which I had experienced through another medium.

At first one could hardly speak of regular séances, as there were no special arrangements. They were rather friendly and familiar gatherings, and "Olga" was like a member of the family, a very welcome guest, who found herself always ready to amuse her friends. None of us had any experience whatever in investigation; we merely followed the directions given by "Olga." Thus, the white lamp on her advice was wrapped with red tissue paper, and in the corner of the room a cabinet was built. The curtain was formed by two old aprons, bound

together. Thereafter Willy sat in the cabinet, a drawing board on his lap, and on this the psychograph. This was still the only means of communication with "Olga," as Willy never fell into trance, and could not himself give us any advice. From time to time the psychograph would write: "Open the curtain"; and when Willy had done so, we would see various formations of ectoplasm upon his body. Like cobweb it hung down from his head, wrapped his face, or lay on one of his shoulders, now one way and now another. After the curtain had been closed it disappeared within a few seconds without leaving any trace. I observed this new miracle with utter distrust, as it was strictly forbidden by "Olga" to touch these strange tissues; and one could never see either the appearance or the disappearance, these processes taking place behind the closed curtain. "Olga" had apparently guessed or sensed my thoughts, for one day she invited me to enter the cabinet and to observe closely Willy's head. From a distance of about ten inches, I now saw a faint phosphorescent fog emitted from Willy's head, always undulating, and finally lying on his head like a cap. Presently it again began to undulate; and it withdrew into the body through the nose.

I have said, just now, "Olga apparently had guessed my thoughts." Was this miraculous "Olga" clairvoyant, too? A trial should answer the question. One day I brought a deck of playing cards, which I kept in my pocket without showing them to anyone in the circle or saying anything about the experiment I had in mind to set. At this time Willy was seated opposite me, a small table being between us; the time was after he had developed the habit of always falling into trance during the séances. After he became entranced, I put the packet of 32 cards² on the table, and asked: "Olga, would you be able to choose a certain card which I shall name?" Willy, in trance, answered, as "Olga." "I will try it. Put out the light; it must be absolutely dark." This, of course, was highly desirable in order to make the demonstration a good one; and it was in fact so dark that I could not see my hand before my eyes. I now named the card (I did not know, myself, where it was in the deck), and waited in absolute darkness and absolute silence; for every one of us was very curious whether "Olga" would find the right card. We waited three—four—five minutes; no sound was heard. Finally I asked: "Olga, what's the matter with you? Are you able to pick out the card, or not? Don't let us wait longer for nothing." The reply was very short: "Put on the light." Having done so, I saw the packet of cards exactly as I had put it on the table.

² The piquet pack, running from sevens up to aces, and much more common on the Continent than in English-speaking lands.

It looked untouched; and I was about to put the experiment down as a failure, when I looked around, and my eyes fell upon the wall behind Willy, where a picture was hung. Between the frame and the glass of the picture the chosen card was stuck!

After numerous séances one becomes accustomed to the phenomena, and it no longer involves such a dislocation of one's ideas to entertain the idea of their validity. One could in the present case the more readily accept them, since in part at least they could not have been imitated with the means available in the very poor Schneider household. Further, the whole family, including Willy, would have been prevented by their high respect for "Olga" from interfering even in the slightest degree with the "spirit's" work. They felt themselves highly honored by the visits of the "spirit," and in their eyes Willy was obviously the chosen favorite, since she manifested herself only when he was present. Willy was so timid sometimes he cried with fear when unexpected phenomena occurred. The family were simple-minded, like innocent children; the phenomena were splendid and of the widest variety.

Alas, it did not remain so. Rumors that at Schneider's spirits were to be seen were afloat in the little town of Braunau, and were answered with a laugh by a great part of the public. Nevertheless, Schneider's soon became the center of general attraction. Many people came to see the manifestations, and there were public performances nearly every second day; I counted more than thirty persons who were present at one séance. Old Schneider, a nonentity for fifty years, now began to feel himself the most interesting man in Braunau; and he opened his house widely to the public. "Olga" at first had very carefully selected the sitters for each séance, and her wishes had been met exactly; now Schneider took charge of the choice. There was free entrance to the séances; and whenever "Olga," through the psychograph, expressed a wish to send away some of those present, she was "persuaded" by Schneider that it would do no harm to her if they remained—and they remained. The final outcome of this practice was that the phenomena weakened, and that finally negative sittings occurred—something until now unknown to the Schneiders. They were deeply dismayed, and asked "Olga" for the reason why. "Olga" showed mercy to poor Schneider, and one day again there began splendid phenomena, though of a somewhat different character from what had previously been obtained. Performances were now given nearly every day. Then one day a long article in the Braunau local paper reported Willy's having been exposed. Old Schneider was crushed; he now recognized, himself, the reason why he could not ride to popularity in this way. So the doors of his house were again closed.

With this cessation of indiscriminate sitters and indiscriminate sitting, the results of the séances improved greatly. But Willy had learned how the results of his séances could be improved with simple tricks of his own, and ever since that time a strict control has been indispensable. During this period I caught him tricking several times; and he was not at all pleased when I intimated to him that I was well acquainted with how he assisted "Olga." Whenever I wished to be absolutely sure, I arranged séances in my own flat, with my friends only. We have had splendid results in this way, as is shown by the following brief report of one of these séances:

First, I repeat, that during the early months of his mediumship Willy never fell into trance. One day, however, I came to a séance with another medium, who quickly fell into trance. Willy, full of interest, closely observed the entranced medium (he had never seen anything like that); and suddenly he was in trance, too. It was a turning point in his mediumship, as thereafter he always went into trance. So it was at the séance which one day took place in my flat, and which I shall now briefly describe:

There were five persons present: two ladies, the medium, my wife and myself. In the middle of the room a sofa was placed, and adjoining it three chairs, so as to give the general effect of a circle. The room was lighted by a red lamp, hanging from the ceiling. On a little table near me was placed a phonograph. Willy was comfortably seated on the left corner of the sofa; at his right was my wife, whom he liked best of us all. She took both his hands, and after about one minute he was in deep trance. His head sank on to her left shoulder. I asked: "Olga, are you here?" A slight tapping of the medium's foot answered

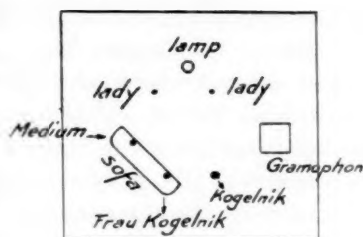


Figure 2.

"Yes." I continued: "I know, Olga, that you are very fond of music. Would you perhaps like to materialize yourself and dance a tango?" "Olga" agreed with the same tapping of Willy's foot. The phonograph was ready to play; I only had to throw the lever. I did so; and at the first note of the music a phantom was visible, standing among us. It danced the tango very correctly and gracefully. It was about five feet tall, and one got the impression of a slim figure, covered all over with cobwebby veils. As the dance proceeded these veils waved about, and I leaned back in my chair as they nearly touched me. It was a most impressive sight: the gracefully and mutely dancing phantom, while the medium lay in my wife's arms, absolutely motionless. At the

last note of the music the phantom disappeared like lightning, just as it had come.

After a few dozens of sittings with such and similar results, I was well able to answer the first of the questions which I had put to myself: "Was it really true, what I had seen on that first evening; or had I been mystified, by the medium or by one of those present or by my own senses?"

Yes, it was really true. But much experience was needed to exclude with absolute certainty all possibility of mystification. No single investigator, if properly scrupulous, could gain this certainty with one sitting or a few sittings; there are too many possibilities of mystification and too little scope for the full working of all the investigator's senses. It is for this reason that the reality of psychical phenomena is today denied by some scientists.

But now the second question arises, which is of profound importance: "What about it?" What does it all mean? Of what use to us are these mysterious hands, these dancing phantoms? In what way is the problem to be solved? Or is there no explanation at all?

There are obviously several paths through which scientific investigation of all these puzzles may proceed. The following deductions may be regarded as a groping along one of these paths—one that is paved with the stones of seven years' valuable experience with about a dozen physical mediums and sensitives of all sorts and sizes. That it requires the abandonment of every scientific prejudice cannot be held against it; for orthodox science with its subjection to those prejudices has proved completely unable to deal with the problems which we have here to attack.

To begin with, from among the numerous possible physical manifestations which are accurately recorded we shall choose any one; this we shall analyze into single phases which we shall consider step by step. For our purpose the following example may be chosen:

Sitters assemble in a certain room, which is ascertained to be absolutely free from artificial preparation. The medium, having been thoroughly searched, is conducted to his place, say at one end of the semicircle of seats. His neighbor holds both hands throughout the séance, and has his feet under full control as well. The adjoining sitters form the "circle", holding each other's hands. Thus there is no person in the room whose hands are not both controlled by another. Now red light is given, and the medium falls spontaneously into trance. After some time, an extraneous personality, the so-called "control," speaks through the medium to announce its presence; and to state that the manifestations are about to begin. The stage-manager among the

sitters enters into communication with this control personality by speaking to the entranced medium, and asks, let us say, that a hand be materialized, which is to write a word on paper. After some lapse of time this request is met: a hand appears, writes, then disappears again. A few minutes later the medium awakes, spontaneously.

This example chosen for analysis contains all those phases which are typical for any sitting with a physical medium, and which we shall now consider, one by one.

Phase I: The medium falls into trance: Do we know anything certain about the reason why this occurs? This important question is not to be answered with a learned jingle of words. The fact is, we know nothing certain here. The assumption that the medium is entranced by autosuggestion, be it consciously or unconsciously, or that he is entranced by a certain unknown influence exercised either by the sitters or by the preparations (red light, formation of the circle, etc.) holds no ground; and practice laughs at it. Practice has proved that the medium as well as the sitters has nothing to do but to wait upon the onset of the trance, which sometimes occurs and sometimes not. I do not like to entangle myself in mere suppositions; and so, being left by orthodox science entirely without light, I have only to report what two sensitives *independently* have told me on this question.

These two, whom I have investigated over a three-year period, claim to perceive spiritual entities. It is not the question to examine now whether their claims are right or wrong, but only to see what they say about the process of going into trance. They were *separately* present at *several* sêances with *other* physical mediums. After a sêance had started, they always *most exactly predicted* the moment of the medium's falling into trance, and likewise the moment of cessation of mediumistic manifestations. Whenever they said that an "entity" had appeared near the medium, I knew that his entrancement was but a matter of seconds; and it always happened so. When on the other hand the absence of entities was stated by the sensitive, nothing happened. I only wish to state here the facts; hence I can leave it to every reader's taste, how this strange coincidence of the sensitive's reports with the facts would be explained.

Phase II: The phase of inactivity: Such a phase comes on or at least appears to come on immediately after the onset of trance. The medium is as asleep, and no manifestations are occurring. This phase is of variable duration, from a few minutes to an hour or more. I have not in the least succeeded in penetrating the darkness of this mystery, nor so far as I am informed has any other investigator.

Phase III: The phase of mediumistic manifestations: It is during

this phase that, in our example, the materialized hand is appearing to write some words. This is likewise the phase which represents the main battlefield of the adherents and opponents of the spiritistic hypothesis. It is a very dangerous ground indeed to set foot on. Again the only efficacious means of self-protection is to restrict the discussion to the bare reporting of the facts. The mere attempt to produce a theory would give provocation to one of the two parties named. And it will be no great loss to renounce the attempt to do this, since theories generally are founded more or less on the superficial aspects of things.

During this whole phase the medium's behavior is very strange. His personality seems to be entirely banished and replaced by another one. This change of personality is represented by an altered voice and manner of expression, which sometimes goes so far that the medium is scarce able to speak in his own mother-tongue, or at least pronounces it as a foreigner. The late Viennese, Dr. Holub, who investigated the medium Willy Schneider for two years, went to great pains in search of the reason why, one day, the entranced medium suddenly spoke a very bad German, with Italian accent. After much examination of the facts he found that Willy had once, at a football match, seen some Italians, and probably had heard them speaking German. So he had some reason for putting this phenomenon upon the subconscious mind of the boy, which he pictured as somehow coming to the surface during trance.

The expression of the entranced medium's face is completely altered, too. I have repeatedly requested entranced mediums to open their eyes, which usually are closed, and have made this observation. In asking for this, I could not of course address the medium directly, but had to use the control's name: e. g., "Olga, would you be so kind as to open the medium's eyes?" I repeatedly tried to evade this formula, but my request was invariably then ignored; and once I was instructed by the control in the following manner: "You are mistaken in supposing that you have Willy Schneider before you. What you take to be Willy is the medium only, through which I, Olga, am speaking to you." This rôle is played most consistently by all entranced mediums, with no single exception; to enumerate the countless attempts that have been made to explain the phenomenon would be wasting time, as none of these trials has proved to be of the slightest value. But I would mention one theory, stated by numerous scientists: "Mediums usually belong to spiritistic circles, and they are accustomed and educated by them to representing, when in trance, a spirit personality." Quite the contrary of this is in fact true, for it is the entranced medium who educates the circle and lays down strict prescriptions for the sitters. I could

best develop Willy's mediumship through following the advice laid down by "Olga." In the first weeks of the mediumship, no member of the family nor myself was familiar with the usual customs at spiritistic séances; we were led by "Olga" and had to obey her, disobeying her at the risk of negative sittings. So it has been with every medium and with every scientist who has devoted himself to the investigation of mediums.

Though the results of a sitting depend greatly upon the sitters, the entranced medium has always proved to be absolutely free and independent in his decisions. The trance personality grants the wishes of those present or refuses them, and permits no restrictions whatever on his free will.

Furthermore, the entranced medium is shown to possess some qualities of a supernormal nature. The trance personality is clairvoyant to a certain sense (see the playing card experiment). It is able to produce physical structures (the hand in the example assumed) and to dissolve them. It sometimes shows telepathic capacities; the medium Rudi Schneider, for instance, once after having fallen into trance ordered a pause in the séance, as a sitter was still to come by rail that evening. None of those present knew anything about it, but shortly after the arrival of the evening train, a visitor knocked at the door, who had come unexpected by all, including the medium.

Sometimes it happens that during a séance the trance personality is repeatedly changed, and with it the whole character, not only of the behavior of the medium's physical organism, but equally that of the accompanying phenomena. The medium Rudi Schneider as "Minna" was always of a gentle behavior, the manifestations were quiet; small hands were materialized and slim phantoms with charming movements. The same medium as "Erwin," however, showed throughout a very rough behavior. He liked to pull pictures down from the wall; he played other pranks of all sorts; and hands which he materialized were at least double the size of those given by "Minna." The medium was always greatly exhausted after "Erwin's" manifestations.

I will conclude this section with brief mention of two strange occurrences.

Once I investigated a girl of fifteen years, in whose presence poltergeist phenomena of remarkable strength occurred. I had engaged her as a servant, and one day I resolved to introduce her at Schneider's. The girl knew nothing about the séances at the Schneiders', nor did the Schneiders know anything of her or her mediumistic powers. Hannie (the girl) was one of the sitters, placed near me; and she obviously was finding it very dull to remain quiet in a dimly lighted room.

for no visible purpose. The medium was already in trance this half hour, but no phenomena had occurred. Suddenly he became quiet, and showed all signs of a vivid disgust. The hands were held up as in defense; and finally the medium fell down in his chair, moaning and whimpering. Then he crept to the corner of the room furthest from Hannie. Nobody present knew any explanation for these strange symptoms of fear and disgust; but as they rapidly grew worse I withdrew with my poltergeist girl, after which the medium slowly became calm.

On another occasion a Jesuit was present with me at a séance. We had very good phenomena. A few days later we attended another séance with the same medium, but waited nearly three hours without having even the slightest manifestation. The entranced medium gave us no explanation of the impediment, the séance was concluded, and we left. On the way home, the Jesuit told me: "I had intended to give the benediction whenever phenomena should happen." The priest was *intent* on giving the benediction, *in case* phenomena should occur; his will therefore was already at work, and in fact had proved strong enough to prevent the occurrence of phenomena.

Phase IV: The phase of inactivity (compare with Phase I): After the end of the manifestations, there usually is a phase of seeming rest, of variable duration. Whenever one of the additional sensitives was present at the séance, and I was told by her that the "entity" had gone, then I was sure that the action was over, and that this phase would immediately follow. I was never disappointed in this prediction.

Phase V: The awakening of the medium: This requires more or less time, according to the sort of thing that has happened during Phase III. The medium seemingly awakens himself, and sometimes supports this process by apparently dealing with magnetic passes. The awakening cannot be influenced by others, unless the medium has been hypnotized before the séance.

Strong electric discharges (i. e., lightning) are capable of interrupting the trance. Once during a séance with two mediums a thunderstorm came up. Though the windows were tightly sealed with thick cloths which were absolutely impenetrable by light, at every flash of lightning the mediums momentarily awoke.

Once it came about that the medium Rudi Schneider was awakened by "Olga" during the manifestations. It was in that period of Rudi's mediumship when at every séance we had levitations of the medium. Before the levitation, the entranced medium in the "Olga" personality always asked to be controlled by two persons, one at either side, who had to hold Rudi's hands with two fingers each. The medium's feet would then be suddenly lifted up and he would be stretched out in a

horizontal attitude at a height of two to three yards, where he remained from five to sixty seconds. During the levitation the two controllers had to stand on stools, else they could not have reached the medium's hands. Once while the medium thus hovered, "Olga" said: "Now I shall awake the medium for a short time." Presently we heard Rudi's natural voice above, asking: "Where am I?" He felt himself quite helpless; and we explained the situation to him. Scarcely had we done so, when he was again entranced, and slowly lowered to his seat.

With this, we have before us a scheme which arose from practical observation; and as we have laid it down, we have cited in connection with each section a few examples, taken from the numerous mediumistic performances which have to now resisted any attempt at explanation by orthodox science. Science, or what we are accustomed to call science, in this territory behaves like the magnetic compass at the poles of the earth—it whirls about with no fixed direction. Woe were mine should I attempt to explain any single phenomenon; for any explanation I might advance would certainly be contradicted by other phenomena, as has invariably been the case when investigators have too eagerly tried to go forward.

We therefore shall not attempt to go into detail, but shall consider the scheme *in the whole*. Doing this, a general resemblance will become undeniable to another series of complex symptoms which are more familiar. Nowadays every layman is fairly well acquainted with the single phases of hypnosis. The hypnotist deals with his subject through passes or through mere fixing until the subject enters the hypnotic state. He then suppresses the subject's consciousness to a certain extent, and makes him generally incapable of conscious concepts and hence of conscious acts of his own. The unconscious side of the subject's mind, however, remains fully active. (Phase I.) Through the suppression of his consciousness in this way the subject becomes inactive (Phase II). Into the subject's vacancy of consciousness the hypnotist now plants his own concepts; the subject is thus made by him partially and superficially his own second personification, and acts as his trumpet. The greater the hypnotist's power, the greater the degree of suppression of the subject's consciousness; consequently the clearer the reproduction of the hypnotist's suggestions (Phase III). The subject, after fulfilling the task given him, again lapses into inactivity, until he is freed from the hypnotist's will (Phase IV). The subject, after being set free by the hypnotist, then reestablishes his normal state of conscious life. (Phase V.)

The resemblance of the two processes becomes obvious by their

analogous course, which makes it possible to study them, and to compare them in the corresponding phases into which both are equally to be divided. Phase I in both processes represents the act through which the medium (we abandon the convention of employing a different term for the hypnotic subject) gets prepared for the reception of concepts. This act may be supported by the conventional passes, through which the medium may be dealt with by anyone (*vide* the French medium Eva C.). The act of suppressing the medium's consciousness in both cases appeared to be executed in Phase II. The medium now is in a state of passivity, made defenceless and highly exposed to mental influences, if not firmly and continuously protected by the hypnotist's energy (see p. 156ff, the behavior of the entranced Rudi in the presence of the poltergeist girl). During Phase III in both cases, the medium reproduces only those concepts which (a) in the case of hypnosis were transplanted by the hypnotist, or (b) the séance medium always denies to be his own (see page 155, where the entranced medium instructs me as to the break between the Willy and "Olga" personalities). It makes no difference whether the medium be asleep or awake, for in the latter case he is never conscious of any connection which may exist between himself and his own mediumistic phenomena (see page 147, where Willy looks at the front of the table, anxious to see what will happen there. The case is likewise with Frau Silbert, who usually is awake during the manifestations). It happens very often that the medium himself in some way comes through during manifestations, so that we get mixed results (page 155, where Willy pronounces his own tongue as Italians would do). Such mixture has been the source of many errors, for it has led to the belief that *all* might be sought in the medium. This belief other practical experiences have shown to be wrong.

It has been another source of error, that entranced mediums usually demand to be addressed with a certain name which always is different from their own. The next question of the sitters, of course, whether to "Olga," "Otto," Frau Silbert's "Nell," Margery's "Walter," or what not, would be: "Who are you?" In reply to this there is given a whole life story from birth to death, as by the entranced Willy when Dr. Holub asked in detail about "Olga." The Doctor went to considerable pains to check up the dates given by "Olga," and he found them all wrong; so he refused to believe in "Olga" *in general*. But *now* he was wrong, for he had overestimated the importance of names. What are names? Nothing but a mere artificial device to differentiate us from each other; and in this sense only are names to be taken by scientific investigators.

The analogy between the two processes would be perfect if in the one we could but find what to substitute for the hypnotist, whom we are lacking. The lack is a serious one; for practice has always defeated every attempt to supply it. Shall we believe the two sensitives who, at *several* séances and *separately*, claimed to have seen a spiritual entity nearing the medium *before* entrancement and leaving him *before* awaking? Believe? Should a scientific explanation be replaced by mere belief? Buddha, in teaching his disciples, said: "Ere you are able to get into the mysteries of spiritual worlds, you must believe in them!" This truth is still a living one; so it is entirely left to the individual which way he shall choose to go.

WILLY SCHNEIDER AND THE GENERAL CASE

OBSERVATIONS PROVOKED BY A CRITICAL READING OF KAPITAN KOGELNIK'S ARTICLE

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Kapitan Kogelnik properly confines himself, in the preceding article, to statement of the facts which have come under his observation, and to deductions and generalizations *from those facts*. But there are a great many points in his narrative where parallelism with other cases is so striking as to demand comment; and other points where critical remarks from outside his own experiences are highly in order. I shall attempt to supply this correlation between what the Kapitan tells us and what we know or infer from other cases.

At various points in his text, K. (I shall thus designate the Kapitan, for brevity's sake) places emphasis upon Willy's innocence with regard to his own manifestations, and upon the extreme naïveté of the entire family. When K. tells us that Willy "was not conscious of being, himself, the origin of the strange manifestations," we must not misunderstand the situation. The family *were* sufficiently cognizant of Willy's rôle to know that his presence in the room was necessary in order to get phenomena. Even Willy himself may have had some inkling of this bare fact, while still in a decidedly innocent frame of mind about the very concrete connection between himself and the manifestations.

He could, for instance, have imagined that "Olga" *would* only perform for him; which is a very different thing from the appreciation that she *could* only perform *through* him. Or his attitude may have been even more blank than this suggestion would picture.

As for the entire innocence of the family, I find it easier to accept this where it relates to the recognition of Willy *as a medium* than where it has to do with their complete ignorance of séance-room tradition. I cannot conceive, for example, what account Herr Schneider would give of the onset of Willy's powers, which would preserve the atmosphere of innocence and ignorance in this latter direction, while still accounting for the presence and use of such a thoroughly standard bit of séance apparatus as the psychograph, or ouija board. If, as we are told, "Olga's" sole means of communication was with this instrument, how, in its absence, did she convey instructions for its manufacture or purchase and use? Or, on the other hand, if it was contributed by the Schneiders, are we asked to believe that accidentally and through the exercise of their own inventive faculties they so completely duplicated a familiar, pre-existing machine?

Later in his text, where he discusses (page 151) the family's viewpoint toward the phenomena in the light of "Olga's" personality and of their own possible interference with her, I find K.'s logic again faulty: or rather, inverted. The state of mind in which he pictures the Schneider family exists *because the phenomena are genuine*. When looked at *in this order* this sequence of facts is a valuable and interesting psychological side-light upon mediumship in general. But unless I misread between K.'s lines, he is inclined to regard the naïvely respectful attitude of mind as an indication of genuineness, and as therefore an observation of value in the *particular case*.

The fact is, Willy's mediumship at this early stage was of a type which occurs frequently enough to have an adjective reserved for its characterization. The feature on which I would center its identification as a type is that of the constancy and close relationships of a considerable number of the sitters. They need not necessarily be all of the family; I have observed casually¹ such a mediumship where there were no less than eleven sitters, with no other ties than those of friendship and several years of séance-room association.

Now in a mediumship of this type, my experience is that we invariably find one of two things: entire genuineness, or a confederacy running very largely throughout the regular group. The Goligher case is wholly one in point—and this, regardless of whether one accept Craw-

¹ *My Psychic Adventures*, chapter IX.

ford's verdict, or d'Albe's; for in the one event we have genuineness, in the other universal confederacy among the family sitters. This one would be different from the usual run of parallel cases in one important detail, if it were definitely agreed to be fraudulent; for in such event, we should apparently have to assume that all the members of the family were in league, that each of them was aware of the others' rôles, that none of them could regard the mediumship as valid in any detail, that they were deceiving Crawford and not themselves. Whereas, in most cases of what, for want of a better name, I may be permitted to call *circular fraud*, each sitter is more or less satisfied of the validity of the mediumship as a whole; pictures himself merely as helping the spirits over the rough spots; and believes—or at least, *hopes*—so much of the séance action as is free from his own immediate aid to be genuine.

Most cases of mediumship falling within the scope of these remarks would probably be family affairs, to some degree; if not entirely so as in the Goligher case, then certainly as much so as in Willy's early history or in that of Margery. We may fairly designate the type as the *family-circle* type, with the understanding that the regular sitters need not necessarily be of the immediate or remote family, provided they behave as though they were. There might be some question whether all physical mediumship is not to some degree of this type; but citation of mediums like Evan Powell and John Sloan, who sit for practically any group that can be got together, will be sufficient to indicate that all are not. Willy turned away from the family-circle procedure only in submitting himself to serious investigation by Schrenck-Notzing; even when our own Mr. Price visits him in Braunau, the distinguished guests are merely superposed upon the usual family circle.

When a mediumship of this family-circle type is adjudged to be genuine, one expects to find the attitude of the sitters approximately that which K. pictures in the case of the Schneiders. When such a mediumship turns out to depend upon circular fraud, it is impossible that the real attitude of the sitters be just this. Even when firmly satisfied of the validity of the nine-tenths of the phenomena in which they, each of them, have had no finger, they must feel themselves on a footing of far greater familiarity and parity with the controls. But if they are wise and resourceful, they will conceal this attitude under a blanket of naïve respect, of the sort that characterizes the genuine family-circle case. It is for this reason that K. is not entitled to carry the chain of reasoning in the direction in which he tries to carry it. It is valid only when it runs in the opposite direction. And it is important, not in connection with the question of validity in this or that particular

mediumship; rather as a psychological observation of value in the *general case*.

K.'s account of Willy's timidity about his own phenomena (page 151) is a case in point. Ten years ago, this reaction by the medium would have been ignored or even ascribed to deception on his part. Today it is to be esteemed well worthy of record. I do not know exactly what it means, beyond its obvious surface meaning, but I am confident that it is a factor which should always be sought, and always recorded when it is found; for its presence or absence must be of importance in the psychology of mediumship. K.'s story here reminds me greatly of a New York medium of weak and erratic powers, an adult woman, whose physical phenomena have yet to occur in the presence of any competent observer, but who displays a very intriguing faculty of clairvoyance and prevision. She is completely terrified by each new development of her mediumship. She shrinks in horror from unaccustomed phenomena and continues so to shrink until they become accustomed. She is particularly prone to make hysterical demands upon me, by letter or telephone, to tell her "what makes" the psychic lights, the clairvoyant pictures, and all the rest of it.

Another interesting point, on which K. does not touch at all, is the medium's attitude toward the "spirit hypothesis." Most mediums, in my experience, are firmly convinced that this is the correct explanation; though, of course, this is presumably pretence in some cases. Others, however, are occasionally met whose emotional preferences run equally strongly in the other direction. Dr. Elizabeth Cantrell, a Kansas lady whose psychic diagnoses of physical ailments are so startlingly correct that she had to study for and take out a minor degree as chiropractor or osteopath or something of the sort, in order to avoid running afoul of the law, is a case in point; it would give her extreme distress to feel that she must accept the spirit interpretation of her own mediumship. Of course it is easier for her to reject it than for a medium whose action involves any definite "spirit control" personality; her work, indeed, is quite as free from the *prima facie* aspect of spiritism as is that of Kahn, the brilliant psychometrist.² The Schneiders as we know have the *prima facie* aspect of spiritism very strongly present. K.'s text indicates that they regard "Olga" as a visitor from without: it would be interesting and to some degree important to know what, if anything, precisely they believe about her nature and source.

The medium's own attitude here must be largely colored by the constancy and degree of trance. Without going too deeply into the history of the initial stages of any mediumship, we cannot know whether

² This *Journal*, October, 1925, pp. 545-570.

trance has always been present and hence cannot be certain that the medium, himself, has never "met" his own controls. If he has not, his conviction of their purported identities must be weaker than if he has. Willy, of course, has met "Olga," for K. emphasizes the absence of trance in the early days.

There is a striking parallelism here with the Margery case upon which I must be permitted to dwell. Margery is thoroughly convinced that the "Walter" control is actually her dead brother; of this, even the various investigators who have "exposed" her to their own satisfaction have usually been aware; as I pointed out in the December *Journal*, one of the major difficulties which such critics have met has been the reconciliation of this obvious fact with their theories of physical fraud. It has always seemed to me that the absence of trance during the fifteen months in which the mediumship was really taking form was the dominant factor in Margery's belief here. She met the Walter control, night after night, on an unusual footing for physical mediumship; for such mediumship almost invariably involves the complete passing out of the medium. "Olga" is different, in that she claims to be no one of whom Willy would have life-time knowledge or recollection; nevertheless, his complete reaction toward her would afford interesting material for comparison with other mediumships.

There are suggestions in K.'s text that Willy's trance habit may have grown up, in part at least, as the result of too frequent sittings over prolonged periods; and if this be the case, we have a pronounced correspondence with what I believe to be partly the case with Margery. Moreover, K. tells us, as clearly as though he had made the statement in so many words, that Willy's first trance came about through the suggestion brought to him by seeing another medium in that state; and her early history makes it equally clear³ that Margery's first trance was similarly "wished upon her" by her husband. Both cases follow the norm in that the habit of trance, once developed, persists and increases, rather than weakens.

The picture of Willy and another medium in trance at once, in the same room, is a familiar one. Mr. Price has been given it to us in his brilliant account (*January Journal*) of his extraordinary experiences on his last visit to Braunau. I find it to varying degrees in other mediumships, and by no means least in Margery's séance-room. Chapter VIII of my Margery book gives examples from the early history of this case; similar examples have continued to occur; persons known to be psychic or believed to be so are always liable to partial trance or to trance symptoms when attending Margery's sittings. Whether

³ *Margery, the Medium* (by the present writer); p. 48.

this should be attributed to direct suggestion from the dominating medium, or to mere parallel action of the physical and psychic conditions of the séance-room upon the two persons of parallel psychology, would be an extremely interesting subject for more detailed examination..

K. contributes observations of paramount importance to psychic theory when he introduces other clairvoyant mediums into Willy's séance-room and gets reports from them of which the most conservative statement possible is that they support the objectivity of Willy's spirit controls. This is an experiment which I have always wanted to try, but have never had the opportunity to attempt upon any meaningful scale. I am, however, able to cite on an anecdotal basis several items of miscellaneous origin which seem to bear upon K.'s results here. One of them was told me in conversation not long since, and steps have been taken to get a proper account of it for these pages. Briefly, it may with all propriety be described in advance, and in these terms: A hostile sitter, brought in in the hope that he might be convinced or at least made more open-minded, confessed at the end of the sitting that with every change of control or of communicator, he had seen shadowy human figures of appropriate sex and appropriate appearance in other details come into the room, and either enter the medium's form or take a stand close behind. I should not thus outline this report, in advance of proper testimony, were it not for the parallelism which it offers with the testimony that K. now gives.

Another incident is a little further removed, but none the less suggestive. Dr. Comstock, formerly of the Scientific American Committee for Psychic Investigation, has been interested in the spectral range of human vision, in connection with his motion-picture work. He has tested many persons, to determine at just what points in the red and violet ends of the spectrum their vision ceases. He finds, of course, that this factor is variable; and he finds that a certain few subjects have retinal responses to ultra-violet wave-lengths so much beyond the normal range of variation that he must characterize such subjects as abnormal. He once came in contact with a young lady who was liable to visual hallucinations of human forms; and it occurred to him to subject her to the spectrum test, to see whether her vision differed in any marked degree from the normal. He found that she gave visual responses to ultra-violet wave-lengths far down past the shortest lengths that had marked the threshold of vision for any other subjects tested by him.

The obvious suggestion here is that of a spirit world, visible in terms of ultra-violet light if only we were able so to see it. We should be careful not to interpret it as more than a suggestion; for *post hoc*

and *cum hoc* are not necessarily *propter hoc*. But at this point it is significant to record that in a recent semi-public after-dinner talk Mr. John Ticknor, a medium who "sees" and "hears" the "spirits" (according to his own statement) with what amounts almost to the same degree of freedom with which he sees and hears ordinary mortals who come into his presence, stated that he had been tested for both ultra-violet and infra-red vision, and found to possess *both* to a degree unique in the experience of the gentleman who conducted the test. I think I may well emulate K., and leave the bald statements of these few paragraphs to stand at their face value, whatever that may be, without comment or suggestion from me.

Mr. Price, I believe, has already informed us that Willy's séances roll along better if he can recline upon a female sitter with whom he is "sympathetic," as pictured on page 152. A certain type of investigator is prone to regard this as ground for suspecting the *bona fides* of the entire proceedings. Within certain limits, which we must infer to have governed in the present instance, the experienced worker recognizes this sort of thing rather as suggestive of genuineness; for he understands something of the very fundamental relationships existing between physical mediumship and the sex functions. It is perhaps worth noting that the sex of the person who thus acts as catalyzing agent does not vary with variation in the sex of the *control*; so we must recognize it as a matter of the *medium's* physiology and psychology, and not of the trance psychology. The same general factor may of course take all sorts of specific forms; and in one form or another we find it in most physical séance-rooms.

So much for the psychology of the medium. The sitters, too, possess a psychology; this, too, is an interesting and important study; and in one or two places K. touches upon it in a way that tempts me to comment. It interests me to learn that his first "psychic contact" was accompanied by a bit of shudder, for it is my impression that this is a fairly general reaction, and that the matter goes a little deeper than its obvious superficial aspect. I am certainly as free, in the physical séance-room, from any suggestion of a mental state corresponding to gooseflesh or shuddering as any man well could be. Yet I find myself prone to a momentary gooseflesh or even a momentary shudder, *under certain circumstances*. To particularize: it is by no means always possible, when one is touched in the dark, to say offhand whether responsibility does or does not, may or may not, lie with another sitter. One's reaction, then, if it turns out to be in any way a function of the origin of the touch, cannot be laid at the door of sub-conscious knowledge or even of expectation. In the nature of the case,

I have no detailed record of experience to cite under this head. But it is my impression, very definitely, that I have never reacted with goose-flesh or shudder to a touch which was determined to have come from another sitter or from any material object; and that I have very often so reacted to a touch which, remaining otherwise unexplained, might be thought to have been of psychic origin. The absolute absence of any conscious mental state paralleling the physical reaction, justifies the suggestion that the latter involves some fundamental psychophysiological fact.

The state of mind which K. describes as his, on page 148, is so very familiar that it ought to have a name; and I suggest in this connection "the inconstancy of conviction." One leaves the séance-room honestly and thoroughly satisfied of validity. Hours or days later, one is no longer satisfied. One may be disturbed at this evidence of inconstancy; or one may feel that more mature second consideration has brought out specific points of uncertainty which did not at first appear. In point of fact, assuming that one was honest to begin with, and open-minded throughout, what has occurred is rather the fading of clear recollection of the specific events and specific conditions of the séance. Without such clear recollection, of course, one cannot have the clear conviction of validity for such unaccustomed happenings. The person who can take up his séance notes, and from them reconstruct his actual memory, is rare indeed. What happens to most of us when we try this is that the clear memory fails to return; we are conscious of this failure; we wonder whether the record can be correct; and we end by concluding that we are not certain of its correctness.

Some persons never succeed in remedying this difficulty. No matter what experiences they have, nor how many, they keep relapsing into uncertainty. And with those who ultimately reach a constant level of conviction that the phenomena really occur, we seldom find the ability to describe in clean-cut fashion any single episode or series of episodes on which conviction rests. What has happened, then, to such persons, is that the piling up of experience has transformed the unfamiliar into the familiar, making it more rational to believe than to disbelieve. And the fact that most of us must arrive at conviction of occurrence of the physical phenomena in this way is exactly the reason why some of us arrive at that conviction without ever really having seen a single phenomenon which, on its own isolated merits, is inescapably valid. K. gives us pretty strong indications (pages 148, 151) that he attained his own conviction largely through this piling-up process; though he more than many critics seems to have kept in mind the necessities and methods of rigorous proof.

Schneider, père, must have our special attention when we are discussing the psychology of the sitters. In any mediumship of the family-circle type, it is almost inevitable that one of the sitters shall come to assume the position of stage-manager—a position “on this side” corresponding to that of the spirit control “on the other.” The sitter who gravitates into this place is ordinarily the closest relative or the member of the circle of naturally dominating instincts, or possibly the person on whose premises the séances are habitually held. When it has become definitely understood and conceded who is thus to play the part of major domo, it is quite usual to find this person discharging his rôle much as Schneider senior did. The ease with which the dominant sitter can thus acquire dominance over the spirit control as well as over his fellow-sitters is remarkable, until one comes to consider that the basis of the trance is hypnosis. But even in the presence of the hypnosis which is a necessary feature of the trance state, I think that the large subservience of the spirit control to any sitter who makes a determined effort thus to acquire ascendancy over him, is one of the more powerful arguments against the spirit hypothesis.

One of the major temptations confronting the self-constituted major domo of the séance-room is the temptation to sit too often, with too many sitters, too indiscriminately chosen. This sort of thing has wrecked more than one promising mediumship; and Willy is to be congratulated that instead of wrecking his, it merely damaged it. Just so sure as this temptation is allowed to govern, we come to blank séances. And when blank séances begin to come in a mediumship which has always produced sure-fire results, we face a psychological crisis of the worst sort. This crisis is the more trying, when the mediumship is of the family-circle type; and in this type, both the temptation and the opportunity to meet the situation by improvisation are at a maximum. Few adult mediums are able to resist the temptations here involved; and if the medium resists, there is never any certainty that all his friends will be equally firm in the paths of righteousness. What, then, shall we expect of a healthy boy of fourteen, who begins to realize for the first time, in connection with the blank sittings, that he is held responsible for the production of phenomena; but who can have no realization of the critical nature or importance of any other issue involved, besides the bare one of production of manifestations? Unless severely restrained by physical control, such a subject is certain to try what he can do, himself, in the way of bringing on the truant phenomena. K.'s cryptic way of indicating that this happened with Willy is doubtless a function of his present con-

nection with the case, and his reluctance to make too direct a statement. It seems to me most fortunate that, at this very critical stage of the mediumship, there was at hand a person sufficiently an outsider, sufficiently of obvious responsibility, sufficiently prepared to refrain from too sweeping conclusions. Only through the assistance of such a sitter would it, apparently, have been possible to get the mediumship back on the right track.

It should be appreciated that this is by no means the first celebrated mediumship, capable of genuine phenomena, but where it has been necessary to prevent fraud with extreme care. Sometimes, of course, the fraud is actually on the subconscious level, chargeable to the trance personalities and not to the medium himself, as Hyslop believed to be the case with Miss Besinnet. Sometimes it is entirely conscious, as with Palladino, who was too grossly ignorant to understand anything more than that it was her job to produce certain phenomena, and that she preferred to produce them in the easiest way which the conditions of a given séance left open. Sometimes, as with Miss Besinnet, the question remains open whether there is any genuine physical mediumship left after all the subconscious fraud has been stripped off. Sometimes, as with Valiantine, we are told of messages and other subjective material which, unless the narrators are quite out of their minds, force us to suppose that physical fraud has been employed in order that the results of a valid metagnomic mediumship may be put out in a more attractive package. In the present instance, an exact definition is lacking of the character of the fraud. On the one hand we have a picture of Willy always in a trance; on the other, of a fraud sufficiently conscious to warrant K.'s taking his young friend to task about it.

K.'s reporting of the particular episodes which he covers is for the most part satisfactory; but one or two lapses ought to be pointed out. In the text and diagram of page 146 he refrains from telling us in which seat the elder Schneider sat. The degree of illumination and the heavy preponderance of disinterested or hostile sitters goes a good way toward covering the omission. Here and there throughout the narrative, we must realize that K. has failed to make it clear whether he is describing his own observations, or repeating what others have told him. If the latter is never the case, he should have told us so, in so many words; if it is ever the case, he must tell us when, as scrupulously as did Professor Pawlowski in his Kluski report.⁴

Careful reading of K.'s text leaves me with many comments to make upon the intrinsic merits of the phenomena, their relations with the general case and with other particular cases. It interests me extremely,

⁴ This *Journal*, Sept., 1925.

for example, to learn that at so early a stage of the case a phenomenon (page 147) so closely resembling the handkerchief levitation of Mr. Price's very recent sittings (*Journal*, January, 1926) should have been a regular part of Willy's repertoire. As Mr. Price has pointed out, this sort of manifestation is liable to give an effect of supporting the loose fabric at numerous points, or an effect of inflation and support as by a puff of wind, which would fairly defy fraudulent operation under the intimate conditions of the séance-room and without the most elaborate apparatus. Another point of interest here is the very close correspondence with handkerchief levitation developed in the Margery mediumship of recent months, and not yet described in print.

When, as the next episode, we have a visible materialized hand of good anatomical structure and form visibly manipulating the cloth, we must recognize that parallelism between Willy and Margery has been dropped, and correspondence with Kluski substituted. With Margery, one almost never sees any of the psychic apparatus with which telekinesis is being executed. Anything in the nature of a visible materialization, through her, is almost certain to be offered on its own merits, as a phenomenon in itself, the materialized object lying inert for visual or tactual examination or for photographing; and the better defined or more hand-like the object is, the more rigidly this procedure is held to. Indeed, any decent anatomical simulacrum is seldom offered through this medium; so that the mention of four fingers on page 149, if meant to deny the presence of a thumb, is rather reminiscent of Margery than of Kluski. Incidentally, I think we may suspect here that what K. is really dealing with is a crude arm-like tentacle more or less like that illustrated by Mr. Price on page 35 of his January article. And Carrington points out to me the extreme resemblance between Price's sketch in question, and one which he made from a Palladino séance, and which appears at page 176 of his "Personal Experiences in Spiritualism."

When we find "Olga" (page 149) eager to shake hands with the investigators we are on ground common to many mediumships, genuine and fraudulent. Indeed, anything done by allegedly psychic means which produces substantially the same effect as might be got by normal use of a normal human hand must in the nature of the case lie in this common territory; and the immediate testimony as to physical control at the moment becomes then the dominant factor. The tug-of-war is a familiar case in point met in numerous mediumships, and one to which K.'s text brings us immediately when he speaks of "Olga's" liking for a test of her strength.

The knotting of the handkerchief is in this same class; for ob-

viously, if hands are free, this is something most easily achieved. A current mediumship characterized by this act is that of Mrs. Pruden.⁵ The parallelism is the more striking in that in her case, too, the handkerchief goes under the table, into a curtained space which may be thought of as a dark cabinet; though in her case the sitter places it there himself, and in due course recovers it himself. I think, however, that K. is a bit rash in demanding the use of two hands for the tying. Mrs. Pruden's handkerchief-knotting has been explained, under the theory of fraud, on the ground that she might pin one corner to her skirt, tying then with a single hand, which is all she would have available for the purpose since her left hand is always in full view and idle on the table. The same general procedure could of course be pictured as occurring in a genuine case; so we need not think of "Olga's" having two "terminals." In the case of Mrs. Pruden, however, the tying is a much more long-winded process than Willy's, as clocked by K. If K. is correct on the time element here, we have very large indication of validity; but even on the basis of genuineness, I wonder whether he has not exaggerated the speed a little?

The bonnet-trimming episode of page 149 and the tangoing spirit of page 152 prompt me to a generalization. We must reconcile ourselves, sooner or later, to the fact that important and apparently genuine mediumships give rise to comedy episodes like this, like Kluski's pithecanthropus which Pawlowski describes in the article to which I have already referred, or like the adventures with the Psychic Live-Stock for which I apologize in Chapter XXV of the Margery book. Whether we like it or not, there is nothing we can do about it save to record such episodes as part of the mediumship in which they occur.

When "Olga" starts pitching the psychograph at the heads of her sitters, if we are to infer that the accuracy of aim described was general, I think we have something in the way of a departure. It is no departure for the ouija to become violent, to the point of flying out from under the hands of the operators; it is distinctly a departure to have it used as an instrument of such controlled telekinesis. It is no departure to have controlled telekinesis by itself, of course; I have rather dilated upon this element of accurate location, in the dark.⁶ Nor is it novel to have automatisms and actual telekinesis through the same medium. But to combine them in a single episode, as was done here, is unusual.

When the element of accuracy of manipulation, or precise knowl-

⁵ This *Journal*, June, 1924, pp. 427ff.; also my own volume, *My Psychic Adventures*, chapter XVI.

⁶ Margery book, pp. 212-213.

edge of the location of objects, hands, heads, etc., is found in the dark, we have, as I point out in the reference immediately above, a subjective phenomenon as well as an objective one. But if we make this admission, we must insist that there is here an inversion of the usual séance status, in that, where ordinarily we want all the light we can get, and feel confidence in the phenomena in direct ratio with the degree of illumination present, here is a place where the supernormality of the manifestation can be argued only if we are confident that darkness was absolute. We come to this again when "Olga" identifies playing cards on page 150; and we come again to striking parallelism with another case now under examination by me, publication of which will carry cross-references to K.'s present text. In this case, the playing-card episodes are done with the medium both normal and in trance. That Willy was in trance when it was done is of interest, assuming darkness to have been absolute, merely as insuring a proper separation of the deeds of the Willy and the "Olga" personalities. "Olga's" initial uncertainty plus willingness to try are characteristic of most spirit controls who carry an atmosphere of subjective honesty sufficient to make me inclined to dismiss the thought that they are *conscious* impersonations. Indeed, I am tempted to another tentative generalization: the conjuring operator has a much clearer *a priori* idea of what he can do and what he cannot, under given conditions, than personalities of the "Olga" type. Such personalities repeatedly meet a request for a given test with some variation of the reply: "I don't know; I'll try." "Olga" again runs true to type when she sets the stage for the climax of her success, holds out a bit in telling what she has done, leaves the discovery to be made dramatically by the sitters against their expectations or in revival of their sagging hopes. Of all the very human traits displayed by the genus *spirit control*, this sort of thing is about as typical as anything. It seems to me that I have found traces of it even in so radically different a control type as Mrs. Leonard's Fedá.

When "Olga" delivers the critical card by sticking it into the picture frame, we are frankly puzzled whether to think of telekinesis or of apport. If telekinesis, it is most unusual to note the absence of any evidence of the teleplastic handling of the deck. This complete silence rather suggests to me the absence of the usual pseudo-physical agencies for telekinesis, and carries with it the suspicion that we may have to do with something partaking of the nature of apport. For, assuming apport to occur genuinely—which in my judgment we can only assume, since I know of no adequate instance—it seems clear to me that there is involved a four-dimensional manifestation or one of

space annihilation, quite distinct from the ordinary telekinesis. Usually, of course, the interposition of walls and doors is claimed between the place from which and that to which the object passes; but this is merely an instrument of attempted proof, and not at all a necessary part of the phenomenon itself, which consists merely in passage from one point to another without traversing the intervening portions of our three-dimensional space.

On page 150, K. describes the appearance of a garment or veil of teleplasm over Willy's head, face or shoulders, in the words: "Like cobweb it hung down from his head, wrapped his face, or lay on one of his shoulders, now one way and now another." If I were searching my ingenuity and exhausting my vocabulary in search of an apt description of what I saw in several Margery séances last summer, which as yet remains unpublished, I could do no better than borrow K.'s words. Indeed, so striking is the resemblance between photographs taken in Margery's séance-room at that time, and the Willy results which are common knowledge in Europe, that Conan Doyle was moved to pronounce it sufficient ground for endorsing Margery even though there were complete absence of any other facts. The use of the word cobweb prompts me to further reference to this *Journal*, September, 1925, page 540; as well as the pages of *Light* and of the Margery book there cited.

In every case of which I know where materializations at all comparable to those described by K. have occurred, there has been something comparable to the instantaneous dissolution of page 148, or the almost instantaneous disappearance of page 150. In several instances of American professional mediums whom I have not seen but who are reported to me by amateur sitters, precisely this effect of the disintegration of the spirit hand or spirit form is described, and constitutes the only apparent ground for entertaining the thought of genuineness. On the second of the pages just cited, where K. gets into the cabinet and has a personal exposure to the process of dematerialization, this very factor is again marked; we have here strong reminiscence of the descriptions which enthusiastic sitters give of materializations produced under conditions so bad as to force us to suspicion. Certainly if the description is an accurate one and if we may take it for granted that the manifestation was valid, the present episode goes further in its direction than any other properly recorded incident with which I am acquainted.

The miniature character of the hand, as described on page 148, brings us strongly back to the Kluski case, with its infantile hands, and its paraffin gloves showing hands different from the medium's in size, shape and age, but identical with his in skin structure.

K.'s exclusive contacts with "Olga" lead in some instances to what I should expect and in others do not. A more usual reaction to unauthorized grasping of the psychic structures than the one he describes on page 148 would have been vomiting or cries of distress on the medium's part. I hazard the suggestion that the absence of trance may well have been the reason why a simple suspension of the séance was the result here, rather than anything more definitely physiological.

"Olga's" invitation to K. to go inside the curtains and make very special acquaintance with a critical aspect of the phenomena suggests privileges occasionally granted to individual sitters by the spirit control in other séance-rooms. While one is of course wholly subject to the will of the control at such a juncture, there often enters a goodly element of domination of the control in his turn by the major domo (page 168). And at the worst degree of restricted action, the mere occurrence of incidents like this is worthy of emphasis, as showing that the sitter is not invariably kept off the stage.

If, for "behind the curtains" (page 150), we substitute "in the intervals of darkness," we shall again find ourselves treading on Margery's heels. With her, the extruded teleplasmic masses change shape, size and position freely; but as Dr. McDougall has complained (this *Journal*, June, 1925, page 298; etc.) they almost invariably do so under cover of darkness. One sees the effect, the red light coming on, at the control's word, to show the ectoplasmic mass in a wholly different status from that of a moment ago; but save in the rarest instances one does not see the actual process of movement or other change. The parallelism, of course, is wider than merely with the Margery case; likewise, it includes fraudulent cases like that of Mrs. Tomson, who shifts from one impersonation to another only while concealed from the sitters by the curtains.

The fair-minded and observant critic will find the superficially telepathic factor of page 150 distinctly more prevalent in the séance room than out of it. The spirit control very often "guesses" one's thoughts; but it is not to be thought for a moment that this word is a proper one to apply to the process of cognition involved. Dr. Bruck's work alone would be sufficient to justify the statement that telepathy is intensified by hypnosis, but Dr. Bruck's work stands very far from alone. And, as K. finally concludes and as we all know, the spirit control is hypnotically circumstanced in many ways. We therefore expect the control personality to display a certain amount of what, more cautiously, we may characterize as cryptesthesia. But we must not confuse the sort of cryptesthesia which might be telepathy with the sort, displayed in the playing-card episodes discussed by K. and by me,

which can not possibly be telepathy. This fact that the control's supernormal faculties of cognition are wider than mere telepathy, wider even than mere metagnomy, is another reason for insisting upon employing the wider term.

One could yearn for rock-ribbed evidence that the red light and the cabinet of page 149 really came from "Olga," and neither from the literature nor from the traditions of spookology. But one must fear that the unsatisfactory explanation of the psychograph's presence in the room will be repeated here; and even though not specifically recurring, remembrance of this point will make us chary of accepting evidence offered in behalf of the extraneous origin of red lamp and cabinet. If their extraneous origin could really be proved, of course, a considerable step would have been taken toward showing that these familiar conditions are not, as most of us would infer, a mere subjective factor whose necessity follows from the medium's conviction that they are necessary; and equally toward showing that the control personality possesses more of externality and independence than most of us would have been inclined to grant.

K.'s picture of the successive phases of the medium's activity as the séance progresses is excellently drawn. In the detailed description and argument with which he puts forward the prosopopetrical conduct of the trance personality, the gulf separating this from the medium's normal self, he might have saved himself some pain by simple reference to the orthodox concept of dual personality. The trance personality is duality, and it behaves as such. This statement is quite as descriptive as K.'s more elaborate one, and it carries the additional merit of relating the séance personality with that part of the field of extra-séance psychology best calculated to throw light upon it. If we say that the spirit control is a dual personality which manifests only under the physical conditions of the séance and which claims the personal identity of some specific deceased person, we have described it completely, and without any objectionable mixture of assumption with description.

Of course, K. contradicts himself when he pictures the "entranced medium" (he has, apparently, not learned that it is customary to speak of the trance personality as the "spirit control," and that it is possible so to speak without committing one's self to any theory as to its nature) as (page 155) having complete free will. He has already shown us how easily Schneider, père, acquired a position of dominance here. The fact seems to be that the trance personality assumes whatever position of dominance he is encouraged by the sitters to assume.

The episode of Hannie is extremely interesting, and I can parallel it no less than three times out of my own experience. That is to say, three times I have seen systematic interference with the action of a powerful physical medium by such an invading influence. One of these episodes is the one described in Chapter XVII of my Margery book, and which is contra-evidential, in that the disturbing personality was linked with me, whereas I carry no such personality with me and have never had a parallel experience in any other séance-room. The other two are exactly parallel with the Hannie episode, in that persons brought to the séance-room a personal history, involving such disturbing entities, but which could not possibly have been known to the medium whose séances they attempted to attend. In each instance there was interference on a scale demanding withdrawal of the sitter in question. One is strongly tempted to interpret this as evidence of a valid, extraneous disturbing factor of some sort (a poltergeist, if you will), until one remembers the extreme metagnomic powers of the trance personality. One then begins to wonder whether the usual action is not inhibited merely because the spirit control recognizes metagnomically that it ought to be. The incident of the Jesuit is similar but slightly different; it is of rather more familiar sort; for many people whose presence does not inhibit the phenomena ordinarily can create an atmosphere of inhibition by trying, in some way roughly parallel to the method chosen by the worthy Brother of Jesus.

Spiritistic tradition enumerates various weather conditions beyond the mere electrical discharge which affect the séance action. I think perhaps I shall add a new item to this list if I state that the mild earthquake which disturbed the northeastern United States on February 28th, 1925, came in the middle of a Margery séance, brought the psychic abruptly out of trance, and ended the séance peremptorily.

It is not entirely clear to me whether K. is aware of the extent to which, in his hypnotic interpretation of the trance behavior, he parallels existing knowledge and belief. It is clear to me that he reached his own conviction independently of all authority; hence it has seemed useful to let this part of his text stand as he wrote it, even though it makes no new contribution. It at least gives us a graphic picture of the reactions upon a person of education and intelligence, pitchforked abruptly into the center of the psychic whirlpool and left to find his own way out. That the exit which he found is so thoroughly in conformity with what the best students of the subject believe may perhaps be set down to something a little more than coincidence.

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

In the reviews of Current Periodicals for November, 1925, reference was made to Dr. Carrington's article on the Margery case, which appeared in *Occult Review* only in the issue of November, 1925, after having been in the hands of the editors of that magazine for over a year. In pointing out these facts, and placing the blame for the ridiculously obsolete character of the publication upon the magazine rather than upon the author, we mentioned Mr. Ralph Shirley by name. The only reason for this was the desire to avoid saying "*Occult Review*" too often; Mr. Shirley, through his long connection with that journal, had come to be a very personification of it. It turns out, however, that we did him an unwitting injustice. He has already told the public, through the columns of the *International Psychic Gazette* (October, 1925) of his very unceremonious elimination from the staff of the *Occult Review*. The blunder with Carrington's article was of course made by his successor, and was of course entirely due to Mr. Shirley's removal and his successor's unfamiliarity with the status of things in the office, if not in the psychic field itself.

* * * * *

In the article on fraudulent psychic photography, in the issue for November, 1925, page 633, line 11, a typographical error has resulted in the text's reading "lead pencils" where it of course should be "lead stencils." The error seems worth correcting, hence this note.

* * * * *

The National Laboratory of Psychical Research is settled down in its new quarters at 16 Queensberry Place, South Kensington, London S. W. 7. This is but two minutes from the South Kensington Station. The telephone is Kensington, 6016; and the registered address for all telegraph, cable and radio communication is Teleplasm, London. Members of the American Society are cordially invited to avail themselves, when in London, of the Laboratory's facilities; it is the European quarters for this Society.

The Laboratory consists of séance-room, chemical and physical

laboratory, dark-room, library, workshop, reading-room, tea-room, lavatories, lecture-hall, etc. The model séance-room will be a comfortable apartment where the medium will feel thoroughly at home. Scientific instruments will be used in experiments capable of exact measurement, but only with the consent and co-operation of the medium, *who will be the first consideration* in every séance conducted by the Council. A dictaphone will be employed in recording those sittings which, by their nature, are held in total darkness; and the Council hope eventually to possess a Yelland-Harper installation which records, by means of thermionic valves, in an adjoining apartment, the faintest whisper in the séance-room. For trumpet and similar phenomena this apparatus should prove invaluable.

For taking the temperatures of the séance-room, Messrs. Negretti and Zambra are constructing a transmitting thermograph of specially sensitive design. On a revolving 3-hour clock-drum will be recorded the temperature so that readings to a tenth of a degree Fahrenheit can be taken, with an accuracy within .25 of one per cent. With ten feet of capillary it will be possible to record the temperatures in positions contiguous to the medium, and in various parts of the room, etc. Special charts are being prepared for use with this instrument. The séance-room will be illuminated in various ways and in several colors by means of Wratten filters.

The dark-room will be fully equipped for every ordinary photographic process. By means of the automatic enlarging apparatus it will be possible to produce an enlargement within fifteen minutes of taking the original photograph. Five cameras, batteries of lenses, flashlight apparatus, instruments for photo-micrography, stereoscopic pictures, etc., will be included in the photographic section.

For the construction of special or experimental apparatus, the workshop attached to the Laboratory will contain everything needed from a 4½ inch lathe, driven by power, to the smallest British Association screw used in scientific instruments. Micrometer and other gauges, taps and dies, and metal-working tools of every description will enable the experimenter to construct much of the apparatus used in scientific research.

The National Laboratory of Psychical Research is the best-equipped in existence, and is the only institution in the world where the private member can construct his own apparatus and make his own psychic experiments under laboratory conditions.

* * * * *

Dr. A. Baron von Schrenck-Notzing, writing under date December 4th, 1925, informs me that he is getting really good telekinetic phenom-

ena with Willy Schneider "under extraordinarily severe experimental conditions." He considers that under these conditions it would be very difficult for Willy to produce the visible hands which are a feature of his séances. The Baron adds in parentheses that he is about to visit Braunau to have some sittings with both Rudi and Willy Schneider in their home surroundings.

Almost by the next post and in confirmation of the above I received two letters from Braunau giving an account of the sittings referred to by the Baron, who was accompanied by Professors Gruber and Hildebrand (who were with me at Braunau during my experiments), and the Baroness Hátvany. The sitting lasted till one o'clock in the morning and was productive of some fair phenomena. To simulate the conditions under which we obtained our brilliant results in October and November, they worked off on "Otto" and "Minna" (Willy's "controls") several of our jokes and even sang my famous "Katharina" song! Herr Josef Schneider writes me that Rudi is much better, and has been giving some magnificent phenomena. Almost complete phantoms have appeared under excellent conditions. Herr Schneider informs me that the good people of Braunau are still talking about how we livened them up during our visit to Willy's home!

* * * * *

The Editor of the *Magic Wand*, the English magical quarterly, sounds a plaintive note in his issue for December, 1925. "It is a matter of surprise" he says "that so little is done by magicians to combat the lay press in spiritualistic matters. A statement appears, usually in heavy type, that some wonderful medium has produced miraculous phenomena 'Then come along the magical querists: 'Cannot you do anything about this?' " "Well, we of the *Magic Wand* tried to do our little bit recently. A fair case was submitted to the editor of a London newspaper and proofs were given which, to any reasonable minded person, would completely knock the bottom out of some absurd assertions that had appeared. And the result? A few days elapsed; then the whole bunch of newspaper cuttings, pamphlets and MS. came back, with the editor's compliments and nothing more. The truth is that we conjurers are small cheese in comparison with names that are well-nigh household words with the general public." It is refreshing to find that the conjurers are at last realizing that their parrot-cry of "fraud" is played out. Whereas but a very few years ago a case of mediumistic fraud was seized upon with avidity by the lay press, the editors of these same papers are now vying with one another to secure the accounts of occult phenomena, and are devoting pages to the discussion of the question of survival and what happens

after death. Before the war it was the exception to receive in a week a dozen press clippings dealing with the occult; now, the total sometimes exceeds one hundred—truly a sign of the times. The ingenuous editor of the *Magic Wand* now knows that the great reading public are convinced that some mediums can produce the phenomena ascribed to them; also, that the conjurers cannot simulate the same phenomena under the same conditions. Personally, I am tired of challenging them.

* * * * *

A curious story comes to me from Budapest. Near the town of Szolnok, not far from the Hungarian capital, the Lord of the Manor was recently found dead in bed in his château, the Castle Mezopuszta. Herr von Komjath, the owner, was apparently in good health, and no cause could be assigned to his sudden demise. A few weeks after, Frau von Komjath, who occupied her husband's room after his death, awakened the household one night by piercing cries and shrieks of terror. Servants who rushed to her apartment found her in a state of abject terror and almost paralyzed with fear. After a considerable time she managed to explain that she had been awakened by a terrible apparition which spat fire from mouth, eyes, nose and ears. The doctor who was called concluded that the "ghost" was an hallucination, due to grief caused by the loss of her husband.

The next night exactly the same thing happened—Frau von Komjath being found in a dead swoon in the middle of the room; she stated she had again seen the apparition. The police were then called in, and thoroughly searched the room, the door and windows of which had been locked and bolted on both evenings. The police could find nothing amiss. They persuaded Frau von Komjath to sleep once more in the room and secretly arranged for four of their number to hide in cupboards, etc., after she had retired to rest. This was done according to plan.

At about midnight the fiery apparition again "materialized" from apparently nowhere. For a few seconds all the beholders were rooted to the ground with fright; then suddenly two of the officers made a dash and closed with the "spectre," another policeman switching on the light. The cause of all the trouble proved to be a young man named Stefan Horvath, the son of a discarded mistress of Komjath's, who lived in a miserable cottage on the estate. Stefan was actually born in the chamber he decided to haunt, to which he gained access by an old and secret door hidden by tapestry—the door through which Komjath used to visit his mother. Stefan originated the idea of the fiery monster (a most elaborate dress with an ingenious arrangement in the head for sending forth showers of sparks from lighted tow)

in order to be revenged upon the callous Komjath—who had been literally frightened to death—and his family. Stefan and his mother are now being charged with murder, but the authorities are in a quandary how to proceed, as such a situation is not provided for in the Hungarian penal code.

* * * * *

I was the guest at a most interesting séance which was held recently at the *Institut Métapsychique International*, Paris. Dr. Eugène Osty had invited M. René Sudre, M. Pascal Forthuny, and myself to lunch at the *Institut* where the same afternoon was being held a meeting (for the members of the *Institut* and their friends), at which M. Forthuny was going to demonstrate his very extraordinary powers of *clairvoyance*.

M. Pascal Forthuny is a well-known Orientalist, linguist, and man-of-letters. His *clairvoyant* faculties have been apparent for many years, and some curious incidents concerning them are related by his friends. Some years ago when travelling off the beaten track in the East, he was waiting for a train at a small wayside station. Suddenly he noticed at the far end of the platform a coffin surrounded by lighted candles. Such a sight naturally aroused his curiosity, but on approaching the unusual spectacle to make closer inspection, the coffin gradually faded away and he realized that he had seen merely a vision. According to his habit, M. Forthuny took notes of the time of the occurrence. Some days later, upon his arrival home in Paris, his wife greeted him with the news that during his absence his mother had passed away. Careful comparison with his notes proved that his mother had died almost to the minute when he saw the symbolic vision.

Some of M. Forthuny's experiences have been amusing. One day a matronly Parisienne, accompanied by her daughter aged about 17, called upon him out of curiosity and asked to have her "fortune told." M. Forthuny politely informed his visitor (who was a complete stranger to him), that he did not tell fortunes, but that since she had been in his presence he had got a strong impression of the name, B ----, of R ----, giving the names of a person and place. At the mention of the names, the lady blushed and became very embarrassed. Calling M. Forthuny aside, she confessed that he had mentioned her secret lover's name, and the town in which he lived—after which she and her daughter hastily withdrew.

M. Forthuny's séance was well attended and I met, among others, Professor Charles Richet, Honorary President of the *Institut*; Professor Rocco Santoliquido, President of the *Institut*; Mr. Douglas Ainslie, the poet and essayist, who is himself psychic, and was at one time *attache*

to the British Embassy in Paris; Lady Clerk, wife of the British Minister at Prague; and many more interesting persons.

M. Forthuny does not go into a trance, although indications of the trance state are apparent. After a few words of welcome by Dr. Osty, the medium gazed at his audience (numbering about 150, mostly strangers), for a minute or so, and then seemed to be attracted to a young man at the back of the hall. He proceeded to ask him a few questions, then stopped abruptly, saying: "The young lady in the next seat is known to you, but you are not now friendly: I see some sort of *nexus* between you." The young man, somewhat embarrassed, admitted that there had been an *affaire* between the young lady and himself, and that Fate had directed that they should attend the same meeting, and sit next to each other. Several remarked afterwards that they hoped that Fate would complete the job in the orthodox manner!

Another young man admitted, in answer to M. Forthuny's question, that at one time he was about to start on a very ambitious career, but was stopped by a clergyman. A third young man was distinctly embarrassed by being accused of corresponding with the Pacifist Party in Germany. M. Forthuny "saw" him speaking to von Gerlach, the notorious German pacifist, and the young man admitted that he had exchanged letters with a friend of von Gerlach's. This "hit" received much applause.

The medium next received an impression of the name of "Adrienne" (a girl's name, and not at all common in France). He had a vision of a darkened room, with a man in bed. "Suddenly a girl goes over to the windows, pulls up the blind and says: 'Now you can see!'" A gentleman at once rose and said his sister's name was Adrienne. She was a nurse, and had been attending him for a serious affection of the eyes. On the morning when his medical adviser told him that he could occupy a room with normal lighting, his sister went over to the windows and made the identical remark which M. Forthuny had revealed to us. I could go on multiplying these successful "hits"; and everyone agreed that it had been brilliant séance. These meetings are held every fortnight, and are always well attended.

After the sitting a very curious fact was revealed. A number of the *Institut* members who were known to one another agreed that they would try to "attract" M. Forthuny to them by sheer will-power. They dispersed themselves throughout the hall and acted according to pre-arrangement. In nearly every case the medium was attracted—like a needle to a magnet—to this particular group of members who were all entire strangers to M. Forthuny.

* * * * *

I had a long and delightful chat with Professor Richet, who does not look nearly his age by many years. He takes a benevolent and sustained interest in the *Institut Métapsychique*, helping it in countless ways. My readers are probably aware that the Professor is not an adherent of the spiritual philosophy, he rightly contending that psychical research is a science and should be kept as such; and that spiritualism is a faith. There was no reason, he informed me, why there should be any bad feeling between the scientific researchers and the spiritualists, as they could be of mutual assistance to one another. "But," he added, "don't mix science and faith." Professor Richet, who is the greatest living authority on psychic matters, expressed his interest in the American S. P. R. and the National Laboratory, and the work they were doing. He was particularly interested, he said, in the experiments with Stella C.

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I was astonished to learn that the membership of the *Institut Métapsychique International* exceeds 2,500. This is an excellent commentary upon the Directorship of Dr. Eugène Osty, and the gentlemen who assist him in the publication of the *Revue*, for which M. René Sudre, the editor, is largely responsible. Readers of the *Revue Métapsychique* have noticed during the last few months a steady improvement in the matter published in this journal, which is more scientific—and therefore more convincing—than it used to be. After all, it is only by scientific means that we can determine *facts*—and they are our principal concern in psychical research. Commencing in the New Year, a series of fortnightly lectures was inaugurated for the benefit of the members of the I. M. I. Professor Richet, Dr. Osty, and M. Sudre have already contributed interesting talks which were much appreciated. Paris is to be congratulated upon the possession of the *Institut*, which undoubtedly has the largest membership in the world of any society devoted to the study of psychic matters. M. Jean Meyer, the founder of the *Institut*, with delightful impartiality, has made munificent contributions to both psychical research and spiritualism in the French capital—but the *Institut Métapsychique* and the *Maison des Spirites* (also founded by M. Meyer) are wisely kept entirely distinct and separate.

* * * * *

Lady Clerk, to whom I was introduced by Professor Richet, has had wonderful results as a healing medium and devotes much of her time in Prague (where her husband is British Minister) to treating cases sent her by Dr. Oskar Fischer, the well-known psychist who also lives in

that city. Lady Clerk keeps careful typed records of all her cases, with any after-results, relapses, etc., and she has promised me the loan of her notes from which to make extracts for the *Journal*. Judging from her remarks to me, she possesses considerable powers of hypnosis, as she can apparently treat patients at a distance, even compelling them to place their afflicted limbs in convenient positions in order that her healing passes may have the fullest effect when she is operating from afar.

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During my last visit to Paris there occurred the *dénouement* of a most amazing—and amusing—case of “haunting” in the village of Ronquerolles, in the Oise Department. This psychic comedy commenced about the beginning of November and lasted many weeks before the local “investigators” cleared up the mystery.

A washerwoman, Madame Douvry, living in a tiny house consisting of one room downstairs and an uninhabited attic upstairs, declared that her nights had been rendered miserable by the rappings of a spirit. The cottage is built in between two other buildings, and has ordinary brick walls which were thought to be of the usual thickness, affording no secret nooks wherein a practical joker might be concealed. Neighbors who were called in, were able to testify to Mme. Douvry's good faith.

Every night she and her children were kept awake by the mysterious tappings of the “spirit.”

Finally, Mme. Douvry called in the police. Officers were posted in the attic and the courtyard as well as in the room downstairs, but this made no difference to the merry antics of the unseen inhabitant. It even succeeded in insulting one of the gendarmes in excellent French!

During more than a week nothing more was heard of this most bewildering “ghost,” when suddenly, at six o'clock in the morning, it again renewed its activities.

The neighbors were called in, and one of them proceeded to go through a series of tests, asking the “spirit” to rap out the first letter of his name. Six knocks were given, presumably indicating “F.”

The unseen visitor then obligingly knocked at different points of the wall indicated. On the arrival of a body of police, it rose nobly to the occasion, rapping out the “Marseillaise” with great precision.

The gendarmes, determined this time to make a capture, turned the house upside down, and dug a hole 6 ft. deep in the courtyard, all to no purpose.

For weeks the “ghost” continued to elude capture, and the work

of the village was suffering from the disturbance. Suspicion at last falling upon the widow's eldest son, he confessed that it was he who was responsible for all the commotion. The party wall dividing the widow's dwelling from her neighbors was really two walls, with a considerable gap (unknown to the occupants) in between. Into this gap the youth squeezed himself and managed to wriggle about, going from room to room, during the time he should have been at work. He is now prosecuted for "defying" the police. There was method in his madness, however, as his excuse is that he tried to frighten his mother into leaving the village and moving to a town nearer his work, and one which possessed a cinema. Columns concerning this case have filled the French press, and young Douvry has the satisfaction of knowing that he has perpetrated the most successful practical joke that has been played on the French public for many years.

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Herr Ubald Tartaruga, Director of the Vienna *Parapsychische Institut* requests me to announce that it is proposed to hold a "Congress of Parapsychology" in the Austrian capital in the summer or autumn of 1928 or 1929. Second thoughts are proverbially best, and I advise the Viennese psychists to consider seriously the advisability of holding a congress so soon after the meeting of the third International Congress of psychical researchers due in Paris in 1927.

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Dr. J. Norman Collie, Professor in Organic Chemistry at London University, related to a meeting of the Cairngorm Club, Aberdeen, a "most terrifying experience" he had had on the summit of Ben Macdhui (4,296 ft.), the second highest mountain in Great Britain. He had been climbing the mountain, had reached the summit, and by the time he had commenced to descend, dusk had set in. He had not proceeded very far down the slopes when he was startled by hearing gigantic footsteps thundering after him. He turned as he fled, but could see nothing and the footsteps grew louder. The professor ran for his life and the noise of the footsteps gradually died away in the distance. Professor Collie also related how a friend of his, another climber, saw a man, ten feet high, (known as a "bogle"), wandering on the summit of Ben Macdhui at midnight. Other climbers, educated men, have told of similar apparitions seen on this mountain. Local legend has it that it is the spirit of the mountain trying to prevent people from climbing it. A similar legend is attached to the unconquerable Mount Everest, where so many explorers have met disaster. In the case of Ben Macdhui it is suggested that the footsteps were those

of a big, wild stag which roams this mountain. Another theory is that the apparition, when it is *seen*, is produced under the peculiar meteorological conditions responsible for the well-known "Spectre of the Brocken" (caused by shadows falling upon a wall of mist at sunset), occasionally witnessed in the Hartz Mountains, Germany.

In the *Daily Mail* for December 2nd, 1925, Mr. George Duncan, advocate, and a member of Aberdeen University Court, describes an uncanny experience which he had on Ben Macdhui 12 years ago:

"I was driving a dogcart along one of the slopes in the dusk of a September evening. Suddenly I seemed to see in front of me a monstrous shape, like the conventional horned figure of the devil, waving his arms with terrifying gesture and surrounded with smoke.

"The horse did not shy, but the experience gave me a shock. Later, I persuaded myself that the 'apparition' must have been caused by the waving branches of some trees. I have revisited the spot dozens of times since then and tried to reconstruct the 'vision,' but without success."

Mr. Walter A. Reid, Scotland's senior mountaineer, who knows every foot of the Cairngorms, said he knew two mountaineers who say they have seen the devil while coming down from the mountain.

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Miss Winifred Graham, the well-known novelist (Mrs. Theodore Cory), who gets many automatic writings through her hand, sends me the particulars of a curious message which she received recently. She had been reading the account of my experiments with Willy Schneider at Braunau and shortly after she received a communication purporting to come from her father who died in 1922. The writer stated that he had been present at some sittings "in Austria" at which full-form phantoms materialized. She then asked the communicating entity whether the séances referred to were those I conducted with the Austrian medium. The answer given was that the place at which the entity was present was like Braunau, but the séance was "more wonderful and whole forms materialized and were recognized by relatives." Curiously enough, a week or so after my visit, Baron von Schrenck-Notzing had a sitting at Braunau with Rudi Schneider at which full-form phantoms were materialized. I am now left wondering whether the entity controlling Winifred Graham's hand knew of this séance. It certainly looks rather like it.

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Frau Silbert, of Graz, is in London at the time of writing and is exhibiting her phenomena to many interested spiritualists. I recently

had some sittings with this medium in her Austrian home, and an account of the séances is being prepared for the readers of this journal. Frau Silbert's mediumship has never been investigated under satisfactory conditions, and it is unfortunately the fact that a scientific control of this medium seems to inhibit the phenomena.

BOOK REVIEWS

The Wisdom of the Gods. By H. DENNIS BRADLEY. T. Werner Laurie, Ltd. Pp. 439.

The present reviewer, having had on several occasions in the past rather acrimonious controversies with the author here in question, in which Mr. Bradley displayed some very fundamental, logical disqualifications, feels a certain degree of reticence in reviewing this new volume from Mr. Bradley's pen, lest whatever of unfavorable opinion he may have to express may seem an echo of an old quarrel. Nevertheless, Mr. Bradley has given us what amounts to a second volume of "Toward the Stars," and it must be reviewed.

Our first impulse is to say simply: "Mr. Bradley has gone and done it again," and to drop the matter right there. This would not, however, do full justice to the book. Another impulse is to quote from the publisher's "blurb" on the paper jacket of the book: "More enthralling than fiction and more astounding than the most sensational discovery . . . brilliantly alive in every line . . . certain to arouse unparalleled interest;" with the remark that there will be no half-way verdicts upon the volume—that everybody who does not echo the publisher will regard the book as the most extraordinary trash. But this, too, would be doing the book injustice.

What Mr. Bradley undertakes is an account of his further mediumistic experiences. They are wide enough, and doubtless many of them, if differently told, would possess scientific evidential value. But the man who has shown himself incapable of distinguishing between the ideas "necessary" and "sufficient," as Mr. Bradley did in his criticism of the *Scientific American* report on Valantine, and who sticks persistently to this misunderstanding in the face of persistent explicit correction—well, such a man is under a heavy burden when it comes to establishing the rigorous character of his own work. And in the present volume, just to come down hard on one particular point that strikes the reviewer's eye and mind:

Speaking of sittings with Evan Powell, whose physical phenomena are among the most brilliant got by any living mediums, he says: "This sitting was not a very successful one, as no voices whatever were heard, and the phenomena—which were entirely physical—consisted only of the movement of various objects." And again, at another séance: "There occurred various physical phenomena, . . . but nothing of an evidential character was obtained." Then a few lines below, Mr. Bradley puts forward specifically the viewpoint which one must from these passages infer him to hold: "It does not interest me whether Mr. Powell is bound or not, as in this study I rely only upon mental evidence for proof, and not upon physical phenomena."

So far, so good. But in the next breath Mr. Bradley tells us: "It must be understood that when Black Hawk (Powell's control) speaks, it is through the medium's lips and vocal organs; and that Black Hawk's voice, although

he speaks in broken English, is very similar to that of Mr. Powell. Therefore, a critical observer is entirely justified in being quite unimpressed by his remarks, as they could easily and consciously emanate from the medium. . . . It is only the direct voice spoken through the trumpet or independently at some distance away from the medium that is phenomenal."

That is to say, he relies only upon mental evidence, and not upon physical phenomena; the latter bore him. But his mental evidence has to come to him in the form of a physical phenomenon before he will give it weight. Whom is Mr. Bradley spoofing here—his readers, or himself?

It seems to me that this is a thoroughly typical example of the Bradley logic. It isn't always so easy to spot the flaw in his arguments, because unquestionably the man can write: he is a master of the vitriolic, propagandist style which he affects. But the careful reader will find enough lapses of Mr. Bradley's critical faculty to breed distrust, and to bring into serious question his authority and competence to write as he does. Nevertheless, if he be read with this understanding, he is well worth reading.

The present volume rehashes old controversial material revolving about Valiantine, Mr. Joseph De Wyckoff, and the *Scientific American* investigation held under my auspices and reported by me. It then passes on to new matter, and gives some extremely interesting accounts of the experiences of Mr. Bradley with a number of mediums, some well known and others less so. And then the latter half of the book is given to a rather more detailed statement of his more recent sêances through Valiantine. There is a good deal of the Northcliffe episode running through the volume, and in many other ways it ties up with current events in the psychic realm. It is indeed interesting reading; but even though Mr. Bradley's castrated cat spit at us again, we must record the judgment that there is very little of science in it. At the risk of unduly piling up instances, let us mention two further items that add weight to this indictment.

Chapters IX, XIX and XXV of Book I between them give in sketchy outline an incident whereby, after two preliminary warnings from the spirits, Mr. Bradley was given specific instructions leading to his uncovering of a serious defalcation in his business. I do not believe that I exaggerate when I say that his sketchy and dramatic treatment converts what might have been an extraordinarily evidential episode into a mere matter of spiritualistic gossip. And again, after referring to my exposure of Valiantine, and to his own ineffectual attempts to meet this exposure, he goes on: "This chapter ends upon a note of comedy for, strange to relate, within a short time of this controversy Mr. Malcolm Bird completely switched his views and has since been lecturing on the truth of psychic phenomena. He is now Secretary of the New York Society for Psychical Research."

I suppose it would really be asking too much of Mr. Bradley's impetuous temperament to cite correctly the name of this Society, or my position therewith. But surely it is not asking too much to demand his understanding of the fundamental principle of psychic research, that an attack upon individual mediums is not attack upon the general case; that endorsement of one medium may follow condemnation of another without any implication of a reversal of views. And it is equally in order to demand a correct statement of facts, which in this case would credit me with a good conviction as to the validity of certain phenomena in the general case, at the very time that I was engaged in showing up the tricks which Valiantine tried to play upon the Scientific American Committee. No, I fear that Mr. Bradley will never graduate from the ranks of spiritualistic propagandists, never qualify as a scientific observer of psychic phenomena. And with this caution in mind, I should be strongly inclined to recommend the reading of his book. If it be read with the understanding that it is propaganda turned out in the white heat of a new-found enthusiasm, it is decidedly worth anybody's perusal.—J. M. B.

Thoughts Reflected in the Mirror of Life. By A Soul That Has Passed Beyond. Pp. 54. New York, 1921. Privately printed.

The Mirror of Life. A Second Reflection Through "Mudge." Pp. 76. New York, 1925. Privately printed.

These two little volumes of automatic verse are among the most interesting productions of the sort we have seen. The author presents herself only as "Mudge," the name ordinarily applied to her by her deceased cousin, in whose name her automatic productions "come through." She tells us so concisely of the origin and history of the "case" that we can do no better than quote her words:

"During the spring of 1920 a friend left a ouija board in my apartment. While I was a bit skeptical, it seemed to fascinate me, and I tried over and over again to get results but without success. After four or five weeks, I told my friend she might as well take the board away. That very day I sat down with it for a last trial, and suddenly my hands began to move! At first slowly, then fast and furiously. 'Mudge, this is Junior—make no mistake—I am here. I am going to send you poetry to help prove personality after death!'

"'Junior' was the son of a prominent lawyer here in New York—and my cousin—who 'went over' two years ago [written in 1921]. His family tell me now that he wrote exquisite poetry during his life but I had never seen any of it. After this occurrence, thirty-two poems were sent me, dating from June 3rd, 1920, to February 21st, 1921. Then I was told that I would not get any more for a while. Seven months later, while I was at the country home of 'Junior's' parents, his mother received a mental impression [ostensibly] from her son that I would begin writing again—the name of the first poem to be 'Soul Thoughts.' On September 16th I felt a strong inclination to pick up the board again, and as soon as I did, received the poem mentioned.

"Parts of each poem came over the board—the rest by suggestion. For instance, 'Junior' would spell out: 'I will give you two verses of the next poem—the rest you will get in the early morning. Put paper and pencil by your bed.' Between one and two o'clock, I would wake up with the whole thing tumbling out of my brain, and would reach, half asleep, for the pencil and put it down."

In one instance, the communicator stated that he had written music to go with the words, and gave it through use of the letters a-g. "Mudge" tells us: "The boy's father, a musician of some note, describes the air as 'beautiful and unusual.' That is all, I think, except that I believe myself incapable of composing a melody and I know that I never wrote a word of verse in my life up to the time of this extraordinary experience."

The first-named of the above volumes gives the verses dictated during the initial eight-month period; the second, those of the ensuing three years, together with certain brief prose messages. The verses are for the greater part from eight to twenty or thirty lines in length, with a few more sustained efforts. Most of them are abstract sentimentalizations of the sort which one would expect in view of their history; but a few are surprisingly and vividly concrete in theme and in treatment. A very considerable degree of facility in the mechanics of poetry is shown, and a very considerable mastery of language. As for their validity as expressions of poetic thought, the present reviewer, a most matter-of-fact and unpoetical person, can only say that he grasps them as much, and as little, as he does Shelley or Browning. He strongly suspects them of being poetry, however; and he is able to testify as to the skilful choice and use of words. Moreover, he is casually acquainted with the automatist, and he adds his testimony that the product of her ouija board seems quite unlike her every-day personality. He would grade these little verses decidedly high in the scale of automatic poetry, and would therefore make a correspondingly optimistic estimate of their possible importance

as scientific documents. And, as is sometimes the case in this particular field of psychic phenomena, to their possible scientific importance they add a very real sentimental interest to one interested primarily in the idea that they are exactly what they purport to be—the poetic expression of a soul that has passed on.—J. M. B.

Spiritualism—A Fact, by HERWARD CARRINGTON, PH.D., and *Spiritualism—A Fake*, by JAMES J. WALSH, M.D. Boston. The Stratford Company, 1925. Pp. 282.

An odd device has been employed in the make-up of this book, which, as its title would indicate, presents two opposing views of the subject. Each argument is printed in reverse to the other, which appears to be upside down. Thus, each essay comes first. This surrounds the reader with the right atmosphere at once. He feels almost like a prestidigitator, who we all know is next to a magician, and a magician is supposed to be the psychical researcher par excellence!

The book is an interesting one from the point of view of the layman, and should prove popular. Dr. Walsh presents his case well, but some of his generalities are too sweeping, as: "... the mental and moral degeneracy which so invariably accompanies spiritualistic practices at the present day as in the older time . . ." (Page 4). Mrs. Piper and Mrs. Chenoweth, mediums of many years' honorable standing—to say nothing of numerous others well known to any psychical researcher—amply refute Dr. Walsh's statement. Perhaps, as a physician, he has judged all spiritualists by those unfortunates who have come under his observation. How unfair this would be can be easily shown. A considerable percentage of the insane suffer from religious mania—yet one feels sure Dr. Walsh would be the last one to hold that religion was to be shunned for this reason. The religious feeling that illuminates his paper makes it beautiful and delightful to read. It is not difficult to guess, however, that the author's views on spiritualism are colored by the well known attitude of the Roman Catholic Church, of which he is a strong supporter.

Dr. Walsh disposes of mediumship, briefly, as follows: Mediumship it seems is hysteria, and hysteria is simply super-suggestibility. —Very well, but given the following conditions, who, would he say, does the suggesting?

An entranced medium, a sitter and a stenographer, strangers to one another. Medium gives information known only to sitter (of the three) and some person deceased, which purports to come from the deceased, without a word having been spoken by the sitter. This has taken place times without number, as the Proceedings of the A. S. P. R. witness.

Dr. Carrington has some advantage in the argument, because his opinions are based on specific records of experiment and observation. He cites a number of well authenticated instances to support his view. These could have been multiplied a thousandfold from the literature of psychical research, had space permitted. His paper seems a little cheapened by some kindergarten lessons at the end on the development of psychic power. The lesson on crystal gazing says: "... you will see your friend's face within its [the crystal's] depths. But your friend is not really in the ball . . ."! In many eyes, however, these lessons will not be a detriment to the book. It is sincerely to be hoped that those who undertake to "develop" according to these directions will heed most carefully the danger signals held out by the author.

The book is highly readable throughout, but cannot be regarded as a serious contribution to the rich fund of literature upon the subject now available to the earnest student.—M. L. I.

BUSINESS NOTICES

SUSTENTATION FUND

(For Publication and Research)

Previously acknowledged	\$1,144.95
February 20, 1926. Miss Irene Putnam	200.00
	<u>\$1,344.95</u>
Expended in Research	786.11
	<u>\$558.84</u>

AUDITOR'S REPORTS

EXHIBIT "A"

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

Balance Sheet at December 31, 1925

ASSETS

Cash in Banks:

National City Bank	\$4,374.81	
Corn Exchange Bank	81.97	
Seaboard National Bank	1,443.03	\$5,899.81

Investments, Stocks, Bonds and Mortgages	232,935.49
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Special Funds:

Warren B. Field Bequest in trust with Kings County Trust Company	\$6,639.31	
Max D. Peterson Bequest in trust with American Trust Company	40,000.00	46,639.31

Interest Accrued	10,827.59
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Total Assets	<u>\$296,302.20</u>
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LIABILITIES

General Fund:

Balance at September 30, 1925	\$8,161.31	
Income over Disbursements	1,559.73	\$9,721.04

Warren B. Field Trust Fund	6,639.31	
Max D. Peterson Bequest	40,000.00	
James J. Miller Memorial	71,257.00	
General Endowment Fund	167,294.70	

Sustentation Fund:

Research Fund	\$1,511.72	
Publication Fund	818.33	

Donations September 30, 1925. to December 31, 1925	<u>\$2,330.05</u>	
	405.00	

Expended for Experiments	1,344.90	1,390.15
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Total Liabilities	<u>\$296,302.20</u>
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BUSINESS NOTICES

EXHIBIT "C"

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

Cash Receipts and Disbursements for the Year

Ended December 31, 1925

RECEIPTS

Annual Dues		\$7,617.75
<i>Donations.</i>		
Research Fund	\$1,550.00	
Sustentation Fund	805.00	
Endowment Fund	14,847.46	
Publication Fund	715.80	
House Fund	250.00	18,168.26
<i>Interest:</i>		
On Bank Deposits	\$55.90	
On Investments	12,288.91	12,344.81
<i>Sundries.</i>		
Sale of <i>Journals and Proceedings</i>	\$297.84	
Sale of Books	111.84	
New York Section House Expense Refunded	2,090.34	
Postage Expense Refunded	36.03	
Estate of Anita C. Ashley—Legal Expense	812.75	
Refund on Purchase of Furniture and Fixtures	277.50	3,626.30
Total Receipts		\$41,757.12

DISBURSEMENTS

Salaries	\$7,029.90
Rent	5,349.96
Auditing	250.00
Telephone and Telegraph	208.12
Light and Heat	418.29
Publication Expense	7,639.05
Bank Charges	7.57
Postage	154.73
Miscellaneous Expense	742.62
Legal Expense	887.75
Janitor Expense	389.05
Stationery	219.78
Interest	7.49
Insurance	54.19
Refund—Sale of Books	53.12
Purchase Furniture and Fixtures	644.50
Experiment Expense	950.43
Traveling Expense	484.81
New York Title and Mortgage Company	15,000.00
Loans Payable	503.50
Warsaw Congress Report	21.87
Refund—Research Gift—Special	1,000.00
Total Disbursements	\$42,016.73

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

VOLUME XX

APRIL, 1926

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The responsibility for statements, whether of fact or opinion, printed in the *Journal*, rests entirely with the writers thereof. Where, for good reason, the writer's name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

THE IDEAS OF HANS DRIESCH
VIEWPOINTS OF THE NEW PRESIDENT OF THE S. P. R.,
WITH CRITICAL COMMENT AND INTERPRETATION

BY RENÉ SUDRE

Editor, Revue Métapsychique, Paris

Prof. Hans Driesch, of the University of Leipzig, has just been elected President of the Society for Psychical Research for the 1926 term. This honor has already been conferred upon three Frenchmen: Richet, Bergson and Flammarion; but it is the first time since the Society's foundation that it has fallen to a German. We in France are greatly pleased at this, because Prof. Driesch is a philosopher universally esteemed and equally because he is a noble and generous spirit and a supporter of international fraternity. His mental orientation is comparable with Bergson's; but while Bergson confines himself to recognizing the legitimacy of psychic research without seeking to make it a fundamental part of his philosophy, Driesch has courageously admitted all the properly controlled facts and has striven to tie them up with his own ideas. The task, it is true, was an easy one, since Driesch is a spiritist. Had he been a materialist, it is by no means certain that he would have become so immediately and so ardently interested in metapsychics; for in dealing with the nature of things men hold better with ideas to which they are accustomed, better to their own philo-

sophical systems than to the hard external facts. It is for this very reason that such a materialist as Richet is to be admired for the veritable heroism which he has displayed in his acceptance of all the facts of metapsychics. His merit is in no sense diminished by his failure to see that the supernormal facts have destroyed all the concepts of materialistic and parallelistic schemes of philosophy. In Driesch's view, this very conviction is forced upon us by study of the facts of normal biology, so that it now remains only to establish experimentally the transition from normal to supernormal.

The readers of this *Journal* are acquainted, through the translation by Mrs. Lambert (May, 1925), with an article published originally in the *Revue Métapsychique*, "Metapsychical Phenomena from the Biological Viewpoint," in which Driesch describes his experiments and sets down his inferences with respect to neo-vitalism. His capital experiment proving that the formation of the organism is not governed by the laws of mechanics is the following:

The egg of every organized being is, as we know, a cell which after fertilization (or spontaneously, in certain cases, under chemical action) divides itself first into two, then into four, then eight, etc.; each cell so formed giving birth, often after a very short interval of time, to two new cells. It is in this way that the organism of living beings builds itself up. But if we take the egg during this process of division, at a time when it is composed of four or eight cells; and if at this time we remove mechanically one half, comprising two or four cells; we find that this half continues to develop and yields a complete individual. In this fashion one may produce two sea-urchins [the subjects of Driesch's experiment] in place of the one; with this difference, that each will be of half size. Conversely, if one take two eggs and couple them up, with their axes parallel, they will fuse and give a single urchin, but of double size.

No mechanical or chemical explanation is adequate to account for these experiments, which prove that an individual is not the result of a mere summation of parts. It is necessary to introduce a biological "factor of totality," which is present in each cell and which, through other than chemical or mechanical factors, in emergency only, comes into operation in such way that a cell which normally should go to make only a quarter of the organism is capable, when conditions are thus changed, of giving rise to the whole organism. It is this which Driesch expresses by saying that the organism in the course of its formation constitutes an "equipotential system," because each cell possesses the power of producing the whole; and likewise a "harmonic system," because any group whatever of the cells is capable of producing the

individual, thus testifying to the harmony with which the biological process advances toward the formation of the individual.

Driesch has given the name "entelechy" to this factor of totality which is not reducible to any mechanical concept. We recall that Aristotle applied this term to the corporeal mind in so far as this represents the most absolute realization of the individual form. Entelechy thus brings to mind the "vital force" of the animists. It is of a psychic order and hence incapable of observation save through its effects. It indicates an all-encompassing causation, which does not move step by step, without any final goal, as does mechanical causation; but which works toward a final result that is always present in and implied by each step. This psychic factor then directs the physical and mechanical factors—which is not to say that all determinism is absent. Although influenced by Bergson's philosophy, Driesch has been prudent enough to reserve the question of free will and to respect the principle of the conservation of energy. To this end he ingeniously supposes that entelechy suspends certain equalizations of energy which would tend to occur on a molecular scale in the egg, and which are thus prevented from giving rise to any actions or reactions save in conformance with the plan. It is extremely difficult to understand how this suspension could be accomplished without expenditure of energy; but it is possible to suppose that the principle of energy conservation applies only to matter, and that the violation of this principle by entelechy is on such a scale as to be inappreciable in the ultimate result.

All these considerations are set forth in masterly fashion in *Philosophy of the Organic* which Driesch published in 1908 as a résumé and climax following his several works: *Analytic Theory of Organic Development* (1894), *The Localization of Morphogenetic Processes* (1899), *Organic Regulation* (1901), and finally the lectures which he gave in Scotland in 1908, under the Gifford Foundation. Philosopher even more than biologist, Driesch sought to extend over the whole field of knowledge the ideas which he had derived from the study of organisms. He brought out two large works upon a *Theory of Order*, or logic; and a *Theory of Reality*, or metaphysics. These two volumes are not complementary; they treat the same subject from two wholly different viewpoints. The first is a theory of knowledge and experience, the second an interpretation of the world and a theodicy. Driesch has held that psychology should not be studied as a thing apart; it therefore enters as a constituent part of the system of logic. He has however recognized that the problems of psychology require exposition in a form available to the intelligent general public rather than merely to the philosopher; and it is for this reason that he has published a book,

Fundamental Problems of Psychology, which is a summary of the course that he has given in various countries, notably in the Far East in 1922-23. Finally we mention a little work given over to the study of the psychophysical problem: *The Body and the Mind*, of which the third edition has recently appeared. This edition is much improved and enlarged; for Driesch's mind is always at work, and if his ideas do not undergo change in their larger outlines, they are incessantly being improved in their expression and enriched in their logical exposition. In this short survey of his published works we have said nothing of that which touches our own field directly. It has been enough to indicate the vitalistic and spiritistic character of his philosophy, in distinction from the materialistic doctrines which still in large degree constitute the official scientific viewpoint in Germany and France. He has rehabilitated the concept of the soul, which he regards as in a category by itself, occupying no room in space. It is in fact not possible to think of it otherwise, if we are to understand the phenomena of metapsychics.

It is not so long since that Driesch began to interest himself in psychic research. His *Philosophy of the Organic*, of which the second edition carries the date 1920, fails to mention the subject. So far as I know, his first reflections in our field were published in the *Revue Métapsychique* in 1924. Driesch at the same time had submitted a second article upon metapsychology from the philosophical viewpoint, which I had also translated, but of which Geley had postponed publication because of its difficult nature. This article appeared in *Psychische Studien* for August, 1925. Since then, Driesch has published another article under the title *Parapsychology and Orthodox Science*, this appearing in *Hochland* for October, 1925. Finally, in his *Fundamental Problems of Psychology*, he has devoted a chapter to our studies. The loyalty and decision of Driesch's attitude here will have considerable effect.

It was through the physical side of metapsychics that Driesch got his initiation. He was invited by Schrenck-Notzing to Munich in 1922, along with a large number of other university members, to sit with Willy Schneider; and he returned convinced. He wrote in his report: "I see no reason to doubt the objectivity of the phenomena on the one hand, nor their authenticity on the other." The corroborating testimony of his colleagues who had had more time to study Willy—as, for instance, the zoologists Gruber and Zimmer who attended eighteen séances each—strengthened his conviction, as did also the positive verification of the London investigators from the S. P. R. As for the subjective side, Driesch regards the cases of Wasiclewski and Tischner and that of Professor Gilbert Murray of Oxford as establishing without

contest the reality of telepathy and clairvoyance. He admits, therefore, both the physical and the mental facts, without feeling the necessity, as do so many would-be expert critics, of accepting only a part of the facts while rejecting the rest. They are all consistent parts of the one whole, as Driesch has clearly seen when he has tried to fit them into his philosophy. He declares that just because certain mediums have been exposed in fraud is no reason to declare all levitations and materializations fraudulent. "Let our critics guard against too quick a triumph," he has said. "Parapsychology is far from being as yet a wholly systematic science; but it is a science comparable with electricity in the time of Volta." And he adds that it is not necessary for us to imitate the old Göttingen professor who "proved" the impossibility of the railroad.

When we come to the explanation of supernormal phenomena, Driesch finds the notion of *entelechy* immediately applicable to such as lie within the physical field. This non-material principle, which gives our bodies their specific forms and governs our physiological needs, is quite capable, under the name "the subconscious," of affecting external material objects, which are then brought within the domain of our bodies and may even be completely assimilated with these. Digestion is naught other than a phenomenon of internal assimilation of foreign matter. Teleplasties and materialization would be the external assimilation and molding of an extraneous substance. Driesch infers that the psychic formations are always in continuity with the medium's body. Movements at a distance he sees as produced by teleplastic extrusions which serve to prolong the medium's normal members. The materialized phantom he sees as joined to the operator by a sort of umbilical cord. In translating Driesch's text, I took the liberty of remarking in a note that this connection, through cord or other means, was not always present; that there appear to be phenomena which imply no material connection with the medium. To be sure, one may always say that the connection exists but is invisible; it is then, however, just so much the more difficult to maintain that the phenomena are biological, that they are occasioned by assimilation of matter through bodily *entelechy*.

Although his position here is hazardous, Driesch is careful not to fall into the exaggeration of Geley, not to see in teleplasties a whole supernormal biology, as Geley saw in man a "durable ectoplasm." He remarks very properly that if there were no distinction between normal biology and the phenomena in question, "metapsychology would reveal nothing new and would have created no such commotion." And he places a firm finger upon Geley's error when he says that "there is

something beyond normal biology in the fact that the subconscious fabric of a man acquires empirical reality in the body of material natural facts." Sometimes, indeed, it is the conscious mental content which, at least originally, provokes the physical phenomena.

Biological entelechy, that is to say the formative and conservative principle of the body, should therefore be laid aside in our studies of the psychic phenomena. In his article in *Hochland*, Driesch more properly compares supernormal manifestations with those phenomena in which the presence of the idea is able to produce organic modifications incompatible with normal physiology. For example: we understand how the thought of a snake may make one turn pale from fright, through normal vasomotor action; but we do not understand how the same thought can produce a stigma in the form of a snake upon any part of the body. It is these phenomena of ideoplastics that form the bridge between the normal and the supernormal; and this Driesch has grasped perfectly. But now the introduction of entelechy into metapsychics would necessitate that we go back to Stahl, and declare that the life principle is the thinking mind. We do not believe that Driesch would be willing to make this concession. With Leibnitz, he will undoubtedly refuse to charge the intellect with the gross functions of digestion. Nevertheless, if one will explain the phenomena of metapsychics, one must admit the action upon matter of a psychic factor of some sort; and vitalism, which assumes this psychic factor already to exist in the normal phenomena of life, is the natural point of departure in the search for a satisfactory explanation.

Driesch classifies the phenomena of supernormal psychology as telepathy, reading of thought and clairvoyance. It does indeed appear, on *a priori* grounds, that these are distinct categories. In telepathy the active rôle seems to pertain to the person who in thought reading plays the passive part; while clairvoyance would involve perception of *things* rather than any communication between minds. Nevertheless, a deeper study shows that the two former groups at least should be brought together into a single category. But if he has perhaps not had the leisure to dig deeply into this subject, Driesch has well appreciated that no explanation of these phenomena can possibly be offered on purely physical grounds. For clairvoyance, he remarks, it is futile to call in any sensory hyperesthesia or to talk about any "vibrations" or "radiations." Not that the hypothesis of unknown rays exciting unknown sense organs is at all absurd on its merits, but because we could not explain how in that event so few persons are gifted with the clairvoyant faculty.

On still other grounds, it is plain to Driesch that there is involved

no process of actual perception. I am in accord with him at this point, and I may be permitted to recall that I have given, to this type of perceptive metagnomy, the name "pseudo-perception." To explain it, the German philosopher thinks it necessary to turn again to metaphysics and ask ourselves how we perceive objects normally. Knowledge is itself inexplicable, because it is the fundamental relationship between subject and object. "We may perhaps say that for the unconscious part of the mind, the totality of the sensible world is, under the form of knowledge, in harmonic coördination with the subject; but that this original and fundamental knowledge rises above the threshold of consciousness only in certain rare individuals, and even then only at rare moments. Each sensitive subject would under this theory be, on the subconscious side of his mind, a 'mirror of the universe,' but lacking conscious knowledge much as does the mirror." With this hypothesis we come again to a concept practically identical with that of Bergson: the totality of images of the material world with the totality of their elements is "given" the subject, but he actually perceives only that which is of practical and active interest to him. I have tried to show how this theory of normal perception would lead to one of supernormal perception, and it pleases me that Driesch's reflections have brought him over another path to the same point. Recognition of the pertinent and practical orientation of normal perception eases part of the difficulties which troubled Driesch and which led him to declare that for the moment he was able to find no satisfactory solution.

Telepathy and reading of thought testify to an actual contact from mind to mind; and here again there can be no question of a material intermediary. Accordingly Driesch prefers to say "from cognizance to cognizance." How are we to explain these phenomena? It is essential in this connection to distinguish between the *mind* and the *ego*. "The ego is the point of relation [in connection with the notion of knowledge as a relationship, brought out above], indefinable and indescribable from any conscious experience; by mind I mean to indicate the unconscious psycho-dynamic basis of all experience and of the laws of experience. Now the animal egg, normally destined to produce an individual provided with a mind, can through a simple mechanical trick be made to yield two or even more such individuals. On the other hand we can make two individuals into a single one, and hence fuse two minds into one. But the metaphysicist hesitates to concur with the biologist here. He prefers to suppose that all that is personal and individual arises out of a unique super-personality, which expresses itself in personal form in accordance with the material conditions that it finds." In this view, all minds would share in one unique super-mind, to which

they would be assumed to have had access whenever they display telepathy or supernormal cognition. The item of division of personality—what we have called *prosopopesis*—would come to the support of this hypothesis; and here again we are in complete accord with the ideas of Driesch. Whether our individual personalities are preserved in this universal mind is what we do not know and what each must judge according to his own wish. It is clear that man *wants* to believe himself immortal.

The facts of prevision or prediction of the future lend extreme complication to this hypothesis in some directions. Driesch admits these facts but with some reserve. There is nevertheless certainty that the feats of cognition of the past and even the “duplicative” form of some of the recorded episodes leave no place for the possible intrusion of free will. To this critical topic we shall ultimately return in the present series.

What is Driesch's attitude toward the spirit hypothesis? On this point he is specific enough. He believes that this theory can be supported logically, and with it the doctrine of personal immortality; but it does not appear to him that these hypotheses are justified by the facts at our present command. He puts these purported proofs of survival in three groups:

1. Classicisms: the fact that certain unlettered mediums talk Greek and Latin in trance.
2. Cross-Correspondences: complementary messages delivered by two or more mediums having no other relationship which we can identify in spatial terms.
3. Evidence of identity: the autonomy and the verisimilitude to type of deceased persons portrayed by the mediums.

Driesch declares that all these items can be explained through telepathy and clairvoyance. But we can see that the third argument strikes him rather strongly; for he is impressed by the highly personal characteristics of Mrs. Piper's incarnations. He entrenches himself behind the doubt formulated by William James. This doubt would surely be cleared up if he were to apply himself, as Mrs. Sidgwick has done, to the psychological analysis of the messages of the great Boston clairvoyant. He has perhaps not reflected sufficiently upon the absurdity of a real “possession” which indulges in raillery by Aristotle against the Pythagorean theories. But even so, he does not gloss the classical spiritistic doctrines over uncritically. “Even if the spirits would ‘appear’ and give irrefutable proofs of their identity,” he wrote in 1923, “the essential problem would not be solved. Are they substantial personalities? To what extent are they time-bound? Do they lay aside

their supra-personal forms, do they regain their personalities, other than at the time of their manifestation? These are among the things which we should like to know precisely."

In his *Fundamental Problems of Psychology*, he has taken up this subject in a chapter on *Immortality*, and he enumerates all the possibilities which are presented by his metaphysical point of departure: individual survival, collective survival, partial survival, rebirth, etc. Examining anew the arguments of spiritism, he declares categorically that the existence of the faculty of supernormal cognition reduces to nothing all demonstration of survival by "proof of identity." But what he finds strange is that the medium arranges, in such manner that they seem to come from a single person, the elements of cognition which we must picture him as gathering, under any non-spiritistic theory, from diverse sources. "The specific choice of the items to be derived from different specific sources on the one hand, the union of all these items into a scheme of personal identity on the other—this is what we must explain." The explanation is easy enough if one grant the survival of personal memory; for in this event the subject is in touch not with different sources but with a single source. Telepathy from the living, long advanced as an alternative explanation of spiritoid manifestations, is in truth open to Driesch's objection. But even here one may meet this objection satisfactorily by supposing that in the milieu in which supernormal cognition takes form, the familiar considerations of place and of space no longer play any important part; that everything pertaining to any given individual is to be found in such relationship as to make it available as an integral whole. But we need not here go too deeply into a subject lying really without the limits of this article. We need merely mark out impartially the provisional position which Driesch has taken in this great question of survival and communication of and with the dead.

It is clear how greatly the metapsychists of all countries ought to congratulate themselves upon the addition to their ranks of a philosopher and a savant of such mental power and such authority in the academic world. It is the first time that a text in psychology put out by a responsible member of a Continental university has given a place to psychical research. It is to the shame of my own country that the great *Traité de Psychologie* by G. Dumas, which appeared last year in Paris, has not even mentioned the work of Dumas' illustrious colleague Pierre Janet. It is in France that the old citadel of academic materialism takes the longest time to strike its colors.

SCIENCE IN THE SEANCE ROOM

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

It was Huxley, I think, who reminded us that science is nothing but trained and organized common sense. That this most uncommon commodity is often lacking in the investigation of alleged abnormal phenomena is only too apparent to those engaged in serious psychical research. For many years I have advocated the employment of scientific methods in the seance room; and in my own experiments I have endeavored to practice what I preached. The work of great psychists like Wallace, Crookes, Lodge and Richet is convincing only because we know that their methods and reports are those of the trained and scientific worker. The most convinced spiritualist will, I am sure, be the first to admit that much of the work of the old-time *séanciers* (to employ a word recently coined by Mr. James Douglas) is valueless owing to the inadequacy of their methods and the incompleteness—or total lack—of detailed records. Only a short time ago I read in a spiritualistic book, published about 1860, how “nine phantoms filed slowly past the assembled company.” No details of this extraordinary phenomenon were given, so the reader is left in the dark as to what precautions were taken to prevent fraud or collusion. A statement like the one I have quoted merely affects my risible faculties and sets me wondering how much per night the “phantoms” were paid for their job. Some spiritualists affect to despise the scientific side of the subject, but it is noticeable that whenever their leaders wish to appear convincing—either on the platform or in the press—they invariably fall back on the scientist and scientific experiments for their proofs and evidence.

THE NATIONAL LABORATORY OF PSYCHICAL RESEARCH

To conduct scientific experiments one must have apparatus and recording instruments and suitable accommodation in which to use them. For years I have endeavored to secure premises in which to establish in London a laboratory worthy of psychic science. Premises were at last offered us and the National Laboratory of Psychical Research came into being. The Laboratory occupies the entire suite on the top (fourth) floor of 16, Queensberry Place, South Kensington.

London, S. W. 7, and members of the organization have the privilege of using certain other rooms in the same building. These extra rooms consist of reading and tea rooms, lecture hall, laboratories, etc.

The Laboratory suite consists of six rooms, viz: laboratory, séance room, baffle chamber, workshop, dark-room, office. The baffle chamber is a narrow apartment separating the laboratory from the séance room. This arrangement serves two purposes: it enables apparatus, etc., to be transferred from the laboratory to the séance room, or *vice versa*, without the admittance into the séance room of unwanted light during experiments. The small chamber also prevents sounds in the laboratory from reaching the séance room. (See plan.) As a matter of fact, the situation of the suite is ideal for research work, it being quiet and secluded. Enamelled name-plates on the doors denote the various rooms. Yale locks are on all the doors, which can be sealed by means of special leaden seals. "Daylight" lamps illuminate the suite, thus giving a beautiful white light. The laboratory suite is heated by gas fires, the séance room having a special electrical heating device which will be described later. The floor coverings are of cork and linoleum, with a carpet for the séance room, if necessary. Negretti and Zambra (who are responsible for all the thermometric and barometric recorders) thermometers are in every room. The general and house telephones are situated in the office, which is furnished with desk, etc., in the usual manner. The staff consists at present of Miss Lucy Kay, a most efficient Secretary, who is assisted by voluntary workers.

THE LABORATORY

The laboratory belonging to the organization is a well-lighted front room, 17 feet 4 inches by 16 feet 4 inches, with two windows. Wall benches round three sides of the room afford excellent working space for experiments. Bunsen and other gas burners are attached to gas connections at various points. A large glazed porcelain sink, with hot and cold water, adjoins the benches. Lighting is effected by means of two electric-light points, but plugs (for lighting and power) are spaced around the room, so that extra illumination can be employed if necessary. Over the benches are shelves for bottles, instruments, etc. Cupboards, a large book-case, drawers, a large teak table 4 feet 6 inches square (made specially for the laboratory), chairs, etc., complete the furniture.

The laboratory can be converted into a dark-room or séance room by affixing two panels to the windows. This is useful when one is enlarging, or doing any photographic process which necessitates much room.

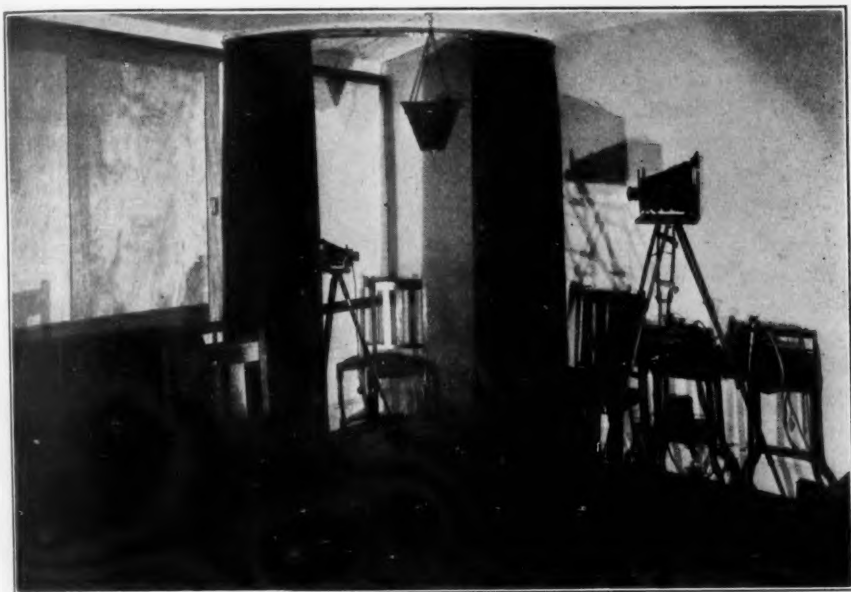
Every chemical likely to be required in photography or psychical research is to be found in the laboratory. A cherished possession is several pounds of radio-active zinc sulphide (a special consignment from Paris) for luminous paint—a quantity probably exceeding that held by any institution in Great Britain. Glass-blowing apparatus, laboratory glass-ware, graduated measures, and the hundred-and-one odd pieces of apparatus which go to make up a well-equipped laboratory are to be found in the National Laboratory.

The special equipment of the laboratory comprises an electric heater for melting wax, etc., for experiments *à la* Kluski, chemical balances, electroscope, galvanometer, barograph, thermograph, and a maximum and minimum thermometer outside the window for comparison with interior temperatures. An air-tester records—by means of the pulsations of a spirit bubble—the circulation of the air. A large copper still provides all the distilled water needed for photographic and other purposes. The book-case contains a good collection of useful technical works, and volumes on modern psychical research. An assortment of luminous objects, trumpets, musical toys, isolation chambers (for telekinetic phenomena), special tables, etc., is installed in this room. A radio set will be added later.

THE SÉANCE ROOM

The séance room, as I have already mentioned, is separated from the laboratory by the baffle chamber. The room itself is the same size as the laboratory, but with one window only. During the séances a mahogany shutter on ball bearings is drawn across the window, thus excluding the light. The room is absolutely light-tight, ventilation being effected by means of shafts—properly baffled—leading into the chimney column. For heating the room an electric 1000-watt radiator is installed. This patent radiator heats by convection, the air circulating across the deep fins of the heater. The electrical element is in contact with about a quart of water (which requires replenishing once a year) which it turns into superheated steam. A thermostatic control is enclosed in the radiator, automatically reducing the current when the required heat—which thus remains constant—is reached. It reaches its maximum efficiency in a very short time. The room can also be heated by means of a gas fire.

Various kinds of lighting can be employed. Three Wratten inverted ceiling lights (which can be hooked to various points on the ceiling, wall, etc.) are installed as standard. Screens of various colors can be used in these lights. A 500 candle-power "spot" light, with colored screens can be used to direct a long narrow pencil of light in



A corner of the séance room, showing cabinet, settee, two dictaphones, two cameras, etc.



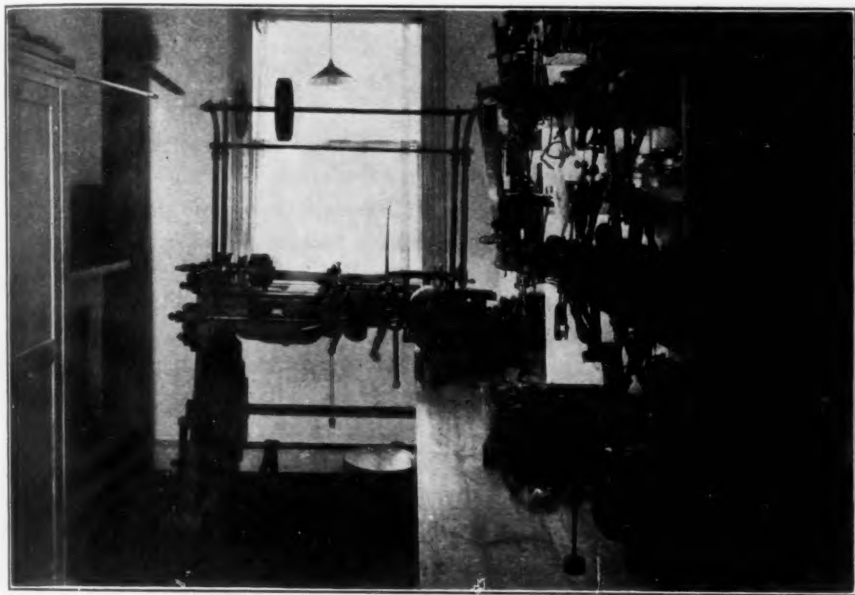
Séance room, with special note-taker's table and lamp. Two of the rheostats can be seen attached to table-top and lower shelf.

NATIONAL LABORATORY OF PSYCHICAL RESEARCH

any part of the room. A 2000 candle-power "daylight" lamp is available when great illumination is required: *e.g.* for "spirit" photography, photographing apparatus, copying, etc. Ultra-violet light can also be employed, when necessary, the laboratory possessing a large quartz mercury-vapor lamp. A flashlight apparatus (with facilities for trapping the smoke) which can be fired mechanically or electrically is part of the séance room equipment. The room is plugged at eight points (light and power), thus affording ample accommodation for the various lights, heaters, dictaphones, etc. For controlling the lights and apparatus four Zenith resistances (calibrated 1770 ohms, 0.6 amperes), tubular, with non-shock safety covers, and switches, are included in the electrical outfit. The rheostats control the lamps from "full on" to "black out." They function (singly) from 60 to 100 watts, or up to 500 watts in series. Three smaller rheostats are available for battery work, and for different voltages.

For recording the séances a complete dictaphone outfit has been purchased. The set comprises two recording machines, a special reproducing machine, and a shaving or polishing machine. The dictaphone is useful when sittings are held in complete darkness. In recording sittings with mediums who—like Stella C.—allow ample red light, a note-taker's table is installed. The table is of teak, with a lower shelf for rheostats, musical-box, etc. It has four rubber-tired pentagraph wheels which make it easy to move to various parts of the room. To the top of the table are screwed one or more rheostats, operated by note-taker, and the note-taker's lamp, which is worthy of a detailed description.

The special note-taker's lamp is really two lamps, with a three-way switch. It consists of a glass-topped metal box, 10 inches square, at one end of which is an enclosed 20-watt lamp, in front of which is a slot to hold screens or filters of various colors. The interior of the box is painted white, with a curved reflector bottom. When the light is switched on, it passes through the red or other filter, and is thrown upwards, through the glass top, and *through the paper* upon which the notes are being taken. If the medium, or conditions of the séance will allow it, a turn of the switch lights another 20-watt lamp (also screened by red or other filters), which is supported upon arms overhanging the table. So it is possible to use a top light as well as a transmitted bottom light—or either can be used alone. A third turn of the switch cuts out the current. For taking times a Zenith lever watch, with black face, and white luminous figures (minutes specially marked) is supported upon a gimbal rivetted to the bottom inside the glass box. The watch receives the red or other light from both lamps (or either) and



Workshop, showing large lathe, bench, and tool-rack.



The Laboratory (west), showing position of barograph, thermograph, etc.

NATIONAL LABORATORY OF PSYCHICAL RESEARCH

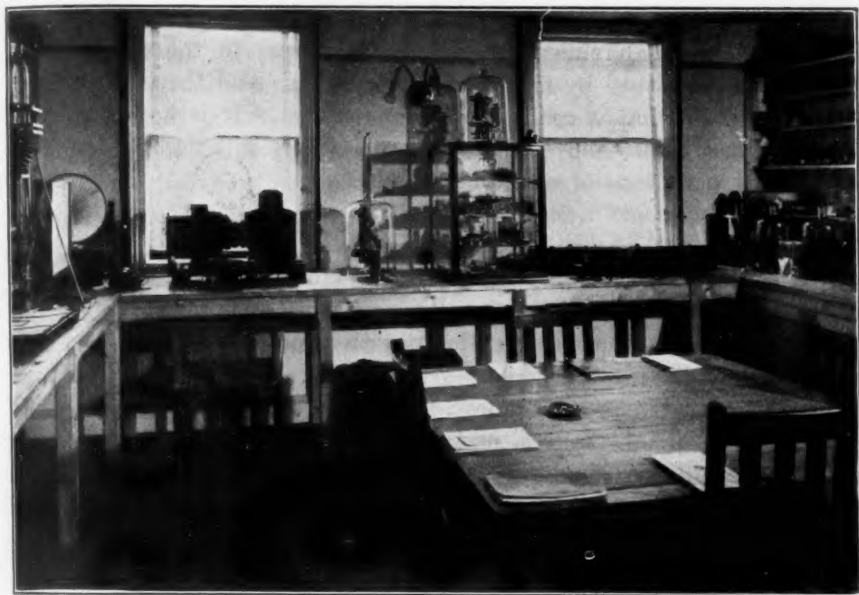
is always under the eye of the note-taker. A silver chronometer, with split seconds, for timing pulse-rates and similar functions, is at hand if necessary. The note-taker's lamp was made in Paris, to my order, and answers perfectly.

A thermograph is installed permanently in the séance room. Should variations in temperature occur during a séance, it is highly important that data, giving the temperature of the room for some days previous, should be available. As a matter of fact, the temperature of the room—during the short period the thermograph has been installed—has not varied more than two or three degrees in a week. It will be easy for us to ascertain variations in temperature during a séance. To record these variations I have designed a special thermograph which has been manufactured by Negretti and Zambra, the famous scientific instrument makers. The range of the thermograph is from 45° to 75° Fahrenheit. The temperature is recorded on a three-hour clock drum, which gives a bold graph, on specially printed charts upon which are recorded particulars of séance, date, times, etc. To make the thermograph specially sensitive, a long bulb, with ten feet of capillary, is employed. The bulb can be placed in various positions in the immediate vicinity of the medium, the capillary being flexible. Readings to $\frac{1}{10}$ th of a degree Fahrenheit can be taken. The instrument is obviously and infinitely superior to the maximum-and-minimum thermometer heretofore used for séance-room work.

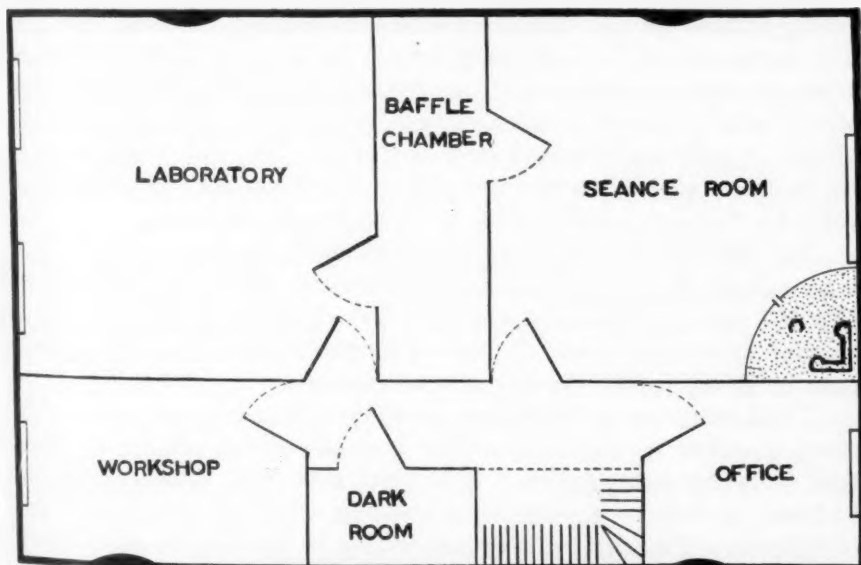
Musical vibrations—which appear to be helpful in the production of phenomena—are supplied by means of the largest type of cabinet gramophone, and three musical boxes of various sizes. A large weighing-machine is being installed.

The furniture of the room is very simple. Some chairs, a table, a settee, and a cabinet are the normal equipment. The settee was made specially in anticipation of its use in cases of hypnosis. It is six feet long, extra wide, with one drop end. A subject can lie at full length, as on a bed, in perfect comfort. It is upholstered with two loose cushions, in velvet corduroy. The cabinet, in position marked on plan, is a quadrant composed of two velvet curtains, lined, on roller bearings, suspended from the ceiling by means of a special fitting.

The séance room can be used as a dark-room, and by sealing the laboratory door leading to the landing and throwing open both doors of the baffle chamber, laboratory and séance room can be converted into one large photographic séance room—a most necessary arrangement when complicated photographic processes (such as photographing with ultra-violet light by means of quartz lens, or ordinary psychic photography) are being employed. It is hoped to install eventually a



The Laboratory (south), showing positions of benches, shelves, etc. The lens cabinet, microscopes, enlargers, etc., etc., can be seen on the benches.



Plan of Laboratory suite. The lecture hall, reading room, etc., are on a lower floor. For description and measurements, see text. C, cabinet.

Yelland-Harper amplifying apparatus which records on a wax cylinder in an adjoining apartment the slightest whisper in the seance room. This is accomplished by means of a microphone and thermionic valves coupled up to what is really a dictaphone unit. It is hoped to make or purchase a two-hour sphygmograph which will record the rate, force, and variations of a medium's pulse.

DARK-ROOM AND OPTICAL EQUIPMENT

For merely developing plates and for minor photographic processes, a small but model dark-room has been equipped with everything necessary. A 10- by 8-inch copper lamp with yellow, light red, deep red, and "Viridia" (for color photography) Wratten filters is provided. Water is available at a large lead-lined sink. Porcelain and enamelled dishes, racks, print-washers, measures, printing-frames, etc., etc., are stored in the dark-room. The lamp has a three-way switch so that red or (exterior) white light can be used at will. Materials for lantern-slide making are supplied.

The optical equipment is particularly complete. I will first detail the cameras: 1/1-plate; 1/2-plate; 1/4-plate; two 2 1/2" x 3 1/2" (one reflex); two 45 x 107 mm. stereoscopic (one reflex). All these cameras are equipped with batteries of Zeiss lenses, which include wide-angle, copying, telephoto, enlarging, etc., etc. Three photographic enlargers belong to this section. One is a post-card automatic vertical enlarger. This instrument will rapidly turn out enlargements up to 18 x 14 inches from any negative (wet or dry) the size of a post-card or smaller. The second enlarger is of a different type and will produce enlargements (from a 1/2-plate or smaller) up to any size. The third enlarger is of the fixed-focus variety and will rapidly produce post-card pictures from half of a Verascope (45 x 107 mm.) stereoscopic negative.

For use with the stereoscopic cameras are five stereoscopes. The largest is an Ernemann automatic instrument which holds a hundred 45 x 107 mm. glass transparencies, the changing being automatic. Smaller stereoscopes take the same transparencies. Two stereoscopes (one by Zeiss) handle the full-size stereograms.

The Laboratory is the happy possessor of three microscopes. The most important is an ultra-modern research model with extra large tube for photo-micrography. It is fitted with Zeiss apochromatic objectives and oculars, and the finest research work can be done with this instrument. The next in order of utility is the largest model Beck binocular, fitted with Zeiss, Leitz, and Watson objectives. This instrument is useful when a stereoscopic effect is required, and is suitable for use by the tyro. The third of the collection is a small working micro-

scope. A large and very complete microscopical mounting cabinet, a Cathcart microtome (for cutting sections), and a big collection of odd objectives and sundry apparatus useful in microscopy, completes this section.

For the lectures organized by the Laboratory and for exhibiting transparencies, two projection lanterns are included in the optical equipment. The principal is the latest model "Optiscope," a perfect optical instrument with many refinements. It will project a 15-foot picture 60 feet with the 1500 c. p. $\frac{1}{2}$ -watt lamp used with this lantern. A rheostat belonging to the outfit enables the instrument to be used with any voltage. At the lectures given by the National Laboratory, a 9-foot opaque screen is used, a picture this size being ample for the lecture hall of the organization. Another optical lantern (Russian iron type) is available for the exhibition of slides in the laboratory. A fine collection of lantern slides, and four complete lantern lectures ("Stella C.," "Margery," "Willy Schneider," and "Facts, Frauds and Fallacies in Psychical Research") are possessed by the Laboratory. This account of the optical section would not be complete without mention of a fine 5-inch "crystal," a flawless, colorless quartz crystal sphere, true in every diameter to .0001 of an inch. I am afraid that the art of crystal scrying is dying out to some extent, but the perfect laboratory must be prepared for every phase of mediumship.

THE WORKSHOP

The uninitiated, when viewing for the first time the magnificent workshop attached to the Laboratory, often express surprise that tools could possibly be used in psychical research. When it is pointed out that in the construction, maintenance, and repair of apparatus, instruments, cameras, electrical equipment, etc., one needs every kind of tool, they realize the utility of the workshop. During the fitting out of the laboratory suite I spent entire days (and even nights) in the workshop. If there is one department in a well-equipped laboratory which is quite indispensable, it is the workshop.

The workshop attached to the National Laboratory of Psychical Research contains every tool and gauge necessary for the construction and maintenance of scientific apparatus. Turning, brazing, casting, forging, grinding, polishing, etc., can all be carried on in the workshop by a competent person. Two lathes are installed. The larger, a $4\frac{1}{2}$ -inch. with 6-foot-gap bed, will handle really heavy work. A set of wood-turning tools is available and the large lathe, although intended for metal-working and screw-cutting, can be used for turning wood. The smaller lathe is for fine precision work. Every kind of screw can

be made or duplicated by one of the many sets of stocks and dies, and stocks of all the principal screws are held. Metal, wood, various kinds of wires, plugs, adaptors, and other electrical equipment are housed in the workshop.

The fittings of the workshop comprise a 7 foot by 3 foot by 2 inch bench, with a 4-inch Parkinson vise, and two small vises. Over the bench are sets of racks for the tools. Two cupboards contain sets and cases of tools and gauges and new material. Power for the large lathe is available, if necessary; and gas (for the soldering stove, brazing jet, etc.) is laid on. The workshop is quite self-contained and a person with the requisite skill could shut himself up in this room and turn out a complete scientific instrument.

I hope I have now given the reader some idea of the scope, work, and equipment of the National Laboratory. The plan and photographs* will help to elucidate some points not made clear in the text. Although the Laboratory has only been recently established, the equipment and apparatus for it have been accumulating for years. Experience has directed what is—and is not—necessary for scientific investigation. In the planning of the Laboratory requirements for pure research work, I had very little to go upon, and had to rely upon my own experience and experiments. The finished article is the result of years of thought. It must be obvious that no one could have sat down and made out a list, off-hand, of what was necessary for the special work to be undertaken—unless a pattern were available. Previous to the founding of the Laboratory there was nothing like it in existence; but I hope that the above account—incomplete as it is—will serve as a guide to the formation of future laboratories and séance rooms.

* My photographic readers will be interested in the technical data connected with the taking of the Laboratory photographs. As the best views of the rooms included the windows, a somewhat difficult problem was set, as taking good photos "against the light" is not an easy matter. I decided to dispense with the daylight altogether, and employ the 2000 candle-power "flood light." The blinds were drawn and the lamp switched on. The lens used was a Voigtlander wide-angle, stopped down to f. 75, and three-minute exposures were given on Agfa "Isorapid" (anti-halation, H. & D. 350) plates.

THE SLATE-WRITING MEDIUMSHIP OF MRS. PRUDEN—II

REPORTS AND COMMENTS BY SEVERAL INVESTIGATORS WHO HAVE SAT WITH THIS COMPARATIVELY INACCESSIBLE "PSYCHIC"

REPORT BY HEREWARD CARRINGTON

After various unsuccessful attempts, I finally obtained a sitting with Mrs. Laura Pruden, of Cincinnati, for slate-writing, on Tuesday, October 27, 1925. At Mrs. Pruden's suggestion, I carefully examined the table and slates. The table is a small, light affair, about four feet in length, two feet broad, and three feet high, of the kind often used by stenographers for their work. A small drawer, containing pencils, and a sliding shelf, were on the side of the table facing the medium, but neither of these could have been used, during the sitting, because of the table-cloth which completely covered the table, falling to the floor on all sides. There are not four legs, like ordinary tables, but more or less solid supports, on both short ends, cut out in fancy patterns. Across both these short ends, and also across the long end of the table, on my side, run strips of wood, perhaps an inch and a half broad, joining the legs, about three inches from the under surface of the table. There was no such strip on the side of the table nearest the medium. The heavy table-cloth, as before mentioned, reached the floor on all sides, and was slit from top to bottom on the medium's side of the table, while my side was provided with a slit about six inches in length, through which it is possible to thrust one's hand, in order to grasp the slates, which are held under the table by the medium, through the long slit on her side. The slates themselves are quite free from preparation, and may be examined and cleaned just before the sitting begins—or the sitter may bring his own slates, if he so prefers. I used the medium's slates, examining and cleaning them just before the sitting began. The slates are quite large, and of the folding variety, hinged by means of a strip of felt.

Mrs. Pruden seated herself on a very low rocking chair, on the opposite side of the table, turning her right side to the table, instead of facing it. I took up my position on the other side of the table, facing and close to it. At the medium's request, I then wrote two

questions, on slips of paper, one addressed to Dr. Hodgson, and the other to my father. These papers I then folded up, and placed one of them on the floor under the séance table. The other I placed on a small table to my right, where it remained visible throughout the sitting, until used. I need not detail these questions, nor the answers obtained, —since these were the usual generalities,—but shall confine myself to a description of the physical phenomenon involved, viz., the writing obtained upon the slates.

When I had written my questions, folded them up, placed one on the table and the other on the floor, under the séance table, as described, Mrs. Pruden picked up one of the pairs of slates, placed a small piece of pencil between them, and thrust them through the slit in the table cloth on her side of the table. She used her right hand only for this purpose. Her left hand rested in her lap, and remained visible throughout the séance. So far as one could judge, her feet remained outside the table also. She kept up a continual, animated conversation throughout the sitting, looking at me almost constantly, and certainly had very few seconds, apparently, in which to read slips or write messages. I watched her very carefully, with this in mind, and was decidedly impressed by the fact that Mrs. Pruden seemed alert and mentally active almost constantly throughout the sitting.

The first pair of slates remained under the table for about half an hour, when they were removed, and a brief message was found written upon one of the inner surfaces, signed "R. Hodgson," and answering my question, written upon the first slip. These slates were then put to one side. I was then requested to remove the first slip from under the séance table, and place the second one there. This I did. The second pair of slates was then examined, and held under the table in the same manner as the first pair. At the end of about half an hour, these were removed, and a general message from my "father" was found upon them, answering the question written upon the second slip. The slips and slates I took with me, and now have them in my possession.

And now a few words of critical comment upon this sitting. It is my opinion that, on any theory whatever, Mrs. Pruden's slate-writing is a very remarkable performance. The table and slates were certainly free from any previous preparation. She certainly could not have seen the written questions before they were placed on the floor, under the séance table. She certainly keeps up an animated conversation with her sitter throughout the sitting. Her left hand is always visible, and her body appears to be practically stationary throughout. At no time does she stoop to pick up anything from the floor. All this must be granted by anyone who has had a sitting with this medium. If one is

to attempt to account for her slate writing on any theory of fraud, it would have to be somewhat along the following lines, it seems to me:

Hidden by the table cloth, and her very low chair, Mrs. Pruden would first of all introduce her right foot under the table, and pull towards her the slip of paper, upon which the sitter's message is written. She would then support the slates upon her right knee, resting the other end of the slates upon the strip of wood before mentioned, joining the table legs on the opposite side of the table. This would give her the freedom of her right hand. She would then be in a position to pick up the slip of paper, unfold it, read it and again throw it under the table. She would then slightly open the slates with the fingers of her right hand, extract the small piece of slate pencil placed between them, and write a message upon the surface of the *upper* slate. If the message covered more than one side of one slate, *both* slates would then be turned completely over, and the message completed on the upper surface of the other slate. The *outer* surfaces of both slates are now covered with writing. Gripping the piece of slate pencil between the fingers, the medium would now move the slates into the free space under the table, and swing them over, so that the two *outer* surfaces would now become the two *inner* surfaces; and *vice versa*. The written messages would now be on the *inside* of the slates. The piece of slate pencil would now be dropped between the slates, and the trick would be completed. The slates could now be removed at any time, and the message found between them, on the *inner* surfaces. (The same process would of course be repeated for the second message).

Such a procedure is, I think, quite possible, under the circumstances, the only difficulties involved being (1) reaching the slip of paper with the right hand—which, however, would be greatly facilitated by the exceptional lowness of her rocking chair; and (2) the manipulation of the slates under the table by means of the right hand alone—which, again, would be greatly facilitated by the wooden strip before mentioned.

Dr. Prince noticed this "ledge" when he obtained his sitting with Mrs. Pruden, and afterwards called attention to it, and Mr. Bird also noted it, at the time of *his* sitting. The theory would be that Mrs. Pruden rests one end of the slates on this ledge, while supporting the other end on her knee. This would leave her right hand free for writing. Now, several times, during my sitting, I slipped my right hand through the slit on my side of the table cloth, and ran my fingers up and down this ledge, *but found no slates resting upon it!* Certainly, this does not prove that the slates may not have been resting upon the ledge at *other* times, during the sitting: I only know that they were

not resting upon it *continuously*. So far as this observation proves anything, therefore, it tends to support the genuine character of the manifestation—or rather it tends to disprove the theory, just advanced by way of a hypothetical explanation. But of course it completely fails to do so in any adequate sense, since I may have explored too limited an area, or felt the ledge just at those times when the slates were not resting upon it. No definite conclusion can, therefore, be drawn from these observations one way or the other. And I am confident that Mrs. Pruden's slate-writing, while superficially difficult to account for on any simple theory of fraud, could be duplicated by a skilled conjurer, after a little practice, under the same conditions.

PREVIOUSLY PUBLISHED DATA: CITATION AND COMMENT BY
THE RESEARCH OFFICER OF THE SOCIETY

In Mr. Price's report published in the March issue of the *Journal*, and in Dr. Carrington's contribution immediately above, we have complete statements covering two sésances given by Mrs. Pruden to persons competent alike to observe the sequence of events, to set down an adequate and accurate report, and to judge with expert knowledge what possibilities of fraud would lie open for one attempting to duplicate the sésance on a basis of fraud. And, despite Mrs. Pruden's very widely known reluctance to sit for competent investigators, we may turn for collateral material to two other sources. The "Mrs. X." of my own slate sésance of April 29th., 1923,¹ is Mrs. Pruden—this has been a fairly open secret for some time. And in 1923 Dr. Walter Franklin Prince, on July 20th., in New York and on December 11th., in Cincinnati, had two sittings with this medium, of which he has told us something.² He has not pretended to give us a complete account; he has not even pretended to be talking about Mrs. Pruden at all, but rather to be reviewing my book of the preceding reference. Nevertheless, what he tells us is of interest and value for purposes of comparison.

It is, indeed, rather extraordinary that comparison of adequately held and adequately reported sésances by adequate authorities should be possible on such a liberal basis in Mrs. Pruden's case. We have, here in America, a good number of professional mediums who frown upon the purposes and procedures of psychic research, and who make an earnest effort to confine their sittings to those who are convinced alike of the validity and the spirit origin of the manifestations. Mrs. Pruden is but one of these: John Slater and Pierre Keeler and Mrs. Wriedt and "Bill" Hart are others whose names come to mind on the spur of the moment. The present writer is far from criticizing these and others

¹ *My Psychic Adventures*, Chap. IX.

² Jour. A. S. P. R., June, 1924, pp. 427-433.

of their ilk for their unwillingness to place their mediumships on the operating table of science. He feels that they greatly over-estimate the objectionable characteristics of scientific examination by a proper investigator; but in view of the dismal record of the past, he cannot blame them for that. He feels that in the future, and in the fairly close future, many more mediums of presumptive validity will come to understand that the dead past can be permitted to bury its dead in that respect, and that they can safely place their services at the disposal of bodies like the American and British Societies, the National Laboratory, the Institut Métapsychique, etc., etc. But until they do, many mediumships of potential value cannot be adequately judged at all, and many others can only be judged in the fragmentary and admittedly unsatisfactory fashion of the present discussion. The excuse for attempting any estimate of Mrs. Pruden is that her mediumship will be part of the history, and that the interests of future science demand, in such a prominent case, the best contemporary statement which circumstances will allow. With five sittings by four different observers, it seems that we are in a position to make at least a first approximation to such an estimate of this medium.

Let us first check the five reports against one another as they deal with the direct physical facts.³ In one instance we have a table of width equal to its length (H); in the four other it is of such narrowness as to present objectionable features in the way of possible fraudulent operation, as we shall see below. In two instances there are cleats across the two ends (P, B; I take this opportunity to state specifically that these cleats *were* present at my sitting), but not along either side; in a third instance there are cleats along both ends and the side opposite the medium (C); the fourth report, the one (H) involving the only recorded use of a table of adequate width, finds this table with no cleats at all, on any side, but with diagonal legs that cross. We are not told whether the table was so laid that the legs were at the ends or at the sides, but they would probably have been in the medium's way at the sides, so we may assume them to have been at the ends. Always the table is covered with a cloth that reaches the floor on the side opposite the medium; in at least one instance (H) this draping is not so complete on the side where Mrs. Pruden is to sit.

With B, P and C the psychic occupied a rocking chair; with H an

³ In this connection, I shall refer to the four reports by means of the following initials:

Price in *March Journal*: H.
Carrington in this *Journal*: C.
Prince in *Journal* of 1924: P.
Bird in *My Psychic Adventures*: B.

arm-chair. In one of P's sittings, that held in the medium's home, this rocker was of extreme lowness; in the other it was not so low. In my sitting, held in her home, I think it probable that another chair was used than the one which P found to put the medium so alarmingly close to the floor; for the reading of my questions and the knotting of my handkerchief called equally for me to consider this feature, and I did not find it quite so obvious that the medium could reach the floor. C's experience agrees strongly with mine at this point. There are four different impressions among the four reporters regarding the degree to which the psychic's feet may have been under the table; but I think we are all agreed that, whether under or outside during the bulk of the séance, her position at an angle to the table was such as to make it a simple matter for her to *put* one of them under.

In my sitting, the medium sat with her left hand visible and idle on top of the table throughout, save when it was engaged in a legitimate occupation. C and H report it in her lap, visible to C and not to H. P's experience at this point agrees with mine. H stresses the existence of a large window at her back; in my sitting she was half facing a bay window, at rather close quarters, and the light tended to shine in my face rather than in hers; P and C give no report on this feature.

In the presence of C, P and B, the medium talks continuously, keeping her eyes fixed the while upon the investigator's eyes, or at least upon his face. H does not mention this factor, which may have been the less marked because of the presence of two other sitters. Sitting in the rocking chair, she rocked continuously (though of course gently) back and forth for P and (I speak now from memory, not from the text of my report) only intermittently for me; C does not mention this item at all, and we must infer that it was not present to any noteworthy extent.

All the sitters in question are agreed that the slates are wholly innocent. Were there any question of this, we find that both C and B were permitted to take slates away with them, carrying messages just as these were received in the séance-room. Indeed, while Abbott's manual of fraudulent mediumship stresses, here as in other connections, the role of apparatus and the wide choice of design available, it is not my experience that one finds apparatus at all freely in use by fake mediums. By conjurers engaged in "duplicating" séance-room manifestations, yes; by mediums engaged in fooling their patrons, emphatically no.

H tells us that the pencil was some $\frac{3}{4}$ inch long; speaking again from memory, I should put mine inside a half-inch. C and P do not estimate this element. But P's unpublished memoranda indicate that

his New York séance was held quite impromptu, in the absence of any intent to sit; that no pencil was available; and that the lack was made good by breaking a hole in one half of the slate and using a chip of the material itself, in lieu of a pencil. In common with the B and H sittings, then, we must infer that this "pencil" was so long that it could not normally stand up, inside the closed slate, at a sufficient angle to be written with. Yet H tells us that his pencil showed indisputable evidence of having been used for the writing; I can say as much, from memory; C tells me the same story; and doubtless P's observations would check up, here. It would seem that, to maintain the theory of genuine supernormal action, we should be forced to picture the pencil or the slate or both as dematerialized to the point where they can occupy the same space, simultaneously; and I think this is something toward which we will display a pretty relentless skepticism.

The spirit penmanship is abominable, and like myself, neither P nor C could read it without large aid from Mrs. Pruden. All three of us were satisfied that we were *not* being imposed upon in the reading; that the text really did say what the lady read it as saying. P's report carries the sharp implication that her ability to read the script so readily suggests conscious authorship by Mrs. Pruden. This of course is hasty; for after fifty years of practice, one ought to be able to read with speed and accuracy the writing of a very Greeley.

Many of the messages are long enough to overflow upon the second "page" inside the slate. When this happens, C and I agree in discussing the case though neither of

All I can say is
that this lull
in activities
will take a spurt
and big things

are bound to be
realized when the
most will be ac-
complished
Yours ever
R

our reports mentions the matter, the writing on one leaf is inverted with respect to that on the other. Both leaves read down from the central, hinged edge to the free outer ones; or else both read from the outer edges down to the inner hinge. I annex a sketch to clarify this matter; it is wholly diagrammatic, and does not purport to be a reproduction of any message as actually delivered.

In all five sittings cited, all the sitters (one, two or three persons) were obliged to sit at the side of the table opposite Mrs. Pruden. Her

best friends admit that this is her universal custom, that no sitter is ever tolerated in a quarter of the room whence he could see what the

medium is doing beneath the table level. There can be no adequate reason for this, on any basis of validity: unless one put it in the same category with the cessation of Frau Silbert's sub-table manifestations⁴ when Mr. Price occupies a place of vision. The theory would apparently have to be that the spirit operators can not, or must not, permit mortal eyes to see too much of their work.

⁴ The reference is to a manuscript which will appear in these columns at an early date, and which will carry a cross-reference to this page.

[To be continued]

SOME EARLY WORKS ON FALSE MEDIUMSHIP

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

Byron once wrote: "Fools are my theme, let satire be my song," and I have often wondered if these words were inspired by his observations of the amazing credulity apparent among all classes of the community when an interest is acquired in the many phases of the occult.

If there were no fools, there would be few fraudulent mediums, and psychical researchers would have an easy task. The art of boob-catching is as "old as the hills"; and although mediumship as we know it today is comparatively modern (dating from the time of the Fox Sisters of Hydesville), miracle-mongers have been swindling their dupes throughout the ages. The ancient Greek priests made a science of deception, and their temples stand today as monuments of charlatanry and artifice far and away in advance of anything the modern psychic faker dare construct for purposes of deception. Hero of Alexandria exposed these priestly tricksters—who called their assistants "mediums" and "prophetesses"—hundreds of years ago, and gave the world an illustrated account¹ of the working of their oracles, their bleeding statues, their talking gods, their fire-spitting and food-consuming idols, and the many mechanical contrivances with which the keepers of the temples deluded their followers. It is still possible to

¹ *Spiritualia*, Ed. Alex Georgi, Urbino, 1592. For translation, see *The Pneumatics of Hero of Alexandria*, by Bennett Woodcroft, London, 1851.

see the syphons, tubes, vaults, secret doors, chambers, and speaking-tubes by means of which they fooled the masses in ancient Greece. Though the modern "oracle" does not now hand out her prophecies enigmatically expressed in hexameter verses, the sayings and automatic writings of some mediums of today follow the ancient model in that they require all the interpretation that can be found for them.

Deception was an essential element in the cults of Egypt, Greece and Rome, and some of the apparatus used would do credit to a conjuring emporium of the present day. In Tutankhamen's tomb, recently despoiled at Luxor, was found a papyrus written by an Egyptian soothsayer or "medium" guaranteeing eternal peace to his royal master. The fact that the "guarantee" lasted but three thousand years is not, the reader will agree, the fault of the medium.

Coming to modern historical times, we have records of many charlatans who by means of a little conjuring and a pretence to occult knowledge, very easily abstracted money from the vacuous guilelessness of what our American friends would call the "suckers." But even in the very early days these impostors were sometimes caught out, and I will give the reader an account of what happened to one "medium" who was "exposed" in 1561.

If all mediums today are "rogues and vagabonds" according to the English law, they are very seldom punished as such. The only exception is when a burly policeman poses as a love-sick swain and visits some ignorant clairvoyant whose normal vision is so poor that she fails to penetrate the disguise of the emissary of the law—and pays for it accordingly. But in the sixteenth century the punishments for these minor crimes were usually very severe, the pillory forming part of the penance.

In 1561 Francis Coxe, a wandering magician, "medium" and miracle worker was put in the "pyllorye in Chepesyde" after being accused of "certayne sinistral and develish artes." He was ordered also to "retract" and confess his fraud in various parts of London. We should have known very little of this gentleman except for the fact that he had the temerity to print his confession under the title of *The Unfained Retraction of Francis Coxe, which he uttered at the Pillery in Chepesyde and elsewhere, according to the Council's Comandment, the 25th of June 1561*. Apparently, Francis found the publishing business more profitable than the "medium" game, for in the same year he brought out another black letter volume entitled: *A Short Treatise, Declaring the Detestable Wickedness of Magical Sciences as Necromancie, Conjurations, Curious Astrologie, etc.*, one of the very earliest exposures of fraudulent mediumship.

If there were sixteenth century books revealing the tricks of the occult there were also works of the same period giving precise information for the acquisition of pseudo-supernormal powers. One of these books is called *Congestorium Artificiose Memorie* and was issued by John Romberch, of Venice, in 1533. This remarkable work gives detailed instructions to the reader to enable him to acquire an abnormal memory for what we should now call mediumistic purposes. By Romberch's system of mnemonics it is possible to give one glance at a page of printed type, and immediately after repeat from memory, word for word, the contents of the page. By the same method, it is possible to memorize the order of a newly-shuffled pack of tarot cards, after having seen once only the order in which the cards are placed.

It was owing to the realization of the fact that the "phenomena" of the alleged "witches" who were burnt, drowned, and tortured in the sixteenth century were a mixture of superstition, trickery, and lies, that the witch-finder found his occupation gone. And it is mainly due to the publication of the first book on conjuring in the English language that attention was drawn to the futility and inhumanity of treating the village idiot as if he were the special instrument of Beelzebub.

One of the greatest books extant dealing with the frauds of charlatans, enchanters, "mediums", astrologers and occult tricksters of all kinds is Reginald Scot's *The Discoverie of Witchcraft*, published in London in 1584, which, as I have said, is the earliest printed book published in England to give full particulars, directions, and illustrations for performing conjuring tricks as we know them today.

Reginald Scot, a scion of a good old Kentish family, lived in a district then almost as infamous for its witches as Lancashire was in somewhat later days. An independent thinker, his spirit was stirred within him at the absurdity and cruelty of the proceedings against the "witches" of the period. But having delivered his mind on that subject, he launches out into methodical but most miscellaneous disquisitions—in which he displays immense erudition and research—on fiends, false deities, "idols of the gentiles," spirits of all shades, apparitions, astrologers' miracles, charms, incantations, tricks of the clairvoyants, fraudulent methods of fortune tellers, and exposes every phase of false mediumship. If this book were a modern publication, it would be a remarkable production; the fact that it was issued nearly three hundred and fifty years ago makes it of supreme interest and furnishes ample evidence that occult impostors have flourished from time immemorial. James I. wrote a fierce and scurrilous "reply"²

² *Dæmonologie, in forme of a Dialogue.* 4to. Edinburgh Printed by Robert Walde-graue, 1597.

to the *Discoverie* and caused it to be burned by the common hangman. The book also called forth indignant replies and refutations from learned divines and others, who accounted it nothing less than blasphemy to disbelieve in the reality of witchcraft. The work is interesting as having been very widely read by Scot's contemporaries, and as having been studied by Shakespeare, Middleton, S. Harsnet (afterwards Archbishop of York) Stevens, Malone, Douce, Sir Walter Scott, and many others, who refer to it as an eminently learned, suggestive, and curious book. What Scot's *Discoverie* is to England, Pierre Massé's *De l'imposture et tromperie des diables, devins, enchanteurs, sorciers . . . et autres . . . qui abusent le peuple* (Paris 1579) is to France, and it is possible that Scot consulted the earlier work. Both works were devoted to the enlightenment of the multitude as to the tricks of the charlatans and the occult follies of the day. Persons found reading Massé's book were incarcerated in the Bastille!

Another work of immense value in the condemnation of psychic impostors is John Webster's *Displaying of Supposed Witchcraft* (London 1677). Webster attempted to prove that all the alleged miracles produced through witches or other "mediums" were the tricks of charlatans, mountebanks, conjurers or idiots. He thought it high time that public credulity caught its brakes.

The number of books known to have been written on false mediumship and tricks of all kinds is almost beyond belief. My own library—the largest in the world on the subject—contains about five thousand volumes dealing with every form of deception and mediumistic trickery. I make this statement, in order to impress upon my readers the difficulties with which psychical researchers are faced. It is an unpleasant fact that what we call Spiritualism is, and always has been, mixed with a great deal of fraud, which necessitates that psychic investigators be fully educated in the detection of the false phenomena from the real.

The fact that one is a great scientist will not help him in discovering how the simplest conjuring trick is done. He will be as impressible as wax in the hands of a dishonest medium. The trained scientist will score in the application of apparatus to the recording of physical phenomena; but he will often fail in detecting means by which his apparatus can be made to give false readings.

We are indebted indirectly to Friedrich Franz (Anton) Mesmer for much of the spurious phenomena recorded during the last hundred years. It was about the year of Swedenborg's death, 1772, that Mesmer, an Austrian physician, began his investigation into the curative properties of the magnet, and what was known as "animal magnetism" generally; and it was he who discovered the power of inducing the

"mesmeric trance" or what we should now call the hypnotic trance. He also discovered the extraordinary effects that suggestion can produce in disease, a well-established fact developed in modern times by Coué. Being driven from Vienna he went to Paris (1778) where he took the city by storm until discredited by a government commission. He died in obscurity in 1816.

Though it has since been found that there was considerable truth in his many claims, Mesmer, like Dr. Albert Abrams (of "magic box" fame), was a showman of the first water and had all the attributes of the charlatan. Like Abrams, (who wanted something to *sell*) his "cure" consisted of an imposing mass of electrical apparatus contained in a chest, though the commission appointed to examine his claims found that no electrical effect whatever could be produced!

Since Mesmer's experiments, the phenomenon of hypnotism has been exploited by every charlatan who pretended he had occult powers: and "mesmerism" or "hypnotism" has been the ready explanation of the simplest conjuring trick or sleight-of-hand, from the mythical Indian rope trick to the three-card problem set by the affable gentleman one meets in the race train.

Some months ago Professor A. J. Clark, of London University, gave a most amusing lecture before the Royal Society of Medicine, on the subject of "Universal Cures" and various forms of quackery, psychic and otherwise. Professor Clark mentioned the case of James Graham, who had studied medicine in Edinburgh, and in 1780 came to London and converted a large house in the Adelphi into one of the most amazing palaces of quackery that has ever been known. This "temple of health" was furnished with the most lavish ornateness; statues, armor, paintings, immense pillars and globes of glass, plates of burnished steel, and electrical apparatus of every description were included. In the Grand Apollo Apartment the patient sat upon a throne under a crown from which electrical discharges were produced.

I could name hundreds of other works exposing the tricks of the charlatans and quacks. In our published *Bibliography*³ of such books we give particulars of about a thousand of the most important. Some of the attacks launched against the mediums are remarkable for the credulity shown by the writers *as to what a conjurer can do*. The phenomena of the mediums pale into insignificance in comparison with what the conjurers say they can do or have done. And the credulity of the conjurer as to what a medium can do under test conditions is simply amazing. To hear some magicians talk about the conditions

³ *Revelations of a Spirit Medium*. Edited by Harry Price and E. J. Dingwall. London, Kegan Paul, 1922.

obtaining at séances (of which they know nothing) one would imagine that psychic investigators were deaf, dumb, and blind, and suitable candidates for a lunatic asylum.

Before me is a specimen of the silly rubbish written about mediums which shows an invincible ignorance on the part of the writer which is ludicrous. It is taken from a popular magical quarterly⁴ and is typical of the stuff that is dished out to magicians:

THE LATEST STUNT.

"Continuing the subject, a novel explanation is suggested as to the method adopted by one latter-day medium. In this instance, not only are the hands firmly held, but members of the committee can make sure that the medium's head and feet are practically still. Notwithstanding these precautions, a tambourine rattles, luminous cards are levitated and so forth—the items being on a table some thirty inches from the medium. These manifestations are said to be produced with the aid of a cleverly-contrived minute telescopic tube. The smallest tube is closed at the end and fitted with three short lengths of piano wire, the extreme tips of the wires beings bent into hooks. When closed, this tiny telescope can be concealed in the mouth. During the medium's spasmodic or stertorous breathing, the appliance is brought to a position between the lips and a series of puffs causes the tube to elongate; it will be remembered that the final tube is closed at the end. The luminous cards may now be raised *via* the piano wires, as though held on a toasting fork; or the table-cloth may be pulled with the hooks. The effects over, the medium causes the telescope to collapse by continuous inhalation."

Never again let us talk about the credulity of the Spiritualists! If the above "explanation" could be accepted as a true one, it would be a "phenomenon" equal to any recorded in the history of psychical research. An undetectable "minute tube" held in the mouth and capable of rattling a tambourine thirty inches away from the medium would be a "miracle" of the first order. And can anyone imagine a committee, outside a lunatic asylum, not noticing that the medium, puffing and blowing, had his mouth full of steel tubes and fish-hooks by means of which he was "pulling the table cloth"! And of course, all the best investigators insist on having table-cloths at test sittings! And the medium who could secrete a piano wire "toasting-fork" in his mouth (not to mention the thirty inches of steel tubing) would deserve all the *kudos* he got out of it. *What do the conjurers hope to gain by publishing such lying drivel?*

⁴ *Magic Wand*, London, March-May, 1925. p. 1.

But, fortunately, some expert and famous magicians have investigated for themselves and are convinced that phenomena do occur, through certain persons and under certain conditions, which are not explainable by any principle of legerdemain.

SOME EXPERIMENTS IN PSYCHO-DYNAMICS

BY KENNEN D. HERMAN

In a work, entitled, "Our Hidden Forces," dealing with certain results reported (Emden Prize) to the French Academy of Sciences, Prof. Emile Boirac describes what is termed the "Moutin test," discovered by Dr. Moutin of Boulogne-sur-Seine, who is characterized as "a well-known observer and experimenter of the highest order." This test is said to be "a reactive one which can be applied easily without the subject's knowledge, almost without attracting his attention, and which will reveal his latent susceptibility, positive or negative, with reference to psychical influences." Briefly, the process is as follows: "The experimenter stands behind the person in whom he wishes to determine the sensibility, and applies against his back, on a level with the shoulder-blades, the palms of his two hands, fully extended, the two thumbs meeting over one of the vertebræ of the spinal column. After a few seconds of application, the hands are slowly drawn backward. If the person follows the movement of the hands, to which his back seems to adhere, or which appear to attract it with an irresistible force, he can be considered as 'presenting the sign of Moutin'."

During the last two years, it was possible for me to try this experiment on more than one hundred persons, of both sexes and all ages, and there were few who did not experience some effect—though oftentimes slight—elderly folks showing a much weaker response, as a rule. But it frequently happened that there was no "attraction" at all; but other unexpected results occurred that persisted in the same subject upon repetition, whether the person did or did not know what was expected.

Among the first subjects was a young man 36 years old, a scientist, keen-minded and alert, and in good health. I was standing behind him with hands on his back, according to the Moutin process, and expecting such results (if any), he knowing nothing about such matters or of

what was intended. After about 30 seconds, the hands were gradually withdrawn to a distance of about a foot, but no reaction was noted. In former experiments, it had been observed that some, though evincing no "attraction," experienced an uncomfortable drawing sensation between the shoulders, often shrugging them and rubbing the spot with the hand. So the subject was asked if he felt a sensation of any kind, to which he casually replied, "No, nothing but your hands on my back." "Hands on your back?" I queried. "Yes," said he, "aren't your hands on my back?" "No," I replied, and he looked around in utter amazement to see me standing with hands at least a foot away. Still he said it felt as though they were on him. Going farther backward, the effect diminished until at about a yard it ceased.

This experiment has been frequently repeated on various persons after first instructing the subject to inform me when the hands were taken off his back. The distance at which the sensation of contact (light pressure) ceased varied with different persons from that of immediate separation up to the full distance of the room. Many times a subject, all the while thinking the hands were on his back, has been left standing out in the middle of a room full of guests while the operator was back against the wall for fully a minute; and such subjects were greatly chagrined when attention was called to the circumstances by some of the spectators. An additional sensation of coolness, warmth, or tingling is often experienced and remarked upon. One person, over an extended period of experimenting, repeatedly experienced stimulation of the peripheral heat nerves to such an extent that, whenever the hands were brought within about five or six inches of the back, the subject would draw away exclaiming that they were like "a ball of fire." In order to let "suggestion" have a chance to do as much, the subject was told what was expected in the way of "attraction," but it never occurred. This has often been the case with others. In some instances, the intensity of the sensations appears to decrease with increase of distance.

One of the best demonstrations of the Moutin test was produced on a lady of 35 years. At a distance of ten feet, it was possible to draw her backward so strongly that she exclaimed, "O, you are pulling me over!" and she had to step backward to keep from falling. This reaction was produced several times, though the subject had observed where I was. She was in no wise alarmed, nor was she superstitious. Distance made no apparent difference on this occasion. It was found that the hands were unnecessary—that the reaction could be brought about just as well by the concentrated will (*not* gritting the teeth and clenching the fists). With hands in my pocket, the subject was drawn

backward or released, according as I concentrated or relaxed. This fact has been demonstrated many times with this person and others, but seldom as well as on this particular occasion. Of course, the subject can interpose his own will and prevent the reaction whenever desired—not being enslaved in any way, as is so often feared by many people.

Results vary from time to time with the same person. On one occasion, a subject, who, for weeks, repeatedly showed no effect, responded admirably by "attraction."

One evening the Moutin process was tried on a young lady subject, in the presence of a number of friends. She was instructed to tell me when my hands were taken off her back. After several seconds, as they were gradually withdrawn, she began to follow, as if pulled by an invisible cord; but she said nothing, still thinking they were on her back. When the hands were about three inches away from her, she began to lose her balance, threw her arms up in the air, screamed aloud, and then in embarrassment threw herself down in an armchair, burying her face in her hands. She afterwards said there was a strong "drawing" in her back, between the shoulders, and that it felt "as cold as a piece of ice," and that that was what scared her. I was never able to produce the result again, though moderate "attraction" resulted. Of course, she would never again be quite so passive.

On another occasion, the following experiment was performed with two friends. Without their knowing what was intended, and merely instructing them to be quiet and relaxed, I repaired to the rear room of the house, with two closed apartments between us, and there mentally chose one of the persons, and, for about three minutes, willed that she should feel in her right arm, from the elbow to the hand, a tingling sensation followed by anesthesia. Coming back in their presence, I inquired, "Well, what do you know?" The one I had selected said, "I know my right arm tingled all through here," as she rubbed it from the elbow to the hand, "and then it got numb."

From the foregoing and similar experiments, it appears that sometimes the subject experiences a motion forward (like repulsion) instead of backward, and often, instead of these effects, or in addition thereto, a tingling sensation, or a coolness, or warmth—sometimes of extreme heat (even becoming unbearable)—is felt. In other words, some experience the effect in motion, some as a light pressure (hands still pressing back), and others as pain, heat, or cold.

What takes place seems to be this:—There is a force emanating from the operator that excites the senses of touch, pain, heat, or cold. In other instances the force would seem to excite certain nerve centers that produce muscular contractions, as well as possibly affecting the

processes of the labyrinth and of the hindbrain that have to do with the equilibrium, thus urging the subject forward or backward, or producing the sidewise swaying that sometimes occurs. In other words, it appears that the force of an external self is exercising certain bodily functions of a subject through his nervous mechanism, which is sufficiently freed from the inhibiting influences of the subject's own will, while he is relaxed and receptive. Of course, we cannot say there may not be a degree of attraction or repulsion, since this force, manifested by that peculiar organization called a living being, seems to be of a two-phase nature.

As in the experiments described in this *Journal* for February, 1926, not only does excitation occur, but inhibition, resulting in anesthesia, is also produced. In many cases, it has been possible completely to relieve, within a few moments, severe pains of burns, wounds, headache, and what is commonly called rheumatism and neuritis. Passes or laying on of hands were found to be unnecessary when one concentrated properly. But, as in all experiments having to do with this life force, in which a subject and an operator are concerned, it must not be forgotten that success depends upon both persons, and that people are not necessarily any more alike in their psychical qualifications than they are physically.

The following experiments suggest something of the nature of a refractory period, fatigue of nerve cells operated upon, or inhibitory processes aroused.

JANUARY 4, 1924

Presentation of hands (within about six inches of surface) at base of head or at shoulders for Moutin or allied effect. The author operating in all instances.

Subject, Miss R.

Applying both hands at base of head resulted in pronounced sway backward.

Applying both hands at shoulders resulted in pronounced sway backward.

Applying right hand at base of head resulted in pronounced sway backward.

Then no reaction could be obtained at either place in any manner.

Subject, Mrs. X.

Right hand at base of head resulted in a strong "drawing" sensation.

Left hand at base of head produced no effect.

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Right hand below (about central over the seventh cervical vertebra) produced no effect.

Left hand below (about central over the seventh cervical vertebra) produced a strong "drawing" sensation.

Then both hands above or below, or singly, did nothing.

Subject, Mr. X.

Left hand at base of head drew him back.

Right hand at base of head sent him forward.

Then left hand at base of head (second time) did nothing.

Then both hands at base of head (first time) sent him forward.

Then right hand at base of head (second time) did nothing.

Then both hands or singles at base of head did nothing.

It should be noted, not only that each hand produced effects opposite to those by the other; but that when they were first presented, singly or paired, without regard to order of succession, the reaction occurred; but not on a second presentation. I may also remark, at this point, that in the present as well as in my February contribution, the results obtained are not at all peculiar to me; they have been obtained by many others with degrees of success varying for different experimenters and for different times.

It appears that the force here involved may function even on inorganic substance. On the strength of a suggestion by Prof. Boirac, in his work mentioned above, the following experiment was performed on December 29, 1923, with the Mrs. A mentioned in the automatism tests of my February article. The person knew nothing whatever about such matters as this, it was the first time I had ever met her, and the experiment was performed, upon my suggestion, within about ten minutes after arrival.

On a smooth piece of dark-stained, unvarnished wood (about six inches by 8 inches and about an eighth of an inch thick), which was used for a desk drawer partition, the left hand of Mrs. A was placed, palm down, with my right hand flat on top of hers. After about 5 minutes, we slowly lifted our hands together, and the board clung to her hand (the one in contact) as if viscous. Bringing the hands on up, one side of the board gradually fell away until, at a height of about a foot, it hung down vertically (like an endgate) clinging edgewise to the palm of her hand, and remained so for about ten seconds before it dropped. If the board had clung horizontally, it might be contended that the adhesion was due to perspiration, but it was not so. The result was produced in full light and in the presence of three witnesses. It has never been possible for me to reproduce this phenomenon; but if

we knew all the laws of our being, we would perhaps know the reason for subsequent failures.

The author mentioned above suggests that some people are "strong radiators of the psychic force," and that some have the power of "fixation, rendering it viscous" and charging substances therewith; and he offers, as a working hypothesis, that, if two such typical persons operate as was done above, such results may be obtained. The results were certainly obtained once; and, for elucidation, demand the same treatment as any other phenomena of Nature, viz., reason, observation, and experiment.

Repeating certain experiments of Boirac and Colonel de Rochas on the exteriorization of the sensitiveness, it was found, with reference to causing pain to the subject by pinching at a distance from the body or over a glass of water previously held by the subject, that the effect could be produced just as well by merely willing the fact, without "pinching the air" or using the water. It would seem that there is a subtle force that operates, according to mental processes, to accomplish the result, and that the mere act of pinching, in itself, had nothing to do with the reaction.

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

Mr. Stanley De Brath, M. I. C. E., who needs no introduction to the readers of this *Journal*, writes me a long and interesting letter *à propos* my recent articles on photographic faking. Mr. De Brath is one of the *very few* scientific spiritualists, and in his experiments with photographic and other mediums he takes nothing for granted, but endeavors to see that the sêances are conducted under test conditions.

In referring to Moss, recently exposed, he says: "In Moss's case I always suspected his reasons for having possession of the packet of photographic plates for 'magnetization.' I had only four experiments with him, and at the third I felt confident of trickery and therefore did exactly what Mr. Barlow did: I reversed his plates in the slide and as I expected, the 'extra' came out reversed. While I was considering

how he knew the right way up, Mr. Barlow discovered the filed edge, which made further work by me superfluous."

It will be remembered that Mr. De Brath obtained through Hope, the photographic medium, an "extra" of Dr. Geley which certainly is an excellent likeness of the late director of the *Institut Métapsychique*. The conditions under which the photograph was taken, as described by Mr. De Brath, appear to be good. But this gentleman has had many sittings with Hope, and I think the account which he gives (see page 251) of those at Hulham House¹ will interest the readers of the *Journal*.

Mr. Stanley De Brath's words are entitled to every consideration. He is a very old and experienced photographer and his training as an engineer should be a guarantee that the methods he employed were exact. William Hope is an enigma. It is reasonable to assume that if any person suddenly became aware of the fact that he was possessed of powers similar to those claimed for Hope, he would at once rush off to the Royal Society—or similar authoritative body—and implore them to investigate his claims and set the seal of science on his phenomena. By doing this, the arguments, suspicions, jeers and gibes of seventy years would be swept away in a day. *In half an hour Hope could revolutionize the world* if that half-hour were spent among the right people; but he does not seem able to do this, and he is not singular in this respect. Scientists are not so bigoted or vindictive as they were. Much water has flowed under London Bridge since Sir Ray Lankester prosecuted Slade for alleged trickery; and scientists are now only too eager to have the opportunity of experimenting with persons possessed of psychic powers. As Professor Richet recently remarked in his valedictory address, it is only a matter of time before metapsychics will come to be regarded as one of the approved sciences.

* * * * *

Two men, six women, and four young girls, members of the Order of Our Lady of Tears at Bordeaux—some of them people of good standing—are the chief figures in an extraordinary episode at the village of Bombon, near Melun (Seine-et-Marne Department).

Declaring that a local abbé, named Desnoyers, was possessed of an "evil spirit," and had practiced hypnotism, through which ill had befallen their families, they made a special journey across France in order to whip the "evil spirit" out of him.

They carried out the whipping in the sacristy of the abbé's church after the celebration of Mass. After blinding the abbé with pepper,

¹A sort of spiritualists' sanatorium-cum-boarding-house where the alleged spirit, "Dr. Beale," diagnoses and gives advice to the "patients" who stay at the house.—H. P.

they bound and gagged him, tore off some of his clothes and, with a knotted rope, lashed him until he was bleeding profusely. The cries of the abbé brought the gendarmes to the scene. His condition was so bad that a doctor had to be summoned immediately.

The Order figured in a similar incident in 1920, when a Syrian priest was attacked because, they declared, he was "torturing" the founder of the Order, a young woman named Marie Mesmin, who lives in Bordeaux. On this occasion a stockbroker, a detective-inspector, and a bank clerk were each sentenced to three months' imprisonment and a joint fine of 500 francs. Mesmin accused the Syrian priest (whose name was Sapounghi) of trying to deprive her of a miraculous image of the Virgin, which wept and had prophetic gifts. When he failed she said he subjected her to untold suffering. "An invisible mouth" bit her, and she was assailed by terrible temptations, some of a homicidal nature. One of the methods she attributed to him was the ancient one of sticking pins and needles into a wax model of herself. Her four followers, after a struggle with the Syrian priest lasting three-quarters of an hour, bound him and took away a large number of letters, and also articles with which it was declared he had carried out his sorceries. The Order has since been prohibited by the Church authorities.

A fervent believer in Mesmin's power declared during the war that soldiers to whom she gave sacred medallions were immune from enemy bullets, bombs, and shells.

Soon after, the Prefect of the Gironde inquired into another alleged outrage by members of the Order of Our Lady of Tears at Bordeaux. The victim in this case is said to be a young Bordeaux girl named Rose Moreau. She is stated to have been flogged and imprisoned. In 1921 four members of the Order were sentenced to terms of imprisonment for assaulting a priest who, they said, had inflicted torture on their founder by means of witchcraft. The Order is said to have some adherents in England. At the time of writing, two men and ten women have just been tried for participation in the present outrage. The two men were sentenced to terms of imprisonment.

* * * * *

General Sir James Willcocks, G. C. B., the famous soldier who commanded the Northern Army of India from 1910 to 1914 and the Indian Army Corps during the Great War, writes a most interesting article on *Second Sight in the East* which was published in the London *Evening News* of January 26th, 1926. Sir James has closely studied the Indian native since 1879, in which year he went to India; his stories therefore are given at first hand, and include some personal experiences:

"The psychic mysteries of the East are always a fascinating sub-

ject, but how many people there are who smile incredulously at the idea that some mortals are endowed with the gift of seeing things in a light which to them appears impossible!

"Yet the East holds its secrets and its seers, though the business-like West neither understands nor appreciates them.

"Amongst the seers are men who enjoy the power of second sight, and are possessed of psychic knowledge which is exercised not for gain or reward but because it is part and parcel of their being and for the benefit of their fellow-men.

"The heart of a devout Brahmin is as little fathomed by Europeans as are the motives of a white man understood by the inhabitants of remote South Sea islands. The pious Hindu, whatever he may appear to us, is a product of ancient civilization peculiar to India, and one of the chief causes of the eternal unrest in that country.

"We shall never understand him; we can never bring him into the Western fold. All we can do is to try and adapt our methods to his mentality and acknowledge that in the practical affairs of life, whilst maintaining our own standards of justice, we are dealing with men many of whom are highly endowed with powers not possessed by us.

"A Pundit I knew very well years ago, and with whom I had many an argument, once said to me: 'Your Government is all-powerful; it is just and tries to understand us; but can a tiger and a cow living in the same cage, even though separated by strong iron bars, ever come to unite their efforts to grasp one another's viewpoints?'

"When travelling in India was not the comparatively easy matter it is today, a relative of mine who had been able to render material help to a Brahmin during the Mutiny was marching with his wife and infant to a hill station in the Himalayas. The child was very ill and they were using every endeavor to reach the cool.

"When they were still thirty miles from the nearest foothills the girl died. There was no medical attendance to be had, but not far away dwelt the Brahmin whom the officer had befriended. A Hindu bearer who had served for long with him sought out the saintly man, and he at once agreed to come and see the infant.

"After much persuasion the disconsolate mother allowed him to remove the sheet under which lay the body. The Brahmin repeated one of his many incantations, relaid the sheet, and said, 'Do not bury this body before six hours have elapsed'; and then departed.

"Within that time the mother, who had never left the spot, saw the sheet moving, and suddenly the child turned and tried to rise. It was not dead. *But for the Brahmin it would have been buried alive.*

"This was told me by the father himself, and I knew the old Hindu

well, though to any question of mine his only answer was the equivalent of 'God is the Master.'

"Near Gwalior, in Central India, dwelt a Hindu who possessed supernatural powers. By his own people he was believed to have the gift of divining the hiding-place of treasure or great valuables, but, as usual, the British officials treated his suggestion with contempt. I did not! On one occasion I lost an article which I valued highly. Everything in my bungalow was turned out, with no result.

"Three weeks later I went to see my friend in his own temple and asked his help. I described the lost article and the surrounding of my quarters, and asked him to come and see for himself. His answer was: 'No need to come and see your house; you are a good man who believes in my religion. Within two days you will recover your loss.'

"I firmly believed him; the very next morning I was hurrying to dress, as I had a duty to perform early, and in my haste I pulled down a newspaper from a shelf let into the wall—and from its folds dropped my lost treasure. It was not chance! The Brahmin wanted to help me. I believed he could do it, and I had my reward.

"A civilian official of high standing in the Punjab always maintained that the stories told of Indian Yogis and their kind were pure inventions or imaginings. On one occasion, however, he was a witness of what he would have described as a trick had he not been a sufferer himself.

"A Yogi resided near by, and the natives declared he could make a white man obey him if he was given an opportunity of meeting him on equal terms. Our high official, of course, would not admit this and invited the ascetic to his house. There were three Europeans present, all unbelievers, and one of them told me the story.

"After compliments and so on, the Europeans asked the Yogi to tell them something of his powers, but, as is common in the East, they could get nothing out of him. At last he said, 'If you believe in me, even though temporarily, I can do certain things; but if you are only trying to humbug me I must go away.' They assured him that they were in earnest and had no other object than to seek information.

"At last he said, 'If you believe in me, give me a ring off one of your fingers.' A ring was handed to him. 'Now go to the well'—(it was close by)—'say these words'—(naming them)—'and throw it in. If you repeat my words the ring will not sink, but if you omit to repeat them it is lost.'

"One of the three again examined the ring, did as he was bid, and rejoined the party. Silence for a few moments. Then said the Yogi, 'Now return the ring to your finger.'

" 'But it is in the well.'

" 'No, it is on you.'

" And, sure enough, on searching his coat the owner found it there.

" But the arch-unbeliever only laughed and said: 'Look here, it is pure trickery. Now I will throw it in myself, and if you can prevent me I will give you a big reward.'

" "I wish no reward, Sahib, but do not fail to repeat the words I laid down as a *sine qua non*. If you do this the ring will not sink.'

" The ring was thrown into the well, but in his scorn for what he called a trick the scoffer did not use the magic words, and the ring was temporarily lost.

" Now there was no trickery in this. What had happened was that the Yogi had the power of making the white man who trusted him believe he was doing *what in reality he was not doing at all*; and then, when he found a scoffer, he allowed him to do as he pleased—with the result that he 'had to pay for learning, and he paid.' "

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In a recent *Note* I gave an account of the libel proceedings brought by Frau Maria Vollhart (Frau Rudloff) against Professor Albert Moll, who stated that the medium's séances were "all trickery." Though the Berlin court sympathized with Frau Vollhart, Professor Moll was acquitted upon the grounds that his scientific zeal had run away with him, and that he wrote without malice. Frau Vollhart took the suit to a higher tribunal. On January 28th the Berlin Appeal Court—which was not at all sympathetic to the medium—re-heard the case, with the result that the psychic lost her appeal. Dr. Busch, a university professor, gave his experiences at a series of sittings he had with Frau Vollhart and stated that the "apports" (flowers, stones, etc.) produced were fraudulently introduced by the medium while in a "semi-conscious condition."

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Speaking of Germany reminds me that at Leipzig University has been founded a chair of conjuring under the direction of Professors Klemm and Kohlmann. The apparatus used by ancient and modern magicians will form the subject of lectures. The object of the lectures is stated to be "the spread of scientific conjuring entertainments based on the latest devices of psychological experience."

It will be remembered that it was at Leipzig that the slate-writing medium, Slade, confirmed the German astronomer, Professor Zöllner, in his theory of the fourth dimension. Slade had fled from London after the Lankester-Maskelyne prosecution and ever since those classical

experiments with Zöllner, the Leipzigers have always taken an extraordinary interest in magicians and mediums. The American Seybert Commission declared that Zöllner was insane at the time of his experiments with Slade, but I have personally convinced myself that that statement is untrue. I was in Leipzig on September 13th, 1922, and lunched at the famous Thüringer Hof restaurant with a man who at the time of the Slade experiments was a young assistant to Zöllner. My informant told me that the professor was absolutely normal to the day of his death (from a hemorrhage of the brain) on April 25th, 1882. Zöllner was an old *habitué* of the Thüringer Hof, and we sat at the identical table at which the great astronomer wrote, during his meals there, a great portion of his *Wissenschaftliche Abhandlungen*. Mention of Leipzig reminds me also that Professor Hans Driesch, of Leipzig University, has been elected President for 1926 of the British S. P. R. Dr. Driesch is a Professor of Philosophy and was Gifford Lecturer at Aberdeen University in 1907-8. He will probably give his Presidential Address to the Society in the course of a few weeks.

* * * * *

An amusing story, proving that even in these enlightened times the belief in witchcraft dies hard, comes from Glastonbury—famous for its Abbey and "Glastonbury Scripts."

On January 26th. Albert March (77), almsman, applied for a summons for witchcraft against another almsman, and summoned Sarah Wilkins, the latter's wife, for assault. Marsh said Wilkins had bewitched him and his clock, which ticked three times as loud as usual and stopped every night though always wound up. Wilkins, he said, came to him as a witch when he sat by the fire. Only his head and beard appeared. He spat at Wilkins twice, and he disappeared as a ball of smoke. He asserted that the cabbages in the garden were poisoned, and that he became ill when he ate them. Both summonses were dismissed.

A similar case occurred at Tipton, in Staffordshire, about the same time, where some men were prosecuted for threatening a woman said to "cast spells." Commenting upon this case, Dr. Frederick Graves, writing in the *Daily Mail* for January 19th, says:

"There was a time when it was no laughing matter for any lady to possess a dark eye, a prominent tooth, or a black cat, especially if she did not get on well with her neighbors. But the law makes no provisions to-day for dealing drastically with witches, nor are people any longer allowed to roast unpopular women on the Continent, as in the uncomfortable mediaeval dusk, when no woman was safe and elderly ones had to step warily.

"It is hardly possible in these polite and lenient times to realize that for centuries Europe literally blazed with witch fires. Sprenger tells us that the total execution of witches in Europe must have reached the incredible figure of 9,000,000! Prague burnt 1,000 in one year (as did Como and Paris) and destroyed 50 in one great fire! We are told the smell of witch-burning was scarcely ever out of the air, and the fires never out.

"And that sort of thing went on to a lesser extent in most of the cities, for the Bible said, '*Thou shalt not suffer a witch to live,*' and they had a way of reading things very literally then. . . . A pretty state of affairs for the comfortable modern to reflect upon, and perhaps a subject better not pursued.

"Witch-burning has gone, but superstitions still linger with us. We fling the spilt salt over the shoulder. We touch wood—a reminder of touching the Cross. We avoid the third light. We don't go under a ladder—a relic of Tyburn days. We shirk 13 and dislike starting things on Fridays.

"The fact is that we still have deep in our natures, as a residue of prehistoric times, fear of unknown powers. In olden days people believed in goblins, vampires, and devils, and the priests devised charms to exorcise them. The psychologist says many of our fancies originate in the fears of infancy. Buried or suppressed ideas persist in the subconscious element of the cerebral grey cells, and in later life crop up at the surface as mere reflections.

"But it is unwise to seek for omens and portents and to put dependence on charms. The mind has so dominant a power over the body that if we believe a thing too strongly it may come about."

* * * * *

Mr. Ernest W. Oaten, Editor of the *Two Worlds*, the Manchester spiritualistic paper, under date January 4th, writes me that it is very doubtful if Moss, the fraudulent spirit photographer who was exposed by the Birmingham and Midland S. P. R., ever met Hulme, another photographic faker, before his (Moss's) exposure. On page 573 of *A. S. P. R. Journal* (Oct. 1925) I state that Hulme was a pupil of Moss's. Mr. Oaten is certain that they did not meet till the latter left the British College of Psychic Science, Ltd., where he worked. It is not an important matter, but in the interests of accuracy I am glad to make the correction. Mr. Oaten (who was the first to expose him in the *Two Worlds*) has some interesting things to say about Hulme: "In the case of Hulme, however, there is not the slightest doubt of fraudulent manipulation. I have tried him four times myself, and twice by proxy. In each case where *his* plates were used there have been

results, but in the three cases where I provided the plates the results were negative although, to all appearances, every condition necessary for success was provided. In one of my proxy cases, of which you will have heard from Miss Scatcherd, he acknowledged the substitution of plates. I doubt if he has ever obtained any psychic results. The man is still giving sittings, and getting money therefor, and I do not know quite what action to take. Only recently he had the effrontery to offer me another couple of test sittings." The brazen cheek of these fakers is amazing.

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Speaking of the present state of spiritualism, Mr. Oaten continues: "My own position is very clear. There is a certain percentage of psychic phenomena which I am convinced is due to discarnate spirits. There is a far larger percentage which may be attributable to quite other causes, and I believe the National Laboratory of Psychical Research can do a very great deal of work in determining the classification of these latter, and the causes and conditions which produce them. Be assured, therefore, of my best wishes. Spiritualism has merely driven a main road across an uncharted land and all around us lie fields of unknown country for investigation." If all Spiritualists took the view expressed by Mr. Oaten, there would be far less acrimony and bickering between the psychical researchers and those who maintain that there can be no explanation for the phenomena except the one based on a spirit hypothesis.

* * * * *

The following true ghost story is taken from Dame Nellie Melba's *Melodies and Memories* (London, Thornton Butttterworth).

"When I was still young, my mother died. Although she had been ill for years, death had hitherto been a mere name for me, and it seemed to add a whole host of new problems, hitherto unguessed, to my existence. Just before she died she summoned the family into the room, and there was some message for each of us. For me it was, 'Always be a mother to little Vere.' Vere was my sister, four years old.

"I carried out my mother's dying wish, and Vere's cot was removed into my room. And then, three months afterwards, Vere was suddenly seized with an illness. I and the nurse put her to bed and did all we could for her. As it was too late to send for the doctor, I thought I would go to bed too, trusting that she would be better in the morning.

"I went to bed early, put fresh wood on the fire, and lay back in bed dozing, under the flickering shadows on the ceiling. Suddenly

I saw that there was a third person in the room, and peering into the half-light I saw that the third person was my mother, dressed in the simple black dress in which I had last seen her on earth. Speechless, I watched her walk very slowly across the room to my sister's bed, raise her hand, point to the figure in the bed, make a strange, sweeping motion with her arms, and disappear.

"With a quick-beating heart, I ran to my sister's bed. She was sleeping peacefully, and seemed better.

"In the morning I mentioned the incident to my father before he went out, wondering if it would make him feel that the illness was more serious than we thought, and if we ought to send for the doctor at once.

"'Tut, tut, girl . . .' he said, in his broad Scottish burr. 'Get those foolish notions out of your head.' As for sending for the doctor, he decided to wait till he returned in the evening.

"In the evening it was too late. My sister died at four o'clock."

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There appears to be a sustained revival of interest in psychic matters throughout France at the present time. Besides a largely-increased membership at the Institut Métapsychique, lectures and debates are taking place all over France. Within a few weeks, M. René Sudre, the editor of the *Revue Métapsychique* has lectured in places as far apart as Angoulême, Bordeaux, and Havre—his addresses being of a philosophical and scientific nature. M. Sudre's important book *Introduction à la Métapsychique Humaine* * has now appeared and it is hoped soon to publish an edition in English. Like France, Switzerland is also now taking a keen interest in psychic science. Dr. A. Baron von Schrenck-Notzing has recently delivered lectures in Bâle, Zurich, and Berne; they were received with enthusiasm.

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Mr. J. S. Jensen, President of the Society for the Promotion of Psychic Knowledge, Copenhagen, writes me that in the Danish capital interest in the occult is increasing. Recently, Peter Frenchen, the explorer, delivered a lecture on the "Psychology of the Eskimos" which must have been very interesting. I am certain his hearers appreciated it. I gave three lectures in Copenhagen last year, and never have I addressed more enthusiastic, intelligent, or larger audiences. I regard Copenhagen as the lecturers' paradise.

* * * * *

In last month's *Notes* I mentioned the fact that Frau Silbert was in

* Payot, Paris, p. 447, 25 fr.

London. A few days ago Mr. Clive Maskelyne, the conjurer, and Professor A. M. Low, a scientist, were given opportunities of attending a séance with this medium. As I anticipated, both the conjurer and the scientist were completely baffled by the medium's methods. Mr. Maskelyne says:

"The chief 'phenomena,' such as the production by the medium of watches that had been placed under the table, occurred at moments when the attention of the sitters was momentarily distracted—a recognized conjurer's trick.

"In one case, for example, the medium had been in a 'trance' for about five minutes in a dim red light. When it appeared that she was about to come out of the 'trance,' and nothing, therefore, was expected by the sitters to happen, it was suggested by Mr. McKenzie that the stronger red light should be turned on. It was while I was turning on this light, and my attention and that of the other sitters was momentarily distracted, that the medium produced in her hand a watch which had previously been placed on the floor under the table.

"The conditions were similar when another article was produced. Several of the 'phenomena,' such as the ringing of a bell and the throwing across the room of a card case, occurred under the table, where no observation was allowed. These 'phenomena' can therefore, in my opinion, be disregarded.

"The control of the medium's feet seemed to me to be entirely inadequate. On one occasion, when I was examining the position of the articles under the table by the light of a portable red lamp, I noticed that neither of the sitters on each side of the medium had his foot actually in contact with hers. One of the sitters had his foot quite nine inches away.

"In any case it would be quite possible for a sitter to imagine that his foot was actually in contact with the medium's when in reality this was not so."

It will be seen the Mr. Maskelyne's sitting was almost identical to one of those I described in my article on the Graz experiments; in fact, Frau Silbert's séances are stereotyped to the extent that a description of any one of them serves for all. No honest, impartial investigator could give any opinion concerning the phenomena produced by this medium unless she subjected herself to a more rigid control than is her custom.

* * * * *

Amusing references to the taking of "spirit" photographs were made at the resumed conference of the Science Masters' Association at King's College for Women, which was held on January 7th. Dr. T.

Slater Price, director of the British Photographic Research Association, described how, at a séance, when a photograph was to have been taken of a "spirit," unseen by the medium he took the slide with the plate which it was proposed to use, and substituted another. When developed after its exposure his substituted plate was blank; but when, in the privacy of his Association's dark room, he developed the unexposed purloined plate, they found the "spirit" all right. Dr. Slater Price, whose lecture was on the "Sensitivity of Photographic Plates," regretted that, as the séance had been purely private, he could not give his audience more details of the meeting. Everyone, of course, is guessing the name of the guilty faker, but no prize is offered for the identification of the culprit!

* * * * *

That the fact of a person's being psycho-analyzed could account for his death was revealed at an inquest recently held on a young barrister named Frank Armitage who committed suicide. Mr. Armitage had suffered from melancholia and depression for a considerable period and was advised to consult a well-known psycho-analyst. This he did, but the treatment proved too great a strain, and the damage was intensified and produced a morbid condition of introspection, and, through laying bare his subconscious mind, injured his mind very greatly and he had to give up the treatment. The young—he was only 23—man's own medical adviser, Dr. Cohen, stated at the inquest that undoubtedly the treatment was responsible for his death. He added:

"While I do believe there are cases in which psycho-analysis may do good, in the majority, especially in such a case as this, the laying bare of his sub-conscious mind injured his sensitive mind and did him harm by debasing him. Indeed, within a few days of his death, the young fellow called on me and told me how degraded the treatment made him feel and that he felt he could not face it, and in consequence he had given it up. The damage, though, had been done."

The coroner recorded a verdict of Suicide while of Unsound Mind.

* * * * *

I am sure every reader of these *Notes* will be interested in the news that Miss Stella C. has consented to place her services at the disposal of the National Laboratory of Psychical Research for a series of séances under scientific conditions. It was in the pages of this journal that the full report of my experiments with Stella was first recorded; I can assure the reader that all further reports of our sittings will be presented to him in due course. Looking back on those sittings in 1923, it seems extraordinary how much we accomplished with the very limited

accommodation at our disposal. Now, of course, assuming that Stella's psychic powers have not deteriorated, we should be able to record even more convincing results than those already published. The late Sir William Barrett was keenly interested in Stella and we had arranged to collaborate in the event of this brilliant psychic's returning to us.

* * * * *

The rooms of the National Laboratory of Psychical Research were thrown open for inspection on the night of January 21st. Crowds surged through the various apartments, but many were unable to gain admittance owing to the crush. Great interest was displayed in the wonderful apparatus on view: demonstrations of the various lighting arrangements of the séance room; the laboratory fittings with its facilities for chemical experiments, glass-blowing, automatic enlarging, etc.; the instruments for recording temperature and air pressures: microscopes, cameras, dictaphones, etc. An automatic stereoscope showing transparencies of the "Margery" phenomena, Willy Schneider, Frau Silbert, etc. was continually surrounded, and the pictures were much admired. In the optical cabinet a beautiful 5" crystal true to .0001 of an inch in every diameter, and valued at £200, attracted the attention of the lady visitors while the male element was more particularly interested in the workshop where facilities are available for turning out a complete scientific instrument—if one has the skill, of course. Miss Stella C. and her *fiancé* were there, and I noticed Mrs. Deane and her daughter gazing in admiration at the collection of cameras and batteries of lenses. The Press were there too, of course, and, for a change, treated the Laboratory and its aims quite seriously. It is true that head-lines such as "Ghosts under the Microscope," "Science Gets to Grips with Spiritualism," and similar titles met my gaze at breakfast the next morning; but it was evident that the project had impressed them as one that was badly needed in Great Britain. It even attracted the attention of the foreign Press, the *Berliner Lokal-Anzeiger* (of January 26th) devoting 11½ columns to a description of the Laboratory. A complete account of the Laboratory, with plan and photographs, appears on another page of this issue.

* * * * *

Viscountess Grey of Fallodon, whose interest in the occult is well-known (she is a Vice-President of the National Laboratory of Psychical Research), relates an interesting case of thought-transference in a recent number of *Tit-Bits*. This is her story:

"It was on January 23rd, 1915, that this happened. At that date the *Times* was publishing excerpts from the letters of officers at the

Front. I was reading to myself before going to sleep the account of a search party who came by night with spades and picks to lever up the *débris* of their ruined home, in order to find their buried money. The scene was described in full detail—the group of searchers, their anxiety, and, finally, their success. Anyone sufficiently interested as to desire to verify this excerpt may trace it in the issue of the *Times*, of that date. The passage concludes as follows:—

‘They went out to a wall, and as the whole farm is nothing but a huge pile of bricks, they unearthed another box of jewelry. In a cellar place we used to meet in sometimes, they dug down and unearthed a large box of money; rolls and rolls of it, and French coin. Three times they did this, then left. You can imagine their joy at recovering their hoard of wealth! It was most exciting.’

“In the morning my little son, who had been sleeping in the room with me, said: ‘I had an exciting dream last night. It was about some people who were looking for treasure. They were in a cave of some sort, or a kind of half-open place, and they had great sticks in their hands, and torches. They were so eager to find something hidden in the ground, and, do you know, they found it! Then they all went away, carrying their treasure.’

“It was clear what had happened. The story I had been reading had crossed the room and got itself made into an excellent dream. In a new form, perhaps, but entirely recognizable.”

* * * * *

A series of “Half-Hour Talks on Psychicism in Fiction” is being held at the Theosophical Society’s room in Edinburgh, one of the most interesting being an address by Mr. Paul Calaminus, M.A., his subject being “Psychicism in Kipling.” The lecturer emphasized the fact that Kipling treated the psychic events in his stories as if they were objective realities, and does not concern himself with any theories about them. There is a sort of tangibility about his ghosts that almost robs them of their ghostliness. He has a strong sense of the extraordinary and supernatural, and does not only reach the psychic because he makes a fairly complete inventory of the sensations to which man, as an adventurer, is liable to be exposed. Because his art is objective, Kipling does not burden us with his own theories—if he has any—nor does he spoil a good story by discussions of the how or why, but is content to throw out hints—as he does in *The Phantom Rickshaw*—and stops short at that. Mr. Calaminus concluded his interesting paper by remarking that he could not recommend anyone to read Kipling for any help to understand the universe of the extra-normal.

* * * * *

The specter of a woman of the Middle Ages who, crossed in love, threw herself from the battlements of Coupland Castle, Northumberland, is said to have reappeared in the "haunted room" of the castle.

The castle has been tenanted for the past few years by Alderman J. W. Weidner, partner in the firm of Messrs Weidner, Hopkins, and Co. shipowners, of Newcastle-on-Tyne, who lives there in the summer. In the winter the castle is occupied only by servants.

Hearing reports from the servants about Christmas time of ghostly lamentations, the pattering of feet, and white figures seen at night, Mr. Weidner and his family moved into the castle for a few days and thoroughly searched it.

Mr. Weidner stated:—

"To our astonishment on two or three occasions we heard the noises ourselves. All would be quiet and then suddenly would come the noise of a frantic scurrying from the direction of the 'haunted room' like a hundred people running to and fro. This would last for about ten minutes. There are no rats in the castle.

"Then we would become aware of a continuous low moaning in tones of indescribable sorrow—an uncanny cross between a human voice and the voice of an animal. One night one of my sons went into the corridor leading to the 'haunted room' and afterwards said that he had seen a luminous figure in white standing by the stairway. No one else saw this.

"We had the whole place searched, but could find no natural explanation of the incidents. We were forced to make investigations because the servants threatened to leave. Three of them first heard the noises about nine o'clock one night when they were alone, and were so terrified that they rushed screaming out of the castle and brought in some men on the estate.

"Two men-servants sleep in the 'haunted room,' and so far they have not complained or changed their quarters. The appearance of the ghost is supposed to precede a death in the family occupying the castle. A former tenant, about 30 years ago, said that he saw the 'white woman'—and he died soon afterwards."

Coupland is a 32-roomed building, occupying a lonely situation near Wooler. Parts of it date back to the 12th century.

CORRESPONDENCE

ECHOES OF THE MOSS CASE

Prior to and during my preparation of the article "Observations on the Moss Case," which appeared in the JOURNAL for January, I was in correspondence with Mr. McKenzie about the case. In the course of this exchange of letters, I outlined to him the general viewpoints which the article finally embodied. But what I said in this letter was not in finished form, and turned out not to be a very accurate forecast of the precise terms in which the article was finally put. In response to my letter in question, however, I received, after the January JOURNAL had gone to press, the communication printed below. Mr. McKenzie has been given opportunity to modify this so that it shall more squarely meet my article, and be a response thereto rather than to my unpublished letter which he received. He has not availed himself of this opportunity, so I have the choice of gagging him or of printing the material from him which I have. I choose, of course, the latter alternative, making this statement to explain to the reader the failure of Mr. McKenzie's defence to correspond more closely to the criticisms which I have made of him in these columns.—J. MALCOLM BIRD.

Dear Mr. Bird,

I regret that owing to pressure of business, I have been unable to reply to your letter of December 2nd. but have pleasure in now doing so.

Regarding the Moss Experiments at the B. C. P. S., I am glad to be able to answer the questions that arise in your mind in view of my first report on the Moss photographic plates in the April issue of "Psychic Science."

You say in your letter that I "spoke with the utmost scorn of those who could not see that these demonstrations *had* to be valid." Allow me to answer this by quoting the statement I make on page 48 & 49 of the April issue: "Elaborate details need not be given here regarding the care with which these experiments were carried out, but the reader can rest assured that the records are minutely accurate and that no *mechanical trick* produced the results. *All reasonable criticism is welcome*, but it is waste of time to argue with every tyro in psychic investigation who thinks fit to criticize the careful results of responsible and practical investigators. For the information of the honest inquirer it will be enough to state that the slides, camera and developing dishes were all carefully examined before and after each experiment and no trick or substitution was or could be resorted to by the medium to bring about the various results." To this statement I adhere: there was no mechanical trick or substitution of plates,—the point I particularly wished to emphasize.

Now let me here acknowledge that no matter how great a fraud Moss may have been proved, these experiments would seem on their face value to point to abnormal powers, and any credit due to Moss in this

respect I should be willing to give him. Unfortunately for him it was proved that he marked the edge of the plates in the packets which he had in his possession for magnetization purposes, and by this means he may have known which were his magnetized plates and which were not. If this were so, it would have enabled him to introduce some chemical substance in his finger nails as I suggested, and thus completely nullify any value attaching to the experiment. I fail to trace any scorn in these remarks, or in any other part of my report.

Now, with regard to your next statement, that I "refer with the utmost lightheartedness to the ridiculous ease with which the experiments might have been fraudulent and undetectable," let me repeat the exact words in my exposure of Moss in the October issue of "*Psychic Science*," page 231.

"A report of these experiments was made by me in April '*Psychic Science*,' but in view of the discovery of Moss's despicable character, no value whatever can be placed upon these experiments." Allow me to say, and I am sure you will believe it to be a fact, that it was a most humiliating acknowledgment to make, and it was far from being a lighthearted matter. May I say in all humility that it required some strength of character to make such an acknowledgment? I might very well have endeavored to prove from these earlier experiments that Moss had psychic power, and thus eased the humiliating position of myself and my fellow members who conducted the experiments with me. I find that an honest confession is particularly good for the soul when dealing with psychic matters and prevarication of any sort only leads to confusion and increases the immense difficulties of this profound subject.

The members of my Council and all who understood the matter have appreciated my candid statement, and fully realized how much it must have cost to openly acknowledge the deception.

Another matter which is of very great importance and one which I am sure you will appreciate: any wavering or show of uncertainty in my conclusions regarding Moss's psychic powers, would have supplied grounds for those who believed in Moss's ability to take psychic extras—and there were quite a number—to encourage him to continue in his fraudulent practices. You will always find this taking place with so-called mediums who have been detected and exposed.

The College stands for clean and honest work, and we cannot afford to be slack or undecided in matters of this kind.

I hope that these remarks will assist you to a clearer view of what has exactly taken place.

It has been stated to me that your correspondent, Mr. Harry Price, thinks it was a great humiliation to have to acknowledge that I

was cheated, but I think he is one of the last to criticize in view of the fact that he has himself been tricked in his photographic experiment in the Hope-Price case, if we are to believe his story. He has not, however, been candid enough to publish this fact, although as an honorable man it is his duty to do so in view of the publicity he gave in broadcasting in print his charges of fraud against Mr. Hope. It is strange to think that now you are yourself involved in similar controversy over the "Margery" case, and we in England look to you and others to elucidate the various contradictory reports which reach us.

Allow me to thank you for your letter, for it is only by such candid correspondence that we can disperse the mists of misunderstanding continually arising in psychic matters. You are at liberty to criticize any of my reports as you may think fit, and also to publish this letter provided it is printed in full.

J. Hewat McKenzie.

British College of Psychic Science,
London

To the Editor of the Journal. A. S. P. R.

Sir:

In your article upon the Moss case there is one side of it which is important and yet is never touched upon. It is that the whole exposure was carried out entirely by men who were whole-hearted Spiritualists. There is a tendency to suppose that Spiritualists conceal things and that outsiders reveal them. As a fact the real exposures come nearly always from the acumen and mental honesty of those who are jealous of the purity of their cult. Moss was a comparatively new comer, but if a psychic photographer holds his own for any length of time among Spiritualists the strong presumption is that he is genuine.

Moss was a clever rascal, and was found out by a very fine bit of detective work upon the part of Mr. Fred Barlow, than whom I know no more convinced Spiritualist. He came to London and communicated the facts to me. I was convinced by the evidence and advised him to lay it before Mr. McKenzie, who called Mr. Schofield into his councils. Together they put such pressure upon Moss as to get a confession. At this point the matter was quite private and it would have been easy to bind Moss over never again to touch psychic matters, and so to clear the movement without any scandal. Such action was never contemplated for a moment as Mr. McKenzie agreed readily to the fullest publicity though he clearly saw the difficulty in which he must be placed with those who do not realize that in this jungle one picks a

path as best he may and would never get anywhere if he did not take a chance sometimes of picking a wrong one. I hold that his action was a very honest and honorable one and an example to all of us should we find ourselves in a similar difficult position.

Arthur Conan Doyle.

Crowborough.

It seems to me that the above letters call for no comment from me, save at one point. Sir Arthur demands that Mr. McKenzie receive credit for his honorable and honest conduct in making public, as he did, the facts of the case and the proof of Moss's fraud; and Mr. McKenzie, himself, seems somewhat inclined to make the same plea. I do not wish to urge too strongly what I take to be the fact: that the circumstances were too widely known to permit any other course, and that the connection between the British College and Moss had gone too far to be broken off without a full and adequate explanation, which could only be found in the direction of the truth. I do want to urge, however, and most emphatically, that it greatly surprises me to hear Sir Arthur come so close to arguing that honesty is a matter of policy; I do want to protest against this demand that we accord high credit to Mr. McKenzie for following the only respectable course open to him; and I do want to point out that, if Mr. McKenzie were at heart a scientist rather than a propagandist, the thought of doing otherwise or the thought of asking credit for doing as he did would hardly have entered his head. That the intelligent Spiritualist is looking for the truth just as is the intelligent layman or the true scientist we may take for granted; that he should ask or receive any particular credit therefor is altogether too much in the nature of a plea that he really does not have to be honest, if he doesn't want to.

J. Malcolm Bird.

EXPERIMENTS IN AUTOMATISM

To the Editor of the Journal, A. S. P. R.

At some point in the series of reproductions which intervened between my original notes and the published account, several errors have crept into the tables which accompanied my article, under the above title, in the *Journal* for February. It seems worth while to correct them. On page 101, Table I, Experiments of April 19th., 1924, third column from right, showing results with Mrs. A. operating on K. D. H., the final entry should be K instead of M; that is, where all experiments in the *above* position gave the result M, all in the *below* position gave the result K.

In addition, in Table II, while the tabular entries are all correct,

the marginal designations have been rather badly garbled. I append a brief tabulation showing these as they were printed and as they should have been:

Printed	Should read
R, Above	R, Above
R, Below	L, Above
B, Below	B, Above
R/L	R/L
L/R	L/R
L-R, Above	L-R, Above
R-L, Below	L-R, Below
R, Below	R, Below
L, Below	L, Below
B, Below	B, Below

You will note that three of these indices were wrong, as printed. It seems desirable to give your readers the opportunity of correcting these errors by hand if they wish to do so.

Kennen D. Herman.

Springfield, Ill.

PHOTOGRAPHIC FRAUDS

Dear Mr. Price,

I have just finished reading your two admirable articles in the October and November *Journals of the A. S. P. R.*, exposing the methods used by fraudulent conjurers, as you so aptly term them. There is one method however, that you do not mention; it will I think interest you, for by it, anything from one negative can be transferred to another, omitting anything it is not desired to reproduce. When I was at my engineering college, fifty-one years ago, some of us used to amuse ourselves with trick photography, not for the purpose of faking "spirit photographs" (then unknown to us), but for producing prints of a man sparring with himself, playing cards with three duplicates of himself, kicking himself *a tergo*, etc, etc, as doubtless you have often seen. This however, is by the way, and merely to show you that I am no novice at trick-photography. As to normal work I need only say that as far back as 1877 I took a series of engineering photographs 12 x 10 inches, collodion process, for the India Office; that in India I made my own dry plates quite successfully; that I used to send in engineering progress-reports to the government by this means; and that I have practiced photography in all sizes off and on ever since.

Knowing the process of transfer from one negative to another, it has always been my custom when experimenting on the supernatural,

to insist on taking away the negatives as soon as fixed and even before they were dry. I may remark that I have always stated and now repeat, that no negative or print is of any evidential value either for or against supernormality, unless the full detail of its production is certainly known. Even the existence of process-marks from a "screen" are not in every case evidence for certain of a fake, for there are instances of reproduction of engravings and normal pictures under circumstances that seem to preclude fraud. The Society for the Study of Supernormal Pictures could give cases of this.

In the Moss case I always suspected his reasons for having possession of the packet for "magnetization." I had only four experiments with him, and at the third I felt confident of trickery and therefore did exactly what Mr. Barlow did: I reversed his plates in the slide, and as I expected, the "extra" came out reversed. While I was considering how he knew the right way up, Mr. Barlow discovered the filed edge, which made further work by me superfluous. I have the photograph in question, my third, as above-stated.

A sentence in your concluding paragraph leads me to believe that you would not willingly do an injustice even to a medium. Dr. Geley has written an admirable article on the treatment which these unfortunately-gifted persons deserve, upon which I cannot improve and which I have always followed: it consists in making them feel that they could trust me by giving genuine sympathy without relaxing watchfulness. I have made eleven experiments with Hope, using 42 plates. I won his confidence, and in addition to the details which I have published, I will tell you the following:

At Hulham House, Exmouth, the proprietors fitted up a small cycle store about 8 feet square as a dark room, with a sink and tap. The walls are whitewashed brick and there was nothing whatever added but three shelves of plain boards, the lowest being wide enough to serve as a table. The lighting was daylight through ruby glass covered also with ruby fabric as sold for the purpose; it gave quite good light from the white walls but not directly on the sink. I mean that one could see quite well in the room but it was possible to keep the plate from direct light from the window in the door on the left a little further back than the operator, while every movement made could be seen.

I stayed there a week, during which Hope visited the house. He was in his element in this "nest of spiritualists" as some call it, and at the top of his form and good humor. Each morning he took a series of photographs, some with my plates and some with those provided by the Hulham House people, indiscriminately. I often loaded his slide for him using the one and only slide he had with his little wooden camera.

I verified by its markings that the slide used was always the same. The photographs were taken one after another each morning without pause; I sometimes developing a plate for him while he was taking another. Those taken for me I always developed myself, keeping the slide in my own possession the whole time except when actually in the camera, but even then I could see it, for no covering was used. I inserted the slide and removed it. When Hope was developing other plates I watched his procedure closely and among some score of plates I never saw anything the least suspicious in his movements; on the contrary we may be said to have operated together. The "extras" were all widely different and very clear. In the case of those done for me I certify that he did not touch the plates in any way before, during, or after development. On another occasion at Holland Park, I brought my own camera and my own 5 x 4 inch plates, keeping the unopened packet in my pocket. I purposely waited till the experiment on hand was complete and then asked casually if he would do another with my camera. He consented at once and I set up my camera, loaded my slide and set the shutter. All that Hope did was to touch the spring. An "extra" appeared on the plate as I developed it, photographically bad but quite clear. My object in all this was to convince myself that it is not necessary that the medium should hold the unopened packet in his hands for "magnetization" as is usually done, though this may possibly assist the process. I cannot over-emphasize the fact that for nearly all the experiments I have published, the medium did not touch the plates, and I have the certificates of my coexperimenters to that effect. I am sure too that there was none of that trickery which you so ingeniously describe. Now I do not expect you to accept my positive experiments as supernormal. I know that they are, but to convince another is no part of my business, so to speak. I put straightforward facts before straightforward people; it is their affair how they take them. The procedure that I follow in collecting facts, is, I think, as Geley thought, the best for getting at truth; but I am open to correction, if in any given case I can be shown to have omitted some necessary precaution.

I have thought of reversing the plan sometimes adopted of offering a money-prize for proof of supernormality, and offering one for a really good fake. This has been done at least once before. Archdeacon Colley, I believe, won a suit against Maskelyne; I have not heard whether he got the money! The conditions I would propose are as follows:

I will put down £50 in notes and the skilful conjurer-sceptic (Maskelyne or any other) shall do the same. The £100 shall be handed to an umpire (or two umpires) mutually agreed upon, in an envelope.

The skilled conjurer-sceptic is to produce a portrait of Dr. Geley not identical with that on my negative but equally plainly recognizable and without process-marks. He is to be at liberty to use his own camera and any trick he likes, but I am free to examine his camera before and after the exposure. He is to take the photograph with an exposure of 15 seconds or less at the Holland Park studio under conditions as nearly as possible identical with those under which the Geley photograph was produced there; two witnesses of mine watching but not interfering. He is to use my plates and not to let me or the watchers see him touch them. I shall initial them, put them in the slide, (which I may examine) and remove them therefrom, and develop and fix them myself in his presence.

If under these conditions the sceptic fails to produce a recognizable portrait of Dr. Geley equally distinct as above, or if I detect his mode of trickery, the umpire will hand *me* the £100. If on the contrary he produces the portrait, and I fail to detect the trick, the umpire will hand *him* the £100. He will in such case reveal, on the spot, the methods he has used, so as to aid future research and to expose simpletons. The verdict of the umpire shall be final; but if the umpire is uncertain or the two umpires cannot agree, each stake shall be returned and the experiment shall not be published in any way.

I put aside this idea for various reasons, one being because, as Sam Butler remarked,

I have heard cunning old stagers
Say, "Fools for arguments use wagers."

and though that is the only argument to which the class of persons referred to are amenable, I do not wish to bring myself or my imaginary opponent into that category. On the whole I prefer to put plain facts before plain people, and I only mention the plan I have outlined because it strikes me that this is what the skilled conjurer-sceptic *ought* to be able to do if he denies my positive experiments.

This letter is personal from me to you, but I do not make it private, you can use it in any way you like in its entirety. It is not intended in the least as an attack on you or a criticism of the excellent articles you have contributed to the *A. S. P. R. Journal* which may put the unwary on their guard against fakers.

Stanley DeBrath.

Weybridge.

BOOK REVIEWS

Hartmann's Who's Who In Occult, Psychic and Spiritual Realms. Compiled and edited by WILLIAM C. HARTMANN, PH.D., O.Sc.D. The Occult Press, Jamaica, N. Y., 1925. Pp. 196.

By the very definition which its title affords, this compilation stands without possibility of argument as a praiseworthy project and an attempt to fill a great need. If it has faults, these should not be appraised too severely; for the labor of original collection and compilation of a volume of such character is monumental. At the best, it will be a thankless job, whose shortcomings will be far more obvious than its merits. At the worst, it will at any rate constitute a basis for re-editions; and no matter what criticisms might be advanced against the way Dr. Hartmann has done the job, his list would certainly be used as a basis of procedure by anybody coming after him and trying to make a better job of it.

This by way of apology for the fact that, when we search the book with utmost care for good points, about the only one we find is the one just emphasized—that it *does* constitute an attack upon the problem which its title defines. Its faults seem to us legion, and we are sure that it is a hopeless as well as thankless task to enumerate them. So we shall content ourselves with merely illustrating them.

In the first place, while one must realize that there is no definite boundary to the field of the "occult, psychic and spiritual," one might also be expected to realize that there are certain things which it does not include. It starts, we hope, with Psychic Research. No exponent of psychic research would be sufficiently hardy, whatever his personal viewpoint, to attempt the exclusion of Spiritualism and Theosophy; or, with the latter, of various other brands of oriental mysticism. Such fields indeed offer a wide field for proselyting and likewise a fertile source of ideas; psychic research were doubly reckless to cast them beyond the pale. But just why the occult domain should be made to include on the one hand such eminently respectable and orthodox sciences as Anthropology and Archaeology, or on the other such intellectual cats and dogs as Vegetarianism and Vocational Guidance we do not know. We should probably grant the hopelessness of trying to exclude Astrology; but we should want an extremely definite statement of just what Chromatics is before opening the door to it, and we should certainly slam the door in the face of Numerology or die a martyr's death in the attempt. Dr. Hartmann has used a smooth-barreled shot-gun of enormous bore in defining the field which he will try to cover.

When one examines the volume in any detail, one not only uncovers further evidence to this effect, but one is equally impressed by the sheer fatuity of the arrangement. There seems neither alphabetical nor logical justification in sandwiching the American Drugless Association in between the Essenes and the Liberal Catholic Church. Moreover, type styles and sizes seem to have been shaken up in a hat and dealt out indiscriminately among the pages. It is thus that one finds, following the American Drugless heading, a series of listings in so greatly smaller type and with such arrangement as to mean, if anything at all, that what follow are local branches of the A. D. A. Among the items so displayed one finds the Prison Association, the Association Opposed to Blue Laws, the Anti-Vivisection Society, the International Purity

Association. Whether this is more illuminating as an example of the sweeping principles of inclusion which have governed, or of the random and purposeless arrangement of the volume, we leave to another to decide. One is tempted to suggest that Dr. Hartmann has sought all organizations that are anti-anything; until one looks again, and begins to wonder whether the aims of the International Purity are not diametrically contrary to those of the Opposed-to-Blue-Laws, or just what it is that the anthropologists and archaeologists are "agin."

The total chaos of the volume might be the result of piecemeal composition, each item having been set as the information was acquired, and no subsequent rearrangement having been made. One would at least expect, whatever the cause, that a name index would be included—so much we should certainly demand, even if the arrangement of the book were an exemplary one. The only index or contents of any description is an extremely incomplete list of extremely general headings, set down in the order of their occurrence in the book and compressed into a single page; plus an alphabetical index to some fifty or sixty rather cheap-and-nasty advertisers. Just by way of illustrating the drawbacks of this lack: it seems a one-hundred-percent moral certainty that Birth Control organizations are listed somewhere in the volume, but we have been unable to find them.

One might wish that Dr. Hartmann had not quite so freely used paste-pot and scissors, with the advertising literature of his subjects as the raw material. Thus, as one thumbs over the book, one discovers, in what a less sophisticated reader would take to be Dr. Hartmann's own text, that the "Aquarian Ministry" is organized "to meet the growing spiritual needs of this new age—the Aquarian Age—into which our solar system has just passed" etc.

Doubtless anyone who has reason for supposing that his own name will be found in a volume of this character finds himself looking for it; and his estimate of the book's general accuracy must rest rather heavily on what he finds in his own notice. In the proper place under "Book List: Authors and Their Works" the present reviewer is duly credited with the two books he has produced in the psychic field: *My Psychic Adventures* and *Margery the Medium*. He is likewise credited with a third title, *Revelations of Margery*, which corresponds to nothing which he has ever written, nothing of which he has ever heard from another pen, nothing—if the title be taken as typifying the sort of text which might carry it—which he could by any stretch of the imagination conceive of himself as putting out. Which leads him to wonder just where Dr. Hartmann got his information, just how many more items of equal error the book contains, and just how effective the promised annual revisions will probably be in correcting these mis-steps.

After all this detailed citation of the weaknesses of Dr. Hartmann's compilation, it still remains to state that the book does constitute the first attempt to fill a decided gap in the existing reference literature. No matter how severely one appraise its errors of omission and commission, no matter how little one regard these as a necessary concomitant of the first attempt to compile such a volume, the fact remains that there is given within its covers a mass of useful data which one could hardly get, at reasonable effort and expense, in any other way. For what he has done in thus providing a working model of a psychic reference list the author deserves thanks.—J. M. B.

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Photograph of Frau Silbert, 58 years of age, taken especially for this *Journal* by the Foreign Research Officer at Graz, Austria, on Wednesday, November 4th., 1925.

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DUPLICATIVE PRECOGNITION

BY RENÉ SUDRE

Editor, Revue Métapsychique, Paris

We have already stressed the importance of Soal's recent report, from the viewpoint of the light it throws upon mediumistic impersonation of living or fictitious persons. The Soal report is equally important from another viewpoint: that of precognition of the future. Let us recall briefly the facts. In the séances of January 4th. and 9th., 1922, Mrs. Blanche Cooper gave out a representation as dead of one Gordon Davis, who had been a childhood playmate of the sitter, Soal. As much through this personification as through the medium's regular "guide," there was presented detailed information about the house in which the Davis entity said he had lived prior to his death. Without being able to indicate the locality [in geographical terms], the communicator spoke of:

"A funny dark tunnel—five or six steps and a half on the front of the house—inside, a very large mirror and lots of pictures, being scenes of glorious mountains and the sea—one picture with a road or something seeming to go between two hills—some vases, very big ones, with funny tops and saucers, but not to drink out of—a woman very fond of flowers and a boy—two funny brass candlesticks on a shelf, downstairs—something right in front of the house; not a veranda,

something that is not in front of the other houses—house situated in half a street, the letter E—something about a black dickie-bird on the piano.”

Inquiry carried out in April, 1925, by Soal established that Gordon Davis is still living; and that, at the date of this séance, he had not yet gone into residence in the house described by the medium. He *had* leased it, but had not concluded all the details of moving in. Nevertheless the description was exact, not alone for the outside of the house, with the tunnel and steps and veranda; not alone for the letter E in the name, East Esplanade, of the street where it was located; but likewise for the interior arrangements which were *yet to be made*. The impossibility of regarding the incident as due to a transference of thought between Davis and Mrs. Cooper appears clearly on analysis of the facts. On January 9th. Davis had no slightest notion of mounting the “black dickie-bird” (a kingfisher) on the piano; and at this date he had no intention of placing the two copper candlesticks “on a shelf downstairs.” Indeed, at this date, his and Mrs. Davis’s sole concern about the house had to do with getting it clean; for the previous and very filthy tenants were still in it. But what follows is even better: for while the candlestick and the vases and the saucers and the kingfisher and even the picture showing the road between two little hills were all at that time in Davis’s possession, two of the other pictures visualized were not even in existence at the time. These two were ordered from the artist Fred Whistock two years later, and only painted in the summer of 1924. The whole idea of giving Whistock this commission was quite foreign to Davis’s thoughts in 1922; indeed, he says, he had no particular flair for marines, his taste at the time running wholly toward water-colors.

From all these data, Soal has concluded that Mrs. Cooper’s previsions while in the hypnotic state cannot possibly be laid to conscious or subconscious knowledge existing in Davis’s mind, or in that of any other person living on January 9th., 1922. When the report was read before the S. P. R., Dr. Woolley suggested that the prevision should be regarded as having to do not with Davis but with Soal himself: that the psychic had got through *him* this vision which was to be realized three years later. But this explanation is deficient, as Soal showed in his comment thereon; and in any event, it would be a mere matter of words, not giving us the slightest notion how the psychic could see a thing which as yet does not exist. Whether coming through Davis or through Soal, supernormal cognition of this character is in no least degree the less incomprehensible to common sense and to the general philosophic principles that have prevailed since the time of the Greeks.

Before discussing the explanation suggested by Soal himself, it will be well to put in evidence one of the most remarkable categories of cognition of the future—that which we know as “duplicative precognition.” In the majority of cases, the psychic subject sees a picture which is as the double of the future reality. Very often this appears in a dream, and later the subject is greatly astonished when he comes to observe the perfect correspondence between the dream and the reality. Such prevision is without question a rapport with the subject; but this rapport may be of any sort whatever, while the vision itself may be of wholly unimportant matters, in the large and in all its details.

We must reiterate that this sort of precognition is much more frequent than usually inferred. But the interest in the spirit idea which has been so preponderant right down to our own days has led to neglect of the cases which did not pretend to a spiritistic character. Attention has been drawn to those instances of prevision which were in some sense useful warnings; and these have been made to stand for the general type of precognition. It has been the custom to employ the name “premonitions” rather than prevision or precognition; and it is to be regretted that Richet himself has unwittingly given way to this prejudice in using the word for the heading of his chapter on precognition. I do not know how to stress sufficiently the fact that premonitions (that is, instances of precognition having the character of warnings) are but a small part of the whole; and that, once we have determined the occurrence of precognition in general, this particular form is most readily explained by prosopopesis, or the tendency which the human subconsciousness shows toward impersonation. Since, according to Condillac, a science is simply a carefully formulated language, let us avoid the introduction of terms which carry implications of what is so plainly a contestable hypothesis.

It can easily be shown that, with few exceptions indeed, duplicative precognition is the rule; and that precognition takes another form—symbolic or premonitory, for example—only when its functioning is disordered or when it is masked by other factors of the subconscious life. But we shall not go into this discussion. We shall confine ourselves to citation of a few well-observed cases in which the duplicative character is incontestable, and which are not amenable to the traditional interpretations.

Mrs. Thilton, of New Orleans, described to one Davidson, in the presence of numerous witnesses (including Mrs. Sarah Morgan-Dawson, friend of Flammarion), how she had dreamed of being invited to his house and, on arrival, finding the house sad and empty. A large metal coffin stood in the middle of the parlor, and Mr. Davidson was

therein. One other person was present. There were six silver roses upon the lid. The vision dated itself six months in the future. It was turned into a pleasant jest; for Mr. Davidson was entirely well, besides which he had declared that for his own funeral he wanted a rosewood coffin. But verification came about with absolute exactness, and through two unforeseeable accidents: Mr. Davidson was crushed by a locomotive; and the rosewood coffin which had been ordered could not be delivered on such short notice, and hence was replaced, without consulting his family, by one of metal with ornaments of silver roses.¹

It seems rational to suppose that a clairvoyant ought to be able to divine any serious organic disorder from which Mr. Davidson might be suffering, and equally might divine or guess that he would be buried in a commonplace metal coffin. But how is she to divine the railroad accident, the causes of which are quite outside the psychic domain in which she and her subject move? And how is she to divine the defeat of his cherished and expressed desire to have a rosewood coffin? Every rational explanation here seems unavailing;—unless, indeed, we are to make the childish supposition, worthy only of the mentality of primitive peoples, that invisible powers—angels or demons or spirits—arranged the accident after having taken measures to assure the unavailability of a coffin of rare wood!

We mention next the dream of the abbé Garnier, canon at Langres, cited also by Flammarion.² This dream was of extraordinary precision and color. In a mountain landscape, the canon pictured himself pursuing a white road that brought him into a rustic scene which he saw in great detail. Three large trees, a pretty house, a peasant woman dressed in red with a white head-dress and knitting, a girl of ten with her hair hanging down to her bare feet, three smaller children, a dog that scratched at his fleas, three men in the house, [one of them?] with a cloth apron and pointed cap, sheep, a colt that came toward the house and was driven off, hens scratching for worms, etc., etc. Now three years later, during a trip in Italy, the abbé came upon this very scene in a hamlet among the Apennines—exactly the same place and the same tableau, to such a degree, he tells us, that the sweat stood out on his face and his heart rose in his throat. Nothing differed in any way: it was the dream come to life, with the same persons doing the same things.

We know that psychologists describe under the name "paramnesia" or "false memory" a phenomenon which consists exactly in the illusion of renewing a past sensation or experience. It is altogether possible that this is in fact an illusion, arising, as Bergson thinks, from a tran-

¹ Flammarion: *L'inconnu et les recherches psychiques*; p. 520.

² *La mort et son mystère*: I. p. 277.

sient mal-adjustment of the mnemonic machinery. But the earlier of the two phases of paramnesia does not fix itself temporally; whereas in duplicative precognition there is the most exact assignment of date both to the prior representation and to the actual event itself. Further, in many instances, between the two dates the "representation" has been described to or recorded with proper witnesses. Such is the case with the dream of Duchess Hamilton, reported by Dr. Alfred Cooper,³ in which she sees clearly, "as in a theater scene," the death of Count L. He is tumbled into an arm chair, a man with reddish beard is leaning over him, and nearby is a bath-tub over which burns a red light. The doctor to whom this dream was related was able, fifteen days later, to testify to the exact accuracy of the circumstances thus described in advance of the event.

We may mention also the Saurel case, in which there was a lapse of seven years between the vision and the fulfillment. In 1911, M. Saurel had a dream, the scene of which seemed totally strange to him. He found himself in a wholly unfamiliar flat country, near a brook and a cottage, among men clad in blue, wearing helmets of odd style; and these men were lighting fires amongst stacks of muskets. In 1918 he lived through this vision with every exactitude in a village on the Aube where he was training some recruits.⁴

One could multiply cases indefinitely. Among those coming under my own direct observation, I will cite the prevision mentioned in a former article, where Pascal Forthuny saw two future incidents, quite insignificant so far as they concerned the person before him: the fall of the doorkeeper upon the staircase, and the epileptic attack of the hearse-driver.⁵ The testimony of the people present at the sitting where Forthuny delivered these prophecies guarantees here, as in the case of Mrs. Cooper, the authenticity of the episodes.

Among the hypotheses advanced to explain in general the prevision of the future, two ought to be thrown out at once on the ground of their ineffectiveness in dealing with the problem: I refer to the hypothesis of spirit intervention and that of rational deduction. In certain visions of a monitory character, it is possible for persons unfamiliar with psychology to see a benevolent or a malevolent agency by invisible beings belonging to another plane of existence. But such intervention would lose all its *raison d'être* in visions of unimportant and trivial context, like some of those which we have described. What interest, benevolent or malevolent, could Mrs. Thilton possibly have in seeing

³ Proc., S. P. R., Vol. 11, p. 505.

⁴ Flammarion: *La mort et son mystère*, I., p. 290.

⁵ This *Journal*, February, 1926, p. 77.

Mr. Davidson's metal coffin with its six silver roses? What is the utility or the contra-utility in the Abbé Garnier's having presented to him, three years in advance, any trifling scene of his Italian trip? What influence would impel the Duchess Hamilton to picture to herself the death of Count L. in the presence of a red-bearded nurse and a bathtub? Of what possible consequence to M. Saurel could be the advance representation of a scene in which he was exposed to no danger and of which he was not even able to gather in advance that it pictured an incident of wartime? And finally, among all the thousands of personal incidents which the painter Deluermoz would strongly desire to have pictured to him, why should Forthuny see two episodes touching the sitter so little as the fall of a doorman and of a hearse-driver? It is this element, with its essential and permanent finality, that the spirit hypothesis is incapable of rationalizing.

Moreover, this hypothesis is just as impotent from the logical viewpoint as from the teleological. If we could grant theoretically that the spirits may be capable of modifying human fancies, it is quite impossible to believe that they could suspend the course of natural phenomena to the degree that would be necessary to mold the reality into accord with a given vision. And as far as assuming that they may be able to predict the course of these phenomena just as the astronomer predicts an eclipse, this notion succumbs to reflection and common sense. For even if we postulate faculties of spirit intelligence far superior to those of the incarnate human being (something contrary to the principles of evolution), we can surely not bestow upon the spirits the omniscience necessary to follow in the mind's eye the operations of the innumerable causes which have to do with the production of a given event. And the second hypothesis named above, that of rational deduction, brings us by another road to exactly the same absurdity. That such deduction could be engineered either by the psychic himself or on his behalf by the spirits is wholly incomprehensible, and incommensurable even with a superhuman intelligence. The capacity for this would lie only in God himself, with that power of omniscience which, gratuitously and wholly lacking any proper notion of what the word signifies, we concede to him.

Let us now glance back over our examples, since one can always think better in terms of the concrete case: and let us select the simplest of them. Mrs. Thilton, three weeks in advance, sees Mr. Davidson's corpse in a metal coffin with six silver roses. Mr. Davidson is the first to laugh at the prediction: he is in the best of health, engaged in no hazardous profession, and appears too fond of life to risk it imprudently. Nevertheless he is killed by a locomotive on the date predicted.

We have here a commonplace fact which we must hesitate to attribute to the machinations of a "spirit." We must prefer to believe that this fact was rigidly determined by a succession of natural causes. But if it is our desire to attempt an examination of these causes, we shall at once be utterly baffled; for it is not possible to isolate this particular effect with its causes from all the other causal complexes at work throughout the universe. Let us imagine that the unfortunate Mr. Davidson had slipped on a banana peel as he tried to cross in front of a moving train. It would be necessary to explain the presence of the banana! It was thrown there absent-mindedly by a passenger; but had it been thrown two inches further, Mr. Davidson would not have slipped on it. If it had been thrown a second sooner, or later, it would have landed in a different spot and Mr. Davidson would not have been killed. Equally he would have escaped this fate had he left his house a minute sooner, had the train arrived a moment later, etc., etc. When we thus delve into the sequence of causes leading to Mr. Davidson's death, we are quickly brought to the shop where the locomotive was built, to George Stephenson's first trousers, to Noah's ark. Everything in the universe since the creation is involved in the production of the most trifling present event.

When we have grasped this truth, we can no longer bring ourselves to believe that the spirit of a man, incarnate or discarnate, can reason its way through such an infinite series of causes as contribute to the occurrence of a future event. The "vision of God," invoked at this point by Oesterreich following Brentano's example, is but a metaphysical artifice to resolve by an empty word a problem which is in fact insoluble.

Myers was well aware of the impasse to which this problem leads, for he wrote⁶: "Few men have pondered long on these problems of Past and Future without wondering whether Past or Future be in very truth more than a name—whether we may not be apprehending as a stream of sequence that which is an ocean of coexistence, and slicing our subjective years and centuries from timeless and absolute things."⁷ To make himself the better understood here, Myers conjectured that for the clairvoyant the life of a man can be compressed into a single instant, while to the rest of us still stretching normally over a span, say, of seventy years. There would then be, between the supernormal vision and the eventuation, a lag analogous to that which exists between the

⁶ Human Personality, II, p. 273.

⁷ It seems to me that this is by far the most brilliant attempt ever made in any language to pack into a single sentence the bold outlines of the philosophical outlook upon the time concept and the time reality which Myers had and Sudre has in mind.—J. M. B.

lightning and the thunder. But there is in this picture a lack of absolute accuracy; and the ideas of Einstein are today sufficiently in circulation among the general public for one to talk boldly, and without too much fear of not being understood, about the existence in space of a fourth dimension corresponding to time. Since I first discussed this hypothesis, some four years ago, certain persons have written that it is "unthinkable," without reflecting that in so speaking they make confession of a scientific ignorance which is inexcusable in one who has the least degree of university training. The theory of a fourth dimension, for which the way was paved by the mathematical works of Riemann and Poincaré, has been promoted to the order of a physical possibility by Einstein and Minkowski; and it is a fact that a large majority of the physicists of all lands believe today in the reality of such a "Space-Time." Eddington, the distinguished English relativist, has written:⁸ "Events do not happen; they are just there, and we come across them. 'The formality of taking place' is merely the indication that the observer has, on his voyage of exploration, passed into the absolute future of the event in question; and it has no important significance." The theory of space-time is then not a mere mathematical pastime with no other reality than that given it by thought; it is, for a certain number of thinkers in the vanguard of scientific progress, an actual reality. And if Bergson has attacked it in his latest book, *Durée et Simultanéité*, this is merely because it seriously threatens his own concept of time. As I have myself shown, Bergson opposes it only with arguments derived from this concept, and in no sense based upon experience.⁹ Whereas experience, as we now have it through our recognition of the reality of precognition, quite reverses Bergson's whole philosophy of duration.

It is then most noteworthy that modern science, without yet having recognized psychical research, has independently reached a conclusion which the latter finds indispensable for the explanation of one category of its facts. I do not believe that we can long avoid this hypothesis of "the eternal present," which, strange as it may seem to our common sense, is the only one that can supply an explanation of the phenomena of duplicate precognition. No ethical reasoning is to be invoked against the logical and factual reasoning which science is in the habit of em-

⁸ Space, Time and Gravitation, p. 51.

⁹ Perhaps I may be pardoned if I insert here the remark that Bergson and his ilk seem to me always to leave themselves open to this criticism that they are easy-chair philosophers. As I have said in my own Einstein book, they sit in their studies and speculate about the universe as it ought to be, with supreme indifference to the external and objective facts. If the facts do not measure up to their own esthetic requirements, so much the worse for the facts!—J. M. B.

playing in its interpretations of the universe. Scientific minds that have studied the fact of precognition have always been struck by the duplicate character which, on the admission of Flammarion himself, the great majority of these visions present. And it is impossible to avoid the idea that the metagnomic person is vouchsafed a momentary temporal acceleration, a rapid though ephemeral projection along the time dimension which, though it permeates the entire world of reality, the normal mind can only traverse in linear sequence. It is this very explanation that Soal calls upon in the case of Gordon Davis:

"Looked at from this point of view," he says, "human beings have an extension in time as well as in the other three dimensions. They exist in their totality, independently of the particular moment at which we choose to view them.¹⁰ The personality of Gordon Davis was arrested, as it were, at a particular point of the time stream; i. e., a special three-dimensional section was taken of his four dimensional complex. He was dramatized in 1922 to appear as he would be in his new environment of 1923."

It is not to be lost sight of that a hypothesis so ambitious and far-reaching leaves many difficulties still to be untangled; but these are small in comparison with the unsurmountable obstacles which duplicative precognition presents under any other hypothesis than this one. It is for further study to resolve these difficulties, and to construct a theory well-grounded in every detail—a theory which shall result in the complete reconciliation of metapsychics with contemporary science.

FRAU SILBERT AND HER PHENOMENA

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

The name of Frau Maria Silbert is known probably to most of my readers, but it is doubtful if many of them are aware of the nature of her phenomena, as comparatively little has been written concerning this medium. She has visited England three times, but her powers have never been scientifically tested—which is unfortunate, as her phenomena present a *prima facie* case for serious investigation which has been too

¹⁰ For the layman in the relativistic philosophy, this is an unusually illuminating statement.—J. M. B.

long delayed. This is not the fault of the medium, as she appears quite willing to demonstrate her powers when called upon to do so, and makes long journeys in order that those interested in her mediumship may witness her phenomena. The fact remains, however, that no scientific body in Great Britain has experimented with her—which is a great pity.

Two or three years ago I had a few sittings with Frau Silbert when she was in London, and her phenomena impressed me. But the controlling conditions were bad and for that reason I refrained from publishing a report of my experiences, though these were very interesting.

Frau Silbert's phenomena consist of brilliant lights, most of which appear to come from her finger tips; innumerable raps, which appear to come from the séance table, chairs, and sometimes from behind the medium; materializations, consisting of hands (usually under the table), busts and sometimes full-form phantoms (according to some observers); the apparently spontaneous transit of objects from below the séance table to some point above it, finally resting in the medium's hands; the billowing of the cabinet curtains, when a cabinet is used; the engraving of metallic objects (placed under the table) with the word, *Nell*; and similar manifestations. The engraving is done without a scriber's being placed beneath the table, though sometimes this cutting tool is put with the objects to be engraved. *Nell* is the surname of an alleged disincarnate German professor, stated to have died at Nuremberg two hundred years ago, who is supposed to control the psychic; it is stated that it is he who produces the scratches on the metal objects. It is fortunate for "Professor Nell" that his name is so short and simple, easily producible in script or capitals; had it been a polysyllabic one, the worthy professor might have had some difficulty in decorating the cigarette cases, watches, and other articles invariably placed beneath the séance table in order that they may be thus autographed.

At one of the London séances I attended I was asked to assist in the control of the psychic. The "control" consisted in contact by two sitters, one each side of the medium, with her hands and feet. I sat on the left of the medium and attempted to keep my right foot hard up against Frau Silbert's left; I even placed my foot on the medium's shoe, but the movement of the latter, especially when the psychic became entranced, prevented anything like a proper control. The medium's right hand and foot were in another's charge, so I had no guarantee as to the control on that side. The illumination was good; either a weak white light or a brilliant red one. In fact, frequently Frau Silbert's séances are conducted in the white light of an ordinary electric bulb.

The phenomena at this particular London sitting were very varied, and ranged from billowings of the curtains to lights, alleged materiali-

zations, and the apparently rapid displacement of articles placed under the table at which we sat. My heavy penknife (weight $3\frac{1}{2}$ ozs.), which I placed on the floor under center of table was, a few moments later, "precipitated" into her right hand which was above the table.¹ At the time I could not account for this phenomenon.

The table used was of the ordinary deal variety, with a hole cut in the center. The aperture was about nine inches square (I am speaking from memory), with a sliding zinc cover. During the séance several of the sitters stated that their legs had been touched and squeezed by a materialized hand under the table. Occasionally the zinc slide was rattled and once it partly opened and a white object like a hand or foot, quickly popped through. The "hand" later brought up, like a flash, a small bell which had been placed on the floor. The movement was so quick that it was impossible to determine the nature of the object which had levitated the bell. Raps, which appeared to come from the table, chairs, etc., were intermittent throughout the sitting; and, at request, "Professor Nell" imitated our various raps and knocks, proving that an intelligent entity was responsible for the sounds. As I have remarked, the phenomena were impressive and interesting, but lack of rigid control robbed them of any scientific value.

I had often intended to visit Frau Silbert in her home; and in June, 1925, when I was in Austria, arrangements were made for me to have some sittings. Unfortunately, I was unable to get to Graz at the time appointed and it was not until the following November, after I had had my wonderful sittings with Willy Schneider, that I was able to pay this medium a visit. Mr. Joseph De Wyckoff and Mr. Roy Holmyard, two members of the American S. P. R., were also on their way to see this medium, and they kindly invited me to accompany them.

We arrived in Graz from Braunau on the evening of Monday, November 2nd, 1925. On the following morning we called upon Frau Silbert at her home in Waltendorf, a suburb of Graz. She was out,

¹ This phenomenon had a very interesting sequel. On my way to Copenhagen, in January, 1925, I spent a night at Hamburg. Having nothing to do, I inquired if any mediums were available. I was told that there was a "circle for psychometry" then in progress in the suburb of Altona. I found my way to the medium, whose name was Frau Liebermann. The meeting had just commenced and visitors were asked to hand up articles to be psychometrized. I sent up my pen-knife. Frau Liebermann said it was a "German knife bought in France"; it had been used by a lady "very psychic, the widow of a doctor"; it had undergone some change which the medium could not describe. The facts are that the knife I had purchased in Berlin some years previously, but had had new ivory sides put to it in Paris—the French connection and the "change" sensed by the medium. It had been used by Frau Silbert, a "widow, very psychic," whose control was a "doctor"—altogether an excellent description. The incident is fully recorded in my *Psychical Research in Northern Europe*, *Light*, Jan. 24th, 1925.

but we made the acquaintance of her family who promised to arrange a sitting for us the same evening.

I will now give a short description of the medium, who is fifty-eight years old. She is the widow of an excise official and draws a small pension. She is a native of St. Stefan, Carinthia, west of the Tyrol, but has resided in Graz for a considerable period. She has had ten children, of whom four sons and three daughters are still living. Some of them speak a little English. Two of the girls, Ella and Palla, are stated to be mediumistic. Frau Silbert has had psychic powers for many years but only during the last five years has she been able—or willing—to go into the trance state. She is, unfortunately, in bad health and it is stated that this disability impairs her mediumship. Her manifestations are stronger in the winter months, the hot weather tending to inhibit her powers. Her trance state is usually self-induced; but I was told that she can be put into this condition by a person making passes behind her, in a vertical direction. Frau Silbert is of medium height, with keen, penetrating eyes, and struck me as being exceedingly alert and intelligent. She kindly posed before my camera, and the result is reproduced herewith. The hard line of the mouth, so apparent in the photograph, is misleading: she has a particularly gentle and affable personality.

We arrived at Frau Silbert's flat soon after eight o'clock, and found a number of the medium's friends awaiting our arrival. Principal among these is Dr. Alois Auer, who has sat scores of times with this medium. I was told that Dr. Auer was formerly at the Karl Franz University, Graz, but ill-health compelled him to adopt another vocation. I had a long talk with Dr. Auer who related to me some amazing and almost incredible experiences he has had with Frau Silbert. Dr. Auer is one of the Austrian representatives to the International Congress of Psychical Research.

At one of the sêances attended by the doctor it is alleged that no fewer than twenty-eight full-form phantoms made their appearance. At another sitting, a phantom sat down by the doctor for over an hour, and he was even able to take its pulse-rate! He has done this on more than one occasion, he informed me. He has walked with Frau Silbert in the mountains, in the moonlight, and has frequently seen phantoms, who apparently joined them in their walks. On the street—always in the moonlight—phantoms have joined them. Recently, in the red light of the sêance room, a full-form phantom, about six feet high, slowly materialized. He had the appearance of an ancient Egyptian and he seemed to "float" about eighteen inches from the floor. He was quite nude except for a cloud round his middle and some sort of head cover-

ing. His hands were luminous, and he slowly raised them to his face, illuminating the upper portion of his body. His features relaxed into the semblance of a smile, but his countenance at once became sad again, and he looked ill and his cheeks were sunken. For nearly an hour he remained with the sitters; and the medium, who was not entranced, actually sketched him from "life." Frau Silbert kindly presented me with the original sketch, reproduced on page 273. The phantom very slowly dematerialized, "with a sad, tender expression on his face."

On another occasion Dr. Auer was with Frau Silbert in the mountainous district around Graz, at some time after midnight and in the full moonlight, when a huge pair of jaws and two rows of gleaming teeth slowly materialized and gradually vanished again. After midnight is the very best time to witness these materializations through Frau Silbert who—it is stated—sometimes at this hour goes alone to the mountains, in the moonlight, and meets a tall, luminous phantom with whom she converses till the small hours of the morning.

Dr. Auer related another curious story of what happened at a séance which was held at the medium's flat in a good red light. A gnome, about two feet high, suddenly materialized, followed by a hare which ran about the room. On another occasion a gold slave-bangle and a finger-ring were placed under the séance table when suddenly there was a "click" and upon examination it was found that the ring was threaded upon the bracelet (in which was no opening), and to separate them would have required a file—a phenomenon reminiscent of Henry Slade and one which would have gladdened the heart of Professor Zöllner when seeking to prove the truth of his theory concerning the fourth dimension. The linked ring and bracelet were again placed under the table and shortly after they were found to have separated, the operating intelligences having an obvious and total disregard for the scientific aspects of the situation constituted by their original interlacing!

Another friend, Herr Rudolf Winterri, who was at this sitting, related some of his experiences with Frau Silbert. Herr Winterri has a flat in the same building as the medium who often visits him. On one occasion they were holding a séance when the table, weighing 30 kilograms (66 pounds), rose in the air to the height of six feet for some minutes. Two of the sitters climbed on to the table (I was not informed how, but they must have had a ladder), and their combined weight did not lower the table—which eventually gradually sank into its normal position. I was informed that all this took place in a "good red light." The table afterwards knocked Herr Winterri head over heels. On another occasion, when Frau Silbert was present, the dinner-

table, laid for a number of persons, suddenly rose in the air, was suspended for some seconds, and slowly came to rest again. Herr Winterri is an exceedingly clever professional conjurer, and should know genuine phenomena when he sees them. I have given these stories about Frau Silbert exactly as they were related to me and I refrain from making any comments concerning them. This report has been drawn up from notes taken during the sittings; in fact, I made a rough draft of this article at my hotel, the Erzherzog Johann, before I left Graz.

SEANCE OF TUESDAY, NOVEMBER 3RD, 1925

The circle at our first sitting with Frau Silbert comprised the following members, in the order named, starting clock-wise from the medium: Frau Silbert; Harry Price; Herr Rudolf Winterri; a son and daughter of the medium—they left the circle half an hour after the commencement of the sitting; Herr Erich Vogl; Dr. Alois Auer; Mr. Joseph De Wyckoff; Mr. Roy Holmyard. To save repetition I will refer to them by their initials.

We all sat around a rectangular common wooden table, three feet nine inches long, two feet eight inches wide, and two feet eight inches high; weight about fifty pounds. Under the table-top, on skeleton runners, was a drawer, the length of which was more than half the width of the table. The drawer, which was opposite the medium, opened away from her, and towards E. V. and Dr. A. The table was strengthened beneath by diagonal struts and foot-boards.

The illumination was a 30 watt. gas-filled bulb, regulated by a socket rheostat, of American make, known as the Dim-a-Lite—an excellent arrangement, by the way. The room was the ordinary living room or "parlor" of the Silbert family. The séance commenced at 9 o'clock precisely, the temperature of the room being 71° Fahrenheit. The light was dimmed to about 20 watts.

We opened the séance by each sitter's rapping on the table, at the same time repeating the prescribed formula: *Gott zum grüss, Herr Nell!* After each greeting, we listened intently for an answering rap which was invariably given. I was on the medium's left, and endeavored to control her left foot with my right, but found it almost impossible to do so—every minute or so I discovered that my foot was *not* touching hers.

For the next twenty minutes we amused ourselves by getting "Herr Nell" to imitate our raps: these were faithfully reproduced. The raps seemed to come from various parts of the table. I need hardly inform my readers that without delicate instruments it is quite impossible to determine the exact location of a feeble rap. The raps were good, and were almost continuous.

At 9:27 my left knee was touched four times—simple touches, not the grips as of a strong hand which often occur with this medium. At 9:30, R. H. was also touched on left knee: a harder touch this time, more like a squeeze. Then more raps.

At 9:50 we deposited the usual collection of objects under the table. I placed a gilt cigar-lighter; J. D. W. put down a gold cigarette case; R. H. risked his gold watch and fob.

At 9:59 my right calf was touched: a sort of "rub" upwards towards the thigh. Immediately after, a fairly loud rap from table-top and a simultaneous rap on the chest of drawers behind us. At 10:38 a long series of raps from the table and medium's chair.

At 11:12, by means of a rapid succession of raps, it was intimated (according to a sort of code agreed upon by Frau Silbert and "Dr. Nell") that we look under the table. We at once did so, and on my cigar-lighter was scratched the word *Nell*, in script. The word itself is 15 mm. long and the capital "N" is 9 mm. high. I herewith give an exact (enlarged) reproduction of it:



On the other side of the lighter were, curiously enough, two deep dotted lines, as if a spiked tracing wheel had been drawn across it; there were also other scratches. Evidently the lighter, during engraving, had been pressed hard down on the foot-board under the table: this would account for the scratches on the reverse side. No scribe or

graving tool had been placed under the table with the objects we deposited there; yet the word *Nell* is quite deeply scratched and the indented lines on the reverse side will last as long as the lighter itself. The watch and cigarette case belonging to the other sitters were not marked.

The light was now turned on to its full capacity, and Herr Winterri took a pack of cards from his pocket and did several excellent card tricks—apparently as "miraculous" as the phenomena we had just witnessed—which left most of the sitters guessing as to how the tricks were done. In the middle of the tricks at 11:35, the table gave a violent "jump" coming down again with a heavy bang. This manifestation on the part of the table seemed to indicate to the sitters present that "Herr Nell" wanted us to break up—so we bade the "Doctor" "good-night," and terminated the sitting at 11:40—and the raps were still plainly heard when we were putting our coats on. The thermometer had risen to 73° Fahrenheit, which was quite normal.

SEANCE OF WEDNESDAY, NOVEMBER 4TH, 1925

The day after the séance recorded above we took Frau Silbert for a long motor ride through the beautiful mountainous country round Graz, and arranged to meet again in the evening at her flat for some more experiments.

The sitters for the second séance were the same as on the previous evening with the exception that Herr Winterri was absent, the medium's daughter taking his place. The same table, lighting, etc., was employed, and we sat in the following order, counting clock-wise: Medium, H. P., Fraulein Ella Silbert, E. V., Dr. A., R. H., J. D. W. We commenced as the clock struck nine. The thermometer read 68° Fahrenheit. I had made up my mind that for this sitting I would endeavor to stiffen up the control, if possible. We each greeted "Dr. Nell" in the prescribed manner, and after every *Gott zum grüss, Herr Nell!*, an answering rap came from the table.

At 9:05 a long series of raps, of varying intensity, were heard as if coming from the table. At 9:09 three much louder taps appeared to come from the end of table near R. H. I now endeavored to control the left foot of the medium with my right, and simultaneously with the attempt, and without any warning, the drawer shot open about eight inches—the line of travel being from the medium towards Dr. A. I have already stated that the drawer was on skeleton runners and anyone on our side of the table could have propelled it open with a knee or foot (obviously not with a hand, as all were on the table under the full illumination of the electric light), by pushing our end. The sudden movement of the drawer was hailed as a good phenomenon. Herewith is a plan of the sitters (page 273), the dotted lines denoting the drawer:

At 9:12 we placed a number of objects under the table. I put my heavy penknife which was "levitated" nearly three years previously; J. D. W. put his gold cigarette case; and R. H. deposited his gold watch and a silver cigar-lighter.

At 9:25 E. S. plays a lively tune and raps on the table are heard keeping time to the music. E. S. resumes her seat; raps continue intermittently. At 9:40 we are asked by the medium to try putting our hands under the table. We each put a hand under, and J. D. W. and Dr. A. have their hands gripped in succession by what they describe as a "strong hand." I kept my right hand under the table for some minutes but "Dr. Nell" refused to shake hands with me. The two sitters mentioned had their hands shaken several times.

At 9:45 we heard a long series of raps on the table which we were told meant that "Herr Nell" wished to dictate: the code was one rap for "yes," three for "no," the "spirit" rapping at the correct letter

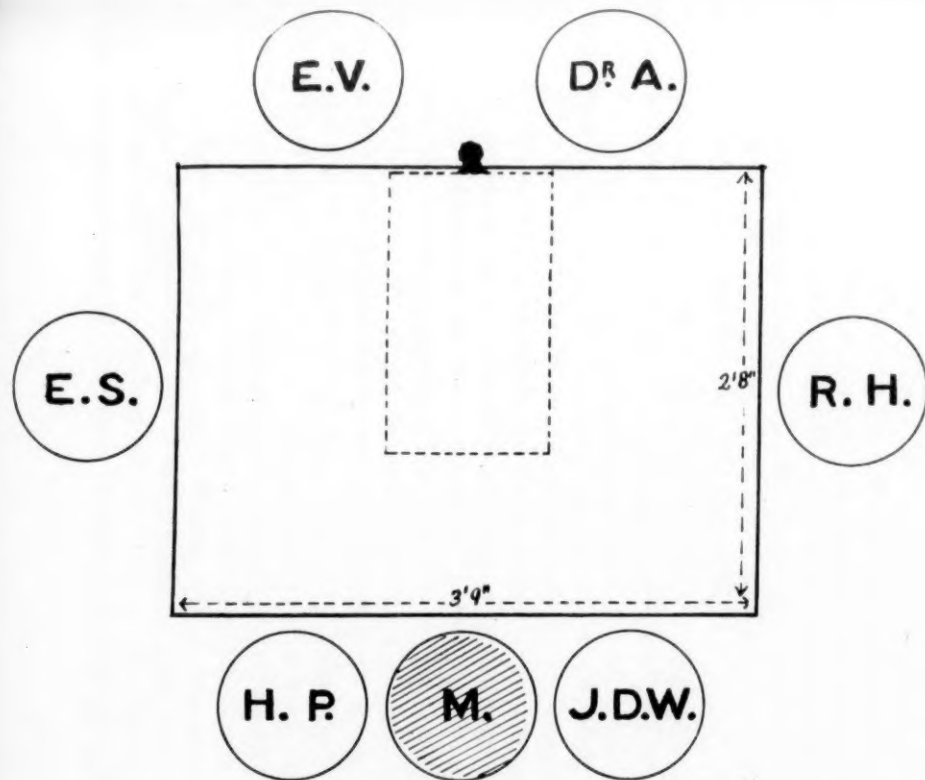


Diagram of seating arrangements at Mr. Price's second sitting with Frau Silbert; and, at right, photograph of a pencil sketch of a phantom, supposed to be an ancient Egyptian, drawn from "life" by Frau Silbert during its materialization which occurred at a séance with this medium.

when the alphabet was spelled out. By a good deal of tedious repetition we at length discovered that the communicating entity was an Englishman who had a message for us. After more repetition we got the words "You go London soon." As everyone in the room knew that on the following morning we were catching the first train to London, the message was not particularly illuminating.

The next message rapped out in German was to the effect that "Herr Nell" wanted the window open. E. S. left her seat (at 10:05), pulled the blind up, and opened the window, afterwards resuming her seat. The brilliant moon (it was full moon on the previous Saturday, October 31st) shone through the window. Dr. A. now took a glass "crystal," about two and one-half inches in diameter, from out of the drawer already mentioned. Five deliberate raps were now given, meaning "lights out." We accordingly switched off the light, the moon illuminating the room so that we could see everything and one another plainly. We were now told to hold hands—always a condition when the medium is working in darkness or semi-darkness. I again managed to make contact with Frau Silbert's left foot. Dr. A. handed the crystal to the medium, who placed it on the table in front of her, and went into a state of semi-trance (10:12). She at once disengaged her right hand from that of her neighbor (J. D. W.), placed it palm downwards upon the table, raised it again, and to the surprise of the sitters (who could see every action in the moonlight), my penknife was under her hand. Exactly one hour previously I had placed the knife, with the other objects, on the floor under the table. There was no apparent means of normally raising the knife from the floor to the table.

Immediately after the knife episode Frau Silbert picked up the crystal, and placed it in the hollow of her left hand, which she cupped for the purpose. She rose from her chair and, still in the trance state, commenced moving in a clock-wise direction round the table. When the medium left her seat, E. S. at once drew the attention of the circle to the fact that the crystal was now "luminous," and that the fluorescence was lighting up the medium's cupped hand. Most of the sitters agreed that it was a wonderful phenomenon, but I pointed out to them that the glass sphere filled with light, and the consequent illumination of the medium's hand was *merely the reflection of the full moon*, the light from which was streaming through the open window, which was on the right of the medium's chair. The crystal was, of course, acting as a lens and condenser, and in the semi-darkness the effect was really very fine. There was some argument about my explanation so, to clinch the matter, I took the crystal from the medium's hand (she was back at her seat, having made the circuit of the table), placed it in my own cupped

hand, and exactly duplicated the "luminosity" and alleged "fluorescence." All the sitters now agreed that what they thought was a phenomenon was, in fact, caused by the reflection of the moon in the crystal.

The medium was now very much awake and four sharp raps from the table was, we were told, the signal that "Professor Nell" wanted the electric light on again. This was done at 10:30. E. S. then got up, closed the window, and pulled the blind down. The Dim-a-Lite was adjusted to about 25 candle-power.

Immediately after we had once more settled ourselves, the drawer of the séance table shot out again, and the table shook and tilted. All hands were on the table. Dr. Auer now made passes over the table, in various directions. This is supposed to attract the power of the operating entities. Immediately afterwards J. D. W. shouted out "There's a hand up my trouser-leg!" Others were touched many times, especially Dr. A. and J. D. W. whose legs were pinched and punched. I put my arm under the table in the hope that the force at work would clasp my hand or pinch my arm, but I was not touched; and my legs did not receive the attention of the vigorous pseudopod whose grip—according to some of the sitters—was visc-like. R. H. was not touched under the table. Only J. D. W. and Dr. A. received this manifestation.

During this period I endeavored to keep contact with the left foot of the medium, and more or less succeeded. But this very imperfect partial control was not satisfactory from any point of view, and I asked permission to look under the table when the manifestations were at their strongest. Frau Silbert readily acquiesced, but the moment I popped my head under the table the phenomena ceased. For over half an hour I was bobbing up and down trying to see the "force" at work. Directly my head was above the table, J. D. W. would exclaim "I'm touched!" Down would go my head again in the hope of seeing something, but every time I was disappointed. Directly I resumed my normal position Dr. A. or J. D. W. would state that a hand was gripping some part of their anatomy hidden by the table. Thinking that perhaps the presence of my head under the table was resented by the "Herr Professor" on the grounds that it was unorthodox, I pushed my chair right away from the table, and inclined my body so that I had a clear view of the lower extremities of the sitters. The phenomena ceased absolutely: even my gaze apparently inhibited the manifestations. I pulled my chair up to table again when J. D. W. at once cried out "I'm touched!" and that something was pulling his trouser-leg.²

During my abortive attempt to gain some knowledge as to the

²It is to this paragraph that the footnote of the April *Journal*, page 220, refers.

mechanics of the forces which were responsible for the grips, pulls, tugs and pinches which the other sitters were experiencing, suddenly (at 10:55), several of us saw the glint of a light at the right of and behind the medium. To me it was exactly like the "glims" of a passing automobile which one sees at night when one is in a darkened room with the blinds up. The light was almost like a ray from a torch, and not at all like the flashes which sometimes appear to come from this medium's finger-tips. Nor was it like the percussive sparkling blue-white flashes which I have often witnessed when experimenting with Stella C. Some of the sitters regarded the light as of psychic origin, but it is doubtful if such were the case.

During the period when the phenomenal happenings under the table were so much in evidence, R. H.'s silver lighter and gold watch and J. D. W.'s cigarette case remained under the table (the reader will remember that my knife had already found its way on to the table-top), near the right-hand end. At 11:05 Frau Silbert moved into the seat of J. D. W., who now took the place of R. H. The re-arrangement resulted in R. H.'s sitting next to me, J. D. W. occupying the seat vacated by R. H.—the medium being now at the extreme right end of my side of the table, in front of the objects which had been placed on the floor. We had hardly made this new arrangement and re-seated ourselves when R. H.'s lighter shot from under the table to the medium's right, hitting a chair about six feet away. The lighter was picked up undamaged but no scratches or engraving could be found upon it. It was fortunate that "Herr Nell" discriminated in his choice of articles. Had R. H.'s gold watch been propelled with as much force as his lighter, it would have been a somewhat costly phenomenon!

After the rapid flight of R. H.'s property, I put my lighter under the table and opposite the medium. We waited some minutes though nothing happened; but upon examination, I found that the lighter had been moved nearer the center of the table. I now placed with it J. D. W.'s gold cigarette case and again we waited—but without result. Frau Silbert now (11:27) resumed her old seat next to me, R. H. and J. D. W. going back to their original positions. The medium was again in front of the objects under the table. We waited a few minutes and, hearing a metallic sound from beneath the table, I picked up the articles deposited there and found that J. D. W.'s cigarette case had been badly scratched though no writing or words were discernible.

It was now 11:30 and we decided to close the séance. We were told that much better phenomena would be produced after midnight; but as we had to rise at four o'clock the next morning in order to get to Vienna to catch the Orient Express to London, we reluctantly de-

clined. We said *au revoir* to the worthy "Professor Nell" who answered by means of a number of farewell raps. We said "Goodnight" to the medium and the various members of the Silbert family and our fellow-sitters, all agreeing that we had spent a most interesting and pleasant evening. Thermometer at end of sitting: 71° Fahrenheit—normal.

* * * * *

To those ignorant critics who are continually asserting that "all séances are held in the dark" the two sittings recorded above would have come as a revelation. Except for the episode in the moonlight, the illumination was that of an ordinary living room. It is unfortunate that, although the lighting conditions are so good, the control is not better. It is a great pity that all the phenomena take place beneath the table when the illumination is good; it is a greater pity that the manifestations we witnessed would not stand the human gaze. It is impossible properly to control a medium by merely putting one's foot against one of the psychic's. I have related some of the stories I heard concerning the amazing phenomena alleged to occur through Frau Silbert—but can one always be certain that the observers are not mistaken in what they see or hear? The episode of the luminous crystal is a concrete example of what I mean. If I had not demonstrated the fact that it was the moon which was flooding the glass ball with light, the incident would have been recorded as a wonderful phenomenon, the eye-witnesses relating the story in good faith. "Things are not always what they seem" should be inscribed upon the portals of every séance room. The vast majority of those interested in the occult will accept a happening as supernormal rather than give a little thought as to whether there can be a normal explanation. The golden rule for the investigator is not to accept any alleged phenomenon as supernormal if, *under the same conditions*, a normal explanation can possibly be found for it. It is far better to be over cautious than over-credulous: the latter state leads you merely into the toils of the charlatans.

It will be a thousand pities if—ere it is too late—some scientist, or scientific society does not take Frau Silbert in hand and investigate her phenomena under laboratory conditions. Dr. A. Baron von Schrenck-Notzing has, like myself, had a few sittings with her, but he has not experimented with her as he has with Eva C. or Willy Schneider. Frau Silbert occasionally comes to London where the curious are able to witness her phenomena at so much per head.³ But unless the medium

³At the time of writing Frau Silbert is giving séances to press men of London. An account of a very typical sitting is published in the *Daily News* of January 6th, 1926. The engraving of articles, flashes from finger-tips, the transit of articles from

makes a prolonged stay in London, it is almost impossible for her powers to be scientifically tested by a British investigator. To apply laboratory methods to the phenomena produced by a medium means much time and the services of highly-skilled specialists. Other Continental workers have experimented with Frau Silbert in a casual way, and with varying results.

Frau Silbert, in common with most mediums, has been "exposed"—but it was a ludicrous affair and ended in a fiasco. It is obvious that a medium, with a trans-continental reputation, cannot forever refuse sittings even to her most active critics. Frau Silbert gave some séances to a number of persons in Graz, and during one of the sittings some idiot with a perverted sense of "humor" surreptitiously let off some toy torpedoes, the *débris* from which was afterwards found on the floor—Frau Silbert being accused of using these fireworks in order to produce her well-known flashes. The practical joker afterwards confessed, but not before the incident had done the medium considerable damage. Soon after, Professor Benndorf, of Karl Franz University, Graz, invited Frau Silbert to give the Graz professors a series of sittings under rigid scientific laboratory conditions which included a gynecological examination of the medium. Frau Silbert refused. As a woman, she was justified; as a genuine medium she was not. The refusal seems to have nettled the professors, as shortly after Professor Benndorf published in a Graz paper an article consisting of a collection of reports from amateurs who had sat with the medium—probably much of it hearsay—and of course suitably worked up and embellished for the Press, in the way we know so well. Needless to say, the toy torpedo yarn occupied a prominent position in the "story." From the Graz paper, the "exposure" was reprinted in the *Neue Freie Presse*, Vienna.

Soon after, three gentlemen thought they would write a book about the physical phenomena of psychical research, with an entire chapter on Frau Silbert. In this book¹ was printed for the third time the Graz newspaper article with suitable embellishments appropriate to its appearance in book form. Like the proverbial fish story, the account of the alleged misdeeds of Frau Silbert lost nothing in the retelling. Baron Klinkowstroem invited the medium to Munich in 1923, but she declined. It is very unfortunate that so many mediums refuse to sit under scientific conditions. Baron Klinkowstroem is responsible for the chapter on Frau Silbert; I understand that he is a believer in

floor to table, touches under the table, etc., are all described, the reporter remarking: "Personally, I would rather have been under the table than anywhere else. One could not help feeling that it was there an investigator was needed."

¹ *Der Physikalische Mediumismus*, by Dr. von Gulat-Wellenbürg, Graf Klinkowstroem, and Dr. Rosenbusch. Berlin, Verlag-Ullstein, 1925, pp. 482-86.

the mental phenomena of psychical research. I believe Dr. Rosenbusch has never had a sitting with Frau Silbert; nor has Dr. von Gulat-Wellenbürg, though this gentleman had some sittings with Eva C. and was impressed—at the time.

The mediumship of Frau Silbert is well worth the attention of any scientific worker, and I trust that some day the psychic will consent to some experiments, to be made under good test conditions. She is very willing and affable, and I am sure if it were pointed out to her that it is sheer waste of her powers to sit under her present conditions—which are quite useless for the acquisition of data—she would realize the importance of the contention and submit herself to a really good scientific control.

THE PROBLEM OF MATERIALIZATION, AND ITS SIGNIFICANCE

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SPECIALLY CONTRIBUTED TO THE JOURNAL; AND TRANSLATED
FROM THE ORIGINAL GERMAN BY LOUISA W. RHINE

Probably none other of the many problems which the entire complex of parapsychological phenomena raises is so significant in the formation of a scientific viewpoint as is that of materialization. I include in this also the phenomena of telekenesis, for we now know definitely that the larger part of telekinetic phenomena depend upon the activity of materializations that are formed outside of the body of the person investigated. And even if the motive force has not as yet appeared in a definite, visible and tangible form, according to our most recent knowledge it is still safe to assume that even this invisible force presents the same fundamental properties that would be displayed by a real materialization, arising in progressive stages. We all know the indistinguishable transition stages of the invisible emanations, as they progress from mere misty masses to the highly condensed productions of psychophysical phenomena. We must determine also, generally speaking, what scientific significance is to be attributed to the fact that a force operates outside the human body, but still in a definite relation to it, showing physical as well as biological properties; a force, moreover, which in the majority of cases appears to have nothing to do with the

conscious psychic state of the medium out of whom it arises, and which is expressed normally perhaps in the life processes within the human body. It is only under definite exceptional conditions, doubtless, that its organizing and creative activity demonstrates itself outside of the human body. What kind of a power is it? Can we determine its composition? Are the organs of the human body concerned in its manifestation, and if so, which ones? Where must the causes for its extension out of the human body be sought? What are the relations between this force, its arrangement for activity in space, and the accompanying psychical power? These are only a few of the questions which materialization phenomena raise—questions which first limit themselves in the main to the phenomena themselves, but which necessarily must be close to other problems of a general biological nature.

The objection will be raised that the question cannot be tied up with phenomena which have not been generally accepted by science. To that I answer: If we were to wait until all scientific critics were to declare themselves persuaded, we should never make any progress in the knowledge of significant life processes. There is an overpowering fallacy for exactness, which leads a great number of skeptics to the standpoint that they will be convinced (and then, only perhaps,) when they themselves with their own clumsy hands have seized and crushed a materialized form, or when they have prepared it according to all the rules of their technique, and fixed and stained it and put it under the microscope. Since these conditions, by the very nature of the phenomena, can scarcely be expected ever to be fulfilled, these over-skeptical individuals will probably linger in their self-willed ignorance, forever. And on that account we who, by careful and patient effort, have recognized the validity of these natural phenomena, have the right—yes, the duty—to form a conclusive scientific concept out of the recognized fundamental facts which have arisen from individual phenomena. There may be many hypotheses possible. But as scientific investigators we know that we are not to be pushed to a final conclusive explanation until we have made vigorous attempts to find out the truth, and after we have traced out all the relationships and united them into a whole.

We want our observations to be based upon firm fundamental principles. On that account we must limit our material by a selection of the most suitable. This selected fraction, however, consists of proven facts! It is not necessary for us to investigate all the possible types of the materialization process, and it will be sufficient if we point out a few clear examples of the essentials and fundamentals of these puzzling natural phenomena. I shall therefore limit myself still further. I shall rely in the main only upon observation and experience, and I will point

out only phenomena which I have observed myself, with the exception of a few proofs and investigations of the late Fritz Grönewald. These experiences of mine I obtained with the two brilliant mediums, Willy and Rudi Schneider, and with one other, a professional magician. No phenomena from the latter individual, however, will be reported here, because this man was guilty of many fraudulent maneuvers in addition to his real mediumistic phenomena; and further, because the material collected from him is still in the hands of Dr. von Schrenck-Notzing, and subject to his editing. I must not fail to express my sincere thanks to Dr. von Schrenck-Notzing for the opportunity, as his constant assistant, to secure a fundamental glimpse into the world of phenomena of physical mediumship.

Now from the physiological and biological standpoint, where is the fundamental deviation of materialization processes, from the well-known biological ones? First of all, it is in this: That outside of the human body and without visible connection with it, yet in a definite relation to it, fields of force arise within which action can be produced that is perceptible to our senses and detectable by physical apparatus; action which is changeable, mechanical, chemical, electro-magnetic, etc. The simplest telekinetic manifestations may become more complex and progress to an ever more puzzling type of phenomenon. In the production of these phenomena within the hypothetical field of force, real, tangible, sentient forces arise, by a process apparently analogous to that of biological generation. These forms are endowed with the properties of life. In appearance and function they imitate real bodily parts. Indeed, in the progressive changes which convert the initial amorphous and uncondensed substance into its final well-organized form, an impression of actual identity with living beings having human organs, is given. (Though hand-like forms are the most often produced, whole human forms sometimes arise). The problem is first of all to be attacked in those manifestations and activities which occur outside of the body, for in those cases in which teleplastic masses adhere to the body of the medium we can go back to the phenomena complex of hysteria as a sufficient basis for our understanding of the facts. The characteristics of hysteria in human beings depend on the fact that organic changes of a thorough-going kind can be produced independently of the will of the individual by means of an unconscious suggestion, and without material cause such as injection, intoxication, wounding, etc. In that fact we have the possibility of finding a way to an understanding of those different teleplastic separations which form directly on the body of the medium (Eva C., Stanislaw P., Frau Vollhardt, etc). This, however would not be in any way an explanation

of the phenomena. Naturally there is something very puzzling here, such as the speed of appearance and of disappearance, the autonomic versatility of the forms, their efforts to differentiate themselves out of their amorphous condition into objective creations, thinking beings. I would like to refer, here, to my notice in "Psychische Studien" (1924, No. 11) in which were reported spontaneous teleplastic phenomena in nervous individuals.

I repeat that the most profitable point of departure for the investigation of the genesis, morphology and physiology of teleplastic phenomena related to the human body is to be found in neurology, psychopathology and psychiatry. Now, however, we come to manifestations of power external to the body and to materializations. It must be expressly emphasized that "external to the body," and "bound up with the body," is only an arbitrary separation called out in the interests of investigational method, for the clarification of the problem. In reality a materialization in direct contact or relation with the medium corresponds to an independent one; but, as already emphasized, it is more difficult for us to reach an understanding of an apparently independent exterior materialization. However, we must go forward step by step, and penetrate with caution a field so filled with puzzles as this in which our problems lie. We must also seek, through a constant consideration of the whole phenomena complex, to answer one question after another. Accordingly, we will begin here with the problem of the manifestation of a force external to the body.

The existence of a force related to man, but extending itself beyond the possible sensual range of the body and its organs, and which can be recognized in the active or sending state as well as in the passive or receiving one, is already well known as a characteristic fundamental feature of the subjective phenomena of parapsychology, transcending time and space in the form of telepathy and clairvoyance. It is a typical characteristic of human endeavor at scientific evaluation, to attempt to force as much as possible those phenomena which are still unexplained, into the already existing laws. Thus some still attempt, Baerwald¹ for instance, to explain the phenomena of clairvoyance as far as possible on a basis of hyperesthesia of the senses. This interpretation collapses at once, however, when the distance between the object and the clairvoyant exceeds the possible range of the senses. In these cases one is immediately led on to the illustration of telepathy—only a short time ago denied, yet recognized today. However, when one admits telepathy, one recognizes one of the most characteristic

¹ R. Baerwald: Die intellektuellen Phänomene. M. Dessoir: Der Okkultismus Urkunden, Berlin, 1925. Verlag Ullstein.

and, among scientific men, the most controverted phenomena of parapsychology—human action at a distance. One seeks at once, naturally, for analogies to other groups of natural phenomena and thinks to find them first of all in the electric waves which are used in wireless telegraphy and radio. One speaks of “sender” and “receiver,” of rays, of waves, and of vibrations which go out from the human brain, in order to save for materialism as much as possible of the world of phenomena menaced by the psychical. We forget too easily, however, that we can only draw an external analogy, that still nothing is said which really brings to bear a real comparison with psychic phenomena occurring at a distance; that one as yet only dare say that an unknown force is operating between men, without regard to distance, and that it produces a connection between them so that the mental content of one man can be carried over to another, or drawn or received by one man from another. Under what conditions this connection is operative, whether it exists all the time and between all people, whether the rare instances of the perception of such transfers are to be sought only in the spontaneous cases (hypnosis, somnambulism, emotion) or only with mediums or sensitives, are questions on which we have only begun to approach an understanding.

On this account I have enlarged upon the subject of telepathy. I wished to show that the phenomena of human action at a distance in the form of telekinesis and materialization can no longer be excluded *a priori* from recognition by science; for here in telepathy, as also in telekinesis or materialization, it is a question of the influence of a psychic force over the human body. Without further analogies I will turn to the consideration of electrical technique bearing on the question. It should have been mentioned before that some have compared telepathy with the wireless carrying of sound in radio. The electric energy sent across the distance in the latter case, however, along with subjective sound perception can produce an objective movement of objects, such as we see in ships operated at a distance by electricity; this reminds us of telekinesis. Perhaps the comparison is somewhat imperfect, however, since the electric waves which come in out of the distance do not move an inanimate object, as in telekinesis a table etc., is moved. But an analogous electric phenomenon exists in especially constructed apparatus which produces movement through mechanical devices. It will, however, certainly not be denied by any technician that in principle at least it may be possible so to concentrate electrical energy on a distant point that movement will be called forth, of any object whatsoever.

Movement at a distance through psycho-physical power need not be

so difficult for our imagination to grasp. It may most easily be conceived as due to a projection of power into some part of the room, such as the neighborhood of the table, etc. as the case may be. Such types of phenomena as Grünewald² received with Johanssen in his laboratory experiments with mediums, induction of electric coils, deviation of a magnetic needle, magnetic effects at a distance, etc. are in this class, as are also raps in the neighborhood of the medium, etc. The real problem begins when this power operating at a distance concentrates itself into material forms, into forms which show life, and purposive, intelligent, articulated functions, so that in their ultimate phase of development they produce an imitation of the human body, especially of single ones of its organs. At this point we are forced to assume that along with the physical power sent out from the medium, there is also a vital component imbued with the specific properties of life. Further, this vital component does not pretend to an indefinite kind of autonomous but unclassified life phenomena, but it is connected with, and uses, an entirely definite, purposive, organizing, even creative principle. The advocates of the hypothesis of telepathy, such as Schrenck-Notzing, Geley, Richet, etc., say openly that under the influence of a medium an unnamed vital substance expresses a definite idea, a personation, or an imagination, outside of the body. We are reminded at once of Driesch's³ vitalistic conception of the operating of an organizing, creating force in self-developing and self-formed bodies of (living) individuals, which he calls "Entelechy." In his opinion this rules over all the organic processes which go on in the mechanism of a living organism. It is to be understood without anything further that Driesch stands with the whole weight of his scientific personality for the genuineness of parapsychic phenomena.

In order to give a clear example of the problem I shall make a report of my experiences in the sittings with the Schneider brothers, especially with Willy, whose ability I had opportunity to study in over sixty sittings. I was in almost direct contact with the person of the medium, for I controlled his hands and feet in the manner described in Schrenck-Notzing's work. This method was used in order to adjust at once the psychic rapport of the trance personality (spirit control) and the circle. Parts of my experiences are to be found in Schrenck-Notzing's work⁴ as well as in my own book.⁵ Another part, of

² F. Grünewald: *Ferromagnetische Erscheinungen*. Psych. Studien 1922. No. 2.

³ H. Driesch: *Parapsychologie und anerkannte Wissenschaft*. Hochland. 1925.

⁴ Schrenck-Notzing: *Experimente der Fernbewegung* 1924. Union Deutsche Verlagsgesellschaft.

⁵ H. Gruber: *Parapsychologische Erkenntnisse*. Studien 1925. Frey Markem Verlag.

more recent origin, will appear in the next edition of Schrenck-Notzing's work.

The thing which makes Willy so exceptionally valuable as a research object is his absolute subjection to control conditions, as has been emphasized by Prof. Thirring.⁶ These control conditions have gradually become built up so carefully by Schrenck-Notzing that in his sittings with Willy the hypothesis of fraud must be entirely excluded. First of all, the person in control in these sittings had the opportunity of studying undisturbed the entire process of the simultaneous psychic rapport with the trance personalities ("Minna," "Otto" etc). One could direct one's attention to the psycho-physical happenings and need waste no energy making certain of the control.

How remarkably the telekinetic power now expressed itself with Willy! It must be said that the movement took place in an entirely distinct manner. The first visible manifestation was the entrance into trance, the appearance of "control spirits," as well as the stage of emanation in which the force manifested itself outside of the body of the medium. If we attempt to describe the entire occurrence as a finished happening from the point of view of the person in control, in rapport with the intelligence and in bodily contact with the research person, and if we would include the related phenomena which might seem unimportant, but which are in reality essential for the complete picture, then we must begin with entrance into trance.

The semicircular chain is formed, on which at one end the leader of the investigation sits, while I am at the opposite end, grasping the hands of the medium and with my knees enclosing his legs. The white light gives place to red, then a few minutes pass and I feel a slight trembling coming over Willy which gradually increases; or in other cases a sudden convulsion of the arms of the medium sets in. I am impressed by the fact that the manner of trance entrance, as well as the bodily movements of the medium during the trance phenomena, especially those of the hands, is characteristic, and remains so for each different intelligence which announces itself as operator. Shortly after its entrance the operator announces itself, at first as "Minna," then as in the reports of Price and Thirring as "Otto." I now have to explain myself to him and to carry over his wishes to the investigator. Many interesting things might be reported from my rapport experiences concerning this intelligence "Otto" but that would take time and does not really belong to our theme.

The entrance of the intelligence marks the real beginning of developments. Thus far we have had only such phenomena as are given in a

⁶ *Journal*, A. S. P. R., December, 1925.

school psychology. Henceforth we are up against new and still unexplored processes. The emanation of the unknown substance then follows, faster or slower, stronger or weaker, according to the disposition of the medium, or the presence of helping or hindering influences. This puzzling power or substance or fluid forms the basic material for the expression of telekinetic power and the formation of materializations. To prove that the emanation of a definite sensitive substance or power from the body of the medium in the direction of the research field does occur, we have made a series of different kinds of observations with Willy.

1. Sensitive sitters in the circle assert that they have seen a luminous, gaseous emanation which originates from Willy's right side, from the back or the region of the hips, towards the research field.

2. Unexpected intervention with the hand in the neighborhood of the emanation, but not visible to the medium, is answered by a strong retching reaction from Willy. A sudden strong illumination produces a similar reaction.

3. The controller has had frequently, on his left leg which limits Willy's extremities towards the research field, a feeling of cold, just as if a stream of cold air struck him over the knees, calf or foot.

4. After a strenuous sitting the medium often complains of a pain in his right side.

On the fact of the emanation of the fluid substance from the body of the medium, it is not to be doubted that the liberating causes are still completely unknown, as is also the place of origin in the body, the nature of the relationship, and the physiological processes of conversion to which the substance owes its origin. It is already plainly indicated, however, that the sympathetic nervous system plays a significant role. More recent observations and investigations which I have made but which as yet are not ripe for speech, give these assumptions a great likelihood.

The substance now, after its emergence from the body, accumulates itself in the research field. It seeks the darkest places, and those best protected from contact; for example, under the small table, or especially behind the curtain of the empty cabinet. Observations which are significant to the presence of the power show at the same time indications of one or another of its several properties. For example, if one makes an unexpected intrusion with hand or foot into the field of activity, even though not visible to the medium, he answers with a more or less warding-off reaction of retching, etc. This shows a similarity to what has

been reported numberless times by other mediums, and which by the superficial has so often been designated as "theatrical," according to the trick of standard skepticism. This is, however, an unquestionable sensibility of the field of activity, a sensibility which accumulates externally, yet belongs to the medium. But what does this fact mean, which indirectly confirms the old idea of de Rochas and Durvilles? Sensibility is a property of living substance; therefore this externally stored-up fluid substance must possess a living component, which in turn is related somehow to the nervous system of the medium. This relation, or connection, is invisible to our normal eyes, nevertheless it is present, for I have ascertained it again and again. Each intervention into the field of activity produced the same bodily reaction in Willy. This fluid substance is accompanied by intelligence. It does not stream out at random into any place. As mentioned before, it seeks protected places within the field of activity. The trance personality itself, in the case of Willy, as I could determine, being always in contact with "Otto," definitely governs the localization, the direction of movement and the concentrating of the fluid efflorescence.

The fluid efflorescence—also called primordial substance (Geley)—whose nature we have just been discussing, displays a group of fundamental properties which give us an idea of the puzzling ground-material of materialization, which up to the present has not been understood. We are reminded, as mentioned before, of the exteriorization of sensibility (de Rochas) and of the problem of doubles and bilocations. The astral body of the theosophic and spiritualistic conception, belongs here also. We as biologists at first hold ourselves far from any theoretical explanation in a definite direction, and see in the fluid efflorescence only a substance endowed with the properties of life, which must be essentially the same as the living substance of the human body. The purely mechanical cell theory of life receives an annihilating blow through materialization, since then life can exist without being bound down to cells, and can express itself at least momentarily, in movement, sensitivity and form building. Although a living, tangible form or organ can become real for a short time out of an amorphous ground-substance, in order to flow apart again just as quickly, apparently into nothing, it has only a *longer* duration when it is tied up with the cell mechanisms and their activity, in visible life. The living substance issues forth in the dark, from human bodies, freed for a short time from its cell connections. Should we be surprised that it is irritated by light, or that it seeks quiet? Do not most sprouting and developmental processes go on in the dark?

But we shall go yet further into the processes of the development

of materialization. The first phase which would be observed with Willy, was the weak telekinetic one—the movement of small masses of light substances by an evident power. Here belong the weaker wavings of cabinet curtains, the movement of the tip of the towel hanging over the red lamp, or of the table cloth on the little table in the center of the research field, both of which moved as if in the path of a definitely directed air current. The movement was determined, but at first no moving agent was seen. The material force was not thickened enough as yet to be visible either directly or as a shadow. It was however already concentrated at a definite place, since these small movements were either asked for by the research director or announced by the intelligence. This phase may constitute the entire phenomenon type of the evening, in weak sittings. It is then spoken of as an “almost negative” sitting, and it is forgotten that from a biological viewpoint, intelligent movement called forth at will from even an object of light weight, by an invisible power going out parapsychically from a medium, is a phenomenon pretty widely removed from our orthodox scientific ideas. The problem of movement at a distance by a force external to the body is herewith unfolded. It is self-evident that in such a sitting all precautions must be used to exclude blowing with the mouth, or producing a favorable air stream in any other way.

Although so far we cannot speak of real materializations, the next phase goes farther into this most important phenomenon complex. It shows itself first, for example, when before the movement of the table cover on the table in red light, a grey shadowy something hovers over it. Or as I observed in other cases, a lobed form moved itself quickly from below toward an end of the table cloth, raised it in the air, and then just as quickly disappeared into nothing. Thus we are able to distinguish forms which even already in outline give the idea of hand-like seizing organs. But these forms are still quite flat with lobed edges and only their centers were so thickened that they gave the impression of a bright lining over a black shadow, the boundary parts being still transparent and flowing. The power of the form at this early stage, to produce movement at a distance, was still small; its application to heavy objects led to no visible movement and resulted only in the dispersal of the creative product.

The following questions arise: Why does the materialized form so often remain at the stage described here? Where are the causes to be found to account for the fact that the intelligence so often does not succeed in realizing completely the idea of a seizing organ (a hand), but remains instead in the form of a still partly liquid, partly gaseous, deliquescent creation? We may speak of the weaker powers of the

medium, of limitations of internal or external nature, but we do not know the reason that a creative process can sometimes only work itself out in its indefinite outline, and remain definitely in this preliminary stage. For Willy, the main difficulty seems to lie in making his materializations complete, for strong separations of power from his body in a real materialization are accompanied by pressings, cramped twitchings and groanings. If the materialization of a definite form is once reached, however, the strong bodily reactions which accompany its production abate. One can then say "the game is won," for then during the rest of the course of the sitting, one powerful materialization after the other follows.

With our present scant knowledge of the actuality of this phenomenon of nature produced in the materialization process, it is necessary for us to draw also upon apparently insignificant secondary observations for the completion of the picture. A few such observations which I as the control could make regularly, will therefore be entered here. For instance, one could prove that the sensitiveness of the research field to light and interference was quite proportional. It is quite possible, if one can so imagine it, that at first the fluid substance is spread out widely in the field of activity, and the exteriorized sensibility also occupies a wide space. But now the substance concentrates itself into a definite form, to which the diffuse matter streams in from the different sides. The rest of the space is thereby freed from this material and thereby loses its sensitivity. But with the increased stage of the formation of the figure, its own sensitivity decreases. A form in the partly transparent stage could never be exposed long to light. Its movements were like a timid stealing out of a darkened into a lighted room. It gave one the impression that something living was lying there which customarily was withdrawn from light, from contact, and from the sight of man. Lying there free and unprotected in the light and under the gazes from which it shrank, it melted away under these influences. The finished materialization on the other hand showed itself in the light, to the scrutiny of human eyes, even to light contacts, although, as is generally known, materialized forms do seek to cover themselves by the use of a convenient cloth, or sometimes through self-materialized garments. One has to assume that in a fully materialized form an external layer has arisen which can withstand the activity of light and of contact. The formation stage is delicate, sensitive, volatile, shy; the completed stage has set up a protective layer against outside influences. Is there not a parallel here also, with the natural processes of embryonic development?

[To be continued]

A TYROLEAN NIGHT'S ENTERTAINMENT

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

During my recent trip to Vienna, on my first investigation as Foreign Research Officer to the American Society for Psychical Research, I broke my journey at Innsbruck in order to ascertain whether the Tyrol boasted of any mediums.

They take only a very mild interest in matters psychic in the Tyrol. At Innsbruck I found there was a small Spiritualist circle which met at infrequent intervals; and at Hall, a few miles out of the town, there lives a physical medium with whom I could not get in touch owing to his absence from home. But if there were no mediums in Innsbruck, there were mystifiers and mysteries—one of which I solved.

One would have thought that if one place on this earth more than another was free from guile, that place would be Innsbruck where can be seen Nature in its most sublime—and sometimes most terrible—aspects; and where man, and the works of man, seem small and mean indeed. One would *expect* the truth at a place like Innsbruck, where the mountains, with their sheer precipices, thousands of feet high, seem only waiting for a favorable opportunity to topple over and bury the town. But it was at Innsbruck that I experienced one of the most curious deceptions I have ever encountered.

At a beer-hall or *wein-stube* there was billed to appear during my stay a company of "Tyrolean peasants" (who I afterwards found were natives of Czecho-Slovakia), who for three nights were going to entertain the simple folk of Innsbruck with "mirth, music, and—miracles" (*wunderwerk*). As I would go a considerable distance to see a "miracle," the first night found me an early visitor at a table, within twelve feet of the low platform on which the "peasants" were going to entertain. The price of admission was one Austrian *schilling* ($7\frac{1}{2}$ d.), "*mit Bier.*"

The performers numbered five, all men, and dressed in the old and picturesque costumes of the Tyrolean mountaineers. The "back cloth," hung on the wall at the end of the room, represented an exterior resembling a Swiss chalet, familiar to most of my readers. In front of the cloth was an ordinary wooden table, at which sat the men with

a huge jug from which they frequently took copious draughts of amber-colored Pilsner. No "properties," except a sort of wooden sentry-box (which I will describe later), were visible. Truly, I thought, a very mundane setting for wonders which were advertised as *übernatürlich*.

I will pass over the first part of the programme, which consisted of some really excellent music on guitars, zithers, accordions, etc., which accompanied their *jodels*: songs common among the Swiss and Tyrolese shepherds. During the interval the wonder-workers, though admittedly *au fait* with the "other world," apparently were in no hurry to go there, and very methodically passed the hat round; after which very material proceeding the entertainment was resumed.

When the hat been emptied and the beer-jug replenished, the leader of the party announced that one of his assistants had been gifted by Nature with powers which enabled him to read a person's thoughts "even at a distance;" to decipher sealed messages without seeing them; to find stolen property; to discover hidden treasure, minerals, etc; to tell a person's past and future, etc., etc. In fact, this miracle-monger could do anything, apparently except raise himself from the level of a fifth-rate beer-house performer. I awaited his act with interest, especially as the assistant (who turned out to be the accordion player) looked anything but psychic.

The leader of the troupe then informed us (in German, English, and Italian), that he would blindfold his assistant who would then proceed to read the number of any watch while the case remained closed, the contents of a sealed letter, etc; and asked for tests. About fifty persons at once shouted that they had something for the mind-reader. The leader pointed out that time did not permit of offering more than a few tests; and for the first experiment a young girl of about fourteen years of age, with flaxen hair and innocent-looking blue eyes, who was seated with her father and mother at the next table to mine, would be selected. I will add parenthetically that I had my watch on my table waiting for its number to be read, but the leader passed me by.

The young girl at the next table had in her hand an unopened letter, which she informed the audience had "just come" by post, and that the sender was unknown to her. I could see the address was typewritten. After these particulars had been explained to the audience, the assistant on the "stage" was then asked to do his best in reading the contents of the unopened letter. Without the least hesitation and with no word's being spoken by the leader, the wizard on the platform stated that the letter had been posted at Salzburg, and was sent by a girl named Anna to her friend Theresa. The letter was typewritten, and the clairvoyant "got an impression" that it was sent to Theresa

thanking her for her kindness during a week-end visit. The leader then stated that he would have the letter opened and his assistant's words verified. Before the letter was handed over to the leader, I asked that I might be allowed to examine it—a request that met with instant compliance. I carefully inspected the post-mark, stamps, and envelope, but could find nothing wrong with them. The letter was posted at Salzburg (99 miles from Innsbruck) the previous day, *by the early morning collection*, and I thought it curious that it should have taken nearly two days to reach the recipient, as the reader will recollect that Theresa had “only just” received it. But I made no comment, as anything can happen in Austria. I was convinced that the envelope had not been tampered with, and that I beheld the original sealing. The contents of the letter were read, and the little maiden blushingly acknowledged that everything the clairvoyant had said was correct—at which there was terrific applause, tattoos on tables with beer-mugs, etc.

I pondered over the experiment with mixed feelings. My first thoughts were, of course, that the “test” was a “frame up,” and that collusion accounted for the seeming “miracle,” which was greater than any accomplished by Stephan Ossowiecki, Bert Reese, or Ludwig Kahn. I repeat that I thought confederacy accounted for the phenomenon, but a glance at Theresa's innocent blue eyes and the stolid countenances of her parents, partly reassured me.

The next test was given by an ex-soldier of one of the old Austrian regiments. It seems that during the Great War, false teeth (both upper and lower sets) were made up—I was informed—in a series of fittings; numbered, embossed with the royal eagle, given out to the men who needed them, and regularly inspected with the rest of the soldier's kit. Our particular soldier had had an upper set presented to him (perhaps for good conduct), and he asked the clairvoyant if he could tell the number of it. Instantly came the reply, No. 5,434, Series No. 48B. The soldier acknowledged the correctness of the reply, removed his teeth, and passed them round for inspection. My theory of collusion was becoming more firmly established—until after the next test.

After the soldier had replaced his teeth, the manager then “accepted” (he had refused quite a number of tests during his progress round the room) a small parcel which looked like a book, from a benevolent-looking old gentleman, who apparently was well known among the audience as he was hailed with cheers and cries of delight. Curiously enough, I had seen this man earlier in the day driving a procession of young boys through the town—evidently a school-master. At last, I thought, here is a genuine test, free from the taint of collusion.

The parcel the schoolmaster held up (the manager never touched an article until after the conclusion of the experiment), looked like a flat octavo book, about 8" x 5", done up in a brown paper parcel and tied with string. He held the parcel above his head and requested the seer to tell him the contents. The fact that the assistant was blindfolded made no impression upon me. It is practically impossible to blindfold a person properly without employing drastic methods; but I certainly was curious as to how the "clairvoyant" was going to see the contents of the parcel. The assistant admitted that the problem was a tough one, and insisted that the jug be replenished. After a long pull at the contents, he said he thought he could manage it, and proceeded to become "very entranced" as the manager put it; but this part of the performance was not at all convincing, though perhaps good showmanship. If the beer consumed during the *séance* had contained more than about 2% of alcohol, all the performers would have been "entranced" long before they arrived at the second half of the entertainment.

After some minutes' silence on the part of the seer, he announced that he could see a number of people, mostly *Ausländisch* (foreign), eating a meal. After describing other "scenes" and "visions," he at last told us that the parcel contained a number of forms which foreigners at Austrian hotels have to fill up for the police—the last thing in the world a schoolmaster would be likely to possess. Thereupon the *Oberlehrer* gracefully admitted that the parcel *did* contain police-forms (which he handed round), borrowed for the experiment from the friendly proprietor of a *Kosthaus* (boarding house).

A storm of applause greeted the result of the experiment, which of course entitled the chief actor to more liquid refreshment. But I confess it left me more puzzled than ever. Of course I was convinced that the whole affair was trickery from start to finish, but—except for collusion—I had no theory how it was done that would cover the conditions. And I could *not* bring myself to believe that the headmaster of a school, holding a responsible position among young boys, would be willing to play into the hands of an itinerant mountebank. I marshalled my knowledge of the various codes—silent (visual), talking, and electrical (telephonic or wireless), used in acts of this description: but none would fit in with the conditions, and one could hardly see across the room for smoke. The Zancigs and Zomahs were not "in it" with the simple "Tyrolean peasants"! Frankly, I was nonplussed, and was becoming impressed with the apparent skill of the troupe.

For the next experiment, a slight wooden "sentry-box," open on one side only, and just large enough to contain a man, was dragged

to the center of the platform, with the *closed* side towards the audience. Into the box, the assistant, still blindfolded, was placed. For the test, the leader accepted a closed bag from what proved to be a chemical student at the University—or I was told he was. There was no mistake about his being a typical student; he had the usual scar across his cheek acquired by a fortunate (these students think it an honor if they are "wounded") slash at a recent *Mensur* or students' combat. The manager did not touch the bag, but asked the hidden assistant to name the contents. This he very quickly did, saying it was a gaseous chemical compound (I could not catch the name), contained in a large bottle. To prove it, the student opened his bag, pulled out a large amber-colored bottle and removed the cork. Consternation! A succession of coughs, tears, and sneezes proved the correctness of the seer's answer, and a radius of several yards round the student was filled with an indignant crowd using their handkerchiefs, or what did duty for them. Those who were near the poison-gas were indignant; those farther away were amused. Fortunately, being at the front of the room, I was one of the amused.

Two or three other tests concluded the performance. A local grocer (and hailed as such), brought a bottle of fruits, wrapped in paper. The answer given was the correct one, with the added information that the fruits were packed by Eisler, of Vienna. An old lady with a shawl round her head wanted to know the number of her watch. Answer: "The watch is a cheap one, and has no number." Right. This last test ended a very interesting entertainment.

I left the *stube* with the great mystery still unsolved. I was convinced that the persons (if confederates), who received tests were not of the ordinary type of "assistant." They were quite unlike the usual "floor-workers," "boosters," or "horses" attached to some similar shows, and I was awake half the night trying to worry the matter out. I could not bring myself to believe that the benevolent-looking *Oberlehrer*, or the flaxen-haired Theresa, with the innocent blue eyes were And here I at last fell asleep.

* * * * *

The next evening found me among the first to pay my *schilling* for the entertainment; in fact, I was *the first* to enter the *stube*, where I found the *übernatürlich* accordeon-player in the far-from-supernatural occupation of sanding the floor. If I had discovered him laying down telephone wires, or installing a radio apparatus, I should have been better pleased. Soon after, the remainder of the troupe came in, and I think I detected a look of surprise on the face of the leader. He must have noticed my watch on the table in front of me.

The rapid filling of the room was accompanied by the still more rapid filling of the beer-mugs and the waiter's journey to the platform with the huge glass jug almost bursting with the quantity of Pilsner it contained.

The musical portion of the entertainment was concluded sooner than on the previous evening, and the "clairvoyant" started business just before nine o'clock. Again the manager refused to take my watch as a test (I noticed he had glanced at it several times during the previous hour), saying he would "see me later." He did, but not in the way he meant! The blindfolded assistant started off by naming the number of an Austrian Alpine Club ticket in a sealed envelope, handed up by a man whom I took to be some sort of railway official. Then he gave the correct number of cigarettes in a closed cigarette-case (and the owner's initials on the *inside* of the case), and several other tests—all correct. And the recipients of the tests were not the same people who had had tests on the previous evening, and were obviously persons of good standing in the town, and quite above (one would have thought) being parties to a swindle.

I left the room about ten o'clock just as perplexed as I had been on the previous evening. I had one theory only as to how the tricks (I was still convinced that they were tricks) were worked—and that seemed preposterous. Then I thought I would try and have a chat with the manager of the "act," but on consideration I doubted if he would tell me anything. I even mentally calculated the cost of getting the troupe to England if I could persuade myself that the show was genuine—even genuine trickery. And if the "phenomena" were *real*—what a "find" for the National Laboratory of Psychical Research!

As it was rather too early for me to go back to my hotel, I turned in at a large *café* garden on the beautiful Maria Theresienstrasse for a cup of coffee. I had been there nearly an hour, listening to the music, when suddenly I heard sounds of laughter behind me (I had my back to the entrance to the garden). The laughter sounded a little familiar; so turning, I beheld to my amazement the manager of the "Tyrolean peasants" (but shorn of his glory in the shape of the picturesque Tyrolean costume) with a number of the persons whose "tests" had proved so interesting. *The secret was out!* Each "guest" was equipped with a mug of beer in front of him—except the manager, who had apparently brought his big jug with him. The young chemical student was there talking and laughing with the fair (but frail!) Theresa, whose blue eyes seemed less innocent-looking than on the previous evening, though her parents were as stolid as ever. The benevolent-looking *Oberlehrer* was apparently telling a good story to

the railway official and everyone appeared to be enjoying himself. By the time I had recovered from my surprise, the manager of the troupe had seen me, and I think that the astonishment was mutual. He stared at me for some few seconds, when I slowly withdrew my watch from my pocket and dangled it on its chain in front of him. This was too much for him. He burst out laughing and, excusing himself, came over to me. He told me, in excellent English (but with an American accent), that if I would wait for a few minutes, he would send his "party" off, and have a chat. His method of getting rid of his useful "assistants" was by having their mugs refilled and telling them to hurry up. This they did, and we were soon by ourselves.

After his big glass jug had been replenished (this time at my expense), he unburdened himself. To make it easier for him I told him that whether the phenomena were real or otherwise, I was "in the profession" either way, and any secrets he might entrust to me would be sacred. He said he had no secrets, with which statement I was by then in entire agreement. I asked him how he succeeded in getting such a good class of "booster" for his entertainment, and he told me he had not the slightest trouble in getting all the people he wanted. A few complimentary tickets and a promise of "free beer" procured for him all the assistants necessary, and they invariably came from the middle, or upper middle classes. He always preceded his show by a day or two before it was billed to open, and at once visited the *cafés*, etc., where he found all the material he required. He said the Church looked askance at the real phenomena (which he had seen in Czechoslovakia) but tolerated his show which, I gently reminded him, was based on lies, deception, and fraud, and was the most outrageous entertainment I had ever seen. He admitted the soft impeachment. He said his helpers entered into the spirit of the thing. I asked him if they never talked to their friends about their part of the performance. "They do," he replied, "but the people in the Tyrol are very simple, and notice nothing wrong." I replied that after my experience at his entertainment, I did not consider the Tyrolese particularly unsophisticated! I asked him to explain the mystery of the blue-eyed Theresa's letter, and whether it had been first opened and the contents read. He replied that the letter had *not* been opened (thus confirming my judgment), but Theresa had been expecting a letter from her girl friend (who had stayed with her the previous week-end), employed at an office in Salzburg, and she guessed the purport of it without opening it. The letter had arrived, as I thought it should have done, by the *first* delivery on the morning of the "test," and Theresa herself suggested it as a good "experiment." I again told my friend that I failed to

see where the "simplicity" of the Tyrolese came in, and that my faith in innocent blue eyes had been shattered forever! Especially when accompanied by flaxen hair.

My friend informed me that he was born in Prague; had travelled widely, and had spent six years in the United States, where he had acquired the *modus operandi* of "putting over" (his own term) the second-sight act. He had seen Bert Reese, and failed to catch him in any deception. There were many mediums in Czecho-Slovakia, and he had seen some "real miracles" there. He would not tell me his name. "My real name is of no interest to you, and I have almost forgotten it," he said, "and my stage name I change as often as my clothes. One week we are Tyrolean peasants; the next, Hungarian gypsies; then Russian refugees, and so on—according to where we are playing. I make about twenty dollars per week profit, and like the life." I asked him a last question: "Do any of your assistants ever let you down?" "Never," he replied. I then told him I thought he must have some extraordinary secret by which he gained the confidence and good-will of his amateur helpers; some subtle power by means of which he could divert respectable schoolmasters from the straight and narrow path. "No" he replied in his best American-German, "it is done *mit Freundlichkeit und frei Bier*." Certainly, there was nothing ambiguous about the beer!

ANIMISM, SPIRITISM, AND SPIRITUALISM

BY STANLEY DE BRATH, M. INST. C. E. (LONDON)

Two books have recently appeared which mark, or even constitute, a change almost amounting to a new departure in the relative position of these subjects and the attitude of the public at large towards them. Professor Driesch's *Crisis in Psychology* is of course well known in the United States, and he has been elected President of the British S. P. R. for the current year. M. René Sudre's *Introduction à la Métapsychique Humaine*¹ is only just published. M. Sudre is the editor of the *Revue Métapsychique*, the organ of the Paris International Institute, and is well known as a prominent figure at the metapsychic Congresses, and for his philosophical treatment of these matters.

¹ Payot, Paris. 1926. 25fr.

Both books should help to end the campaign of skepticism based on supposed fraud in the case of phenomena examined by men of science. M. Sudre goes so far as to say in his preface that skeptics are those who have never seen a genuine phenomenon; and that out of all those scientists who have studied the phenomena seriously, *there is not one* who has found them illusions. It is unnecessary here to repeat the list of such scientists which I gave in my article in the September (1925) *Journal*. He dismisses conscious fraud with the just remark, that with the precautions taken by every competent experimentalist, conscious fraud can be eliminated from discussion; and "unconscious fraud" is only confusion, in the subconscious mind of the medium, between normal and abnormal means of reaching the intended result. Full recognition is given to the necessity for a calm mental and moral environment in experimentation: all detective tricks are both useless and pernicious. Practically all the supernormal facts are admitted to be genuine,² both in the physical and psychological categories of the subject-matter, and no attempt is made to discredit those which are difficult to explain. The book merits close study by all who are interested in the scientific aspect of the supernormal facts. It sketches with remarkable clarity from the scientific point of view, every class of these facts, and colligates them under a definite theory, which, as it represents the general consensus of two metapsychic Congresses, indicates the line which metapsychic science may be expected to take in the immediate future. The skepticism towards facts reported by reliable observers which has hitherto compelled reiteration of the evidence, has entirely disappeared.

For those facts there are two explanations—(1) the animistic, which refers them in their entirety to faculties and powers of incarnate personalities, and (2) the spiritistic, which requires the collaboration of the discarnate, or at any rate of external "intelligent forces." M. Sudre is an uncompromising supporter of the former. He says in his preface:

"The aversion of official science to our studies results largely from the absence of connected theory. The only doctrine to which psychical research has given rise is spiritism. Spiritism has been judged, and well judged, for fifty years past. We have had to re-open the case because of new data, worthy of consideration but not such as to lead us to modify the verdict of psychologists—whether Janet, Flournoy, or

²This of course does not imply that all alleged instances are genuine. Fraudulent phenomena are usually done, (1) by persons who pretend to powers they do not possess, and impose on the credulous for money; and, (2) by those who have weak powers and supplement them by trickery; and (3) by real but uneducated mediums who cannot realize the heinousness of simulating results which they know to be occasionally genuine.—S. De B.

William James. We may agree that spiritism is a convenient hypothesis and consolatory to a large number of persons who have an overweening estimate of their personality. Its great fault is that it is an indolent hypothesis: it explains everything in advance, rules and exceptions alike, and leaves nothing to be discovered. We need something more fruitful and therefore more true. Above all we need a hypothesis less falsified by moral considerations, by anxiety as to good and evil, and by the needs of the heart."

I shall not join issue on this statement of the case, but will merely remark that the author objects to the term "spiritualism," and uses only "spiritism."³ In this he is perfectly correct from the scientific point of view. Each science verifies specific facts altogether apart from moral or other considerations, compares and analyses them, and endeavors to reach their causes. Those causes may or may not involve discarnate intelligences, but in either case the proofs are self-contained. The facts of chemistry, physics, astronomy,—all the exact sciences—are studied in this manner, and *prima facie* there would seem to be no reason for treating the supernormal facts otherwise.

"Spiritualism" on the other hand is, *per se* and necessarily, a philosophical term rather than a scientific one; for, in accordance with the general instinct of mankind, it links the phenomena with which it is specially concerned to other data, biological, evolutionary, historical, and religious, and, more especially, with the ethical perceptions which are guides to conduct. This explains why, in Anglo-Saxon countries, "spiritualism," even in its crudest forms, has been preferred to "spiritism" as its enemies try to label it. The practical influence of the new facts on religion and conduct is felt altogether to outweigh the question how these facts can be accounted for. If they are merely abnormal happenings to be explained by new theories, they would excite no more passionate interest than does molecular physics. The strength of spiritualism is that it offers solutions to the perennial questions on the purpose of human life and its destiny, which accord with the highest intuitions of mankind and with past phases of religious evolution. It is a philosophy of life that all can understand, and it takes high or low forms according to the minds that deal with it.

But as M. Sudre's book does not deal with those aspects, but only with accounting for the supernormal facts by latent human faculties and powers, all this is of the nature of a digression. We are dealing

³ There is a certain confusion here which needs clearing up. In France the term *spiritisme* connotes Allan Kardec's spiritualistic doctrine which rests entirely on his acceptance of automatic writings claiming to be by venerated names. Its foundation is therefore spiritist, though its teaching is philosophical.—S. De B.

with "spiritism" as a scientific theory, not with "spiritualism," which can therefore be set aside for the present.

After a brief sketch of the development of metapsychic science from Mesmer to Richet, the author takes as his point of departure the Resolution of the Metapsychic Congress (Warsaw 1923) which severs the subject from spiritism, and states that survival cannot be considered demonstrated. He defines the new science as "the study of certain abnormal powers of the individual mind considered in its conscious and subconscious activities and its relations with other minds and with matter"; and (p. 50) he adds: "To avoid even the shadow of a hypothesis, we accept Richet's definition with a small modification: Metapsychics is the science which has for its object physical and psychological phenomena due to forces that seem intelligent or to unknown faculties of the mind." It will be at once perceived that the former definition either (1) limits the science to abnormal powers of the personality; or (2), binds it to the hypothesis that all facts can be so explained: the latter leaves open the possible existence of unseen intelligent forces apart from abnormal mental powers.

The leading principle adopted is "ideoplasticity"—amenability to the representation of ideas—in four varieties: (1) the ideoplasticity of the psychic being (*psychisme*) itself i. e., the faculty of creating by dissociation temporary personalities; (2) the ideoplasticity of matter, the faculty of transforming or molding matter; (3) the ideoplasticity of energy—the faculty of transforming or emitting energy; and (4) the faculty of psycho-cognition—perceiving things imperceptible by the normal senses. By these four, M. Sudre claims, all known phenomena can be explained. The spontaneous and pathological phenomena of multiple personalities; of hypnotically suggested pseudo-personalities; of automatic writing and speaking, "controls," and the like, are all grouped under one head—*prosopopesis*—meaning the assumption of a mask; and are then referred to the disaggregation of the activities which, when conjoined, make up the normal personality.

The grounds of this theory are, briefly, that the artificially suggested hypnotic personalities closely resemble "controls," that trance is a hypnotic state, and that every class of phenomena can be traced from small beginnings up to complete manifestations. In the case of Eva C., for instance, materializations began with ectoplasmic clouds and patches, half-formed fingers and hands, and went on to perfect forms and faces. Psycho-cognition extends from elementary perceptions of events and character, and psychometry with many errors, up to such perfect powers of penetration as have been observed with Ossowiecki, Kahn, and Bert Reese. Automatic writing begins with scribbles and

goes on through more and more complete stages to such factitious personalities as those of the *Imperator* group. These factitious personalities present a semblance, or mask, of reality, but are built up partly by dissociation of the sensitive's personality and partly by his psycho-cognition. Every grade from the lowest to the highest can be accounted for by the interplay of the four faculties of the subconscious above-mentioned.

"The faculty of ideoplasticity explains how prosopopesis can ultimate in a material creation having all the traits of the mind that it mimics. A person gifted with the teleplastic faculty has no more difficulty in reproducing the phantom of a deceased person *whose memory he has captured*,⁴ than in reproducing that of a living person such as President Poincaré, or in materializing a portrait that he has admired in a museum."

It is a great step forward that the genuineness of many phenomena hitherto contested is admitted: for instance, Liébeault's case in which the auto-suggestion produced by Mme. Lenormand's prediction of death was neutralized by a completely successful counter-suggestion, which did not however prevent the death's taking place at the time predicted (p. 177): Reichenbach's experiments with magnetic "effluvia": photography of human emanations (p. 208): loss of weight during materialization (p. 217): telekinetic phenomena, including Ochorowicz's experiment of stopping and starting the pendulum of a clock fixed to the wall without opening its case (p. 236): Zöllner's experiments with Slade (p. 261): deviation of the compass-needle: and, most curious of all, the creation in an unmagnetized knitting-needle of an *isolated* south pole without any complementary north pole (p. 252): apports: breaking up of matter: materialization of animal forms (p. 276): photographic portraits and writings (p. 289): hauntings: all these are definitely admitted and connected with ideoplasticity of matter, of energy, and of mind. It is admitted also (p. 413) that "pure memory" persists (i. e. apparently memory without any organism or vehicle); and also (p. 285) that to attempt to photograph materializations without consent of the factitious secondary personalities is disastrous. It is even stated that in order to stimulate these personalities to action, they are often permitted to work the magnesium flash by their own telekinetic movement of the electric switch (p. 285).

Nevertheless they are but pseudo-spirits projected from the minds of medium and sitters, the medium providing the ectoplasm (visible or invisible), and the experimental group the ideas, which are simulacra of memories. That the hands dipping into the paraffin are sometimes

⁴ My italics: The precise meaning of this is not clear to me.—S. De B.

luminous,⁵ is due to ideoplastic energy. No limits can be placed to subconscious knowledge, neither of distance, nor of past or future time, nor of cerebral action.

So it would seem that the theory claims that the mental action which is a function (in the mathematical sense of the word) of the mentalities of the group experimenting, can create factitious and temporary personalities which can speak, can will, and can act. They can, when materialized, be photographed, and act in all respects as living beings for the time, contradicting, directing procedure and carrying it out. This ideoplasticity can produce photographic portraits of deceased persons. It can precipitate written messages on the photographic plate in the handwriting of the alleged sender, telling experimenters what to do, and giving promises that are fulfilled when the directions are observed and not otherwise. It can reproduce unexpected friends, and even strangers whom the medium has never met and of whom the sitters are not thinking, and these simulacra are able to speak in clear tones, often in foreign languages that the medium does not know, and to give information new to the sitter, with intimate personal details. They can oppose and refute arguments, as in Stainton Moses' case, and can show a high morality which only breaks down when these simulacra actually claim to be the persons they represent. Then they are always lying, constrained thereto by the imaginations that created them.

In fine, granting only that the human mind *has* the necessary power over matter and energy and other minds, and is liable to dissociation, the theory covers certain instances of the phenomena mentioned above. Does it cover all cases? Does it cover such a case as that quoted by Sir A. Conan Doyle:⁶

"By the kindness of those fearless pioneers of the movement, Mr. and Mrs. Hewat McKenzie, I am allowed to publish another example of spirit-photography . . . The visit of the parents to Crewe was unproductive . . . Returning to London disappointed, they managed, through the mediumship of Mrs. Leonard, to get into touch with their boy, and asked him why they had failed. He replied that the conditions had been bad, but that he had actually succeeded some days later, in getting on the plate of Lady Glenconner, who had been to Crewe on a similar errand. The parents communicated with this lady, who replied, saying that she had found the image of a stranger upon her plate. On receiving a print, they at once recognized their son, and could even see that as a proof of identity, he had reproduced the bullet-wound on his

⁵ Geley: *Ectoplasme et Clairvoyance*, p. 257.

⁶ The Vital Message; p. 229.

left temple The opinion of a miniature painter who had done a picture of the young soldier is worth recording as evidence of identity. The artist says, 'After painting the miniature of your son Will, I feel I know every turn of his face, and am quite convinced of the likeness of the psychic photograph. All the modelling of the brow, nose, and eyes, is marked by illness—especially is the mouth slightly contracted—but this does not interfere with the real form. The way the hair grows on the brow and temple is noticeably like the photograph taken before he was wounded.*'

In this case all the conditions of ideoplasticity—an excellent medium and the intention of the parents—were present, but without result; whereas with Lady Glenconner, who, like the medium, had never seen Lieut. McKenzie, his portrait appeared. *Whose* was the will that acted teleplastically? Again in my own case: by an unseen friend from whom I have many messages through a private automatist in my own family, I was promised a portrait of herself. I went with Dr. Geley to Crewe at his request for purely scientific experiment, taking our own plates. On one of them appeared the message "Bonjour vous êtes le bienvenu," on another the portrait of the lady. I can certify that I was not expecting it, being entirely taken up with close supervision of the process, of whose supernormality I was not at all certain at that time. *Whose* will gave the greeting in a tongue unknown to the medium? That my quite unconscious and latent wish shaped the image is more than I can believe.

Again, does the theory cover the cases testified to by Mr. Dennis Bradley and his numerous witnesses that these personalities were produced in *rapid succession*, crowding on one another and alternating in intimate conversations? Does it cover the cases of visions of the dying, which, as Professor Bozzano points out, are *always* of deceased relatives, and *never* hallucinations of the presence of the living however ardently desired? Does it cover such cases as that of Daisy Dryden[†] which I have quoted in my recent book *Psychical Research, Science and Religion* as the most perfect and best substantiated of these cases?

Is it not straining the theory to suppose that these factitious personalities whose mentality is, *ex hypothesi*, created by the sitters, can precipitate writing, or write, on the photographic plate, directions and information quite foreign to the ideas of those present?

The theory will afford much satisfaction to those who, like David Brewster, say, "Spirit is the last thing I will give in to," but it will seem to others that the animistic theory requires the support of the spiritistic even within the strict limits of metapsychic science.

[†] *Journal*, A. S. P. R. June 1918.

The proofs of ideoplastic faculty certainly show that there actually is such a power. "Spirit-messages" have often stated, that on their plane of existence thought can create forms; and this may be commended to the attention of those who insist that nothing scientifically new has ever been revealed in this way.

It is a legitimate question too, whether the very existence of faculties independent of time and space and of normal cerebral action is not meaningless apart from survival. As foregleams of a new evolutionary phase they are at least much more understandable than as sporadic powers of the mind. M. Sudre does not deny survival in a certain remote sense. He says: (p. 413)

"We admit survival of pure memory; but even supposing it not to be a mere inert reservoir, but that it retains a dynamic residue, this memory cannot constitute a real personality. Deprived of its physical support, it can only form a phantom which perchance is dissociated and effaced. To reconstitute it a living organism is required, a meta-psychic subject.

"The essential thing is thoroughly to understand that in the domain of life as in the domain of mind, there are only more or less stable unities capable of dissociation to form new unities. The metaphor of the drop of mercury dividing into globules is that which best represents the creative activity in Nature. Why should she be so interested in multiplying individuals if they should be immortal?"

To form a judgment how the facts admitted and the theory by which they are explained affect philosophic spiritualism, it must be borne in mind that M. Sudre is writing from the point of view of increasing *knowledge*. Spiritistic and animistic theories are matter for science. Spiritualism is a matter of philosophy. We may leave experimentation to establish all it can: whatever positive results are proven will be so much more material for philosophy to link up with ethical, historical, and religious facts, and to be applied to the practical conduct of life. Intelligent spiritualists do not believe in survival because they have an overweening sense of the importance of their transitory personalities,⁸ but because the facts suggest this inference to common-sense; because it gives a meaning to earth-life; and because

⁸ It is often alleged that belief in survival comes from a general wish to survive, causing a bias in favor of such evidence as seems to support that idea. This is very questionable. Mr. Bradlaugh's statements to working-class audiences, that there is no future life, so that a man can do what he will, without hope as without fear, were received with cheers and "shouts of joy." Rejection of survival along with all other religious ideas is characteristic of Bolsheviks and revolutionaries generally; it is known by its fruits. Personally, if I knew for certain that annihilation awaits me, I should escape the infirmities of age at once with a sponge soaked in chloroform, and go quietly to sleep.—S. De B.

the results of obedience or disobedience to the law of the Spirit manifest an ethical principle inseparable from cosmic and personal evolution.

Whether the phenomena prove survival or not, and personally I cannot imagine survival of memory without some ethereal vehicle, they certainly prove the reality of intelligence which is not that of the brain. And when we see the same ideoplasticity of matter to mind on the vast scale of nature in which every unit of every species follows its specific directing idea, we perceive also that this gives the magic touch of reality to all the allegories under which creative action has been brought down to human understanding, and reveals an ideoplastic law on a far grander scale than in any of our little "supernormal phenomena."

The mind that directs this creative power also directs moral evolution. A. R. Wallace's demonstration that evolution has a purpose—the development of a being possessed of sufficient spirituality to be fit to survive death, is in agreement with every other fact that we know. It is quite possible, as Leibnitz thought, that minds are composed of monads, and that these coalesce till a personality sufficiently evolved is built up. It is quite conceivable that the broad way of entirely sensuous life may lead to destruction of the personality by its not having sufficient spirituality to survive permanently. We do not know.

Nor are spiritualists greatly concerned with increase of knowledge, for the present perilous state of civilization is due to the fact that knowledge has far outstripped moral development. The exhortations to commonplace morality that seem "mawkish homilies" to scientific minds, are much more appropriate to the needs of the world than fresh lights in science. We welcome additions to positive knowledge; but much more important is the conviction that there awaits us a future in which we reap as we have sown. "Survival" moreover, is not "immortality," as spiritualists have often pointed out. It is even probable that future persistence may depend on our following the evolutionary law of the Divine Spirit which promises immortality only to those who observe its conditions and subserve the progress of the race.

A homely anecdote may not be out of place. The husband of a certain charwoman was going to a Salvation Army meeting "to pray that all his sins might be washed away." With wifely candor, she warned him, "That ain't a prayer to be prayed careless-like; if all your sins was washed away ther mightn't be much of you left." It may be the case of many of us. As I close this article there come to me two memories. One is the true story of a very poor and crippled Italian woman who cheerfully spent on a sister's sick child, the whole of a year's savings, gathered penny by penny in a hard life in a city,

for her one pleasure in life—a yearly change to the country—thinking her self-sacrifice a mere matter of course. The other is in the splendid imagery of Isaiah on the descent of the spirit of the King of Babylon, which may be more than a poetic vision: “Sheol from beneath is moved for thee to meet thee at the coming: it stirreth up the dead for thee, even the chief ones of the earth . . . All they shall answer and say unto thee, Art thou also become weak as we? Art thou become like unto us? How art thou fallen from heaven, O day star, son of the morning! How art thou cut down to the ground which didst lay low the nations! They that see thee shall narrowly look upon thee, they shall consider thee, saying, Is *this* the man that made the earth to tremble, that did shake kingdoms; that made the world as wilderness and overthrew the cities thereof; that let not loose his prisoners to their home?”

Of the other, the narrator says: “Ah well, there are many Lucias in this world, hiding beautiful souls beneath ugly exteriors and leading unselfish and noble lives in quiet, sunless corners of the earth. But if, as I believe, the duty of man to man is to bring more beauty into the world, whether it be the beauty of song or painting or architecture, or the beauty of love and self-sacrifice and sweet unselfish help, Lucia, by her patient unresenting acceptance of hard conditions, her cheerful activity, her self-forgetting admiration of those more fortunate than she is, will not have lived in vain, even if this life were all—but it is not For there will come a sure day when the brave and beautiful spirit, obscured no longer, will rise from the crippled body which is its envelope, and, growing above the encumbering earth of pain and poverty, will expand into the perfect flower, and stand, not only lovable but lovely, in the fadeless light of God.”

Faith? Possibly: but faith in a rational universe of cause and effect, in which the faculties, sporadic and supernormal here, are there the means whereby all character is naked and open, where each is seen exactly as he is without a shred of disguise, the inwardly beautiful as outwardly beautiful, and the inwardly vile as outwardly vile; where the outward is as the inward, and where each has the qualities he has earned. Not by judicial sentence, but by strict consequence, do the deformed in mind *prefer* the outer darkness to the piercing ray, and in that darkness there gather the unclean, the tyrannical, whether kings or communists, the murderers and despoilers, and all that loveth or maketh a lie. And in all the messages that come to us from the unseen it is insisted on everywhere and in every land, that forms of theological belief or unbelief are of no effect: the law of spiritual consequence produces its unerring results.

"Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.
It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance weighs;
Times are as nought, to-morrow it will judge,
Or, after many days.—[EDWIN ARNOLD.]

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

As I write these *Notes* we are rapidly approaching Mid-Lent Sunday (March 14th) or "Mothering Sunday" as it is still called in many parts of rural England. In Shrewsbury especially (and to a lesser degree in Coventry, Devizes, and Bury in Lancashire) Mothering Sunday is an institution honored by young and old, and it is considered extremely unlucky to neglect to make the customary presents due to one's friends on this occasion. A young man or maiden who has dutifully followed the time-honored custom is considered to be immune from all troubles—especially those peculiar to lovers—during the ensuing year. The gifts must be presented before noon or the donor will always be late during the following twelve months. Many other superstitions are connected with this day.

A Mothering or Mid-Lent Sunday offering consists usually of rich, sweet cakes, stuffed with plums, etc., and ornamented with scallops. These presents originated in the Roman Catholics visiting their mother-church, and making their offerings at the High Altar. Thence arose the dutiful custom of visiting parents on this day, therefore called Mothering Sunday, when the children were treated with a regale of excellent frumenty, or they presented their mother with a sum of money, a trinket, etc. On the following Sunday, preceding Palm Sunday, fried peas or "carlings" are eaten in the North of England.

An old superstition in Shropshire has it that if a young girl makes her gift-cake (known as a "Simnel") with her own hands, alone, between 12 and 1 A. M. on Mothering Sunday, her future husband will "materialize" beside her in the kitchen, and will be plainly visible. I

have heard several old Shropshire women declare they first saw their husbands "psychically" years before they met them in the flesh. One old dame, who had been married three times, informed me she had seen all her future spouses during the performance of the ritual associated with the making of the Simnel cake.

* * * * *

There have recently been some important changes in the periodical psychic literature of Germany. The old-established *Psychische Studien* has been re-named the *Zeitschrift für Parapsychologie*, and is still under the able editorship of Dr. Paul Sünner. Not only has this monthly changed its name, but the published matter and articles are assuming a more scientific aspect. Psychical researchers on the Continent are more than ever realizing the fact that it is only by scientific means that any progress can be made.

We have in *Der Okkultismus* a new psychic illustrated monthly (price 1 mk.) which deals with every phase of the occult, ancient and modern. Dr. Rudolf Tischner, of Munich, is the editor, and the periodical appears to be having an extensive sale. A new quarterly magazine, the *Zeitschrift für Kritischen Okkultismus und Grenzfragen des Seelenlebens* has also made its appearance (in Stuttgart) under the supervision of Dr. Baerwald, of Berlin. This new periodical, which is of a highly critical nature, sets out to cleanse the Augean stables of spiritualism and popular occultism and, from the editorial remarks, one gathers that it will not be particularly gentle in the way the "disinfecting" is done. The policy of the promoters of this new magazine—which is published at 20 mks. annually—appears to be to review and criticize the work of active researchers and experimenters. The idea of a hypercritical psychic magazine came originally from Dr. A. Hellwig, of Potsdam.

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How the body of a drowned man was found by means of astrology was revealed at an inquest held at Burnley (Lancs.) recently. Edward Whitehead, aged 63, disappeared, and a married daughter applied to a London astrologer for assistance in the elucidation of the mystery. The astrologer sent precise instructions which the daughter followed, the result being that the man's body was found in the local river at the exact spot indicated by the astrologer. The case is fully authenticated and documented, and the coroner, in remarking that it was "very extraordinary" thought it was due only to the "long arm of coincidence."

* * * * *

The finding of dead bodies by means which appear abnormal was demonstrated to a correspondent of the *Daily News* who relates the following interesting account in the issue of February 15th, 1926:

Mr. H. G. Bruton, of this village [Cowley, Oxford], who practices the ancient and mysterious art of water divining, finds that he is also able to detect the presence of a dead body.

He gave me an interesting, though perhaps somewhat grisly, demonstration of his powers yesterday. A divining rod behaved in the most extraordinary way when held by him over a grave in a local cemetery.

The rod—a two-foot jointed steel rule—was snapped into two pieces during the experiment.

Standing by the side of a grave, holding the ends of the rule, Mr. Bruton suddenly stooped down, while the solid steel in his hands appeared to quiver and bend as if dragged down by some strong power. Mr. Bruton then knelt on the ground, and seemed to have great difficulty in keeping hold of the rule, which constantly twisted and bent. Eventually there was a snap and one end of the rule fell to the ground.

During the demonstration Mr. Bruton gave the impression of struggling with some unseen power. He was panting and exhausted at the end.

"I am confident," he told me, "that I could always discover a body that had been buried by a murderer. Probably within about 25 yards I feel the pull, and could then walk straight to it. The discovery of the body buried by Crippen would have been a simple matter."

Mr. Bruton is quite willing to demonstrate his powers to anyone seriously interested. He is anxious to be enlightened on the scientific explanation of what he describes as his "gift," which is to him a complete mystery.

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Kapitan J. Kogelnik, of Braunau-am-Inn, Austria, sends me the following curious report (communicated by Professor Dr. Walter, of Graz) which is taken from *Die weisse Fahne* (a German paper) of February 1st.

"The occultists of Graz are deeply impressed with the strange occurrences which are happening there at the present time. It is still fresh in the memory of the public how, about two years ago, Frau Silbert, the well-known medium, was attacked by various critics of her phenomena—attacks which in our opinion were reckless and unjustified. And now we are witnessing, with increasing amazement, how Fate appears to play the rôle of avenger, as all of Frau Silbert's detractors, who have so deeply injured this medium, have, one by one, been visited by stern retribution.

"The editor of the paper who launched the attack is now 'economically ruined,' and had to leave Graz.

"The second principal adversary died a few months ago.

"The third, who had communicated false information about Frau Silbert to the Press has lost a very profitable and respected position.

"The fourth, who had been active in the famous 'toy torpedo' story, has been dogged by misfortune, and already deeply regrets that he ever had anything to do with this plot.

"And at the time of writing, the hand of Fate has grasped the fifth member of the famous 'exposure,' who has just gone bankrupt and has lost all his fortune."

Kapitan Kogelnik assures me that the above particulars are in the strictest accordance with facts. I will not give the names of the unfortunate persons (all of whom are mentioned in *Der Physikalische Mediumismus*, (recently published in Berlin), but the reader will admit that this story "points a moral and adorns a tale" which should not be lost on the carping critic!

* * * * *

Sir Arthur Conan Doyle writes me that his "History of Spiritualism" will be published by Cassell's about the third week in May. The Doran Co., will handle the book in America. The work commences with Swedenborg and then traces the subject through Edward Irving, the Shakers, Andrew Jackson Davis, the Fox sisters, the Davenports, Home, Slade, and all the modern mediums down to the present day. Sir Arthur has a chapter on the mediums with whom he has personally sat. He concludes his letter: "I also treat the religious implications, which indeed is the only side which really interests me." Hutchinson's have already published Sir Arthur's Spiritualistic novel, "The Land of Mist," which appeared originally in the *Strand Magazine*.

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The second lecture held under the auspices of the National Laboratory of Psychological Research was given on March 2nd at the lecture hall at the Laboratory, and the room was filled to capacity. Mr. A. E. Mundy, M.I.E.E., a member of the Council, gave a most interesting talk on "Light and Color, Visible and Invisible," illustrated by means of lantern slides and many experiments. The quartz mercury-vapor lamp from the Laboratory had been installed in the lecture hall and for an hour the audience were entertained by a demonstration of the wonders of ultraviolet rays and their effect on various substances. Mr. Mundy exhibited a dicyanin screen, by means of which the late

Dr. Walter J. Kilner demonstrated his claim that the human aura could be seen under certain conditions.¹

Punch for January 27th 1926, had some most amusing lines by "Evoc" on Mr. Clive Maskelyne's inability to detect the *modus operandi* of the phenomena produced by Frau Silbert at a séance which he attended. The following is an extract:

The conjurer has a sad air;

His forehead is lined with care

I said to the conjurer,

"Sir,

Has it ever struck you that you are now a back number,

And all this lumber [his *impedimenta*]

Is a relic of the bygone Victorian age,

Of Darwin and Huxley and that lot;

An age

When everything that the world contained

Was easily explained,

And magic was nothing but spoof

Only fit to deceive little children

Under a hospitable roof?

But now,

In Bayswater, Hammersmith and Knightsbridge,

Surbiton, Brixton, Notting Hill,

There are hundreds who thrill

Behind fast-locked doors

To an older and more wonderful magic than yours,

Red lights and a trumpet there, the medium entranced,

The darkness, the contact, the taps,

And lo!

From the table legs

Come eggs;

And out of the air,

Unpalmed, the watches have passed to the maiden's hair

I, knowing nothing of séances,

Yet nowise rejecting the powers

Of wizards to-day in this wonderful world of ours,

And wholly unable to tell

If the future of magic

Is comic or tragic,

¹ See *The Human Atmosphere*, by Walter J. Kilner, London. Kegan Paul, (New York. E. P. Dutton) 1920.

O conjurer, wish you exceedingly well!

And I grieve

At your sad and your woebegone air

And your forehead so furrowed with care

* * * * *

Speaking of conjurers reminds me that I lectured before the Magicians' Club, London, (of which Houdini is President) on February 24th last. My subject was "Magicians versus Psychical Researchers" and I illustrated my talk by means of about 60 lantern slides of Stella C., "Margery," Willy Schneider, etc., and their phenomena. After minutely describing the manifestations and the conditions under which they were obtained I suggested that the magicians among my audience should tell me "how it is done" by normal means. But I did not get a single reply to my request for "explanations" of the phenomena, the account of which deeply impressed them. Most of my audience seemed surprised at the fact that the original Maskelyne was a firm believer in both physical and mental phenomena, and I gave chapter and verse proving my statements. All the Maskelynes have received a great deal of cheap publicity on account of their antagonism—assumed or real—to psychic phenomena.

* * * * *

M. René Sudre's last book, *Introduction à la Métapsychique Humaine* is having an extensive sale on the continent, and editions in English and German are being called for. It is a book of outstanding merit and—as I anticipated—is rapidly becoming a classic. I have seen appreciations of the work from Professor Hans Driesch—who will supply an *Introduction* to the German edition—Daniel Berthelot, Maurice Maeterlinck, etc., who are loud in their praises of a treatise which is of inestimable value to the student of psychical research. On March 22nd last, M. Sudre delivered a lecture ("La Métapsychique et l'Opinion Scientifique") at the Collège de France (under the patronage of the Institut Général Psychologique) at which a large number of professors and students were present. It is a striking sign of the times when a scientific institution like the above welcomes a dissertation upon psychical research.

* * * * *

Rudi Schneider, accompanied by his father, has been visiting Prague and has given five séances at which particularly good phenomena were witnessed. Willy Schneider is in London at the time of writing. Willy is particularly fond of London and good results should accompany his visit.

* * * * *

The experiments with Miss Stella C. at the National Laboratory of Psychical Research are proving full of interest, and some excellent phenomena are being witnessed. A permanent nucleus for investigation has been formed from among the members of the Council, and one or two members of the Laboratory are invited to be present at each séance. Susan, Countess of Malmesbury, Lord Sands (the President of the N. L. P. R.), and other well-known folk interested in psychic matters have already sat with Stella. So far, the experimenters have experienced no actual drop in the temperature during the sittings, but the *rise* in the mercury at the last séance was only 2° Fahr. against a rise of 5° at the previous séance, (held under identical conditions, and with the temperatures of adjoining rooms the same on both occasions), which suggests that a cooling force is at work during the trance state. The usual cool breezes have been felt. I am happy to inform my readers that Stella now appears to take a much greater interest in psychical research than she did when the experiments with her were discontinued in 1923.

* * * * *

I recently lunched with the Hon. Everard Feilding, so well known in psychical research. He has been abroad for many months, but has not lost touch with psychic matters. He had just returned from investigating a poltergeist case in Berkshire, and was disappointed at the absence of phenomena. Most of these alleged poltergeist disturbances are particularly tantalizing in the fact that when one is there nothing at all happens, but when one's back is turned the house is immediately the centre of a sort of jazz conducted by the household gods. The phenomena are like the evanescent jam during the war—plenty yesterday, plenty to-morrow, but none to-day!

* * * * *

The poltergeist case referred to above was at Finchampstead, near Wokingham, in the home of the village carpenter, named George Goswell. The alleged falling of pictures, emptying of boxes, jumping of tables, dancing of chairs etc., were the (usual) features of the case. The village constable was summoned and he sadly admitted that he was baffled. As usual in such cases, there are children in the household. No one, apparently, has ever *seen* anything happen, the occurrences always taking place in a room not occupied by the observers. This is generally the case in poltergeist disturbances, whether they be genuine or merely the mischievous pranks of one of the children usually associated with the family receiving the unwelcome attentions of the "geist." The Press tired of reporting the alleged manifestations at Finchampstead, so the "phenomena" promptly ceased.

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The *Daily Express* for January 27th prints the following:

Dr. Sigmund Freud, the founder of psycho-analysis, has been "converted" to telepathy, according to news of his most recent deductions from dream-analysis which has reached England.

He is said to have established the reality of thought-transference as a function of the human mind, and the publication of his evidence to support this view is being eagerly awaited in scientific circles.

The nature of this evidence is not yet clear, but if Freud's deductions from the facts are substantiated the result will be a revolution in thought of the widest significance.

Whatever the evidence may be, the publication under the name of the foremost living psychologist is certain to be the signal for a renewal of the "theological-scientific" controversy.

Freud, in his "Introduction to Psycho-Analysis," distinguishes between two kinds of dream symbols. There are those which can be traced by a definite linkage in the memory to the past conscious experiences of the dreamer; there are others which seem to appear "ready-made" in the dream, and about which the dreamer can give the psychoanalyst no information.

It is suggested that Professor Freud now possesses evidence, derived from a long study of the mental habits of individuals, and particularly those suffering from various nervous disorders, that this second type of unanalysable dream-symbol is due to thought-transference between individuals. A new era in mental science may well be opened up when his evidence is published.

* * * * *

A curious story of how a lion tamer tried simultaneously to hypnotize a lion, snake, and crocodile comes to me from Breslau, the capital of Silesia. The man, who called himself "To Rhama" went into a cage containing the lion, at the same time carrying the small crocodile and the snake. After apparently hypnotizing the snake he turned to the lion in order to "put it to sleep." As he turned the snake buried its fangs in the man's hand. The man's shout of pain aroused the lion who sprang on him and ripped up his arm, at the same time knocking him over. "To Rhama" was taken to hospital in a serious condition.

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A singular case of "sympathetic pain" was related at an inquest at Loughborough, Leicester, recently, when a verdict of Suicide while of Unsound Mind was returned in connection with the death of Henry Jayes, 28, a Loughborough shoe hand, who shot himself. The man's widow said that in the body of their daughter, born after he had been

wounded in the back in the war, there was an indentation at the spot corresponding to that of the wound. When the father suffered from the effects of his wound the child also suffered, and he worried on that account.

* * * * *

How a private circle solved the mystery of the disappearance of an aviator during the war, is told in the *Morning Post* of February 15th:

A remarkable story has been disclosed of a "spirit" message which it is asserted revealed the fate of an airplane pilot who disappeared seven years ago while on a cross-country flight. The mystery which surrounded the pilot's fate was solved recently, and the solution, it is claimed, confirmed the spirit message.

In June, 1919, Captain M. R. James, a Canadian pilot with a brilliant war record, wished to compete in an important air race in America. He was personally unable to bear the expenses of entering a machine for the race, and Mr. W. de Burgh Whyte, who is now living in London, offered to help him financially.

Captain James accepted the offer, entered his machine, a modified Sopwith Camel, and won the race. Shortly afterwards, in the same machine, he left the airdrome at Boston intending to fly back to Atlantic City. On the way he missed his course and landed at Tyringham, Massachusetts. Here he stayed the night and had his machine filled up with petrol. It is probable that motor spirit and not the higher grade aviation spirit was used. The next day he set off, and was never heard of again.

Mr. de Burgh Whyte gave instructions for search parties to be sent out and inquiries to be made. Several people reported having heard an aero-engine, but no absolutely reliable evidence was forthcoming.

By carefully sifting the various statements that were received, it was surmised that Captain James had lost his way, flown out over the sea, and through engine failure or lack of petrol eventually come down far from land and been drowned. This explanation was accepted generally and no further developments were expected.

About a month after Captain James's disappearance, however, Mrs. de Burgh Whyte, with four friends, held a private spiritualistic séance. Among the friends were Mr. Thomas Watson, an American business man, and his wife. No professional medium was present.

When interviewed on Saturday Mrs. de Burgh Whyte said that at the time she had but small experience in psychic matters. She was inclined to regard the whole thing skeptically, but what happened at

the séance was so remarkable in the light of subsequent events that she could offer no normal explanation for it.

After the séance had lasted for some time the name of Captain James came through, addressed to Mrs. de Burgh Whyte. Then followed this extraordinary message: "Airplane fallen in wood. Search woods."

Owing to the preconceived notion that Captain Jones had flown out to sea, the message was regarded as spurious, and although it caused some discussion no further search parties were sent out.

The startling sequel to this séance occurred during the last few days, nearly seven years after Captain James disappeared.

News was received in London that a man, who had been lost in the woods near Pittsfield, had found his way back to a village. He reported that he had discovered the remains of a crashed airplane in the woods, in the Berkshire Hills, Western Massachusetts. The machine had evidently been there for many years. There was no trace of the skeleton of the pilot.

The man led a search party back, but, having omitted to memorize land marks, he was unable again to find the machine. From questions which were put to him the American authorities are satisfied that the machine was that flown by Captain James.

The absence of the skeleton may be explained by the theory that Captain James was not killed in the crash and that he attempted to drag himself to safety, but collapsed in the attempt. Probably somewhere in the depths of the forest lie the bones of the missing aviator, who was unable to find his way back to civilization.

* * * * *

Homs, famous in the Near East for its horses, cotton stuffs and its gardens by the Orontes, has held its usual celebration of the return of the Pilgrims from the Prophet's birthplace. Among the crowds that gather on these occasions are numbers of Bedouin, Moslem priests or "Mullahs," and Druses who work upon the feelings of the faithful by thrusting lances and bodkins into the flesh of side or cheek. The *London Sphere* for February 6th gives a series of interesting photographs of these "martyrs" with light lances and bodkins piercing various parts of their anatomy "without drawing blood."

Of course, this "piercing the flesh" exhibition is a profession in the East like juggling and snake-charming, the "secrets" of the business being handed down from father to son—like any other trade in that part of the world. As a matter of fact, no pain is experienced by these fakirs when doing their performance, as the incisions are made when the boys are very young, the apertures so made being kept

open by small pieces of cedar wood until the wounds are healed. The occasional insertion of a piece of the wood during the early years of the boy prevents the flesh surrounding the apertures from hardening. At puberty the treatment is discontinued. The exhibition of this peculiar form of "martyrdom" usually takes place in some ill-lighted bazaar or *café*, where the conditions prevent a close scrutiny of the "damaged" features. But no more pain is experienced than would be felt by a young girl attaching her earrings.

This peculiar form of entertainment is not confined to the East as I have before me as I write photographs sent to the National Laboratory by Herr Wilhelm Wrchovszky, of Vienna, showing a young Austrian, known as the "white fakir," with his nose, tongue, eyelids, cheeks, etc., pierced through and through with bodkins, hat-pins, and similar dangerous-looking pointed instruments. Another fakir, "Thavara Rai," an Italian by birth, has been drawing large audiences in Vienna with his entertainment. Tahara Bey, the Egyptian fakir who created something like a sensation in Paris, writes to Herr Wrchovszky stating that he is going to New York and then back to London for some weeks.

* * * * *

The London *Daily Mirror* is publishing a serial story, *The Wintringham Mystery*, in which a young girl medium, "Stella V." suddenly disappears during a séance. In connection with the story is a competition offering the reader a prize of £500 for the solution of the mystery as to *how* and *why* Stella disappeared. The author of the tale shows a knowledge of séance procedure, and it is quite obvious that he has heard of Stella C.!

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A retired working jeweller of Ealing, Mr. E. M. Sturgess, is intriguing the London Press by his claim that he can displace heavy objects (such as heavy weights suspended from a beam), by merely "willing" them to move. For some of his experiments it appears necessary that his finger should rest on the table supporting the pendulums. But a *Daily Sketch* reporter spent three hours with him and the following report is published in that paper for February 22nd:

"Anticipating any suspicion in my mind that vibration of the table might account for the swinging of the weights, he suspended from the brass rod three smaller weights, each of them hanging from a separate piece of catgut, and he actually set into a strong, swinging motion any one of the three weights which I indicated—while he was several feet away from them, with apparently no possible means of controlling the weights mechanically or electrically."

Another piece of apparatus used by Mr. Sturgess is a large dial around which are pasted a pack of playing cards. In the centre of the dial is a pointer, freely revolving. Mr. Sturgess asserts that he can "will" the hand to point to any card the spectator chooses. Other instruments used by Mr. Sturgess have the appearance of metronomes which, he states, he can operate by merely concentrating his mind upon them. I have had several interviews with Mr. Sturgess whose apparatus is now deposited at the National Laboratory of Psychical Research where he has consented to allow his alleged powers to be scientifically tested. The report will be presented to the readers of this *Journal* in due course. Lt. Col. C. L. Peacocke, late of the Royal Artillery, writes to the *Daily Sketch* supporting Mr. Sturgess's claims. When in India, the Colonel states, an old Brahmin taught him how to focus his "mental power" by means of which he was able eventually to turn a compass needle 45 degrees without physical contact.

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Ignazio Torraca, an Italian blacksmith of San Fernando has been startling Italy by his uncanny powers of correctly forecasting the winning numbers in the great State lottery. Torraca, who is 34, short, thin, black-haired, with sparkling eyes and olive-colored complexion, states that his peculiar "gift" is based on a simple mathematical calculation combined with a system which his father handed to him on his death-bed. Like all systems, however, it eventually broke down and several million Italian citizens are the poorer by about a hundred million *lira* through backing the numbers "33—48" which the lottery tipster stated would win the big prize. As a matter of fact the winning numbers proved to be "34—49"; near, but not near enough for the infuriated backers who went in search of the false prophet. Torraca has fled.

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In certain parts of Germany the authorities, following Austria's lead, are endeavoring to suppress the purely spiritualistic societies. In Breslau they have just suppressed a local society, one of whose members, a young student, recently committed suicide under strange circumstances.

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BUSINESS NOTICES

• SUSTENTATION FUND

(For Publication and Research)

Previously acknowledged	\$690.65
April 23, 1926. Miss Irene Putnam	200.00
	<hr/> 890.65
Expended in Research	165.70
	<hr/>
Balance on hand	724.95

AUDITOR'S REPORT

EXHIBIT "A"

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

Balance Sheet at March 31, 1926

ASSETS

Cash in Banks:

Corn Exchange Bank	\$790.34	
Seaboard National Bank	4,504.52	\$5,294.86
	<hr/>	

Investments, Stocks, Bonds and Mortgages	232,335.49
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Special Funds:

Warren B. Field Bequest in trust with Kings County Trust Company	\$6,639.31	
Max D. Peterson Bequest in trust with American Trust Company	40,000.00	46,639.31
	<hr/>	
Interest Accrued		12,315.63
Total Assets		\$296,585.29

LIABILITIES

General Fund:

Balance at January 1, 1926	\$9,721.04	
Income over Disbursement	982.59	\$10,703.63
	<hr/>	
Warren B. Field Trust Fund		6,639.31
Max D. Peterson Bequest		40,000.00
James T. Miller Memorial		71,257.00
General Endowment Fund		167,294.70

Sustentation Fund:

Balance January 1, 1926	\$1,390.15	
Donations January 1, 1926 to March 31, 1926	600.00	
	<hr/>	
	\$1,990.15	
Expended for Experiments	1,299.50	690.65
	<hr/>	
Total Liabilities		\$296,585.29

BUSINESS NOTICES

EXHIBIT "C"

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

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JUN 21 1926

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THE MARGERY MEDIUMSHIP
SUPERNORMAL COGNITION, SUBJECTIVE
AND OBJECTIVE

BY I. R. G. CRANDON, A. M., M. D.

Psychical research is familiar with the divergence in viewpoint between the spiritist who takes the control personality at its face value, as a possession from without, and the psychologist who insists upon regarding it as an outgrowth from within. This divergence is freshened and sharpened by M. Sudre's newer and keener formulation of the concept adverse to spiritism, and by his newer and keener terminology. It seems evident that he is swayed by an emotional horror of the spirit hypothesis—this he betrays at every turn. It seems to me, too, that he plays with words. The mere christening of his brain-child with a jaw-breaking name gives it no added authority or plausibility. He *does* make a real contribution, nevertheless.

Séance action presents three elements: (1) There is the "proso-popesis" which, genuinely in some cases, as I believe, or fictitiously in all, as M. Sudre insists, presents the picture of the presence and activity of a personality from another world. (2) There is the cryptesthesia, the display of knowledge or abilities which the medium could not normally own. (3) There is the physical action, the display of mechanical effects that go beyond what mechanistic science can explain.

M. Sudre presents this familiar analysis in a new way, and to such advantage as to put an added burden upon one who holds with the spirit interpretation of the phenomena—it were idle to deny this. Apparent possession, he points out, *does* occur freely without accompanying phenomena of significance, and on a basis permitting its easy recognition as impersonation. Cryptesthesia *does* occur freely,¹ and physico-psychic effects *do* occur, though less freely,² without alteration of the medium's personality and without any other aspect of spirit control. It is then evident that, as he says, we must pause long before giving to these phenomena, in conjunction, any different interpretation from that which they receive when occurring separately—*unless* we can show that the control personalities which we propose to take seriously are in some critical respects different from those which we are willing to accept as prosopopetical. It were a reckless spiritist who would fail to appreciate this situation and fail to appreciate its gravity.

If any of the three aspects of mediumship may occur alone, we face a serious obligation to delimit them with the utmost precision when they occur together. Thus, Margery's mediumship consists mainly in display of physical phenomena. In the light of what we have just said, we must state directly what might once have been taken for granted: that these phenomena present the *prima facie* aspect of spirit control. Likewise it becomes a matter for demonstration rather than assumption or definition, whether the control personality will stop with the physical manifestations, or will give us something to be recognized as a subjective side of the mediumship. In other words, it remains to determine whether the Walter prosopopesis will possess the cryptesthetic faculty; and whether it will give us any basis for leaving behind the generalities of M. Sudre, and arguing that *this particular control* is or is not a spirit.

From an early date this mediumship has been characterized by the free whispered conversation of the control. Thanks to Dr. Richardson, we have proved that over long intervals of the séance, this whisper is a physico-psychic phenomenon. This brings us to consideration, from the subjective viewpoint, of what Walter says. His conversation is different from that of the average control, and sitters find contact with him a correspondingly new experience. He does not ordinarily sermonize, or pass out messages from one's deceased friends; he simply takes a normal part in the social and scientific interplay. Believer or unbeliever or straddler, the sitter goes away with a lively sense of having

¹ The Kahn case (Journal A. S. P. R., October, 1925) will probably be the classical instance for a long time to come.

² For a mere example, without any suggestion of classical character, see this Journal, May, 1926, p. 317.

met Walter; or, if he comes often, of acquaintance with him. Analysis of Walter's discourse, whether in search of personal characteristics or merely of things which the psychic could not have known, will, therefore, present a problem different from that arising in the case of Kahn, where the cryptesthesia is the whole substance of the sitting, or of Mrs. Piper, where the controls are so often submerged in the communicators or the communications.

Our problem is, in fact, unique by reason of Walter's outlook upon his own operations. He consistently pushes into the background any subjective possibilities that may inhere in the mediumship. He asserts that subjective phenomena are not his job; he maintains that, under orders, he devotes himself solely to experiments of physical order; and attempts by individual sitters to draw him in other directions are often met by vigorous affirmation of this attitude. These factors, however, are obstructive rather than wholly inhibitive of subjective matter. There has grown up, despite everything, a body of observations displaying what we take to be a subjective content of the mediumship. Of recent months, indeed, there has even been a turn toward phenomena that specifically involve a subjective side.

These subjective elements must be classified according to their relationships with the physical aspects of the mediumship; but that is not all. For many years, it had been supposed by advocates of the spirit interpretation of subjective phenomena that the only alternative they had to meet was the telepathic one. This was bad enough; but it at least offered hope of determining the range of telepathy and setting up conditions excluding the possibility that the medium had tapped any living mind within that range. Today we have concrete grounds for believing that the cryptesthetic faculty operates upon external *facts*, rather than upon mere external *knowledge of facts*; and that its range is nothing less than the entire universe of facts. The classification which seems most fruitful is, therefore, a double one, involving recognition of four groups, to wit:

A: Physical phenomena plus a subjective factor possibly telepathic.

B: Physical phenomena plus a subjective factor from which telepathy is excluded.

C: Pure subjective matter possibly telepathic.

D: Pure subjective matter from which telepathy is excluded.

The instances which I shall cite under these headings will be suggestive of subdivision. Thus, under A, we have a large group of phenomena which we may classify together as:

A-1: Identification by Walter of objects known to a sitter

This performance has been given at 76 sittings; it is a current feature, so the number increases weekly. I will not describe the control against possible normal knowledge in the totally dark room by the psychic, since this will be covered in a contribution which Mr. Bird will shortly make to the current history of the case. I need only state here that this control is so rigid as to eliminate the question from all discussion. Confederacy, the only refuge left the impervious skeptic, would call for participation by an absurd number of persons not known to Margery prior to their appearance in her séance room, plus a system of silent signalling between remote parts of the dark room.

The more thoughtful skeptic will perhaps fall back upon visual hyperesthesia. On July 26th., 1925, Mr. Bird was present, but stayed out of the circle. During the entire séance he stood directly behind the psychic, controlling her hands by reaching over her shoulders, and controlling her head when necessary by contact with his own. His outlook across the circle therefore coincided with hers. The darkness was such that after an hour, he was still unable to observe the slightest silhouetting of the sitters at the far side of the circle; and I submit that if the psychic can see with her eyes under such conditions, this is itself a psychic phenomenon.

During the period in question, a penknife, a magnifying glass in a leather case, some paper money, a purse, a hairpin, a shoe and a pair of scissors were placed on the table by one sitter or another, and all completely identified by Walter. A commutation ticket was stated to be a piece of card or paper, and a toothpick to be "too personal" for naming. No other objects were offered, so there were no failures. The hairpin was put out when a male sitter, called upon for a contribution, robbed his neighbor to subject Walter to a searching test. Walter's response was unusually prompt: "Ha, Eddie; thought you'd fool me, did you? Laura, pick up your hairpin."

This performance stands apart from most of Walter's identifications of objects, in that several of the contributions were placed on the table remote from Margery, the identifications being made apparently by a pseudo-visual process, with no apparent contact. Usually, several objects are collected in a basket which is placed close to the psychic, under all control. The objects then, to such degree as their nature permits, are heard being handled by Walter's teleplasmic terminals, identification proceeding by what is obviously a tactile process. Errors, though vastly in the minority, are always instructive. Thus a card-case and a pocket-book may be mixed; a \$20 gold piece was called a half-dollar, the error being at once corrected; automobile licenses are confused with calling cards; etc., etc.

Walter's treatment of the objects handed out for identification is always brilliantly consistent with his claims of personal identity. Thus in dealing with a small barrette, he said that it was from a lady's hair, but not a comb—the failure to name it being decidedly a masculine touch. By failure actually to name an object of recent design, or in some other detail of his description or comment, he frequently shows a state of knowledge corresponding closely to his date of death. Doubtless a sufficiently intense study might produce the same result on a basis of impersonation; but the showing made here is an extremely consistent one, and in any event I find the more direct explanation easier.

A-2: Description of conditions in the dark room, known to a sitter or within a sitter's subconscious range of knowledge

Under this category, I suppose I must deal only with physical conditions in the room which would not be known to the psychic if she were engaged in fraudulent operation. This bars any statement which Walter makes as to the condition in which we will find the scales on the coming of light, the manner in which the bell-box will behave in the next episode, etc. But if I make this concession, it must be understood that I do so merely as a convention, and not because of absence of control at critical moments. It must be appreciated that this is a concession, in that an important part of our contact with Walter and our sense of his presence comes through the living parallelism between what he does and what he says.

Perhaps the most frequent item under this head arises when Walter (or a sitter) calls for some piece of apparatus; but nobody knows in the dark where it is. As an alternative to turning on the red light and looking for it, Walter often tells us where it is. Lest one think of this as normal knowledge, the product of careful observation prior to the séance, I must say that the faculty works with reference to objects handled by sitters before or during the séance in such a way as to defeat this explanation.

Remarks like "What are you looking so glum about?" or "Why the smile?" are often thrown at sitters by Walter and always acknowledged as pertinent. As a measure of the range of this faculty, we have tried numerous experiments such as holding up a hand and asking Walter how many fingers are open; and in general he can answer such questions only after teleplasmic contact. The generalization has been hazarded, and accepted by Walter, that the bodily conditions which he can sense in a sitter without contact are those paralleling a state of mind.

Yet at times he clearly transgresses this limitation. Thus he remarked to a very frequent sitter: "Judge, that's an odd bracelet on

your arm." There was a bracelet, and none knew it save the wearer. On another occasion,³ Walter knew that the bell-box had been tampered with in a very specific way; and he made an accusation of guilt which has never been successfully disproved.

With the identification of objects Walter often displays what we may best recognize as a psychometric faculty. One of several objects in the basket for identification is often associated correctly with one of the sitters, or described in terms of association or use rather than by name. A clothespin which I deposited so quietly that not even the person carrying the basket knew of its presence led Walter to protest against bringing in "this thing from Harvard." It was in fact one used by the group of "excessively young men" in their attempts to cast discredit upon the mediumship.

B-1: Identification by Walter of objects known to no sitter

This was first tried with playing cards. In the dark and at random, a sitter placed a card on the table from the deck in his possession; Walter named it; and it was so disposed of as to permit subsequent checking. In this way Walter named eight cards, making no errors in the denomination of pip cards, two errors as between kings and jacks which he complained presented a tough problem, and one error as between spades and clubs.

If one were to attempt this by trickery, in real darkness, one would fall back upon some variation of the following procedure: The performer abstracts eight cards from the pack, secreting them on his person and memorizing their value and order. This deck, lacking eight cards, is given to the sitter who is to officiate in the séance room, or substituted for one he already has. As he, in the dark, places cards on the table, the performer must defeat the hand control sufficiently to recover his concealed cards, one by one, and effect their substitution. It is just the good old pellet-switching trick, slightly adapted. At the end, after the "identified" cards are restored, the deck is still short the cards which have been put out during the séance and which the performer now has; and these must be restored before any examination of the deck is made.

When identification of cards was first effected by Walter, there was scope for the above fraud, to the extent that the deck was an old one, of unknown history and not previously examined. It had been taken to the séance room by a sitter to offer, *in toto*, as an object of identification; the change in plan was a last minute inspiration, put into effect after consulting Walter. Hand control was believed to have been effec-

³ Bird: *Margery, the Medium*; p. 430.

tive throughout; but obviously the deck can and should be so handled in preparation as to rule out fraud *independently of this question*. In addition, the séance being primarily for other phenomena, the psychic was wearing, for head control, a head-band with one small spot of luminous paint on the forehead. This was believed to be too dim to play any role in card identification; but subsequent experiment demonstrated that cards could be read *in total darkness* by such a light, and that the probable errors were just those made on this first attempt by Walter. It goes without saying that card-reading has since then been done by Walter only in the complete absence of luminous controls.

The following procedure is now employed: Any sitter is permitted to go out and buy a new deck, bringing it in with him and taking it to the séance room with the Government seal intact and without ever letting it pass out of his hands. In the séance room in total darkness, he breaks the seal and removes cards from the deck at random, one at a time. He places a card on the table, not even knowing whether it is face up or face down. Within twenty seconds Walter names it; the sitter who has placed it recovers it and disposes of it in such manner as to make it possible to jot down (one can easily manage so much, in the dark) that the six of diamonds (say) is now alleged to be in Mr. A's custody. Each subsequent card goes to a different sitter and is duly recorded. The process continues until each sitter has a card; and the explanation by confederacy would then require that every person present be in the plot and that the back-pattern of cards to be brought in be known in advance! In twenty-seven séances, totalling at least 200 separate identifications, Walter has made no error of any description while using this method. Once he drew the trade-mark card, and for identification read off the one word of large letters—GUARANTEED—which it carried.

This accident led to another type of experiment. The sitter brings to the séance any magazine; and in the dark he tears out an advertising page at random and puts this on the table. Within thirty seconds Walter reads the words of larger type or characterizes the picture.

The latest development here comes with the introduction by Dr. Richardson of some large wooden numbers and letters, made for children's games. They are four inches high and an inch in square section. When first brought in (Jan. 5th., 1926), the psychic did not see them beforehand and did not know what was in the box. Under the control which Mr. Bird will describe in his coming article to which I have already referred, the utmost leeway for hand or foot motion was two inches, for the head three inches. Dr. Richardson took letters out of the box, in the séance darkness, and piled them up, without order.

on the shelf in front of the entranced psychic and far out of her reach. One could shortly hear them being handled, necessarily by the teleplasmic terminals. Walter proceeded to pick out letters which he needed to spell words and names, the action being accompanied by running fire of his inimitable humorous comment. Then he picked out letters at random, naming each as he threw it at a sitter. Mr. Hill asked for a number if there were one; Walter threw one at him with the statement that it was a "2." The sitters could not quite tell in the dark whether it were a "2" or a "5" but later examination showed Walter to be correct. On this night there were no errors in his identifications. Asked how he did it, he replied: "By feeling them, just as you do." Occasional errors, as K for M, are of a sort to bear this out. The experiment has been repeated forty-nine times as I write, and is repeated almost every time we sit. Owing to the size of the letters, it is easy for a sitter to pick them up and present them on the shelf or in the basket, grasping one limb of the wooden piece between two of his fingers in such way as to have no slightest idea what character he is handling. The psychic can not see the letters nor by any possibility touch them.

B-2: Description of dark-room conditions unknown to any sitter

Only rarely can we state confidently the utter ignorance of all present of any given physical fact of the séance ensemble. Cases occur, however, usually in connection with derangement of the physical apparatus provided for Walter's psychic work. The earliest incident which I recall is one⁴ where an electric mechanism under wrap and seal was stated by Walter to be inoperative and found to be so. The same thing recurred in Dr. Comstock's apartment,⁵ in connection with his contact table. Walter has called attention to the fact that the bell-box spring was broken; he has explained a hiatus in his work by informing us that the basket was caught between the chair and the cabinet.

In general one must refrain from citing Walter's knowledge of the outcome of his experiments, in deference to the obvious scientific proprieties; though we look forward to the day when, in mediumships that have been through the fire as has this one, common admission of validity will make it possible to study with profit such points as this, which must today be passed by. But we have one instance where Walter's knowledge of results was so hopelessly beyond what the psychic could have known on any theory whatever that I include it here.

The date was in May, 1925. A photograph was being taken in the

⁴ Bird: *Margery, the Medium*; p. 289.

⁵ *Ibid.*, p. 400.

hope of showing ectoplasmic formations. At Walter's signal, Mr. Conant discharged the flashlight, following which, no sitter could do other than await the development of the plate. But Walter spoke up: "Oh, pshaw; that one won't be any good; Aleck⁶ got in the way." And on developing the plate, where the table and the psychic and the adjacent sitters ought to appear there was found nothing but a formless white blur. I will not insist too strongly upon Walter's version of what happened to spoil this picture. Upon the supernormal character of his knowledge that it *was* spoiled, I insist. I emphasize, also, the utter detachment of the psychic from the normal side of the photographic procedures, in and out of the séance room.

We come now to the incidents where, with no relation to the physical part of the séances, Walter has displayed a knowledge which the psychic could not have had. There is a large body of this sort of thing from the early history of the mediumship which is satisfactory to me, which I would not cite to another because it involves things that I or others might conceivably have told the psychic. We must defer somewhat to the critic who is not satisfied that we can be one hundred per cent certain of what we may and may not have said at various times in her presence. Thus in one of our very first sittings my paternal grandfather communicated for the first time. I greeted him and expressed regret that in life we had not had more in common. Quick as a flash he shot back: "Have you forgotten the cookies?" The reference was to my grandmother's cookies, which he and I used to steal out of the crock when I visited their house. I am wholly confident that I never mentioned this to Margery or to any third person who might have relayed it to her, and that my parents were ignorant of the facts and hence could not have revealed them. But I recognize the element of fallibility here; so I tell the story merely as illustrating the sort of thing which I withhold, and I emphasize this by postponing until after this narrative the subhead to which we now come:

*C-1: Relation by Walter of facts from outside the séance room,
known to some sitter but not to the psychic*

Walter once addressed the recipient of the bracelet item, above, in the words: "Judge, you nearly lost your life today in that taxi in Park Square. You didn't see how close to the edge you were—you were too busy reading that book." This described with all precision an incident of the afternoon, occurring at a time when we are very certain the psychic was not in Park Square. The Judge and certain other sitters seem particularly amenable to this sort of thing; other sitters whose

⁶That is to say, Captain Cross. See Margery book of preceding references, p. 14; also the present text, p. 332 below.

daily routine would appear to offer much greater scope for it seem quite impervious. Undoubtedly the sitter must make a contribution of some sort in episodes of this character—a contribution which with some persons is possible and with others not.

Despite his repugnance to "message bearing," Walter now and again reports the name and some incident out of the earth life of a discarnate whom he states to be present for a given sitter. He has to his credit brilliant successes with total strangers, and no actual error. With sitters appearing in "Who's Who" he always gives names and events, sometimes of extreme personal significance, which could not have been got from the volume named. Once we sat for over an hour with no phenomena; next night Walter explained that his whole attention had gone to keeping order among some "wild women" who had come (from his side) with one of the sitters; and this was found to be brilliantly applicable. In the presence of sitters with a history of séance-room inhibition quite unknown to any of us, we have had blank or disturbed sittings of the sort which the history would have called for. It is obviously impossible within these limitations of space to make any rigorous showing in behalf of the psychic's essential ignorance of all these factors; so I make no attempt to do this, contenting myself with general description.

Mr. Bird gives permission to cite the following outline of his best experience of subjective content with Walter, and he checks up my account thereof.⁷ In two sittings with another medium, 500 miles from Boston, he encountered a spirit control who stated himself to be Walter; who in some ways displayed good Lime Street technique, of a sort not to be got by reading the literature. At the first opportunity, and with all care to reveal nothing, Mr. Bird questioned Walter in Lime Street about this. While refusing to state clearly that it had not been he, Walter gave the atmosphere of a cryptic denial. But the vital feature was his knowledge, displayed incidentally in the conversation, of what had occurred in the remote sittings. He knew the medium's name, and pronounced it correctly, though such feat involves a barbarous anglicization of a pure German name, which could not possibly be given correctly from the mere spelling. He knew the name of a spirit control who functioned, and in a general way what she did and said. He knew that the pseudo-Walter did a lot of swearing. He had a detailed knowledge of the medium's appearance and mannerisms, though Margery had certainly never seen him; and he had correct general

⁷ This and other references of the present article to my experiences and observation are made with my consent, and with my endorsement of the facts as Dr. Crandon gives them.—J. M. B.

information about the status of another sitter. Finally, as a sop to the advocate of the telepathic interpretation, I add that he gave an estimate of this mediumship agreeing in every detail with Mr. Bird's unexpressed judgment.

C-2: Relation by Walter of facts from outside the séance room, unknown to any sitter but known to some outsider

The new category is made out of deference to those who cannot agree as to the possible range of telepathy. The best incident is rather parallel to the last one. A telegram arrived from A. W. G. in Buffalo: "Ask Walter what night this week, if any, he was in Buffalo; and what happened." That evening Walter replied: "I was at the Buffalo circle Friday; I whistled 'Souvenir;' they may not have heard it all." A. W. G. comments on this: "During our sitting Friday, three of us heard the first two bars of 'Souvenir,' apparently from no mouth in the room." Possibilities of collusion are sufficient to prevent this narrative from attaining first scientific rank; but it and Mr. Bird's experience at least suggest possible future experiments under better control. I may point out that in numerous other recorded cases, the psychic operator seems to have a rather good idea of the degree to which his supernormal sounds have gone across; so that we line up well, here, with the general case.

Less striking intrinsically but stronger in its critical aspect is an incident wholly localized in Boston. Dr. S. was expected at the sitting in his own car; he failed to appear. During the séance there were noises in the street, obviously from an automobile but otherwise indeterminate. Walter said; "Your friend is at the door. He came in a taxi. [Contrary to expectation.] He looks like a woolly bear. He looked at the house and went away; but he will be back" [prediction]. Ten minutes later Dr. S. rang the bell. His car had broken down; he had finished the trip by taxi; uncertain of the house number, he looked in vain for a door-plate; then he drove round the corner to consult a directory. He wore a shaggy new fur coat.

Coming to group D, where the possibility of telepathic explanation does not exist, we face a difficult problem. In the absence of a careful staging, with careful elimination of all possibility that any living person may know the facts involved, we cannot come into this classification save through predictive incidents. We have never attempted this elaborate staging, so I am reduced to such episodes of prevision as the three years of the mediumship afford. They are numerous; but few or none are free from obvious weak points. The one that comes nearest to the standard is Walter's prediction (June, 1924) that one of the intimate circle would "pass over" inside four months, realized through

the death of Mr. Alexander W. Cross in September. But Aleck was known to have a bad heart, and the probability inherent in this fact was in some measure increased by the inclusion of the six others of us.

Others of Walter's predictions, while verified, have been too vague in their statement. Thus, he told Mr. Bird of "great changes" within a year, and made it plain that he was talking of Mr. Bird's career in psychical research. Within less than the year, Mr. Bird had left the *Scientific American* and taken his present position; but may we certainly connect this outcome with the prophecy? On the whole, while it is clear to me that Walter often engages in successful prevision, I cannot blind myself to the fact that this is the poorest-staged of all his subjective achievements.

In classes A and B, control of the psychic is of paramount importance. Once it is clear that such control is adequate, the supernormality of these elements is established. For classes A and C we have to consider the telepathic possibility. But taking these classes on their merits, it seems to me that telepathy is a harder explanation than either of the alternatives:

(1) That there is at work an extension of physical perception, something to which the term metagnomy is applicable; or

(2) That we have to do with a separate entity, freed from certain of the physical limitations which circumscribe our own apperceptive powers.

When we line these groups up beside B and D, I should think the inadequacy of the telepathic theory to cover *all* that occurs would react upon its acceptability as covering *a fraction* of what occurs. As for these two latter groups, the alternatives which they present are somewhat different. Apparently we are to choose between:

(3) A form of cognitive exaltation in the living psychic, the exercise of which is usually unrecognized; or

(4) A thinking entity, functioning consciously on a plane where the time factor operates differently from here; where perhaps time constitutes a new dimension, rather than an inflexible indication of mere sequence.

If we elect alternative (3) here, we still need the remarks about the time factor from (4). At this point we find ourselves come by another path to a common conclusion with M. Sudre: that in our metapsychic field we have use and necessity for the latest developments of orthodox science. Only we see, as M. Sudre does not, that these relativistic doctrines are quite as essential to the spiritistic philosophy, that they harmonize quite as strongly with it, as when superimposed upon his prosopopetrical dogma. So if he regards it as an advantage to find his

philosophy so strongly parallel with ultra-modern physics and mathematics, this is an advantage of which spiritism at once and easily robs him.

The experiments along the lines suggested are well-nigh infinite. These experiments present a side of the Margery mediumship which is only just beginning. Taken with the mechanical demonstration that Walter's voice is independent of the psychic's anatomy and physiology, and with all the other advances which we make from time to time in the physical aspect of the investigation, this holds out a new and strong suggestion of the presence in the room of an intelligence not any part of any sitter. This intelligence, we know, functionates in a state of being so different from the one in which we consciously act that we have only today discovered it, and still have the utmost difficulty in seeking a glimmer of comprehension of it. The very fact, to one less emotionally motivated than M. Sudre, might even suggest a reason for believing that the intelligence which we find at work in the said state of being is something other than an outgrowth from the medium.

PSYCHICAL RESEARCH AND SCIENTIFIC OPINION¹

BY RENÉ SUDRE

Editor, Revue Métapsychique, Paris

Being given the honor of lecturing in the amphitheater of medicine at the College of France, where Claude Bernard taught, I have thought it suitable to place myself under the aegis of this great psychologist by quoting for the practice of metapsychists—but even more for that of their adversaries—the imperishable methodological pattern which he has given us in his *Introduction à la Médecine Expérimentale*. For a beginning, he sets down two invaluable maxims: “The first condition which a scientist should fulfill who engages in the investigation of natural phenomena is to free his mind wholly from philosophical misgivings:” and “We must understand that what our theory stamps as

¹ Our contributor on March 22nd delivered a lecture at the College of France, in Paris, under this title. This lecture was under the auspices of the School of Psychology, of which the president is Professor d'Arsonval, of the Academy of Sciences. It was heard by a very select audience, including a considerable number of men of science. The text has not yet been published in France; but in the article herewith M. Sudre has abstracted its essential parts for the benefit of our American readers.

absurd is not always impossible in fact." These two wise recommendations, formulated in 1865, apply admirably to the present-day detractors of psychical research.

Claude Bernard has also said that "It is never necessary to repudiate an exact and adequately observed fact." Now the facts of metapsychics are reported by scientists who, from Crookes to Richet, are entirely accustomed to observe natural phenomena. Why, then, does their incorporation into academic science meet such resistance? The reasons for this are of several sorts.

We have, first, the fear of miracles resulting from two centuries of scientific culture. Since Voltaire, "old women's tales" have carried no credit. This is altogether fortunate, in general; but disbelief has its limits and what seems absurd may be true. Even in Voltaire's age, there were currently accepted as scientific truths a multitude of things which we regard today as "old women's tales;" and conversely, we have promoted to the rank of scientific truths certain "old women's tales" of Voltaire's epoch—Galvani's dancing frogs, for instance, or Mesmer's "mummery." It is certain that the phenomena of metapsychics are of supernormal character; and hence they appear to be miracles of a sort, in derogation of the laws of nature. But the modern scientist insists that nature's laws be held inviolate, and has such horror of their derogation that often he will not even pause to ask himself whether such an affront is not merely an apparent one. Science has a passion for phenomena which can be repeated at will in the laboratory, under conditions which can be altered at will to facilitate examination of the facts; is it not because of this that Mme. Curie has been unwilling to interest herself in metapsychics? Clearly the physics and chemistry of radium, as reported through the readings of the electrometer, constitute a domain wherein rigidity of determinism is matched by the investigator's complete control of the phenomena. But when we turn away from brute matter to climb the ladder of existence, when we come to deal with organism and with mind, we find the phenomena less and less subject to repetition at our will—perhaps because their causation is more complex, perhaps because causation is actually a variable. Under such conditions, we encounter more and more of anomalous facts. There exist natural phenomena which we can neither reproduce in our laboratories nor observe at our own will. Psychology teaches us that in automatisms of the human being, the superior activity of the mind goes beyond all laws. And finally at the top of the scale, metapsychics seems to show us a transcendence of thought which triumphs over physiological limitations and even, in some measure, over those of time and space.

Right here we touch the secret of the opposition which we encounter in men of science trained in the school of nineteenth century thought. They judge metapsychics in advance according to a materialistic prejudice under which matter is everything and mind an "epiphenomenon"—that is, as the poet puts it, "a shade, a breath, a nothing." Their incredulity is a systematic one, for metapsychics disturbs their conception of the world and therefore they will have none of it. We may quote to them another passage from Claude Bernard: "It is better to know nothing than to have a mind occupied with fixed ideas, centered upon theories for which confirmation is perpetually being sought, to the neglect of everything that does not fall into the mold."

In even lower degree it is the same systematic materialism that inspires all writers of the hour who watch with jealous eye over the revival of old superstitions. Even in the century past, their severe censorship was at work. When Pasteur sought to show by experiment that spontaneous genesis of life did not occur, he was the object of just the sort of indignation and ridicule with which we are now familiar. He was pictured as enslaved to the church, as the defender of biblical theology, as the adversary of science and progress. And the great man never ceased his reiteration that "This is not a matter of religion, or philosophy, or atheism, or materialism, or spiritism; it is a question of fact." Metapsychics says, with Pasteur: "It is a question of fact!"

Before discussing the reality of these facts, the adversaries will rise to remark that whether occurring somnambulistically or mediumistically, the phenomena in question are branded with superstition; that they are strongly characterized by the charlatanry of those who produce them and the intellectual mediocrity of those who preach them. This reproach is a valid one. There have been many charlatans in psychical research; likewise there have been many credulous and ill-instructed minds, drawn only by the mystery of the thing. And there are many books in which anxiety about the hereafter runs away with scientific spirit and even with common sense. It is doubtful whether one could count, in French, as many as ten serious works upon the subject. And finally, it must be said that in France there exists an insurmountable aversion to spiritism, due to the way in which Janet, Binet, Flournoy and other psychologists, materialistic and spiritistic indifferently, have clearly established the origin of its illusions. Following this, our savants in their ignorance of the subject confuse psychical research and spiritism, to the immense damage of the former.

But in spite of it all, the subjective phenomena of metapsychics more and more are finding acceptance. With these, the case is not at all the same as it is with the physical phenomena, which the skeptics,

always without any direct experience, persist in regarding as fraud. Without dwelling too long upon this question, I can only point out that there have indeed been fraudulent operators; but that these have been quickly unmasked by the investigators, because the authentic phenomena are of such character that it is not possible to confuse them with their counterfeits. When I have been privileged to work with genuine subjects, I have been at a total loss to understand how anybody can entertain the hypothesis of trickery, in the presence of phenomena which are incapable of fraudulent reproduction under the given conditions. But those who attack metapsychics with such passion have never experimented; they do not even use the method of historical criticism which would enable them to eliminate a multitude of legends like Home's fraud at the Tuileries in the presence of Napoleon III, or Richet's mystification at the Villa Carmen.

Aside from the fraudulent practice which the true experimenter must be able to recognize at once (as Dr. Osty and I did in the case of Albertine, whom we exposed at the Institut Métapsychique), there occurs the unconscious fraud which we find at times with valid mediums. This is a venial thing, easily explained psychologically, and easily prevented by a little effort. The principle must be laid down and held to that when the subject cheats, it is the fault of the investigators, who have not practiced an adequate control. If Erto cheated, for example, it was rendered possible for him to do so because his hands were not held and he was left free in the dark, two or three yards from the other sitters. The metapsychist has no undue attitude of acceptance; no emotional prejudgment taints his verdict; he is not easy to fool. But this does not prevent him from showing due consideration to the medium, nor does it put him under any obligation to surround himself with that atmosphere of suspicion so fatal to the production of phenomena. If Margery were to bring her mediumship to Paris for judgment, she would well see that our methods of investigation retain all sympathy without foregoing any of the duties of control.

But why, we are so often asked, are these phenomena to be observed only in the darkness which is so favorable for illusion and fraud? The metapsychists, too, ask this very question when they see that certain of their subjects are practically powerless to produce phenomena in ordinary light. They find a rational explanation in the chemical properties of light, which we know to be inimical to cellular metabolism and to the reproduction of life. Since this strange stuff which flows from the body of the teleplastic subject is, or at least appears to be, her very substance, and since in any event it seems to possess the properties of living tissue, we can understand that it might shun the actinic wave-

lengths in favor of a less active region of the spectrum, such as the red wave-lengths which are required by the photographic plate. But we are none too confident of this explanation, for the reason that physical phenomena have been obtained in artificial blue light, and even in natural moonlight or sunlight. We therefore ask ourselves whether the fear of the light may not be simply a tradition, a subjective factor due to the extreme suggestibility of the average medium. And experimental attempts have been started to overcome this bad habit. Schrenck-Notzing no longer sits save in light sufficiently intense to permit close observation of the development of the phenomena and of every slightest movement of the subject.

The skeptic is accustomed to say that these phenomena are merely the tricks of prestidigitateurs. If they were but a little better acquainted with the literature they would know that the greatest teleplastic mediums have been examined by the greatest prestidigitateurs, and that the latter have been forced to bow to faculties of a different order than their own art. We may recall the endorsement of Alexis Didier by Robert Houdin, of Slade by Bellachini, of Eusapia Palladino by Rybka and Carrington, and Maskelyne's loss of a lawsuit which hinged upon his claims to be able to reproduce by artifice the materializations of Archdeacon Colley. More recently, two conjurers who had made war against all physical mediums, Mr. Dingwall of the British and Mr. Price of the American S. P. R., have been definitely convinced as a result of séances which they have had at Munich with Willy. Of all this our adversaries say nothing. Nor do they say a word to indicate that, except for Maskelyne who paid dearly for it, the prestidigitateurs have never met the challenge to reproduce the phenomena artificially, *under the identical conditions*—that is to say, under conditions making impossible the use of the hands or of apparatus.

But then, we are asked, why is it that the physical phenomena always fail to occur before the commissions of inquiry which have been formed from time to time for the purpose of examining these claims? We reply that this statement is inaccurate. Since the old days of animal magnetism there have been numerous committees of scientists who have examined somnambulism and mediumship and who have adjudged the phenomena arising out of these states to be authentic. In 1831, after five years of work, a committee designated by the French Academy of Medicine approved a favorable report by Dr. Husson, medical head of the chief hospital, and further recommended the encouragement of magnetism as "a very curious branch of psychology and natural history." Much more recently, in 1908, after three years of investigation with the aid of recording apparatus, the General

Institute of Psychology, which includes in its membership such scientists as d'Arsonval, Gilbert Ballet, Bergson, Curie, Branly, etc., similarly approved the report of Professor Courtier, of the *Ecole des Hautes-Etudes* at the Sorbonne, setting forth the reality of the physical phenomena produced by Eusapia Palladino.

To be sure, there have been times when scientific examination has been unsuccessful, as it always is when premature. When it is so, it always gives way to the passionate expression of public opinion, which unfortunately is not without its reaction upon scientific judgment. For if we could grant that the scientist puts off every prejudice when he enters the laboratory, he puts them on again when he leaves it; and, in all things not of his own special field, he becomes a human being again, subject to the same affective reactions and capable of the same injustices. We may take as example the two Sorbonne verdicts of 1922 and 1923 on the mediums Eva C. and Gouzik. Examined by four Sorbonne instructors, MM. Dumas, Piéron, Lapicque and Laugier, Eva gave results which were not wholly negative, inasmuch as on two occasions there were the beginnings of phenomena, namely, the production of ectoplasmic substance from the mouth. But the investigators intimated plainly that this substance was something previously ingested and regurgitated by the medium. This was the only presumption which their experience as physiologists and their almost total ignorance of the production of metapsychic phenomena permitted them to make. Had the process but been able to develop, they would have seen that this strange substance, which they could only take to be chewing gum, was in constant motion; that it would undergo transformation before their very eyes, in bright light, with astonishing rapidity; that it would take forms for all the world similar to the creations of life; and finally that it would disappear in the twinkling of an eye. With equal ease they could have determined that no merycism occurs in Eva; that is, that she cannot ruminate. And finally, they would probably have seen that the substance does not invariably issue from the mouth; that it comes also from other parts of the body, and not necessarily even from any of the anatomical openings.

According to Mme. Bisson, who was present at the Sorbonne sittings without being one of the investigating group, the honorable professors did not respect the rules which long experience has imposed upon metapsychists who wish to get the maximum yield from their subjects. Appropriate mental conditions, such as sympathy and courtesy and a confidence (more or less feigned if necessary) in the medium's sincerity and in the prospects for successful séances, were always lacking. It is necessary to "harmonize the fluids," as the spirits put it; or, in the

language of psychology, to create a favorable autosuggestion on the subject's part. The reality of communication between minds explains to us how, when these conditions are not fulfilled, when the subject is surrounded by an atmosphere of suspicion and incredulity, he almost always remains barren of results.

With Gouzik we have to do with a man whom long experience had made rather indifferent to the influence of the psychic atmosphere. It was not at all this factor that came into control in his Sorbonne séances with Professors Langevin, Rabaud and Meyerson. On the contrary: Gouzik produced well-marked phenomena, but these were attributed to fraud although the investigators had been unable to show the least delinquency on Gouzik's part. And yet, if we are to give the séance records their face value, nothing could have been easier than for experienced metapsychists to detect the fraud that was alleged to have occurred. Given Gouzik's position between two controllers holding his hands, it is contrary to the laws of anatomy that he should be able to turn his chair through an angle of 130 degrees, that he could touch his neighbor's cheek with his foot, or that he could displace by 75 centimeters (30 inches) a basket standing 110 centimeters (44 inches) behind him. The report of these sittings leaves us but two alternatives: either an incredible negligence by the controllers, leaving the subject practically free; or else a gross physical absurdity. It is to this latter alternative that I prefer to turn—the more so since I have experimented personally with Gouzik many times and under wide variety of conditions, as much in Paris as in Warsaw. I have established, with him, movements produced at a distance of two meters ($6\frac{1}{2}$ feet), under skilled control of his hands and feet. I have also obtained with him phenomena whose very nature forbids the theory of fraud: certain lights, for example, which move about in the air at heights inaccessible to the medium, on premises strange to him, and which in no way resemble the lights that I have seen in chemical or physical laboratories or in the conjurer's repertoire. Better yet: I have worked with Gouzik in a room where, through an arrangement of mirrors and lights, I could without his knowledge observe the slightest movement on his part. And not alone have I failed to find any occasion for suspicion at the instant when telekinetic movements were being produced at a distance, but I have observed concomitant phenomena about the medium (passage of shadows behind him, for example) which even more emphatically excluded any supposition of fraud.

Honest investigators have thought their suspicions confirmed through the fact that the manifestations have ceased when Gouzik's legs have been held. But the medium was fatigued at the time and suffer-

ing from an abscessed tooth. For so capital a contra-proof as this, scientific prudence requires a large number of experiments. In reaching the very most trifling conclusion in physics, chemistry, biology, we do not hesitate to repeat an experiment a hundred times; and this would be much the more so in a case where we were ignorant of the necessary conditions. Patience is the rule in matters of science. In metapsychics more than in any other science, certainty results from a long familiarity with the phenomena, whose very essence lies in their rarity, their complexity, and the uncertainty of their production.

The whole scheme of committees, especially of committees of skeptics, cannot for these reasons give good results, and is again invalidated from reasons having to do with the psychology of the committees themselves. One can try mixed committees of the sort proposed by Marcel Prevost; but with certain guarantees relative to the duration of the tests and the publication of the results. Geley wanted these experiments to last three years. That is good; but the project might be abandoned after one year. The better system in the present state of our studies is still that of individual demonstrations. We know how Schrenck-Notzing has in this way convinced more than eighty university professors and scientific notables; and it is to this that we owe the current progress of metapsychical ideas in Germany. In France, too, Geley employed a similar method, and obtained the signatures of 34 Parisian notables in attestation of Gouzik's phenomena. At the moment, unfortunately, we have no interesting subject at the Institut Métapsychique; and Dr. Osty's attention is accordingly directed especially toward the purely psychological phenomena.

The strongest argument which we can bring to bear against our adversaries is that their negation is an *a priori* one; that is, that it is simply a state of mind, arising out of no conscientious examination of the facts. For this is the extraordinary, the incredible situation: all the opponents of metapsychics, in France at least, are those who have not seen; and those who clamor most against us in the press are exactly those who have never tried to see. Professor Pierre Janet, who is in no sense to be charged with complaisance in this respect, gives a severe lesson to those objectors when he says: "there are very few men of science of sufficiently narrow minds to deny completely the legitimacy and the necessity of these studies." We may permit ourselves the remark that he employs the wrong tense when he adds: "such work will lead gradually to the discovery of a whole world of new phenomena, physiological and psychological." This is not a matter of the future, but of the present or even to some degree of the past; and he should so use his verb. We have already, if not all the material for a new

physiology and a new psychology, at least the tools for demolishing the old physiology and psychology.

A most reassuring fact is the complete and unwavering adhesion of those who have verified with all care the reality of these facts. It is not without point to repeat: metapsychics has no renegades. And herein is the proof that metapsychics is not a mere assent to a doctrine, but rather the determination of various groups of facts. These facts are always there, rebellious and recalcitrant; they hide their time and their time always comes. They force themselves upon an increasing number of people who have been skeptics in good faith. We may say at the present time that mental metapsychics,² which is to say telepathy and clairvoyance, are no longer seriously denied by anybody. Two members of the Academy of Sciences have been examining them; Daniel Berthelot and General Ferrié. In Europe we have a notable movement in favor of these studies in the universities and in scientific circles. Following the resolution voted by the Warsaw Congress, metapsychists have been striving before all else to eliminate every moral, mystical and emotional element, and consequently to separate metapsychics from spiritism. This is not an act of hostility against any religious belief; it is an act of vital necessity. An eminent French scientist has said to me: "We will come to you only if you let the dead sleep!"

The formula is excellent: we must let the dead sleep in peace. The day when we stop calling them, they will stop speaking through the mediums' mouths; but this will in no wise prevent the mediums from showing us their striking powers of the human mind. It is these faculties of man in the flesh that it is necessary to bring within the domain of science. On this point we can be full of confidence. It took Pasteur twenty years to revolutionize biology; it will take perhaps fifty years, perhaps a hundred, to revolutionize psychology and scientific philosophy, to overthrow materialism; but that does not matter. The movement once started will never stop. Older generations, hostile through mental habit and long inertia, will pass on and be replaced by younger ones of more open mind. "We must modify and change our ideas to keep pace with the advance of science," advises Claude Bernard. So much the worse for those who do not change. As for us, we are not propagandists for a "new revelation." We do not seek the support of the masses. Our recompense is to have grasped

²The expression "subjective metapsychics" employed by Richet does not seem to me a proper one, since there is nothing of introspection in metapsychics. These phenomena are observed from without by the experimenter, and are accordingly objective. There is but a single metapsychics and it is objective, regardless of whether it deals with the phenomena of clairvoyance or those of telekinesis.—R. S.

new truths, to have delved deeper into the great mystery of the nature of the mind. We would wish, however, to have a scientific audience. We demand but a simple effort of good will—yes, let us say it, of honesty; for it is not honest to deny without trying to examine fairly. And to the dogmatist we offer this last word of Claude Bernard: "The truly scientific mind ought to make us moderate and tolerant. We all know in reality very little about things and we are all fallible in the face of the immense difficulties involved in the investigation of natural phenomena."

THE PROBLEM OF MATERIALIZATION AND ITS SIGNIFICANCE—II

BY PROF. DR. KARL GRUBER, MUNICH

SPECIALLY CONTRIBUTED TO THE JOURNAL; AND TRANSLATED
FROM THE ORIGINAL GERMAN BY LOUISA W. RHINE

(Conclusion)

We now have to go into the last step of complete materialization. In the literature of the subject it is given the highest place, as in the phantom forms of "Katie King," as "Bien Boa," the productions of Mme. Esperance, the heads of Eva C. and above all the phantom creations of Franek Kluski. Although I do not go into these phenomena, I will not say that I regard them as incredible, even though they are highly disputed over. I do not know them from personal observation, however, and I will hold myself to what I have myself seen, for that I can go into with complete assurance. Among the living forms that I have seen myself with Rudi and Willy Schneider are stumps, claw forms, and comparatively well-formed hands. To the operator K., who employed conjuring tricks as well as genuine mediumship, there belong stumplike or noselike forms and lobed, forked, grey seizing organs. Their undoubted presence gave me the basis for the actual foundation of a theoretical treatment of materialization problems. Let me mention too, that in Braunau I saw indications of entire figures which appeared as grey pillars in the opening of the curtain. However, they allowed no finer differentiations or constructions to be recognized. When we put ourselves on the ground of the Ideoplastic Hypothesis, a materialization is an idea, an imagination, a concept become real. I

have been able to make many other groups of observations with Willy, regarding his trance personality "Otto," to show that an intelligent psychic potential has a part in the creation of materialized forms, and that these results are not to be regarded as simple fantastic chance products. It happened that in the period of a sitting during which a materialization of good consistency occurred, the medium regularly made molding or kneading movements with his hands as if he had a mass before him out of which he was fashioning the desired materialized forms. In a few cases, when he succeeded in making a kind of a hand with stiff points and immobile, close pressed fingers, he made, in time to the music, similar hand and finger movements as if to loosen up the stiffness in the materialization. Must we not think of the hypothesis of psychic doubles? In all cases we have to assume that a narrow psycho-physiological connection exists between the materialized form and the body of the medium. In the united report with Schrenck-Notzing on the investigation with Willy we find that with telekinetic phenomena, there occur synchronous movements of the hands or the upper part of Willy's body, which accompany the movement or raising of objects. The whole experience reminds me of an incident from daily life: when we wish to describe any object as impressively and forcefully as possible to a person, in a conversation, we reinforce our verbal description with expressive movements of our body, especially of the hands. We draw or construct, to a certain extent, the picture which is in our minds in order to express it as forcibly as possible to the other person.

Various research workers have proved again and again that a connection exists between the medium and the materialized form. Some have chosen to call it a sort of "navel cord," which unites the embryonic figure to the creating body of the medium. If this connection is broken by movements of the hand or other object across the field of activity, or if it is roughly torn away, either temporary or lasting bodily injury to the medium results. This fact has been repeatedly misunderstood by the skeptical, who have seen in it the unmasking of a frightened medium. To the experienced, the assumption of a substantial (even if not always firm) and tangible linking between the medium and the materialization is clear, since they know that the streaming forth of power from the medium towards the field of activity results on the other hand in the fact that any irritation set up in the working field is accompanied by an effect upon the medium. Definite observations with Willy, upon such things as the circular movement of his right arm at the close of a sitting, speak for the fact that a part of the external emanation flows back or is "reabsorbed" in the body of the medium upon his awakening.

It is attested to also by "Otto," who appears to have an astonishingly good grasp of all the processes, just as if he were a sensitive who could see the streaming back of the emanations. If that component of the vital power which normally is reabsorbed, is destroyed by seizing, or by sudden lighting, and its return to the body thus prevented, experience shows that a long breaking off of positive sittings may occur. It is possible that the substance so lost is slowly regenerated in the medium's body.

What characteristics do the materialized forms of Willy show? Have we any definite standpoint from which to recognize the structure of a materialized hand, for example? Our knowledge on this point is still quite defective. Single observations of subjective nature, objective proof like photographic plates, impressions in plastic substances—all these give us somewhat disconnected ideas which do not permit a deep insight into the nature of materialized creations. Yet until the present it has not been possible, and it will not at once be possible, to analyze a materialized form during the time it is stored up in a human, animal or plant body.

If I should arrange the characteristics of materialization as I have seen them in Willy, during a long series of researches with Schrenck-Notzing, the result would be as follows:

1. The materialization arises out of a primordial substance which is mostly invisible, but sometimes luminous. In about four years of sittings in the past I have plainly observed how an already formed hand has differentiated itself in a few seconds out of an apparently freshly formed gaseous cloud.

2. The materialization shows timidity for light and contact. It poises itself hesitatingly in the cone of light from the red lamp, and covers itself gladly with the cloth provided, the working field for research purposes.

3. The appearances and forms of materializations are very different. Near to the dark, black-green paw-like production which was poised on the lighted spot on the table in order to take objects away from there, I saw in strong red light hands appear already formed and with lifelike fingers. Then again only claw-like forms appeared, one with two forked projections, the other an organ which resembled a hand with a missing thumb, but with stiff fingers. It could seize and lift objects, but could not carry out fine executions. Then again there appeared only a longish, conical stump which only produced contacts, raised a small table in the air or shoved it into the light and rocked it visibly.

4. Bodily contact with the materializations, as it could be

ascertained from touches, at first gave the sensation of a resistant substance filled out with a distinct supporting material and perhaps with occasional suggestive rappings. But a second time, in a strong sitting, a beautifully formed hand came under observation. Once it felt absolutely as if a living hand with fingers stroked me on the forehead. The feeling was so lifelike as to be quite deceptive. I might mention here that I touched with my hand a similar materialized hand of Rudi's and obtained the sensation of touching a tender silky form. Besides, I was sitting as control of Rudi, and upon my wish I was touched in the face by a hand which came toward me from the direction of the red lamp, like a moving, five-fingered shadow.⁷ With agent K. also, I succeeded in touching a materialized form. As I have already described in my book on "Parapsychological Knowledge," I received the impression of a stumpy member, two-lobed in front, and notched. Its external covering felt as if made of fine dry leather, and its consistency reminded me of a somewhat edematous amputation-stump. With Agent K. it rarely formed a complete, finger-bearing hand. It was usually a stumpy, lobed or crinkled seizing organ with which he could accomplish great telekinetic phenomena, such as movement of tables or even somewhat heavier objects.

5. A definite power is to be attributed to active materialized forms which produce movement at a distance. When Agent K. raised a forty-pound table to the height of two meters from the floor; when in a sitting with Willy a twenty-pound piano stool was raised in an oblique path over my head; when a handkerchief held at one end by a sitter was snatched away, a very common occurrence, etc., etc., a considerable intensity of force must have been applied. We know very little of the finer mechanics which governs the power manifestations of materialized organs. According to the intelligence "Otto," the working organ often seeks a solid rough support, such as a carpeted floor, in order to prop itself, from this, against the object. On the other hand however, one often gets the impression that the telekinetic materialization is suspended freely in the room. As yet we know very little as to where to seek the fixed point from which the force manifests its activity; nor do we understand the immediate connection between the firm end-organ and the point of emission; or how the power is conducted and whether this is finally developed almost autonomously at the place of formation of the materialization, or whether

⁷ This may be compared with Mr. Price's report in the *Journal*, January, 1926. See also *Journal*, March, pp. 149 and 170.

it must be referred back to the medium. Even if we accept Crawford's contribution with Miss Goligher as a correct outline of the mechanical possibility, we still know very little about it. Biologically the activity of the force is still entirely a puzzle.

6. A characteristic property of materialized forms which we have merely touched upon is their sudden origin, and just as sudden disappearance, leaving no remaining trace. It is not a slow, gradual growing up to complete expression, but a sudden flowing together to a visible and tangible form. The biological process which permits organs endowed with life processes to be formed in a few seconds from apparently amorphous and almost invisible substance is still completely unknown. One must almost assume that the arising organ be already laid out in the fluid substance, so that it needs only a kind of crystallization process, in order to let solid material originate for a time, in the constructive framework of an idea. As I have already attempted to describe, the slow, and immensely complicated embryogeny of a living enduring organism leads on to permanent production, while here in materialization anatomical imageries arise which serve only for the display of a fleeting vision, or for the production of definite telekinetic movements. If the dream is dissipated whose form had become real in a materialization process, then also the tangible production which had arisen, fades away, apparently into nothing. In other words, it dissolves again into the invisible substance out of which it has arisen. Can we say more, today, about these fleeting and perishable life-creations?

7. Another property of materialization which occurred repeatedly in the phenomena complex of the Schneider brothers, and which is characteristic with other mediums also, may be reported here. It is the fact that end-organ materializations—called also teleplastic end-organs—give the appearance of having only a part of the fore-arm materialized, in the case of hands or hand-like organs. Thus the main importance of the creative potential is laid upon the end-organ. Here we come upon a very interesting problem, one which we might designate as the economic use of materials (see Grüber, referred to above). In the course of a sitting, especially one of telekinetic phenomena, when there arise only stump and claw-like lifting or seizing organs, if the wish is made to have a hand materialized, a more or less fine differentiation of end-organs occurs, which in favorable cases almost produces the illusion of a human hand. Here, as said above, the wish of the research helpers plays a definite role in the character of the sit-

tings. Perhaps it has an active psychical influence on the medium, as auto-suggestion. I am again reminded of the "Rods" and "Supports" in the investigation of the engineer Crawford, of the already developed hands, of the complete phantoms in the spiritistic family circle of the Schneiders in Braunau, of the almost stereotyped repetitions of primitive, but handlike seizing organs by which the favorite phenomenon of the floating handkerchief was caused in the Schrenck-Notzing series of researches. In these cases suggestively determined influences from the circle act on the subconscious of the medium, and express themselves in the form of materializations. It should be noted also that the range of the end-organs is limited suggestively, and that it can be determined. Schrenck-Notzing from his experience is of the opinion that the limits of the range of teleplastic end-organs is about 120 centimeters (four feet) from the right shoulder of the medium. That appears to be correct for his sittings. In Braunau, where a systematically scientific manner of sitting was lacking, and where the marvelous ability of the intelligences "Olga" and "Otto" was unrestricted, the range is much larger. I observed a freely moving hand-form, in a Rudi sitting, in the transfer of a picture from a place on the wall which was a good three meters (ten feet) from the medium, to my knee, which was about two meters (six and a half feet) distant from him. We see that there is no regularity governing this, and that the apparent rule is often based on a suggestive influence. On the other hand it is understandable that the Schneiders, with the nature of their phenomena, should find the range of their materializations somewhat restricted. The intelligence "Otto," who seems to understand all the processes strikingly well, declares that upon too great extension the end-organ, having no stability, disappears. "Otto" states further that in an experiment such as the taking of a handkerchief off the table, the seizing of which would demand at least two substantial members, first only the farther end appears to be materialized. Here also the beginning of the materialization is from the distal end.

I shall allow the subject to rest on these examples from my own personal experience. There are a great number of subjective phenomena which have accumulated during a hundred or more sittings with the Schneider brothers, that I might mention here, but they would lead into the "unfathomable." I have therefore attempted to limit myself to a few of the more important points. As the reader has noticed, my subjective observations mentioned here are in the main such that the

skeptical critic would be given no further opportunity to be allowed to sound his call for objective proof obtained by physical-physiological methods and so to get further support for his skepticism. To such a skeptical attitude it can be said that I have not made these observations as a single individual, but that the phenomena were seen as such, in the course of their production, by the rest of the participants of each sitting; and still further it may be replied that the sittings with Willy and Rudi Schneider, in which strong processes can be produced, are marked by the presence of phenomena of an unusually unobjectionable, visual, acoustic, and tactual type. These occurrences within the bounds of the united physico-psychic happenings permit the most interesting and lively glimpses of telekinetic and materialization processes. At the same time the control methods introduced and practiced by Schrenck-Notzing cut out every possibility of fraudulent deception. And thirdly, every experienced parapsychic investigator knows that mediums must be especially reared and trained for definite investigational methods. Willy and Rudi serve the purpose of proving the actuality of parapsychic happenings. The power, diversity, and clearness of their phenomena have persuaded conscientious and careful observers to a further investigation, and to a growing understanding of an uncommonly important and active sort of the significance of these processes of nature.

Let us summarize: As investigators of nature we are persuaded today that telekinesis and materialization fit into the picture of the world of biological phenomena, among the important known facts. The biological fact which we encounter here, in its general aspects and when the hypothetical missing links between the individual phenomena are filled in, consists in this: that in the body of the entranced medium under the influence of an apparently foreign intelligence, or under the animistic conception of a split ego, there is a definite substance, the nature of which we do not understand, which can be freed. This material, characterized by us also, out of our ignorance, as a fluid efflorescence or as a physico-psychic power or emanation, comes out of the medium, through definite places of exit from the body. This outflow from the body is in general invisible, although in exceptional cases, sensitives assert that they can see luminous radiations. The emanations, as we shall call them briefly, deposit themselves in the experimental field of action, avoiding light as much as possible, and choosing the most undisturbed places, and form there the invisible foundation for materialized forms. The emanations show the characteristic sensitivities of living forms. The kinetic power inherent in the emanations is guided by purpose and shows itself in the movement

at will of objects within the field of activity. As long as the part of the emanation used for movement is so little concentrated that it remains invisible, kinetic phenomena result only on light, easily moved objects. With the increase or thickening which can be observed step by step, the intensity of the movements and the amount of power increase. To the observers, visible materializations vary from transparent, grey shadow-like forms, often with lobed surfaces, sometimes already giving the idea of a seizing organ, up to distinct limb-like forms of settled consistency, which in their highest development simulate living human organs. On this account it has been said that in the Braunaau phenomena, both telekinesis and materialization rest on the same principles. This idea receives support from such investigators as Schrenck-Notzing, Crawford, Ochrowicz, etc.

The medium is intensely concerned, physically, in the materialized creation. This is shown by his bodily condition as observed by his control. Pinches, shakes, rhythmic arm movements, groans, etc. prove it. The trance personality governing the medium is aware of the dispersal of objects in the field of activity, of the strength, direction, and capacity of the force, and even of the physical behavior of those in the circle. This is due, apparently to a kind of clairvoyance or clairtactance, if one may coin a word.⁸ The intensity of the power output from the medium, as well as the stage of development possible to a materialization appears to be dependent upon limitations of either psychic or physical nature which influence the subconsciousness of the medium in great degree. That is an important fact. The psychic momentum plays a decisive role in materialization problems. It is necessary to prove therefore that the sitters also contribute some vital force for the formation of the fluid substance. Crawford thought he had proved this by weights taken before and after the sittings.

The fluid substance as well as the materializations developed from it are extraordinarily sensitive to light and contact. This sensitivity of the fluid emanation is a proof that the substance is not of a purely physical kind, but possesses an important vital component,⁹ which is distinct from the living substance. It is this vital component which controls the building of the visible and tangible materializations so that they may give an impression of being human forms. Living substance is taken from the body of the medium, perhaps also from those of the

⁸ The German original reads *Hellfühligkeit*, and of course denotes a supernormal functioning of a tactile or paratactile sense, bearing exactly the same relation to ordinary touch that clairvoyance and clairsaudience bear, respectively, to ordinary vision and hearing. We apparently need a word here, so I have taken the liberty of grafting one upon Mrs. Rhine's translation.—J. M. B.

⁹ Entelechy? See *Journal*, April, 1926, pp. 193 ff.

sitters, and from this material imbued with the properties of life, an intelligence, whose seat we assume to be in the medium, either in his split ego, or in his trance personality, forms structures, according to a definite concept or idea. These ideas may be purely spontaneous or may arise from the influence of external suggestion, and the patterns of the forms are taken from the human body. Thus we see before our eyes a physico-psychic creative and developmental process occurring which produces, not living, enduring forms, but only allows momentary creations to arise which spring up quickly like thought, and then vanish again into nothing.

I know very well that this description of materialization processes which I have given bears the stamp of superficiality. Not perhaps, because I have used questionable observations in the tracing out of the repeated forms, or because the descriptions show gaps, which arise from the will and the necessity of limiting the material on account of space and clarity; not because I have only given my own observations on two or three mediums. No, the ground for the superficiality lies in this, that we as yet know almost nothing of the character and the causes of these, one may almost say amazing processes, and that the great scheme of nature still lying visible and tangible before us and playing before our eyes in a hundred ways, produces for us one puzzle after another. Indeed a certain similarity forces itself upon us between the vitalistic concept of the origin, the development and the organic and psychic processes of living organisms, whether men, animals or plants. It is not without good grounds that the great natural philosopher, Hans Driesch, has stood for the actuality of parapsychic, and especially parapsychical phenomena, since he sees in them a tangible confirmation of his views; he finds in materialization a formative idea becoming a tangible actuality, just as his "Entelechy" produces the formative and organizing principle in nature. However, the whole problem will fit into our conception of natural science, which of course dominates us, only with the greatest difficulty since our otherwise well established physical-physiological-psychological experimental research methods fail in the analysis and evaluation of this problematic material. We know, for example, nothing definite about why in this or that person physical mediumship occurs; nor do we know the inner processes in the human body which release the physical-vital power; nor the causes which lead to the emanation of it; we suspect¹⁰ that they bear some relation to the sexual sphere and we feel most certain that anything organic which possesses its psychic component in the trance per-

¹⁰ A highly ultra-conservative statement, in view of certain facts of the Willy and Eva C. mediumships which must be known to the author; together with numerous facts, inferences and suggestions from other cases—J. M. B.

sonality of the medium will register itself therein. But we know practically nothing of the relationships and physiology of the emanated substrata, or of many other things in connection with it.

Shall we on this account lay our hands in our laps, turn ourselves from the problem, in our capacity of investigators of nature, and leave the whole field to the occultists and spiritists who consider the phenomena as sufficient in themselves and are concerned only with their documentation as extra or super-human realities; instead of, less fortunate than they in our critical, wearisome, though often resultless striving, attempting to bridge the gap between the known psychophysiological world and the parapsychical phenomenon-complex? No, forever no! We dare not tear the slender thread which links us to these puzzling processes, we dare not close our ears to the inner voice which always calls to us again that we are standing close on the threshold of a universally significant knowledge. What is the physical chemist most of all busied with today? The question of the nature of matter, which with the deeper penetration of human knowledge seems to resolve itself more and more into mere motion. And what do we see in paraphysics? The formation of matter from what appears to be nothing, or better the transforming of invisible matter into visible and tangible forms. Yes, we see still more. We see the self embodiment of an idea, which, after the manner of the processes of natural development builds up with incredible rapidity living forms which show purposive functions, and behave intelligently. Do we know then that out of paraphysics we may not be able to form a definite knowledge on the question of matter and of life; whether in our patient searching and investigating an unexpected way may not open which will lead us on; whether a door may not open through which new light can penetrate to us? Let us free ourselves from every prejudice which can swing us over to a one-sided world-outlook, a biased scientific attitude; let us sharpen our gaze and open our minds that the field of phenomena whose reality we investigate can influence us without limitation or handicap. And we will progress. There are many things that clamor for expression on this point, but scientific scruples forbid their being stated here.

The task undertaken in this brief discussion was to show as clearly as possible the status of the problems created for biology by the phenomena of materialization and to include with a statement of a few important experimental facts, the reflections they call forth. If these lines give a picture of the state of things, even though imperfect, and bring out even a small part of the whole complex of phenomena of materialization, this task will at least have been justified in some degree.

THE SLATE-WRITING MEDIUMSHIP OF MRS. PRUDEN—III

REPORTS AND COMMENTS BY SEVERAL INVESTIGATORS WHO HAVE SAT WITH THIS COMPARATIVELY INACCESSIBLE "PSYCHIC"

COMMENT AND SUMMARY BY THE RESEARCH OFFICER

THE ABSTRACT QUESTION OF GENUINENESS

It becomes necessary now to say a word in generalization on the vital matter of séance fraud. Assuming that we have a fraudulent operator and that he gives a successful sitting, the situation exists that he has in some way deceived the sitters. The latter have exercised their observational powers to their utmost, and their utmost has not been good enough. Their attention has been misdirected at the critical moment, or in some other way they have been tricked into believing that some feature of the séance was not as it in fact was. Were this not so, they could not have been deceived as to the character of the performance. And if we accept their reports without question, we discount the possibility of fraud.

So when the lay sitter comes to the professional investigator with his story of a séance, the professional understands that the amateur is describing exactly what he thinks happened. He also realizes that what the gentleman thinks happened is not necessarily what did happen; that if the performance were a fraud, the critical part of the story is exactly the part that is missing from the narrative. The story as the amateur tells it is complete and self-consistent, and one cannot always put a finger upon its weak spot. But merely because the story as told leaves no room for fraudulent operation, the investigator cannot conclude that there was no fraud. Before he can reach this conclusion, he needs to hear from some observer who is conversant with the resources and the procedures of the illusionist's work. It is a hard necessity that thus forces the tentative rejection of the layman's séance history, and the layman does not always understand the spirit in which "doubt is cast" upon his account. He does not realize that his own deficient knowledge bars him from testifying that certain things did not occur; that he can only testify that he did not observe their occurrence. What he is doing is rendering a report in generalized negative terms; and when the thing

is put in this form, it becomes instantly evident why he *must* be questioned. The investigator does not *always* feel that he can accept a professional report; how much more must he question the amateur one!

When we come to examine the terms of the *séance* report, we find very concrete reason for this dubious state of mind. Such report invariably has one or several generalized negatives in it. "I never lost sight of" such-and-such; "I held throughout the *séance*" such-and-such; "at no time did the medium" do so-and-so; thus it runs through infinite variety. Now it is simple enough to observe that at a given instant, such-and-such was or was not the case. But the continuity of this observation over a period running as high as two hours is not a thing to be lightly attempted. When report of such extended negative observation is made by one who does not understand the technique of misdirecting the attention, it is automatically and inherently without meaning.

Another, and less obvious, disability of the lay observer is of related character. Very many conjuring tricks are done in such fashion that they are completed before the observer supposes that they have been started at all; or else are done wholly at a time when he supposes them to have been long ago finished. If the observer can be deceived in either of these regards, he will render a *positive* generalization such as: "I had the slate in my hands throughout the experiment" or "From beginning to end I could see the medium's right hand." In the very nature of the case, since the observer has come into the medium's presence and gone out of it again, there is a beginning and a termination to this period of observation; and it requires the nicest knowledge of sleight-of-hand to determine just where this beginning and end fell, and just what role in the trick may have been played by the stretch of time prior to the beginning and subsequent to the end. To this matter of principle is added the very concrete fact that if the observer is thoroughly satisfied that the trick has not yet been started, or that it has been finished, he cannot possibly watch with the same keen attention as he can while he believes it to be pending. So the report of the persistence of a given condition or the non-occurrence of another one "throughout" the *séance* or throughout a given part of it must be interpreted as covering merely what the narrator consciously or unconsciously judged to be the *pertinent part* of the *séance* epoch.

Finally, there is the minority of instances where the answer lies in the fact that the hand was really quicker than the eye; or in the more obvious fact that the eye cannot see through the performer's hand or through any other solid object. In the first of these cases, which is rare but which does occur, one actually cannot see what is going on in

one's visual field—an ignorant savage who had never seen rapid rotation could be made to report that a revolving fan or similar object was solid. In the second case, one's attention must be momentarily misdirected so that one does not perceive the existence of the blind spot, sheltered by the operator's hand or by some other obstruction. A concrete case which I can cite may be found in the *Scientific American* for December, 1923, and in this *Journal* for June, 1924. Of ten detached persons present when Mrs. Josie Stewart, departing from her usual custom, dropped her hands momentarily into a locus concealed from all present by her own body, only two observed the move at the time and only one other was able subsequently to remember that the conditions were such as to permit this move. This was wholly because the moves by means of which the critical situation was covered were so easy and natural as to excite no response in the mind of the lay observer.

So there it is: The lay observer tells us what happened in his presence, and we can only reply that we are not sure that he knows what he is talking about. I put it so bluntly, because that is the way it sounds to the lay observer when he comes to us with his story and finds us unprepared to give it instant and unqualified acceptance. The necessities of proof oblige us to be hard-hearted to this degree. And no permanent injustice can be done by this attitude. For if the phenomena are actually genuine, they should be capable of repetition, under the previous conditions, and with the critical eye of the trained investigator added to those of the lay observers. Nor is it at all to the point to object to the presence of the trained observer with his critical eye. Thorough knowledge of how a given episode might be attempted by fraudulent means; thorough ability to make the observations, difficult and technical in character, which are necessary to exclude the possibility of fraud—this does not at all carry with it a hostile or objectionable presence. Objection to the presence of a competent investigator who has no mannerisms that make him objectionable must always be a matter of some suspicion.

The applicability of all this to the present discussion is that several people who are at the same time my own friends and good friends of Mrs. Pruden have communicated with me since the appearance of the first two installments of the present series. They tell me, in one way or another, that the conditions to which I object as leaving open an avenue of fraud have been eliminated at one or more sittings in their presence. To which I can only reply that I am extremely interested to learn it—and when can they be eliminated in mine or in that of some other person in whose version of the séance action I can place the same confidence that I place in my own?

Some of these objectors have expressed keen dissatisfaction, too, with what they regard as the adverse character of the preceding (March and April issues) text. This I must vigorously combat. There has been no adverse pronouncement. It has been shown in some part and will in remaining part be shown herein, how Mrs. Pruden's results, as typified in five sittings given for four different investigators, could be reproduced in all their essentials by fraud. One who cannot understand why this necessitates the withholding of any favorable pronouncement is a propagandist rather than a psychic researcher. And the most that has been done by myself, Carrington or Price is the withholding of any favorable verdict; while in so far as Dr. Prince tends to go further than that, I very specifically and pointedly diverge from him. If that be treason, I shall have to ask my critics to make the most of it!

ANALYSIS OF THE RECORD

Generalizing, then, as to the procedure of the Pruden séance-room: remembering that we are restricted to the facts of the five sittings brought out in the preceding installments; and reserving in most specific and pointed fashion that other sitters, on the basis of other sittings, contradict some of the essential elements of the present analysis and will so report in future issues of the *Journal*, we have about this:

Facing her sitter or sitters across the table, under the physical conditions already outlined, the medium inserts a slate into the space under the table, and gives one to understand that she holds it continuously therein. After an interval that may come to an hour, she senses the building up of power. Scratching is heard on the slates, and it is assumed that this is the spirits, writing; on any theory of fraud, the medium does it with a finger-nail. The slate is withdrawn, and found to have a message on its inner face. The séance consists of an indeterminate number of similar episodes, none of the later ones requiring anything like so long a period of incubation. The sitter is often allowed to put *his* hand under the table, holding the slate with Mrs. Pruden for a time and even bringing it out himself; and when he does so, he often feels the "vibrations caused by the spirits while writing." Often he thus holds it continuously for a time before its emergence. But never, under any circumstances whatever, is he permitted to have his hand thus on the slate throughout its sojourn under the table.

The medium often, when sitting in her home, leaves the room (B, P): and when she does this, she may (B) or may not (P, impliedly) attempt measures to tie the sitter (metaphorically, of course) to the table during her absence. Her absence is not needed to explain the phenomena on a theory of fraud and presumably plays no part in their pro-

duction. Many of her messages are given in reply to questions written on slips of paper by the sitter and placed or thrown by him in the space beneath the table, upon the floor. When this occurs, the following generalizations hold:

The spirits have never in the presence of B, C or P, and never with one debatable exception in H's séance, displayed the remotest knowledge beyond what would be got by a mere reading of the sitter's questions; but so much knowledge they always and completely have. A certain degree of the conventional mediumistic artifice is shown in dodging questions which carry on their face no implication of the right answer. Though Mrs. Pruden told B the same story which P cites in his report, having to do with the utterly annihilating rebuke which her controls once hurled upon the defenceless head of a sitter who addressed a question to a living person on the pretence that this person was dead, in no instance with the four investigators here cited has there been any display of ability to distinguish between living and dead persons, between straightforward and trick questions, or between persons who have really lived and those invented for the occasion by the sitter. A sealed question cannot be read by the spirits at work in Mrs. Pruden's séances (H); no question, apparently, can be read without being moved from the place in which it is deposited (P, H, and verification from memory by B); and there is some indication that the questions have to be removed from under the table (P) for reading. And when, in H's sitting, the spirits' ability to discriminate between the sitters is found to be a function of the medium's momentary state of informedness, we find further ground for inferring that no supernormal knowledge is to be looked for in Mrs. Pruden's séance room.

What, in my séance, must under any theory of fraud be recognized as a blunder, was avoided in the other four sittings, all of which were subsequent to mine. While the medium left the room, I remained, holding the slate for her under the table, just as she is supposed to hold it for herself. This must have been done either without any thought, or with the notion of impressing upon me the entire innocence of the arrangements. But it had quite the opposite effect: for although the experience lasted at most ten minutes, my arm and wrist and hand barely held up under the strain. On the medium's return, with such naïveté as I could muster I expressed my wonder at her endurance; and she modestly passed it off as a matter of practice. My doubt that alone and unaided she did or could hold the heavy double slate, in one hand, at half arm's length or worse, for half an hour at a time, was much more severe than my mild protest or printed record would imply. It is really impossible to believe this element of the séance. And in H's

presence, she multiplies by two and holds it, apparently, for an hour! It is understood that even on a basis of genuineness, she might have psychic aid in the holding; or she might equally rest the slate on the floor or on the under-works of the table, but regard it as unwise so to inform her sitter. Further, she might raise the slate to a position of contact with the under side of the table, in which she could hold it from beneath, with her outspread finger tips; this would in some degree get rid of the leverage which so distressed me, but would entail a more awkward and fatiguing position of arm and wrist and fingers, and a greater necessity for holding hard and fast, without wavering.

The theory which C outlines to cover the fraudulent manipulation of Mrs. Pruden's séance action is, in its general outlines, that which any skeptic would be obliged to adopt. There are, of course, plenty of places where room for divergence exists. One of these, and probably the most important one, would have to do with the exact means best employed for handling the slate while writing on it. P would have us picture the slate as open, the one wing lying flat on the lady's lap, the other supported by the cleat under the table. C visualizes her as placing the closed slate on her lap, or from lap to cleat; as writing first on one face, then turning it over to write on the other; and finally as turning it inside out to bring the writing inside. C's process has the advantage of dealing with the slate in a more compact form; but if the reader will experiment, he will find that the danger of having the open slate collapse at the joint and fall to the floor is not nearly so large as unchecked supposition would take it to be. Nevertheless this danger exists, giving a good reason for following C's rather than P's suggested technique. Moreover, the *tête bêche* character of the two written panels is far more naturally explained on C's theory; while equally on this theory, the use of any part of the table as a support for the loose wing of the slate is superfluous. If we are to regard the writing as done by Mrs. Pruden, I am strongly of the opinion that we should picture her as so doing it. Every detail, right down to the safe disposition of the pencil inside the finished slate, is easier to do and involves less risk of accident, this way than the other one. It would be wholly a matter of personal judgment whether to picture the use of artificial aids for holding the slate in place on her lap. The final item in the balance of probability, I think, would be the much greater ease and noiselessness of regaining a position of innocence with the closed slate than with the open one, in the event that any sitter creates a disturbance.

P pictures a much more visible scheme of "covering" acts than any of the three others. He has the medium more persistently rocking, he has her coughing, he has her leaning far down under cover of these

two acts, he has her right upper arm in suspicious vibration. For H, of course, she *could not* rock; and it is suggestive that this sitting moved along much more slowly and haltingly than the others. For neither C nor me did she rock more than a fraction of the time. For neither of us did she cough or indulge in other substitutes for rocking. C is quite clear that there was no motion of her arm. And in one respect P's picture seems quite self-contradictory; for he has the medium rocking while writing, and writing with the slate bridging the gap between her knee and the cleat! This would hardly be feasible; for if she did not actually lose the slate with a crash, there would at least be audible friction between it and the cleat.

As between P's estimate that the trick which he has in mind is an easy one, which I ought to be able to do myself with a bit of practice, and C's judgment that if fraudulent the performance is a very remarkable one, I incline toward the latter. Certainly when C and I are unable to decide when, if at all, the medium is engaged in trickery and when she is sitting idly by, any fraud which may be present is executed with finesse and "covered" with the utmost brilliance. Moreover, as C points out, if the medium is really playing a game of cat and mouse with the sitter under cover of her persistent conversation and persistent concentration upon him of her eyes, her success in recovering and reading the pellets and handling the slate and writing on it implies a very remarkable division of her attention.

It must be understood that the medium is constantly in an attitude quite consistent with the notion that she is holding the slate under the table. This means that she is leaning downward and forward to some degree. If she is going to put the slate on her lap and write on it while so sitting, she must put the short side next her, the long side running away from her, and write away from her. Her arm would then be doubled back in a rather cramped position, which might in part account for the crabbed character of the script. But if she is going to rock while in such position, she must do so with the utmost circumspection; rocking while leaning forward and down is not a natural thing, and care must be taken lest it appear suspicious.

Perhaps the most favorable observation which any of us have to record is a negative one which runs through all five sittings. At no time in any sitting did C or I hear sounds in the least degree indicative that writing was going on when it was not supposed to be. P and H are silent on this point, so we must infer that they had no positive observations of audibility. This is of more significance in P's earlier sitting than in any of the others—or would be if his hearing were wholly normal. For in this sitting, we have seen that no pencil was available.

and a chip of the slate was used instead. Using such a chip, and taking pains to write heavily enough to permit another person to read the script, my own writing with slate on slate is intermittently audible at eighteen feet and continuously so at eight feet. With a cover of conversation the range would be diminished and audibility would be always intermittent; but it would occur.

On the other hand, there lies very large ground for suspicion in the fact that a means is provided for avoiding the use of the slate, in a mediumship which is first of all a slate-writing one! It is, I grant, rather hard when we are driven to criticize a medium for possessing or claiming clairvoyant power; but in the present instance it is not to be avoided. The unfortunate fact is that the sitter asks a question of the spirits, and that he is given to understand that the answer will come via the slate; whereas there is a very good chance that it will come clairvoyantly, and be relayed to him by word of mouth from the medium. How are we to escape this speculation: when the sitter's vigilance or some other undefined factor makes it inadvisable to attempt the usual procedure, is this means employed to escape the necessity, to get past the immediate sticking point and get on with the next episode?

With the details of recovering the written questions we need not deal; it is sufficiently evident that if the medium wants to recover and read them, she can do so, without difficulty. Using the foot or even the slate (this latter suggestion, I believe, has not previously been advanced) to drag them into the light on her own side of the table would present no difficulty at all. It might be a question of opinion whether their infallible recovery after this, without detection, would require apparatus. But if it does not, it does not; and if it does, plenty of tools sufficient for the purpose could be got into the room without any risk of discovery, concealed in the lady's dress. Much the same remarks apply to the handkerchief-knotting which characterized sittings with P and myself.

CONCLUSIONS

It is of course a fact that Mrs. Pruden has convinced numerous persons of her genuineness, and that many of these persons are hard-headed business men of Cincinnati and other places. So far as the physical aspect of her work is concerned, such conviction cannot be on adequate grounds if it should appear that her procedure with H, P, C and myself was sufficiently characteristic to make the reservations that apply to our séances applicable to all her séances. Conviction in many cases I know rests largely upon subjective grounds; her regular sitters are satisfied beyond all argument that there is supernormal knowledge, and a very good attempt at proof of actual spirit identity. In these

items, of course, the five sittings here cited cannot be characteristic. But it is not possible to comment scientifically upon the value of subjective material given to regular sitters and close friends of the medium, so this side of the matter must go by default.

We have, then, a perfectly straightforward and self-consistent theory of fraud, under which the physical side of Mrs. Pruden's mediumship can be explained. The question may be raised whether a fraudulent operator employing the technique of this theory could reproduce Mrs. Pruden's work with all the atmosphere of the original; whether he could make his performance as finished in every detail as hers is; whether he could so universally convince the average sitter, etc. Such questions could only be met by long experiment with a skillful worker, and even then the determining element might appear to be the years of experience which, on any theory of fraud, stand behind Mrs. Pruden's work of today. But the essential fact can not be challenged: in its bare bones, Mrs. Pruden's work as exemplified in these five sittings can be reproduced by trickery.

This does not in any sense constitute an allegation of fraud against Mrs. Pruden. There is nothing implied or concealed; the statement is not to be interpreted as in any way going past its own plain face value: that regardless of whether Mrs. Pruden produces her physical episodes in this way, a competent operator, sitting under precisely her conditions, could so produce them. Moreover, if they *were* so produced, and if the observers were circumscribed in their conduct to the degree in which they are circumscribed in Mrs. Pruden's séance room, detection would be impossible. The same observations could be made which have been made; the same physical possibilities of fraud could be laid down; but the question whether these means were really being employed could be answered only on a basis of assumption. It would not even be fruitful of results to grab or make any other unexpected move in Mrs. Pruden's presence. The table is between her and the sitter, and must be moved or surmounted in some way before any observation could be made of what is really going on under it and at the far side of it. During the very appreciable interval of time which must elapse between starting such a move and bringing it to completion, the slate and any other articles improperly in the medium's lap could be thrown in under the table, and there would be no conclusive reply to the defense that the slate had been knocked down by the table, etc., etc.

The situation, then, is that a means exists for fraudulent duplication of Mrs. Pruden's manifestations under her exact conditions; and that no means exists, *under those conditions*, (which include, as a dominant

factor, the staging of the séance in Mrs. Pruden's own house or in rooms controlled by her, and which therefore preclude the use of mirrors, trapdoors, etc.) for determining whether Mrs. Pruden employs that fraud. There are two viewpoints regarding the attitude which we ought to take in this far from unfamiliar situation. Most people outside psychic research, and some people therein, insist that so long as a normal explanation of the phenomena remains open we are in duty bound to regard it as the correct one; the more so, when as in the present instance so many of the minor observations show the séance action to be so minutely harmonious with the detailed theory of fraud with which we have to do. Others insist with equal vigor that theories of fraud should be proved with the same precision as theories of validity, and that it is merely dodging the responsibilities of investigation to imply that the given case is one of fraud because we have not been able to demonstrate the contrary.

I have always held to this second viewpoint, myself; but with one slight though important amplification. If I am going to make a categorical pronouncement of fraud, I am going to insist upon proving it, just as explicitly as I should hope to prove genuineness. But to execute this proof, just as to execute the proof of validity, I must be permitted to make certain critical observations; and this step, always possible in physical science where we deal with chemical and physical substances possessing no will of their own, is *not* always possible when the reagent is a human being. In the extreme case, I would not be permitted to kill the medium in order to make what I might regard as a critical examination of his anatomical structure. In very many intermediate cases, what I propose to do in connection with my critical tests will be something to which the medium is not willing to submit; and there must be numerous cases where the test to which he objects is of such nature that I either dare not do it without his consent, or cannot sufficiently defeat his observational powers to start it without his consent.

If, in any case where I am prevented from making the critical observations, there were compulsion to produce an *opinion*, I should be forced to make such opinion unfavorable. But it is always possible to do with opinions the very thing which the medium may do with critical conditions: that is, withhold them. This it seems to me the investigator must do under the circumstances pictured. If he is not allowed to work to a conclusion, it is obvious that he must stop short of one; and there is nothing gained by foisting off, as a conclusion, something that is really but an inference based upon unfinished work. It is neither fair nor wise to do this. Under the indeterminative conditions pictured, the investigator can only withdraw gracefully, with the explanation

that the things which would lead to a verdict he is prevented from doing.

In the case of Mrs. Pruden, it is abundantly clear what these things are. Assuming her mediumship to be valid, proof of validity could be obtained if the investigator were permitted to sit on the same side of the table with her and if phenomena were not then inhibited. Equally it could be obtained if a competent investigator were allowed to put the slate under the table from his side, keep a hand on it throughout, and withdraw it himself—again, unless the phenomena were then inhibited. If they *were* inhibited by either or both these courses of action, nothing would be lost; for it would be no more proper to conclude from this fact that the mediumship was invalid than it would be to reach this conclusion on the existing basis of observation. It would not be satisfactory to let the medium insert the slate herself, the sitter at once reaching under from his side to take hold and to keep hold; for claims of substitution would then be advanced which, while almost certainly inadequate, would be very difficult to meet in convincing fashion. But either of the procedures outlined, and doubtless others that might be suggested, would meet the issue squarely.

Such procedures have been repeatedly asked for in the past, only to be refused by Mrs. Pruden on the general ground that she fears the effect upon her mediumship. It can readily be appreciated how an honest medium might feel that way. But the scientist has his standards, too, which he must not be asked to transgress; and if the medium does not feel able to give him conclusive conditions he must not be asked for anything approximately a conclusive disposition of the case.

What, then, are we to do with the case? Keep it open, of course, in the hope that some day we may get what we need in the way of a convincing demonstration, one way or the other. But it must be abundantly plain that such demonstration can never come, as a sort of God-given accident or as a matter of accumulated evidence, out of sittings held after the model of those on which this analysis is based. One might repeat these five sittings ad infinitum, but one would never be able to make any significant addition to the body of observed data which we now have on the case, or to advance appreciably nearer a final verdict. To attempt this were just as sensible as to make repeated attacks upon a pane of glass with an ordinary steel knife, in the hope that while one stroke of the blade has made no impression, a thousand may do so. What we need is not the steel but the diamond; and so long as we are forbidden to use it, there is nothing but waste of time and effort in repeated attempts with the steel. So, simply as a matter of scientific expediency and in no sense as a gesture of defiance or of impatience or anything of the sort, I think the correct viewpoint toward Mrs.

Pruden, so far as the scientific investigator is concerned, is that while we should be prepared to go to no end of effort to get her to discuss with us the matter of sitting under conditions that would mean something, we need not go across the street to sit with her unless something new in the way of séance conditions were to be granted us. We know all about the case that we can possibly learn under the medium's routine conditions; so until we can do something different in the hope of learning something new, the mediumship has nothing to offer the scientist.

The question may arise in the reader's mind, whether this conclusion justifies all the discussion which has led up to it; whether we have not made an enormous smoke for an infinitesimal amount of fire. I do not think this criticism is a valid one, for several reasons. In the first place, the mediumship is one which has had a large place in the contemporary literature of spiritism, and one that will go down in its history. If further work of investigation is to be done with it, it seems most desirable that record be made of the point to which prior investigation has attained, and a showing made of the things which new examinations must deal with. New work will be of no avail unless it meets the points left open by old work, and to meet them it must have them on the record. Then, on the other side, if further serious work is *not* to be done with the mediumship—a large probability, in view of the medium's antipathy to scientific surroundings—it is of the utmost consequence to record in all detail the fact that responsible contemporary judgment is suspended, with all reasons for such suspense. Otherwise the mediumship might well aspire to a place in the psychic literature of the future to which its deficiency of demonstration does not entitle it. It may be genuine: it must not go down in the literature as of proved validity, for such proof has been systematically prevented. All this is ample justification for the detailed setting down of repeated parallel observations and repeatedly formulated theories of possible fraud.

In another sense it seems to me well worth while to formulate with all clarity the impasse to which this case has come and the way in which it has come there. The psychic investigator faces, from two different quarters, demands which he must not meet. Seldom from the medium: but very often from her enthusiastic supporters, he faces the demand that he sit again and again and again under ineffective conditions with which he is familiar and which he knows can lead to no conclusion different from the ambiguous ones which he has already formulated. If he does not resist this demand, he finds himself beset from another side, with a demand that he hand down a definite conclusion on the case of which he has seen so much—hand down such a conclusion,

as warrant of his own competence, even though the facts at his disposal will support no conclusion. On one of these grounds or on both, the continuance of sittings under inadequate conditions can lead only to misunderstanding and strife. The present instance is one in point: Grievance among Mrs. Pruden's adherents over the present discussion with its failure to endorse her goes to the point where complaint is actually made of the "indignity" to which she is exposed by this public dissection. I would that the medium and her supporters could bring themselves to realize that, from their side as well as from that of the scientist, the indeterminateness and unpleasantness which they find in the whole episode arises solely out of the circumstance that sittings have been given and conclusions invited under inconclusive conditions; that for the medium as well as for the scientist, the only safeguard lies in séances so conducted that every element of possible fraud is excluded. When more mediums attain the same understanding of this fundamental fact which is shown by Margery and which is enforced upon his subjects by Schrenck-Notzing, we shall advance toward a new era in psychical research. I hope the discussion which I now bring to a pause may serve as a text pointing in this direction.

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

Professor Dr. Hans Driesch, the eminent psychologist and Professor of Philosophy at Leipzig University arrived in London on the evening of March 16th. He was accompanied by Frau Driesch and their visit was in connection with the Presidential Address, "Psychical Research and Established Science" which Dr. Driesch delivered before the members of the British S. P. R. on March 18th. In a previous *Note* I mentioned the fact that Professor Driesch had been elected President of the S. P. R. for the current year.

On the morning after their arrival in London Professor and Frau Driesch were entertained to luncheon by the Council of the National Laboratory of Psychical Research and myself (representing the American S. P. R.). Our visitors arrived at the Laboratory at 11:30 A. M. in time to witness some experiments by a working jeweler who

alleged that he could set pendulums in motion by "will-power" alone. After the experiments we adjourned to the Piccadilly Hotel for luncheon to which a few guests—including Susan, Countess of Malmesbury—had been invited.

After luncheon, our party returned to the Laboratory where a private lantern exhibition of the "Margery" photographs took place—about sixty slides being projected. Dr. and Frau Driesch were particularly interested in the photographs showing "teleplasm." At the conclusion of the exhibition tea was served, after which a séance with Miss Stella C. was held. Some interesting phenomena were witnessed.

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Unfortunately, a long-standing promise to lecture to the Sheffield Society for Psychical Research prevented my attending Professor Driesch's Presidential Address. But I am happy in being able to present to my readers an abstract of his remarks:

Dr. Driesch stated that he was sorry to say he could not offer any experimental work in Psychical Research himself and for this reason he felt not quite worthy of being the President of the S. P. R. The only thing he might do was to prepare the road for Psychical Research in a theoretical way, and he hoped that the Society would not expect more from him.

Is it possible to connect Psychical Research with established Science? It is possible. For the main thing required for the possibility of Parapsychology, (as it is called in Germany), is the radical breakdown of the mechanistic view of the universe, and this view is definitely destroyed by vitalistic biology. Modern embryology tells us that there is an immaterial controlling agent at work in the phenomena of life; the theory of suggestion, on the other hand, teaches us something about the effects of conscious ideas upon physiological processes. We have only to enlarge the area of validity of the phenomena in question in order to understand something of the *physical* phenomena of Psychical Research, namely those which occur in continuity with a living person's body. Discontinuous phenomena, of course, do not fall under this heading and are for this reason much more difficult to understand.

As to the mental phenomena of Parapsychology, telepathy and so-called mind reading might be understood in principle on the assumption that all egos and minds are one super-mind at bottom, split off into individuals. So-called dissociation of personality offers some sort of analogy here. Dr. Driesch then went on to analyze some points of the philosophy of Leibnitz: The *monad* is considered to be a *miroir de l'univers*; might not this statement throw some light on so-called clairvoyance, at least in principle?

The main thing seems to be that modern psychology has given up the association theory, which is far too simple even for the explanation of normal psychological consciousness. And the theories of suggestion, of subconsciousness and coconsciousness are also of first-rate importance.

Much, of course, still remains to be done; and the speaker confessed that he has no explanation to offer for so-called psychometry, prophecy, etc. Physical explanations are impossible here in any case.

Thus we have seen that there are *some* bridges, as it were, which lead us from the old land, established science, into the new one, psychological research.

At the end of his address Dr. Driesch went on to mention spiritualism. He does not regard it as a proved, but as a logically possible hypothesis. Many things, as, for instance, the Piper and the Leonard phenomena, receive a much more simple and less artificial explanation on the spiritualistic ground. "But we are unable to say anything here in a definite way to-day. All of us will 'know' some day—if there is still something to be 'known'."

* * * * *

Dr. Driesch, I learn, will visit the United States in the early autumn of this year. He will arrive in New York about September 6th. Then, after a visit to Boston, he will attend the International Congress for Philosophy at Cambridge, Mass. After the Congress he will occupy the "Karl Schurtz Memorial Professorship" at the University of Wisconsin, Madison, for the period from September 20th until the end of January, 1927. Dr. Driesch is hoping to make the acquaintance of prominent American psychists, and I assured him of a hearty welcome from the American S. P. R. when he arrived in New York.

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After their visit to London Professor and Frau Driesch proceeded to Paris in order to inspect the *Institut Métapsychique* and make the acquaintance of the psychists in the French capital. I happened to be in Paris at the time of their arrival and had the pleasure of attending a luncheon which Dr. Osty gave at the *Institut* on March 24th, to which they were invited. The other guests included M. René Sudre and M. Pascal Forthuny.

March 24th was also the date fixed for a séance with M. Forthuny, which the members of the *Institut* had the privilege of attending; so we joined the throng which had assembled to witness the new clairvoyant's extraordinary powers. These public séances at the *Institut* are becoming increasingly popular and it was with difficulty that room could be found in the large *salon* for the members and their friends.

M. Forthuny had some brilliant successes the afternoon we were at the *Institut* and it was agreed by those who had knowledge of both mediums that he equalled Mrs. Osborne Leonard at her best. Before the séance commenced, and while the people were still assembling, M. Forthuny, accompanied by a stenographer, retired to an upper apartment of the *Institut* and tried to get "impressions" of those who were attending the meeting. The "impressions" were duly recorded on the stenographic machine which his assistant used. When the séance commenced, these notes were read out by the stenographer with the request that if the scenes described applied to any person in the room, he was to inform the company. Several "scenes" were recognized, but a series of "impressions" giving minute details of a man's life was instantly claimed by the man himself and the incident caused something of a sensation. M. Forthuny even got the age (53) of the man and his correct Christian name (Charles). We were assured that the man was a perfect stranger to the clairvoyant.

If the hypercritical insist that the above case is not evidential, and that confederacy may have accounted for the startling information imparted by the percipient, the most hardened skeptic would have been impressed at the psychic's next attempt. As more than two hundred people were in the hall it was found necessary to ballot for readings. Each person present was handed a card bearing a number. Cards bearing similar numbers were put in a box, shaken, and someone was asked to take one out at random. The person holding the corresponding number was then asked to come forward and take a seat near the clairvoyant. The holder of the winning number proved to be a young lady who declared she was quite unknown to the psychic, to whom she had never spoken. M. Forthuny then described a number of scenes he visualized, some dealing with her early childhood; others, with more recent events. To my surprise (because she looked quite a girl and not a bit like a matron), the psychic informed her that she was married, giving her husband's Christian name; then he said that the man was unkind to her, and described a domestic "scene" in which the young wife had been struck by her husband, who afterwards left the house and had not been heard of since. At this juncture the young lady broke down and sobbed bitterly, admitting that all the psychic had told her was true. Everyone was much impressed with this case and Professor Driesch agreed with me the M. Forthuny's powers resemble Mrs. Leonard's to an extraordinary degree.

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After the séance recorded above I accompanied M. René Sudre to the Eiffel Tower radio studio and "assisted" in broadcasting an

account of M. Sudre's book, *Introduction à la Métapsychique Humaine*. M. Sudre had been specially requested to give a talk about his new work, and has been asked to broadcast weekly talks on psychical research subjects—a striking commentary on French public opinion concerning psychic matters. M. Sudre's book is causing extraordinary interest in France and M. Paul Heuzé,—the arch skeptic who wrote *Do the Dead Live?*—has arranged a public debate on it.

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The experiments in "mind over matter" referred to above were amusing, if not convincing. The demonstrator, a jeweler's mechanic, claimed that he possessed a "mental force" strong enough to displace heavy weights suspended by catgut from a sort of gibbet. His requirements were a light table (he refused our heavy teak Laboratory table) and a clamp by means of which he fastened the base of his "gibbet" to the table-top. A *sine quâ non* for the accomplishment of his "mental" feat was the placing of his hand flat upon the table supporting the apparatus. He certainly started the weight swinging, but the explanation was patent to all the spectators, who could clearly see the movement of the muscles of his hand which he was pressing heavily upon the table. The muscular movements were imparting a succession of vibrations or impulses to the table which eventually affected the suspended weight. To make the movements of the table-top more apparent I poured some mercury into a shallow beaker and placed it on the table. The quicksilver immediately became animated, clearly showing by the ripples on its surface that the whole table was in a constant state of vibration. Dr. Driesch was very interested in the experiments and pointed out that Faraday suggested this "unconscious muscular action" as a possible explanation of table-turning.

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On March 18th Sir Oliver Lodge, speaking at a mid-day Lenten service at Christ Church, Greyfriars, London, before about 1000 persons, said he wished people to dismiss the idea that death was a gloomy thing; it was in the nature of a next adventure.

Our souls, he said, were temporarily now enclosed in a body of matter, and it was quite conceivable—though it was a matter of speculation—that we might be clothed in an instrument in the future made of something other than matter.

"The body is rather a nuisance to get rid of," he remarked, "and when the separation takes place we should try to regard the process with intelligence and not with emotion. Don't be afraid of the word 'Death.' There is in a way death, but there is no extinction.

"Whatever you think about the body, don't think about the grave

with emotion. Think of graves as little as possible. There has been too much superstition about graves. There are no dead in the churchyard. I have never been to see my son Raymond's grave in France. He has asked me not to.

"If people would get over the trouble of waiting for a general resurrection and all that mediaeval superstition, they would begin to regard death as an adventure, an episode which is bound to come, something we may be ready for, and welcome when it comes, and not be afraid of.

"We don't fear when we emigrate. We work upon the fresh conditions before us with interest, and not with apprehension. That is how I would urge you to look forward to death."

Sir Oliver went on to say that when a person was living he was aware of the set of things here. Then when his life left his body he became aware of another set of things.

"You may ask," he proceeded, "how do we know about these people who have gone? I cannot doubt about that, because I am frequently talking to them. You cannot doubt the existence of people who talk to you.

"What happens to us elsewhere depends on what we have done here and according to how we have made use of our opportunity we may go up or we may go down. Matter looms far too big in our attitude here. Let us not take a pitiable outlook. Lift up your hearts. Greet the unseen with a cheer. Nothing is too great or too good to be true. The possibilities open to us are beyond our imagination."

Sir Oliver's address was frankly of a spiritualistic nature, though he did not once use the words "spiritualism" or "spirit." After the service an emphatic protest was made outside the church by a clergyman against the views on "death" propounded by Sir Oliver. Jesus Christ, he said, was the only one who had died and risen again.

On the day following the Christ Church sermon, Sir Oliver gave an address on "The Evidence for Survival" at the Guildhall, Eccleston Square, London, before another large audience. Sir Oliver disclaimed any connection with spiritualism, or that spiritualism was a religion. "The Christian religion is good enough for me" was one of his remarks. He said that the subject of survival was purely a scientific question. He vigorously attacked those of his critics who lied when dealing with the subject. There were, he said, certain opponents who were unscrupulous and malicious, and among the lies propagated in America was one to the effect that Raymond Lodge had been taken prisoner in Germany and had come back to England and was being kept in concealment.

"The whole thing" Sir Oliver said, "is blasphemous, and it is disgraceful that people should try to bolster up their religion with lies."

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While the orthodox churches are throwing open their doors to the frank exposition of the principles of spiritualism, we read in the *Universe* (the Roman Catholic newspaper) for March 5th, that a great "Catholic campaign against spiritism" has recently been inaugurated to "combat the evil." We are informed that "there are 16,000,000 votaries of the cult among the English-speaking people, and that in England alone 1700 children are being trained for mediumship." The paper states that "spiritism is the cause of many defections among Catholics" and that the spread of "spiritism" is particularly noticeable among the workers in the North of England. The statement that the Lyceums or spiritualistic Sunday schools are teaching 1700 children may be correct; but the assertion that the children are being trained as mediums is ridiculous on the face of it. One may just as well argue that all the Church of England Sunday school children are being trained as parsons. Probably most of the spiritualists send their children to Sunday school for the same reason that many of the Church of England children are sent to the Church school on the Sabbath: *i. e.*, so that the parents can have their "forty winks" in peace.

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A propos of the attitude of the Roman Catholic Church towards psychical research, it is worth recording that Father Thurston has written an interesting and tolerant article¹ dealing with the whole subject. He cites most of the modern Catholic writers against "spiritism" and confesses that "there are very few of the Catholic writers referred to with whose views I feel entirely in agreement." After criticising their "explanations" as to why the Catholic Church should set its face against spiritualistic practices, Father Thurston says: "Are we not a little in danger of jumping at conclusions? Has the study of experimental and morbid psychology no further revelations in store? Can we speak quite confidently regarding the limitations or the range of the activities of angels, demons and discarnate human souls . . . ? Is it even certain that there are no other intelligent beings in God's universe besides these three categories of angels, demons and human souls?" He chides Father de Heredia and Father Blackmore for dwelling too much on the fraudulent side of spiritualism: "the temptation to enliven their pages with piquant anecdotes of discomfited mediums is naturally strong—and there is a tendency to direct attention to sen-

¹ "Catholics and Spiritualism," by Herbert Thurston, S. J., *Studies*, March, 1926.

sational manifestations alone, ignoring the very real difficulty presented by the simplest of phenomena." Father Thurston emphasizes "the fact that physical phenomena do take place can hardly be denied by any serious student of the evidence, unless he takes up an attitude of skepticism, which would undermine the validity of all human testimony in favor of the miraculous."

Written in a very different spirit is a new novel² by Father Knox, who seceded from the Church of England and went over to Rome. Apparently the book is intended as a comic satire on spiritualism, but the "wit" is forced, and his characters are unconvincing in the extreme. The reader is left wondering whether Father Knox has had the slightest acquaintance with his theme.

The Pope's personal attitude towards scientific psychical research was revealed in a speech he recently made, reported by the Central News and published in the *Daily Express* for March 30th. The Pope stated that the Roman Catholic Church did not fear scientific investigation with regard to miracles, but that, on the contrary, science helped in many cases to establish miracles. All the miraculous healings at Lourdes were not accepted by the Church until they had been minutely examined by scientists, and his Holiness stated further that no miracles would in future be accepted until they had been investigated from a scientific point of view.

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The *Film Renter* for March 6th states that a new film, "Spiritualism Exposed" (the film may be new, but the title sounds strangely familiar), is to be shortly released. "Several scientists of repute have been consulted" but we are not told what the "scientists" have been consulted about or who they are. The *Daily Sketch* also announces the advent of the film and informs us that Arthur Prince, the ventriloquist, "who was employed by the American Government to investigate psychic phenomena" is taking a leading part in the film. Houdini will have to look to his laurels. With another Richmond in the field (especially when the "Richmond" is a ventriloquial "Government expert") there should be some amusing rivalry as to who can "expose" the most. We have also recently read that the Occult Committee of the Magic Circle are on the war-path against the mediums with a "secret campaign." What with the Catholics and the conjurers, the ventriloquists and the movie men, the spiritualists appear to be in for a bad time!

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The film referred to in the preceding *Note* is to be opposed by the

²"Other Eyes Than Ours," Ronald A. Knox, Methuen, 7s. 6d.

Spiritualists' National Union, representing over 500 societies. A protest is to be sent to the Film Censor against the exhibition of the film. They maintain that the title is objectionable and point out that if the film merely exposes fraud, it is not an "exposure of spiritualism."

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That the Communists are interested in psychical research was revealed to an astonished audience when I gave my lecture on Stella C. to the Sheffield S. P. R. In my preliminary remarks I emphasized the importance of investigating psychic phenomena in a scientific manner, and to drive home my point I projected on to the screen a number of photographs of the National Laboratory of Psychical Research, showing apparatus, etc. At the conclusion of the lecture a man, wearing a red rosette and tie, rose and protested "in the name of the proletariat" that the "down-trodden workers" had no research laboratories in which to investigate for themselves the claims of the psychists. I was inclined to sympathize with him until he asserted that "all psychic phenomena are the work of the Devil"; a remark which rather spoilt his case, at the same time giving me the clue as to the reason for his presence at the lecture. After the lecture I saw him outside the hall giving away tracts denouncing "spiritism." It has frequently been stated that the North of England is the home of spiritualism, and that the Northerners are not interested in psychical research. This theory was not borne out by my visit to Sheffield where my subject drew a larger audience than Mr. Hannen Swaffer's "Return of Northcliffe" address which was given in the same hall.

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The inaugural lecture of the National Laboratory of Psychical Research on February 2nd was a brilliant success, every seat of the hall being occupied before the meeting commenced. Many members and friends were content to stand. The lecture, which was given by the writer, was entitled "'Margery' and her Phenomena" and was accompanied by 60 lantern slides illustrating the history and development of the mediumship. Most of the slides showed the exudation of "teleplasm," and they aroused extraordinary interest among the audience. The slides were projected by the optical equipment belonging to the Laboratory, and by means of a 1000 c. p. $\frac{1}{2}$ -watt lamp we were able to throw a brilliant picture, nine feet in diameter, a distance of sixty feet. Many questions were asked at the conclusion of the lecture, which lasted nearly two hours. Numerous Press reports—mostly serious—of the lecture appeared, the *Daily News* reproducing pictures of "Margery" and the ingenious voice-control machine of Dr. Richardson. Among the

audience I noticed Susan, Countess of Malmesbury; Miss Felicia Scatcherd, editor of the *Asiatic Review*; Mrs. F. E. Leaning; Miss Stella C. and her fiancé; Mr. David Gow, editor of *Light*; Mr. Harry J. Strutton, editor of the *Occult Review*; Captain E. N. Bennett; Dr. Hector Munroe; Dr. Perkins, chief British exponent of the Abrams treatment; Dr. Abraham Wallace; and several other well-known medical men. Mr. J. Arthur Findlay, J.P., M.B.E., occupied the chair.

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The National Laboratory of Psychical Research published on May 1st the first number of its journal dealing with the activities of the Laboratory and psychic matters generally. The title of the new publication is the *British Journal of Psychical Research* and it will be issued every alternate month at one shilling net.

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Psycho-analysis is now being employed by the British Home Office in the detection of criminal tendencies among young boys and girls who come before the London Children's Courts. The missionaries employed at the Courts are now working on the hypothesis that if these juvenile offenders can be found a hobby they will not become criminals. Under the new method children brought before a magistrate are placed on probation under the care of an officer. They are induced to forget their wrongdoing and the circumstances under which it was committed and to take an interest in games and pastimes. If, after a month's treatment the children still show no signs of improvement they are examined by expert psycho-analysts, who determine the cause of their delinquencies. If the experts consider that the tendency to wrongdoing is deep-rooted and due to heredity or environment, they recommend that the cases should be sent to a Home Office school. If it is proved that the tendency to crime is due to parental example, funds are provided to send the children to more suitable surroundings.

* * * * *

Tahara Bey paid another visit to Paris recently and attracted some attention. An ex-admirer of the fakir, being dissatisfied with the performance of the wonder-worker, is claiming one franc damages, the price of his admission ticket, and his bus fare (total 31 francs), because he states that he was not allowed to go up on the stage when witnesses were called for. He also alleges that the fakir could not read a sealed letter and that his "miracles" could be performed by any school-boy. The case will shortly be heard in the French courts.

FACES IN THE DARK: A SUGGESTIVE PARALLEL

BY F. E. LEANING

Any study of the visions and pictures to which some people are liable in the hypnagogic or drowsy condition preceding sleep will show that they are not all of the same class. The great majority follow the analogy of crystal visions, being exceedingly bright, clear, and distinct. But there is a smaller class offering a sharp contrast in all these particulars, and the difference is so steady and so marked that it seems worth while to consider the likeness they present to an entirely distinct class of phenomena. The kind I wish now to deal with is the cloud-formed faces and parts of faces, and the curious similarity that the accounts bear to those of incipient materialization. I dwelt on this point in a sub-section of my study of hypnagogic phenomena,¹ but was asked to withdraw it in the published paper as being founded on data not yet scientifically assured. But as M. René Sudre in his review in the *Revue Métapsychique*² drew attention independently to the very same thing, and as it seems to me that the evidence, if not abundant, is yet of very high quality, and the comparison has not been touched upon so far by any other writer, it is permissible to do so in this place.

If one examines the accounts of the chief materializing mediums which have been investigated during the present century, it will be found that the teleplasm extruded by most of them takes a more or less solid form, but that with some, a minority, it is comparatively gaseous. For example Schrenck-Notzing³ places among his Group II of Teleplastic phenomena, "the production of clouds and mist, vague half-shadows, forms in various stages of development, fragments of animal and human limbs"; and this is illustrated in the Eva C. sittings, not always, but occasionally. Thus on June 8th. 1913, Mme. Bisson⁴ observes "a packet of material emerging from Eva's body at her waist in the form of smoke." Dr. Geley, speaking also from long experience,

¹ Proceedings S. P. R., Vol. XXXV, pp. 289-409. (May, 1925).

² *Revue Métapsychique*, Sept.-Oct., 1925, pp. 345, 346.

³ Schrenck-Notzing, *Phenomena of Materialization*, p. 13.

⁴ Schrenck-Notzing, *op. cit.* p. 243.

says:⁵ "The vaporous form is the more frequent and the best known. Near the medium there is outlined or amassed a kind of visible vapor, a sort of fog. In different parts of this fog there then appears what resembles a condensation." He says of the Kluski sittings:⁶ "We would then see, the light having been lowered, light phosphorescent vapor, a sort of fog floating about and always over his head. This fog usually rolls like a light smoke. At the same time lights appear like foci of condensation There was often the appearance of a trail of white vapor, faintly luminous, of which the size and shape changed constantly like those of a cloud." So also Mme. Lacombe reports to Flammarion⁷ of the Countess Castewicz. "Here again the phantoms began as luminous, transparent, and subsequently condensing clouds." At the Besinnet sittings⁸ flitting lights like fireflies were observed about the medium's person. "Others were of a soft phosphorescent or foggy nature with a slow floating movement." Schrenck-Notzing gives descriptions and photographs of two mediums,⁹ one Bavarian, and one a Dutch lady, portraying the cloudy mass.

Enough has been said to establish that a certain number of mediums producing teleplasm have these cloud phenomena. And similarly, if we look at all the known cases of people seeing "faces in the dark," a certain proportion describe them as forming in and from cloud-like vapor. Since there must be many readers who have not seen the descriptions collected and given in the English Society's *Proceedings*, a single typical example may be given here, taken from the classic account given by Mr. James Greenwood,¹⁰ author of "Imagination in Dreams." The faces, he says, were never seen except when his eyelids were closed, and their color was very faint, as of white on a black ground. "Indeed, their general aspect is as if their substance were of pale smoke, and their outlines waver, fade, and revive, so that except for the half of a moment, the whole face is never clearly or completely visible at one time. A more accurate description would be that something which for one moment looks like a smoke-wreath or cloud-wreath, takes form the next. If you wish to retain it for contemplation, you wish and try in vain. Under the strenuous intent grasp of your sight it will change altogether after the manner of 'dissolving views' and then fade out." A certain number of my own correspondents give a very similar account, so that if the descriptions were

⁵ Geley, Dr. G. From the Unconscious to the Conscious, p. 52.

⁶ Geley, Rev. Mét. 1921; trans. in Journ. American S. P. R. Vol. XVII. p. 386. (July, 1923).

⁷ Schrenck-Notzing, *op. cit.* p. 334.

⁸ Transactions of the British College of Psychic Science, Vol. I. p. 39.

⁹ Schrenck-Notzing, Fig. 212 (Dutch); Bavarian, p. 335.

¹⁰ Greenwood, James. Imagination in Dreams, pp. 17, 21.

taken from their context, it would often be difficult to know whether one were reading of a hypnagogic experience or of a *séance*.

The chief point of difference lies in the fact that whereas the sitters with a materializing medium are fully awake and using their physical eyes to observe the phenomena, in the other case the observer must be only half-awake and as his eyes are closed he is not using the retina, whatever else are the means by which he sees. There is a profound difference here in mechanism and in the degree of consciousness used. But when we consider the matter from the medium's point of view, there is no such difference, for I think I am right in saying that the medium is never in a state of full and active consciousness when phenomena are actually in course of production. If not in actual trance or hypnosis, he must be careful to remain as quiet and passive as possible. It is said of Kluski¹¹ "He is able to observe the phenomena, but the least effort of attention, the slightest voluntary act on his part, result in cessation of the phenomena." Exactly the same thing is reported by those hypnagogists who stop the coming of the "faces" by a return to complete consciousness.

To sum up therefore, we find the following points in common with both these orders of experience.

(1) Darkness, the more complete the better, is highly favorable to both.

(2) In this darkness, phosphorescent vapor, described as being like mist, cloud, or smoke, rolls and shifts, and in a more solid form is seen to be black, white, or grey.

(3) The foggy or smoky matrix contains denser parts and is shot with lights many and small, disc shaped, or in trails.

(4) They come and go rapidly, only showing for an instant, or if they remain longer they act as "foci of condensation," for the development of fragments of faces, fingers, etc..

(5) There is a tendency for *eyes* to appear, the face building up about them, and in no case are objects other than parts of the figure produced by mediums.

(6) The state of consciousness is alike in both, either absent or dim.

And lastly, only a certain proportion of all the mediums producing teleplasm show just these characteristics, and similarly only a certain proportion of hypnagogists do so, but when we compare these two minorities, we do see a resemblance which is striking.

I do not wish to be understood as concluding that everyone who sees the cloud-faces is an incipient "teleplast," but whatever the substance is which forms in this way and is seen in these conditions it is

¹¹ Journ. Amer. S. P. R., as (6), p. 385.

manipulated evidently by the same principle which Prof. Driesch calls Entelechy, which Dr. Geley called a Dynamo-psychism, which Dr. Morton Prince calls the Co-Conscious; and which it is the particular object of our society to study and understand.

ANALYSIS OF AN INTERESTING PHENOMENON IN MUSICAL ART

BY IRVING WILSON VOORHEES, M.S., M.D.

It has been my fortune during the past few months to study at close range an interesting phenomenon which is closely related to the voice problem and yet is quite distinct and apart from it. I refer to what is commonly known as "Whistling." Insofar as I am aware, no man of science has undertaken to analyze the anatomical and physiological groundwork of this very curious art. In fact it has not been recognized as an art but has rather partaken of the nature of a circus feat, something of interest to be sure, but quite beyond the pale of serious consideration. This is, I think, a very unjust attitude toward a rare gift of Nature,—a gift which for the most part has been neglected or mistreated, but which has the elements of greatness when allowed to come to its full flower. It is frequently maintained that everyone has, at least in embryonic form, the gift of song. That before speech came to the lips of man, song was. The evolutionary order of the various gifts of expression must, of course, remain forever in doubt, since there can be no available facts upon which to base a satisfactory hypothesis. Nevertheless, we have a right to assume that the first desire for soul expression was innate and fundamental, and that in casting about for a medium in which to express his emotions man must have depended largely upon his imitative instinct. The murmur of the purling streams as they wound their way through glade and dell, the sighing of the wind in the trees, the rustle of leaves,—all of these sounds must have fallen strangely upon the human ear for the first time, but over and above all is it not possible that the glorious trilling and whistling of the birds enraptured man and caused him to emulate the sounds heard in the branches above him? Was not the desire to blow air through the pursed lips primordial? The infant of to-day shows this trend very early although the result is ineffectual.

Is it not likely that before either speech or song, comes the instinct to whistle?

This essay, however, is not concerned with the matter of whistling *per se* but with a variation which for want of a better name we shall call warbling. Now warbling, as we hear it in the voices of coloraturas, is in many respects the highest and most difficult form of vocal art, and is very greatly appreciated by all music lovers. It depends on two chief factors, breath capacity and control, and variation of effect by consummate ability to make a series of interrupted sounds at uniform intervals. This interruption is the result of vibratory muscular coordination. By placing the fingers lightly upon the throat of a coloratura, one can sense a very definite and distinct oscillation of the extrinsic muscles of the larynx.

There is yet another type of warbling which is neither whistling nor singing. This I have met with only once and it seems so rare as to deserve especial study. It is extremely difficult to analyze because of its very complicated nature. Quite accidentally I discovered that one of my patients, Mme. Blanche Waldo Dewey, is possessed of an unusual gift. For some years she had been entertaining friends in Europe with the charm of her bird-like trilling.

Ultimately this came to the attention of the Duchess of Marlborough, who arranged a special social function at Sunderland House in Mme. Dewey's honor. Lord Lonsdale, a noted patron of Arts and Letters who was present, became greatly interested in this new art form, and introduced the warbler to Royalty. The success thus achieved encouraged continued application and study in the effort to bring the art to perfection.

It is worthy of note that the very high degree of excellence attained is not due to the advice of any teacher or master, chiefly because there is no known person who can demonstrate the technique. For this reason I experienced a great deal of difficulty in studying Mme. Dewey's work as a scientific problem, and was unable to get help from others because no physician or voice specialist had ever had occasion to pursue this interesting phenomenon. The patient herself was not able to assist me materially in this, although she was anxious to do so and submitted willingly to all tests. Fortunately Mme. Dewey is a trained musician, and exemplifies what I have often declared; namely, that the violin is the best instrument for training the ear to accurate judgments of tonal values. At the age of nine years she played the violin so well that she entertained the Earl and Countess of Aberdeen in Canada and was acclaimed a virtuosa.

About this time the late Theodore Thomas became interested in the

violinistic possibilities of this precocious child, and sent her with a note to Joachim in Berlin, and she was fairly on the way to a career as a violinist when she became interested in the voice. Unfortunately her vocal powers were so limited that it seemed scarcely worth while to continue into the long years of plodding which must be lived through before any modicum of success could be hers. Discovering the possibilities of still another rare and unusual gift, however, this remarkable woman set to work to develop these latent faculties, and the present degree of excellence is a testimonial to her painstaking and untiring efforts.

The first essential factor of note is the enormous lung capacity and great muscular power. Much of this development is due to breathing exercises which have been practiced daily for years. The breath is taken in as deeply as possible and held, while the muscles of the arms and trunk are put through various movements too complicated to be described here. Exhalation is then practiced, not as forced expiration, but the air is allowed to escape under control so that it would be possible to measure scientifically the exact amount emitted per second. This breathing is of the type known as "costo-abdominal," that is, a consummation of the power of the chest and abdominal muscles. Through their contraction the abdominal muscles press against the diaphragm and produce pressure upward against the ribs. The abdominal cavity is narrowed both transversely and antero-posteriorly (fore and aft), and the air forced upward out of the lungs meets the resistance at the glottis which roughly speaking is made up of the vocal cords. It is possible, therefore, to regulate the outflow of air by adjusting the vocal cords so that they allow much or little air to escape according to the desired effect. The column of air is directed into the mouth and emitted through the pursed lips. Control of air in the mouth is largely effected by the position of the tongue; control of air at the glottis is effected by the extrinsic muscles of the larynx. One can feel the movement of these later muscles very distinctly by standing behind the patient and placing the pads of the fingers of both hands over the larynx.

When setting the muscles for a trill the head is thrown backward, the neck arches forward, and the head and shoulders are drawn closer together giving the appearance of a swollen neck. In this attitude the larynx is distinctly forward. Examination of the interior of the larynx shows nothing unusual save a peculiarly curved epiglottis which is cylindrical like a tube, and takes an active part in shaping the air column at the point of emission. The neck measurement before setting the muscles was 34 centimeters ($13\frac{3}{8}$ inches); after setting the muscles,

36½ centimeters (14¾ inches). That is, the neck expansion is 2½ centimeters or one inch.

Other measurements are also of interest. The chest expansion is 8 centimeters or 3½ inches. This is equal to the expansion proudly exhibited by many male athletes.

The measurement at the level of the diaphragm shows a muscular expansion of 7 centimeters or 2¾ inches, while the abdominal muscles are especially well developed, showing an expansion of 10 centimeters or 4 inches.

In order to get a different viewpoint Dr. Frank E. Miller has also analyzed Mme. Dewey's artistic capacity.

Dr. Miller writes: "Every part of the vocal apparatus is used as in singing except the mouth which is focussed into a universal and unchangeable iris diaphragm letting out power and pitch accurately. The mouth opens only to let the sound out of its puckered opening just as in voice production, yet six octaves higher than the ordinary voice. All possible style, expression and pathos are present without diction. Therefore, whistling tones like a bird's are produced, except that where a bird uses its beak Mme. Dewey uses her lips and teeth. The forward and backward-pulling muscles are used with such dexterity that changes so quick and powerful are the cause occasionally of differences in pitch as well as power,—pitch which can be noticed by the trained ear in people who produce 'Whistling Voice.' This might be compared to singing, but the lips are not used to any extent. There is actual dactylization of the tongue and soft palate because each current of air is fingered out morphologically by the soft palate and tongue as if the hands were being used to direct air currents from the glottis to the nose and mouth. The whistling sound then produced is perceived by the ear which causes immediate adjustment of autonomies if the tone is not correct. This all adds to the beauty, dexterity and fineness of tone. A bird with lungs not as large as an ordinary peanut produces tones of such power and clarity that they can balance an orchestra of one hundred pieces. The bird sings, however, in sixth to seventh octave above Mme. Dewey's range, her note being two octaves above mezzo soprano. She warbles, however, as a bird sings."

Dr. P. M. Bobier, a well-known specialist of Paris, after examination, said that Mme. Dewey's technique was exceptional and that no one has yet succeeded in equalling her warbling. The thoracic capacity he thought was enormous, and the muscles on the pharynx and larynx greatly developed.

Mme. Tetrizzini in a charming personal note accompanied by her photograph described Mme. Dewey as the "the Tetrizzini of the

Birds" and assured her of the great interest and pleasure she had experienced in learning of this new art, upon hearing it so beautifully demonstrated. Mme. Marchesi confirmed this opinion and was delighted with the "rich and rare tone." Mme. Albani, another well-known singing artist, marvelled at the "wonderful expression and feeling which Mme. Dewey is able to portray, thus making her work interesting, artistic and musical."

Finally, we have the written word of Prof. Dr. M. Cornelius Rubner, Head of the Department of Music of Columbia University, New York, who was surprised and pleased at the demonstration of this curious gift. Prof. Rubner found that "the extraordinary bird-like sound which she produces apparently through her powerful breath control is not tangible, judged from the standpoint of purely academic music, no more than the notes and trills of a bird can be classed with instrumental or vocal music. Yet her art leaves an impression akin to the sensation we experience when listening to a full-throated bird. Mme. Dewey will always meet with the greatest interest, not only of expert musicians, but of the general public, and I sincerely wish her the success that is her due."

From a strictly scientific viewpoint these kindly opinions are of no great value, since they are, after all, opinions only, but I discounted them when undertaking the study of this vocal phenomenon, and was pleased to find that many of the preconceived theories I had formulated in reflecting upon certain phases of the problem were borne out in fact by careful measurements and many examinations of the entire vocal mechanism. It seems, therefore, that we have here a unique gift which, happily, has been wrought and moulded into the beautiful instrument it now is,—a curious representation of what Nature can bring, but, as a matter of fact, very rarely does bring to the highest fulfilment of the original promise.

CURRENT PERIODICALS

The notes on Current Periodicals are strictly documentary. We leave to the periodicals and the authors the entire responsibility for their observations and interpretations. The purpose of this summary is, purely and simply, to keep our readers in touch with the movement of psychical research throughout the world.

The Classification and Vocabulary of Metapsychics by RENE SUDRE. Rev. Met. for Nov.-Dec. '25.

The author was a member of the two committees appointed at the Congress for Psychical Research at Warsaw to lay down the principles for an international system of classification and terminology, similar to that of the established sciences. He objects to the expression "psychical research" as

being too broad and too vague. Of the expressions "metapsychics" (France) and "parapsychics" (Germany) he considers the latter somewhat more suitable by reason of its etymology, and less likely to be confusing than "metapsychics" which so closely resembles "metaphysics." S. remarks that Boirac 20 years ago used the word "parapsychics" and that Schrenck-Notzing and nearly all Germany still prefer this expression. However, the tremendous influence of Richet, who created the term "metapsychics," is sufficient, S. thinks, to give it the ascendancy and preference. He well says that it is not scientific reason that keeps the various writers divided between "meta" and "para."

Classification of the phenomena on the basis of the fields which they most resemble, with a suitable prefix, either "meta" or "para," is discussed. With "para," we would have "paraphysics," "paraphysiology," "parapsychology," etc.; the first and third are already in use in the German literature. If "meta" were used similarly ambiguity would arise in the use of "metaphysics." Therefore "meta" could not be used in this way. No objection is made to this use of "para." S. criticizes severely Prof. Richet's classification of the field as "subjective metapsychics" and "objective metapsychics." He points out the confusion that has existed over the use of the words "subjective" and "objective" in philosophy. Since subjective psychology is introspective, interior observation, and since there is no introspection in metapsychics (he asserts), then there is no such thing as subjective metapsychics.

Mackenzie has proposed the division of the field into (1) "perceptive" or "static" (including telepathy and clairvoyance) and (2) "active" or "dynamic" (movements involving forces). S. states that M. himself is not satisfied with this division. Maxwell called the one group of phenomena "intellectual" or "mental" and the other "physical." This corresponds to the "parapsychologie" and "paraphysics" of the German investigators. S. insists however that there is a mental factor in the physical and possibly a physical factor in the mental phenomena, and expresses the hope that a more precise empirical division of the field may yet be provided.

On the point of vocabulary four main principles are stated as the fundamental bases:

1. Terms produced should be of Greek or Latin origin.
2. Avoidance of words already having a significance in other branches of science, such as psychometry, ectoplasm, etc.
3. Exclusion of words carrying an hypothesis with them. S. thinks "cryptesthesia," proposed by Richet, implies that an unknown sense is operative, which is an hypothesis. The word "medium" implies communication with the dead. S. thinks the word absurd when applied to subjects producing phenomena having no "spiritistic" character.
4. Preference should be given to words which permit of an easy passage from noun to verb and adjective forms.

Some of the existing expressions are considered in the light of these rules. "Telepathy" (etymologically—impression made on the mind) is approved of, partly out of respect for Myers, although S. thinks "diapsychy" (transfer from mind to mind) agrees better with the third principle. "Metagnomy" satisfies the requirements and takes the place of "clairvoyance," which is ambiguous and in its strictest sense too limiting. Telepathy is defined as the communication of thought which occurs between two minds without the exercise of the normal senses. Metagnomy is the acquisition of knowledge, either of tangible objects or of thoughts, naturally inaccessible to the mind. S. calls metagnomy the cardinal faculty of metapsychics; it includes telepathy by definition. Thus all subjective metapsychic phenomena are reduced to a single type—metagnomous.

Turning to the objective side, he finds the same factor present in ideoplastic phenomena. For convenience these are divided into "telergy" and "teleplasty." In telergy the "teleplasm" (ectoplasm or psychic fluid) performs more or less visibly some work on external matter. It is work at a distance. This work can be mechanical, as in "telekinesis," (movement); "hylocasty," as in raps, apports, etc.; various physical and chemical phenomena, such as light, thermal changes, electric and magnetic phenomena, etc. Telergy is a production of forces; teleplasty is a production of forms. Thus S. makes telergy a sub-heading under teleplasty (assuming a structure necessary in all cases of telergy), and makes teleplasty a special phase under metagnomy. Thus metagnomy is made to include all metapsychic phenomena.

In place of the word "medium" for which S. has been using the expression "metapsychic subject" the terms "metagnome" for mental, and "teleplaste" for physical phenomena are suggested by S. The decision on these terms and others proposed is left to the next congress. Readers of S.'s recent volume, *Introduction à la Métapsychique Humaine*, will recognize the present article as a brief presentation of certain chapters of the book.—J. B. R.

Experiments in Metagnomy with M. Stefan Ossowiecki. Rev. Met. for Nov.-Dec., 1925.

Dr. Osty reports some tests made with this exceptional "metagnome" or psychometric medium under excellent control. They were carried out, one by Prof. Richet, another by Prof. de Szmurlo, and a third by Prof. Santoliquido. Dr. Osty adds his comments.

The subject, Ossowiecki, and Prof. R. were in one room alone while Mme. O. and Mme. R. were in another, alone. Mme. R. made a sketch of a ship on a card, folded the card and sealed it in an opaque envelope. While doing this she was 2 meters from Mme. O. and separated from her by a desk laden with papers. She thinks Mme. O. could not have seen what she drew.

O. and R. entered the room and R. took the sealed envelope to examine it as to sealing and opacity. Satisfied, he turned the envelope over to O., who, after looking at it and turning it over, placed his hands (holding the envelope) behind his back. R. asserts that the envelope did not leave his sight for an instant. After about sixty seconds, O. took a slip of paper and made a quite similar sketch, representing a ship; though not identical in every line. R. discusses scrupulously every possibility of error or fraud, but apparently thinks that none existed.

Prof. S. was told by O. to take a calling card from his (S.'s) portfolio, make a drawing on it, seal it in an envelope, and call him when it was ready. Dr. Osty then took O. out of the room and into another, seating him with his back to the door. When S. called and O. returned to the first room, he was handed an opaque, sealed envelope. Without looking at it a moment he placed his hands behind his back and after some seconds said: "You have not made a drawing You have written a word, . . . in Italian . . . Francesco . . ." and he wrote it out on paper, even inclining it in the same direction as it had been written in the original. The description was entirely correct.

In his test Prof. de S. tried to eliminate telepathy from the operation. He had two friends each send him two exposed but undeveloped photographic plates, each wrapped in red and then in black paper, all in the same manner. Description of the conditions under which each plate was exposed was written out and accompanied the packet in a sealed envelope. In the presence of de S. and two fellow members of the Psychophysical Society of Warsaw, O. took one of the packets from the box containing the four on the table. In spite of his exhaustion following a strenuous day he described the contents,

saying that it was a photographic plate, told where it had been taken, i. e. in an apartment, and described the apartment in its characteristic details. He gave descriptions that, except for two details, precisely fit the three persons who were present at the exposure of the plate, one woman and two men. He repeatedly mentioned "the chateau" but did not seem to see where it belonged in the scheme. Now, the plate was a photograph, taken in the apartment described, of a painting of a chateau or mosque standing on a hill. No one was present who knew anything about the preparation of the plates. Prof. de S. thinks therefore that telepathy will not explain these results.

In commenting on these experiments, Dr. Osty states that telepathy was rendered impossible; that that is an illusion. As a result of his own researches he affirms that if a person gifted with "paranormal connaissance" comes into contact with an object touched by another his gift permits the unconscious mental collaboration between the two psychisms, either near at hand or at a distance. He says the only way to exclude the possibility of telepathic action is to use data not known to any human being. He suggests that there may be, in addition to telepathy *in space*, telepathy *in time*.—J. B. R.

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THE MARGERY MEDIUMSHIP
EIGHTEEN MONTHS' ADVANCE IN THE PHYSICAL SIDE
OF THIS CELEBRATED CASE

BY J. MALCOLM BIRD

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Chief among the advantages attained through use, in my book¹ describing the first eighteen months of the Margery mediumship, of the topical in preference to the conventional annalistic treatment, was the emphasis thus placed upon the fact that this mediumship never stands still. Old phenomena are continually being improved or transformed or dropped; new ones are constantly being brought out; and the physical conditions of sitting are always being refined. So it was through the first eighteen months, of which we have a complete published history. So it has equally been through the second eighteen months just now elapsed; and in the absence of a complete history, enough has appeared about the case to support this statement. Pending publication in the 1926 Proceedings of this Society of what, in conjunction with matter already in print, will comprise a complete story to date, it seems desirable to outline here, to a larger audience, the more important phases of the 1925-6 history of the case.

¹ Margery, the Medium; Boston. 1925.

After the date at which my book left it, the first major turn taken by the mediumship was the production of teleplasmic effects, plus a return to the trance technique. Some indication of what occurred in Mr. Dingwall's sittings of early 1925 has been made known through his Jordan Hall address² and through the agency of Dr. McDougall.³ Dr. Crandon has now seen proof of a forthcoming S. P. R. Proceedings in which Dingwall tells the story of these séances and theorizes as to the causation of the phenomena. Until I may review the document in these pages I need not trespass upon Dingwall's preserves; I mention his contact with the mediumship simply to lead up to the statement that where the months from November, 1923, to January, 1925, were free from all suggestion of trance, there has been a sharp return to this condition.

The change in the medium's status was brought about deliberately by Dingwall, because he wanted teleplasmic manifestations; because Walter told him these necessitated trance; and because his experience led him to believe this. Students of the physical phenomena have in truth for some time been wondering whether we have not to do with two radically different types of telekinesis. Instances in point will occur to every informed reader. On the one hand we have an entranced medium and a definite picture of teleplasmic tentacles, extruding from the psychic's organism, visible and tangible and photographable, prosecuting the physical work of telekinesis in the same general fashion as would be done by a series of normal hands and arms. On the other hand we find many cases in which, so far as our senses and our instruments are able to report, telekinesis occurs without any teleplasmic sequel, the material objects of the room taking motion unto themselves with no visible or tangible cause. Here we more often than not find that there is no trance. And, if we display due regard for etymology, only here have we really telekinesis; in the other case we must seek another word, which we will find in the "teleplastics" affected by Dingwall. This term implies the use of the "terminals" to do mechanical work similar to that of telekinesis; "teleplastics" would be a more general designation for all phenomena involving the production of teleplasm.⁴

Margery's history bears out strongly this tentative generalization and classification. The fugitive trance of her early months may be disregarded; it had wholly to do with facilitating Walter's conversation.

² This *Journal*, March, 1925.

³ This *Journal*; April, June, July, 1925.

⁴ In the balance of this paper I employ the words telekinesis, teleplastics and teleplastics in the senses here defined. The reader will face the necessity of keeping this particularly in mind with reference to the first word.—J. M. B.

The psychic contacts and psychic lights of her early days may ultimately call for some modification of what we have here to say. Occasional spontaneous photographic results may be similarly reserved. Making these reservations, we have left in the first eighteen months a complex of telekinesis, with no slightest evidence of the tangibility or materiality of the tools or forces or agents, and with the medium wholly normal and tranceless. Then Dingwall comes along, and gets his teleplastics, with trance; and both trance and teleplastics persist after his departure. Today, Margery goes into trance as a matter of routine, and brilliant teleplastics follow. Equally she sits without trance, as a matter of routine, giving brilliant telekinesis of the older, non-teleplastic type. The picture includes a complete element of choice by the Walter personality and a very large element of control by him over these two sides of the psychic mechanism.

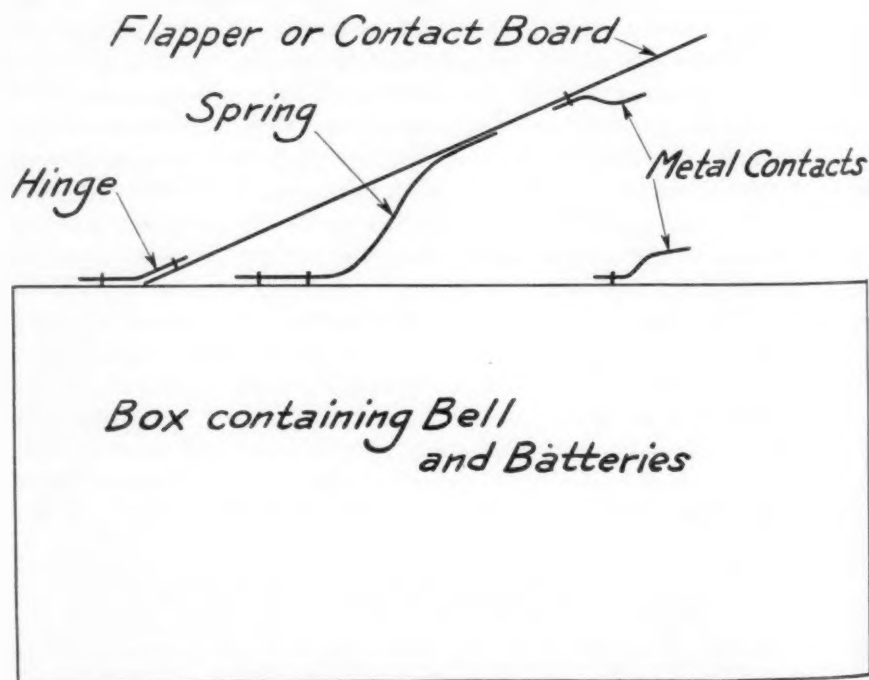
Thus, the sole exception to the correspondence between the condition of the psychic and the character of the manifestations comes in precisely the direction where experience and philosophy alike would lead us to look for it. If Margery's health is such that she should not sit but does; if her mind is disturbed by any extraneous factor to such degree that she should not sit but does; if the personnel of the séance is such that success might be regarded as problematical—in any such situation, Walter is apt to remark that the psychic or the circle or the power is no good tonight, and that he will have to use trance if he is to do anything. If we may but regard the difference between trance and normality in other purely telekinetic mediumships as a matter of strength or of practice, I think we shall have a very consistent picture in which the correspondence between trance and teleplastics, between trancelessness and true telekinesis, stands out as a valid generalization from the observed facts.⁵

In the Margery case the thing goes further, because of the very large degree of choice and control on Walter's part which I have emphasized above. Walter has built up, and faithfully follows, a series of conventions under which the manner of sitting and the phenomena to be offered are a function of the aim of the séance and the character of the sitters. In the presence of serious students, unless other arrangements have been made with Walter, Margery goes into trance and the

⁵Of course it is understood that we are not in any sense theorizing as to the causation or mechanism of the phenomena to which we for the present apply the name and idea of telekinesis. We may very well ultimately learn that here, too, there is extrusion of something from the medium's anatomy which will establish, for these phenomena, teleplastic characteristics not today recognized. We may equally well learn that they are on a fundamentally different basis. The distinction in terminology is wholly a descriptive and in no sense an etiological one.—J. M. B.

teleplasmic aspect is stressed, often to the total exclusion of the other. But Dr. Crandon regards public education as one of the duties inhering in the mediumship. Accordingly, anybody who comes prepared to establish his identity, his good faith and his moderate interest will be accorded one or more sittings; and two or three evenings a week are ordinarily reserved for sitters of this sort, who will be present from all parts of the country in any number that circumstances may dictate—the high record in this respect being eighteen. And for these séances Walter has evolved a fixed routine, confining himself to the tranceless telekinesis and stressing the items which experience shows to be most impressive to a miscellaneous and relatively uninformed audience. Walter has acquired a degree of control over this phase of his work which was lacking in early days; many of these elementary séances move along with such clock-like precision that I could pardon the sitter for feeling that he must be in the presence of a very well-staged magical show!

This routine starts with the "Scientific American bell-box": a locked box containing electric bell, dry cells and wiring, and carrying on its top a hinged wooden member, held in diagonally erect position



DIAGRAMMATIC SKETCH OF BELL-BOX AND ITS CONTACT MECHANISM

by a spring (see diagram). A pressure of some eight ounces depresses this "flapper" against the spring's resistance, to the point where contact is made and the bell is rung. The idea is simply that this movable board is as valid an instrument of telekinesis as any; while if Walter will move it telekinetically, we may hope to bring two senses instead of one to the reporting—we may hope to hear the bell and see the flapper move. But Walter is apt to produce a preliminary depression of the flapper, lasting throughout the séance and bringing it very close to contact position; after which the further movement that produces ringing is not with certainty visible. So effort has turned toward getting bell-ringing under conditions barring the possibility of fraud; and this has led to some brilliant performances.

Certain things may be ruled out at once. Any one may explore the surface of the flapper with a magnet, and verify that it lacks magnetic properties. One species of skeptic clings pertinaciously to the idea of radio fraud, though any sitter may satisfy himself that the box carries nothing which conceivably could function as a radio receiver. Conventional magic might most profitably attempt the effect by misdirection of attention, in connection with the ringing of some other bell, elsewhere in the room. This theory is met by the facts that the flapper's motion is often observable, and that the ringing is often located in the box beyond possibility of error. The bell can obviously be rung, and synchronism obtained with the flapper's motion, if we run a wire or other connection from a guilty hand to this member; but the procedure adopted in the séance room is aimed first of all at excluding this most elementary of frauds, and is adequate to the purpose.

The bell performance takes three phases. First, the box is set on the table by the sitter who has just opened it and examined it. In darkness, with hand control claimed and believed to exist at all quarters, it rings spontaneously; a visible spark at the contact point usually being produced to show that the proper bell is doing the ringing.

Next comes ringing to the order of various sitters, in red light. To demonstrate that nothing is "set" to "go off," the light is first given; only then the sitter gives his order; and light remains while the bell rings as requested. One asks, say, for two long peals and a short; and the box gives this tempo. Any sitter may here sweep his hands about and over the box in the light, to satisfy himself of the absence of physical connections. The box stands free on the table and rings in red light at any sitter's order.

Red light is not continuous throughout the sitting; an interval of darkness follows each period of ringing. I have often been present dur-

ing episodes of the sort just described; what comes next, I can best show by detailed statement of the action in my presence on April 23rd., 1926. Red light was given and Mr. S. (never before in Lime Street) was asked to pick up the box. He did so, raising and lowering it as he held it and turning completely around (so that any physical connection would have got entangled with his anatomy). Starting a second or two after he took it off the table, it rang in his hands; it rang throughout his handling and until after he had restored it to the table and the light had gone out. Its action was in the main continuous, but broken two or three times by an extremely brief silence, so that the effect was of several very long peals with very short spacing between.

In the next interval of red light, Dr. A. handled the box, passed it to Dr. H., who passed it to Mr. H., who passed it to me; I walked across the room with it a distance of some twelve feet, turned several times, came back, and replaced it on the table. All this took place in one long period of continuous red light; and the bell rang throughout with intermittent continuity, as before. I was very conscious, while carrying the box, of the vibration from the ringing bell inside it. The ringing lasted into the darkness that ensued after I set the box down. Then light was given again, while Mr. S., handling the box much more roughly than before without getting anything resembling a ring out of it, demonstrated that it does not ring automatically when disturbed. The whole performance here was thoroughly typical of what has been done, in and out of my presence, on 94 evenings from February 22nd., 1925 to June 1st., 1926, before hundreds of different sitters, with scores of different persons carrying the box.

The conscientious objectors from Harvard have formulated a theory to cover this, revolving about the intervals of darkness that separate the ringing episodes. Margery is pictured as freeing a hand from her husband's control, and as manipulating the spring with this hand until the contact is all but closed. Preliminary ringing in darkness as the box stands on the table represents experiment and working test whereby she knows that the spring is just right. Then as the sitter takes the box in hand and rises and moves about, the constant small resultant jarring is supposed to cause the contacts to vibrate into and out of touch, producing the ringing.

This picture does not square with the facts. First, the only sounds that I have been able to get out of the box by the technique described are a series of highly staccato pickings at the bell, lasting each the merest fraction of a second and hardly to be called rings at all. If one wants continuous ringing, one must apparently bend the spring down so sharply that ringing *starts* while the bell stands by on the

table, which *never* occurs in the séances; and under these conditions, accidental jarring is hardly enough to *break* contact and cause the momentary silences. If one be content with tickings of the bell, these are to be got only by shaking the box to a degree going equally beyond accident, and leading to an audible dropping together of the metallic contact points which is more noticeable than the ringing itself and which is absent in the séance. Finally; the theory *seems* to meet the fact in that ringing in the séance usually stops only after the bell is back on the table and the light has gone out and opportunity has thus been given for reverse manipulation of the spring; but it conspicuously fails to meet the fact that the ringing here, which has been pictured as dependent upon the vibration from an unsteady arm, continues without modification after the box is put down.

Finally, while the bell-box acts are given always substantially as described, there now and again occurs, accidentally or through design, a critical variation in detail. Thus, under the theory outlined, the bell should ring the instant it leaves the table; in fact, it often does not start until it is very well indeed away from the table. Then, too, on numerous occasions the generalization that the bell continues to ring after the box is set down and until after the light goes out, has been contradicted. The box has been known to stop its ringing on the table before the light was turned off, and even while it was still in the hands of the sitter who had carried it about. On January 26th., 1926, after it had so stopped, its carrier requested it to start again and it did so; the following night, it started and stopped several times at the request of the lady who held it, and who had never seen Margery until this date. And while the rings are always long enough to support the contrast which I have drawn between them and the effect obtainable by tampering with the spring, a notable variation is observed in the number and length of the silent intervals. Usually these are substantially as described above; but often enough, they are much longer, and when they are so, they are not punctuated by momentary or staccato rings as would be the case if silence or ringing were due to jarring of the spring.

An experiment occasionally made consists in the insertion, by the sitter who carries the box, of a finger into the angle at the base of the flapper. This has always been followed by a pinching of the finger between the two boards, synchronous with the further ringing of the bell, and demonstrating a pressure beyond what jarring vibrations of the flapper could produce. Twice the sitter carrying the box has struck it inadvertently against something. Once the ringing stopped and did not start again. On the second occasion, it stopped, for about ten seconds, resuming, in the same red light interval, but *after the sitter*

had replaced the box on the table. Whence came the jarring that would be necessary to change the status here?

The flapper is freely hinged and lacks any backstop; it can therefore be turned clear over and dropped on its back upon the box-top. It is often thrown over in this way by the sitter who carries the box; then, when it is restored to operative position, ringing starts again as though there had been no interruption. Usually this is of interest merely as throwing the spring and the space under the flapper open to careful examination, and making it clear that if tampering were attempted, it must be with the spring itself—that nothing analogous to the insertion of wedges has been effected. But often, this removal and restoration of the flapper are done *after the bell has been replaced on the table.* On such occasions, after replacement of the flapper, the bell sometimes starts ringing again, *with its usual intermittent continuity;* and sometimes remains silent. Whence comes the variation; and, when ringing ensues, whence comes the necessary jarring?

If we are to parade the box all over the room, in the hands of scores of sitters not nearly all of whom could possibly be confederates, we may dismiss before it is propounded the notion of a thread or wire pull-member. The tricking of the spring, on the other hand, is a plea that is inherently plausible, and that must be dismissed by detailed showing of its inadequacy to explain what occurs; and it is for this reason that I have given it such attention. The next most plausible story then revolves about the secondary, concealed bell, that goes to bat in the pinch for the visible one. Without dwelling upon the operating difficulties of the confederacy here required, I need only state that my experience in watching the flapper and in carrying the box is matched by all sitters who have carried it. The bell that rings is the one in the box. If it cannot be rung by tricking the spring, what other escape may be sought from validity, in the presence of such a thoroughly typical record as this one of mine from July 9th., 1925?

“In red light, with the bell-box on the table, I called for two long rings followed by one short. These were given. In the same continuous period of red light Dr. Richardson and I examined the box thoroughly for connections, finding nothing. We then removed it from the table, took it out of the room, and examined it externally and internally in full white light, with negative result. Red light in the séance room continuous from before my command until after the box had left the room.”

Comparison with the details given in Chapter LII of my Margery book will show that, despite what there appeared to be the climacteric character of the performances of late 1924, the bell-box since then has

gone far beyond anything previously recorded. Not alone have we to large degree met the criticism of Dr. Comstock, that the phenomena were usually projected out of and into darkness; we have met criticism in many other ways. No current survey of the case would be complete without this detailed showing of the advance here scored. And in equal measure this is true with regard to the scales, of my old Chapter XLII. These, I must state, were out of use from late 1924 until the spring of 1926. They remained in the séance room, Comstock never having claimed title to them; but they were in a remote corner, ignored and apparently forgotten. On March 16th. of this year, however, Walter of his own motion called for them. Since then, they have been developed into one of the major features of the telekinetic séances.

It will be recalled that this apparatus is an ordinary laboratory balance, of unusual size, with unusual depth of clear space under the pans and hence with unusual range of vertical swing. It is wholly of brass and wood, and hence is wholly non-magnetic. A whispering campaign among Margery's enemies in Boston denies this, and asserts that current séances are conducted with a replica of Comstock's original scales, having concealed cores of iron which respond to magnetic fraud; but anyone interested in fact rather than in gossip can take a magnet into the séance room and disprove this allegation.

In séance use, the two pans of the scales are weighted with unequal numbers of small wooden weights, of identical mass within a small margin. The lighter pan then balances or even overbalances the heavier one, under wide variety of operating conditions. The manifestation is ordinarily projected out of and back into darkness, in that the red light is given to find the scales in a static or dynamic status that defies gravitation; while this status lasts until the light again goes out. But the chapter of the Margery book to which I have referred tells of the approach to demonstration of validity made in 1924, despite this handicap; and today the thing goes further.

The pans are loaded unequally, with some such disparity as four to one or even six to no weights; and under normal causes, there can then be only a complete grounding upon the platform by the heavier pan, a complete suspension in air of the lighter pan. The latter may swing horizontally, but can of course display no vertical motion. The supernormal behavior which we observe is of three sorts. We get *static unbalance*, in which the light pan grounds firmly, holding the heavy one suspended in air. We get *static balance*, in which the unequally weighted pans are found, on the coming of the light, to be at substantial rest in a position of balance, both free in the air; and we get *dynamic balance*, in which both remain free in the air, away from

the platform, but in which vertical oscillation of some prominence continues. Static unbalance is seldom satisfactory, since one can not well meet the claim that an adhesive substance has been employed. Static balance is impressive, because it is difficult or impossible, even with prolonged fussing at the weights, to load the two pans so evenly that they will come to rest in a balancing position, without a very long period of gradually damping oscillation. And dynamic balance is impressive because of the *total absence* of damping, and the consequent necessity that we picture a continuous application of force to the pans.

Under the procedure of 1924, there was sometimes a celluloid cage over the scales during the performance. This helped somewhat toward proving the absence of thread or wire connections. But the same end may be attained and often was attained by industrious exploration of the space around the scales, during levitation; and the absence of the covers makes it possible to remove the pans for examination during levitation, and generally to have access to the scales as they work their psychic marvels. I think there can be no question that, with the things which Walter permits, the cover may better be off than on.

The scales have been used at 26 séances from March 16th. to June 1st., 1926. At practically all of these, with the scales in dynamic balance under a considerable discrepancy of load, one or more of the sitters have been permitted to remove one of the pans. Either pan may be thus removed, at one's pleasure; but since the pan which ought to be the lighter but behaves as though of equal or greater weight is the one on which any attempt at fraud would apparently have to be centered, it is the one usually chosen for this examination. The other pan *has* been removed and examined, however, often enough to meet the abstract idea that some extremely clever means of making it lose weight, rather than making the other one gain, is employed; and occasionally both pans are permitted to be examined during the same episode. The pan which one selects may be given any examination whatever; the weights, if any, which it holds may be removed from it during this, and it may be handled as one pleases. During its absence, the side of the scales carrying the other pan ordinarily goes down, to a position of rest upon the platform—as of course it must if gravity is allowed to work. With the restoration of the second pan, however, the supernatural status is at once resumed.

Several additions to this technique are permitted whenever one asks for them. Walter says that he can attach his psychic element either to the pan or to the basket in which the pan is carried; and as warrant of this, one may find that levitation continues even after removal of the light pan for inspection.. The status is then that the suspender basket

on the one side is balancing or outbalancing the other side of the scales, with pan and four or five weights. Again, if one picture the trick as done through preliminary tampering with the scales mechanism, one will be permitted (a) to put the heavy load at pleasure in either pan one selects; (b) to interchange the pans with their loads; or (c) to interchange the loads without interchanging the pans. Under any such test, the apparently lighter pan will continue to balance or outbalance the apparently heavier one, as it could not continue to do under fraud of the sort named. On one occasion, the suggestion came forward that a slight displacement of the pointer would cause it to touch the vernier scale, and that the friction would be sufficient to hold the scales in static balance. Though this would throw no light upon the dynamic episodes, Dr. Crandon went to the trouble of removing the pointer. He tells us that he knows Margery to have been four flights below the séance room at the time, but that Walter knew that he had not found a screw driver and had used a penknife instead. Of course the psychic behavior of the scales was unaffected by the change.

The greatest freedom of exploration during action is permitted, and sometimes as many as three or four sitters engage in this simultaneously, so as to make it certain that all the space on all sides of the scales, as well as all the space under the pans, etc., etc., etc., is demonstrated to be free of connection members at the same instant. An addition to the technique which is entirely a matter of the present scales revival, borrows from the bell-box procedure; a sitter is permitted to pick up the entire scales unit from the table and to move about with it as freely as its awkward size permits; and this has been done on numerous occasions without interruption of the phenomenon of the moment. Likewise, during any examination of the scales unit as a whole or of any single pan, a white flashlight is freely used; and one result of this is that the levitation of the scales often proceeds with a very notable degree of white light concentration upon it. And finally, there has recently grown up the custom of having the psychic leave her seat in the cabinet and another member of the circle take her place therein; and while this interchange is being effected, while it lasts and while it is being reversed the scales continue their supernormal action without interruption. On one occasion Margery even left the room momentarily in one of these tests; and it is customary for her to go five feet or more away from the cabinet. Often the scales unit is examined immediately prior to the séance and found to be true in every respect; and always, at the end of a sitting, any sitter is privileged to take possession of the scales, assuring himself against any change in their condition, and to subject them to any examination or test whatsoever.

All of which, I think, amply justifies my statement that the scales have gone as far beyond the performance which I recorded for them in 1924 as has the bell-box, and that they function night after night with the same precision, elegance and control as the bell-box.

The telekinetic sittings continue to present phenomena with megaphones, bell-boxes of various design, wicker baskets, luminous paper rings which in Walter's vocabulary are doughnuts, etc. Careful collation of what we have here will perhaps afford basis for generalization about Walter's physical limitations. But this is not for the present outline; indeed, anything aside from the bell-box and the scales which the tranceless sittings have developed is either insufficiently new for mention herein, or else is suited only for a more detailed discussion than can be here given. So I pass to the most vital of all the innovations that Lime Street has seen.

In the published history of the case, control of Margery's extremities has always been personal—that is, by the good old-fashioned procedure of holding or maintaining contact with them. An avenue of escape from this procedure, often explored in this as in other cases, lies in the search for a phenomenon that requires no control at all. Walter has had his shot at sealed containers, endless cords, and the like. He has equally had his shot at working in a continuous and sufficient light. In neither direction has he done anything that encourages the hope of ultimate finality through such means. Let us then consider the deficiencies of personal⁶ control, and just what we might evolve to evade these.

The major deficiency lies in the fact that proof of validity depends upon our willingness to accept the controller's word for facts of paramount import. The difficulties go deeper than at first blush appears. It is all very well to say that one who investigates seriously must select as colleagues those in whose honesty and ability he has confidence. But no such necessity rules in any other field of science. The physicist, the astronomer, the head of a group of workers in any other field, is never in a position where he must accept, without possibility of appeal or verification or correction, the critical contributions of his colleagues or his assistants toward his final result. If we define psychical procedure so that this necessity arises, we violate scientific convention and repel many workers whose interest we might otherwise enlist.

For scientific work of all sorts revolves about probabilities. Every observation or inference that gains acceptance, by the individual worker or by science at large, wins credit because the probability of its

⁶ The term covers, of course, the use of the controller's feet and head, or indeed of any part of his anatomy that can be brought into play; not merely his hands.

accuracy comes to appear greater than the probability of its error. But psychical research deals with questions of probability whose criticality is matched in no other field. The metapsychist must consider the probability that there exists a fundamental property or faculty of space and of the human organism which science has not yet recognized; and at the same time he must deal with the probability that any particular person reporting his control is one hundred per cent accurate and one hundred per cent honest. Both these probabilities defy precise numerical determination; they involve the human equation; the emotions and prejudices must enter into any attempt to evaluate them; the procedures necessary to establish them as having been realized must be subject to violent controversy.

If Dr. Crandon is in control, and if he renders a report implying the validity of the phenomena, we expect that a certain proportion of the critics in all intellectual honesty will find it more probable that he is mistaken or even lying, than that this defiance of common experience can be. If control is taken from him and given some other person of greater detachment, the probability of erroneous reporting should take a smaller value in any fair judgment; but will it take a value small enough to overcome the probability that common experience is final? With some critics we know that it will, or at least that it may. With others, hard-won experience teaches us that it will not.

We must reconcile ourselves to the existence of a large class of people to whom life-time philosophies are so dear that no matter whom we might put in control—the President, the King, the Pope himself, the objector's own wife or mother even—it will seem more probable that this person is mistaken or even lying, than that ordinary experience can be transcended as it is in the séance room. What better evidence of error or prevarication could one ask than willingness to testify to something that "in the nature of things" could not have occurred? I condemn such a critic only when he is not candid enough to see and admit his bias; or when he expresses *a priori* satisfaction with my control, only to turn the other face and charge me with fraud when something happens which he had taken for granted would not happen. That is neither wise nor fair, and it should be avoided. But with the conscientious objector who honestly confesses that he regards new human testimony as more fallible than generalizations from old testimony I have all patience, even though I regard him as fundamentally wrong; and I regard it as part of the problem of metapsychics to devise procedures that will drive him from his refuge.

We have, moreover, two concrete instances in Margery's history which teach us that this impervious skeptic, when *not* intellectually

honest, will go so far in his determination to combat the phenomena, as to allege carelessness or even dishonesty against himself. Such a "skeptical" can be neither cured nor converted and we need seek to do neither. But we must protect the medium against him, and this we cannot do while clinging to personal control. The investigator too must today get away from this control, for his *own* protection; for Houdini and Code have taught us that the claim of fraud based on personal control is no more final than the claim of validity so based. Honest exercise of personal control probably gives, as Geley felt, a greater personal conviction than any substitute; but personal conviction must be sacrificed in behalf of general scientific practice.

Now none of us likes to be shut up, or tied up; and a substitute for personal control must be mechanical and must bring with it some degree of confinement. Margery is no freer from claustrophobic shrinkings than anybody else—perhaps not quite so free as the average person. She has always insisted that she will go to any lengths to improve the validity of personal control, but that she would never submit to being tied up in any way. But Houdini and Code made clear the danger of permitting any person in the séance room to enjoy a unique experience of his own, about which he could lie or err with no possibility of correction; and personal control consists fundamentally in a summation of such experiences. And with trance ensuing as infallibly and as promptly as it does today in Margery's dark séances, a means is present whereby mechanical control may be tolerated to a degree which would not have been possible two years ago.

It was after a lot of just such philosophizing as this that, late in 1925, Dr. Richardson put his ingenuity to work and developed a scheme for mechanical control. This involved first of all the construction of a new cabinet. The dimensions are six feet deep, three feet wide, seven feet high. There is a solid wooden floor, independent of the séance-room floor, hinged at the back to permit raising it in its entirety for inspection of the space beneath it, but otherwise integral with the cabinet. The roof is solidly built of wood and solidly screwed to the corner posts. Two sides and the back are of solid plate glass, save for the corner posts and for a panelling of wood, some six inches wide, dividing them into upper and lower panes. The fourth side, in front, matches the other three in general construction, but is hinged to serve as a door; it has latch, lock and knob, just like any door.

At corresponding points in the wooden panel at the two sides are three pairs of rectangular ports, four inches by four and one half. Each of these is provided with a cover, hinged at bottom and closing at top with a snap-lock, and with eye-bolts at adjacent points at the

top of the cover and in the wooden frame immediately above, so that when the ports are closed they may be wired or sealed. Each port-cover is equipped with a chain which prevents its falling open past a horizontal position. The reader who is a bit ahead of the story will visualize the psychic's hands emerging from two of these ports. At the point where the psychic's chair is regularly placed, cleats like those pictured are available to insure that it stays where it is put. Likewise at this point a pair of eye-bolts will be found in the floor, about where her feet would rest. In the wooden panel at the back of the cabinet is another single eye-bolt.

The primary purpose of this cabinet is to provide a means of lashing the psychic for control of all extremities in such fashion that no rational claim can be advanced in behalf of the possibility of her escape. The general necessities in this connection will be clear if one will read my accounts of my sittings with Evan Powell⁷ and Nino Pecoraro⁸. It will there be seen that wide separation of the medium's hands; the use of a separate length of rope (or wire) for each point of tying; avoidance of any turn of rope (or wire) that passes about the medium's body or about *anything* superfluously; and a stretching of the medium's extremities to the greatest possible extent, constitute the fundamentals of this game. Also it will be understood that the medium quite possibly possesses strength to break out of any bonds which we may dare impose upon him; and that our task is not so much to prevent this, as to be very certain that escape could not be gained in such fashion as to leave the bonds intact against his subsequent reentry into them.

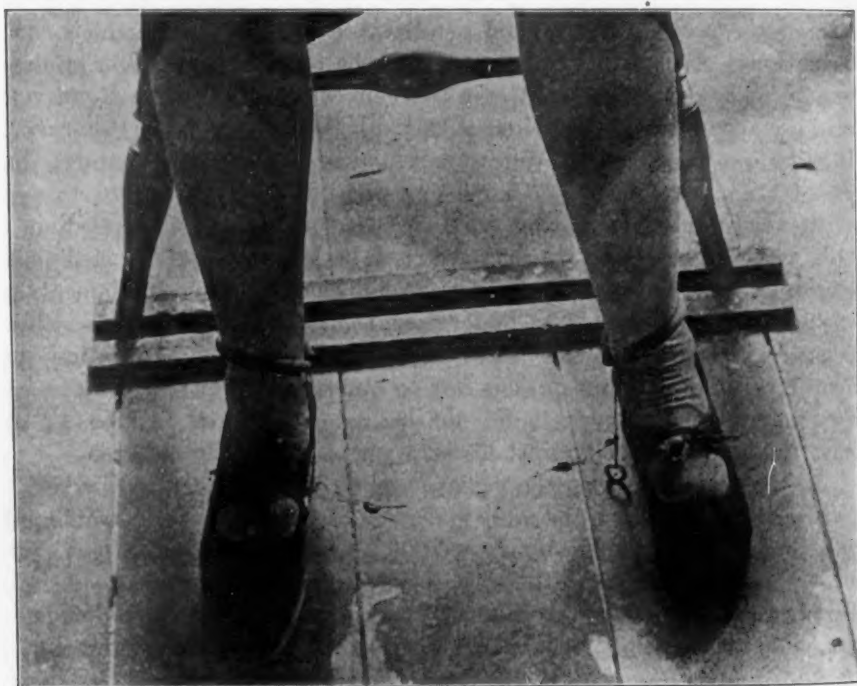
In the case before us, the means employed for lashing is Number 3 picture-wire of the multistrand type. This, of course, we could not put, bare, about the medium's wrists, and probably not about her ankles, with sufficient tightness; it would cut her if we tried to do so. Flexible rubber tubes are therefore provided, of diameter somewhat less than a quarter-inch. A pair of these is on hand, carefully cut to a length slightly less than the circumference of the psychic's ankles; with a similarly prepared pair for her wrists. My own procedure when I have attended to the lashings is typical of what one is encouraged to do; so, with the assurance to the reader that the rôle in question has at one time or another been filled by a large number of sitters who were quite strange to the medium, I describe the thing in the first person.

A roll of wire is handed me by Dr. Crandon, and from this I cut four lengths to suit my own ideas. I pass each of these through one

⁷ My *Psychic Adventures*, Chapter X.

⁸ *Scientific American*, February, 1924.

of the rubber tubes; and in the full electric (white) light of the back room, after the psychic has been disrobed and searched by one of the ladies and clad in her séance robe, I pass one of these rubber-coated wires about each ankle and each wrist. Drawing them tightly together at the free ends leaves just enough gap between the ends of the rubber to knot the wire tightly. This I do; escape of an ankle from its circlet of wire is then obviously and absurdly impossible; one can not speak of the wrists so categorically in terms of the general case, so I test the circlets here to make certain that the hand will not pass



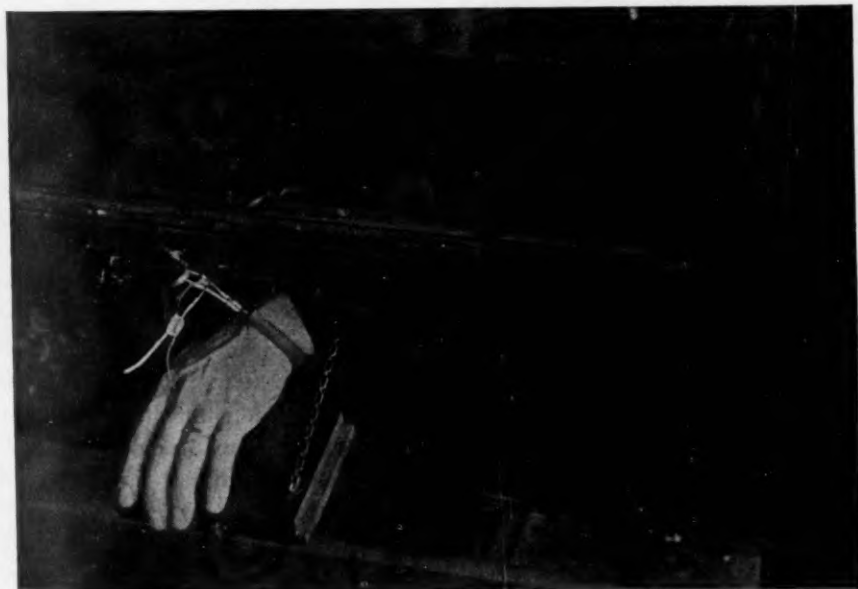
FOOT CONTROL BY PICTURE WIRE, IN FASHION ANALOGOUS TO THE HAND CONTROL
NOTE ALSO CLEATS PREVENTING BACKWARD MOVEMENT
OF CHAIR TO EASE HEAD CONTROL

through them. All four circlets are so tight that at the end of the séance, deep grooves will be found in the psychic's skin where they have had their points of maximum bearing.

From the flat knot, possessing no slipping qualities, which I produce at each of these points there now project two loose ends of the wire. The psychic under my eyes enters the séance room and takes her seat



Head control, showing leather collar and heavy cord to eye-bolt at back of cabinet.



Hand control by means of rubber-covered picture wire, and lead seal which is sometimes used though not described in text.

MECHANICAL CONTROLS NOW EMPLOYED AS A MATTER OF DAILY ROUTINE IN THE MARGERY MEDIUMSHIP

in the cabinet. I pass the free ends of the wires through their respective eye-bolts, utilizing for this purpose, in the case of the hands, the eye which would serve to hold closed the port that is open for reception of the psychic's hand. Each of these turns of wire I draw tight quite unmercifully, and knot them securely in this condition, so that the utmost straining at the wires will produce an extreme range of movement of but a fraction of an inch. Knowing that the psychic is very shortly to pass out of consciousness, one can be much more merciless here than if she were to remain normal. The photographs will supplement my description.

Originally, the psychic's head was controlled by means of a soft cloth collar and an eye-bolt in the ceiling, joined by wire. But one enterprising sitter, under this control, demonstrated, at considerable punishment to himself, that he could get his head low enough to pick up in his mouth certain of the séance paraphernalia. The critical factor was the upward direction of the pull, and the resultant possibility of taking it on the under surface of the lower jaw, above the Adam's apple. One might thus be made very unhappy, but one could not choke—for one chokes from pressure on the front of the neck.

The very next night, this demonstration was met by a revision of the means of head control, and it is this new procedure that I have followed whenever I have been present. A large leather collar, none too soft to start with, is the basis. It closes by strap and buckle; but instead of a single sharp prong, the buckle has a staple, which passes through oblong holes in the strap. This makes it possible, after the strap has been buckled into position, to pass a padlock through the staple. This collar, fastened to the eye-bolt at the rear of the cabinet by means of a very stout length of twine, lies on the floor of the cabinet awaiting me. Margery encourages me to draw the collar-strap a hole or two tighter than I should have dared draw it if left to my own devices; for the rope to the back of the cabinet passes slightly downward to meet its eye-bolt at a somewhat lower level than that of Margery's neck when seated, and I therefore realize that choking her represents a very real hazard. I think it probable that the very tightness prevents this; the collar is fastened low about her neck, and it and the rope are made tight enough so that it will not slip up over the Adam's apple. But when the job is finished, and her chair is secured in its position of the coming séance, the rope from the collar is so tight that when I strike it smartly with my finger it gives off a musical note! I have known this head control to be so severe that, while it did not in any way interfere with our getting a very brilliant séance, Walter at the end was unable to bring the psychic out of

trance until I had climbed over her and behind her and, with the aid of a flashlight, released the collar.

At various critical stages of a typical teleplastic séance, red light or even the photographic flash enables the sitters to see that the various controls are undisturbed. At various other critical points, a sitter who is placing a piece of apparatus in the cabinet or one who expresses specific curiosity about the status of the wire controls may, in the one case incidentally from inside the cabinet and in the other explicitly from without via the ports, verify their integrity. At the end, the sitter who tied them identifies his knots and testifies that they remain undisturbed; after which the only feasible means of releasing the trussed-up medium is to cut the wires with a big pair of shears. This is very happy, in that it gives us fresh wires every night, made anew for this particular sitting.

Any attempt to duplicate this appearance of control while retaining ability to escape and get back would have to hinge upon one point, which will occur at once to any person of conjuring ingenuity. All this concentration of attention upon the wiring: is this not a clever plot to distract one's mind from the (hypothetical) fact that the system lacks rigidity at some point further back than the wires? More specifically, are the eye-bolts really solidly planted in the wood of the cabinet; and if they are, is the wood of the cabinet really as solidly in one unit as it appears, or are there not cleverly removable panels housing the eye-bolts? Do not the psychic's hands and feet go free during the séance, carrying with them in their misdeeds more or less extensive sections of the cabinet? I have looked for such trickery, in vain; and another person, whose philosophy toward the case demands that he find it, whether it is there or not, has looked for it in vain. The fact is, of course, that neither such removable sections, nor any other means of trickery in this matter, exist. The psychic remains under mechanical control throughout the séance, for the simple and sufficient reason that she cannot help herself if she would. Once and for all, the theory that freedom of her hand or foot is essential for the production of phenomena goes overboard.

In sittings held under any older procedure, the moment we acquit the psychic of fraud in any particular manifestation, we must face the question: "What about the other sitters?" I have myself been accused of active confederacy, simply because I was nearer to the manifestations of the moment than anybody else besides the psychic and my accuser; and I should not have taken the charge at all in bad humor had the person who brought it not violated the canons of intellectual honesty which I have laid down above. Along with any other sitter, I expect

to carry this burden of hypothetical confederacy. What does the new cabinet tell us under this head?

It does not exclude confederacy with the same utter hopelessness as that with which it excludes fraud by Margery. If it ever becomes customary to sit with the front door of the cabinet closed and locked, and with other adequate procedures, it will of course do this; but to date, no such custom has been followed. It is necessary, under the current routine, for one of the sitters to have normal access to the interior of the cabinet from time to time during the séance, to put in and take out various pieces of apparatus, objects offered for identification, etc. Convenience in this connection has led to the practice of sitting with the door half open, and with the sitter who is to wait upon Walter occupying such a position with reference to this opening that nobody else could possibly enter the cabinet without his knowledge—and probably, could not do so without making a racket in climbing over the guard which would come to the attention of the others present. And for an explanation by confederacy it *would* be necessary for the accomplice thus to enter the cabinet, because all that goes on, goes on therein. Moreover, it would be necessary for him either to counterfeit the Walter whisper or to have a means of fluent communication with Walter (or with Margery, if you will): the identifications which Dr. Crandon described last month would demand this, even if the teleplasties should defeat my present belief that they, too, would require it. And it would be necessary that this very intimate and accomplished confederacy be furnished by numerous persons who were present for the first time! So, if you insist that the glass cabinet has not absolutely barred the explanation by universal confederacy, I shall not insist too strongly that it has; but I *shall* insist that it has made any effective confederacy necessarily a universal one, and that it has gone far beyond any of the more open séances in its progress toward absolutely barring this explanation. And it *has* barred, absolutely, any theory under which the psychic herself makes contribution to séance fraud. In doing this, it has squarely met every important allegation that has ever been advanced against the mediumship; for none of these, even when involving the idea of confederacy, has left the entire action to the confederate. Always Margery's has been the agile mind and the agile hand and the agile leg which dominated the situation; always the confederate's rôle has been a minor one—perhaps merely that of releasing his hold of her. Today we immobilize the psychic and the phenomena are unaltered or even improved.

The control by glass cabinet and picture wire which I have just described is that to which Dr. Crandon's article of last month looked

forward. As he has told us, under this control we get the freest handling, teleplastically, of objects placed in the cabinet for this purpose followed by their successful identification. We get, too, as an end in itself without the identification sequel, the most extraordinary handling, throughout the region within the cabinet, of various luminous objects in the dark. In this connection, one of the most impressive things that Walter offers combines the control of the glass cabinet with the older technique of projecting the phenomenon into an interval of red light for examination. Light objects like wicker baskets or paper doughnuts, or even small pieces of one sort or another from the pocket of a sitter which are freer from the suspicion of possible pre-preparation, are passed in to Walter, and balanced by him on the edge of the table or shelf (the glass cabinet provides for the insertion of such, in front of Margery, on demand). The light is called for, and its coming reveals the object in question half off the edge of the table, and inclined at an angle which, in the presence of gravity alone, would insure its instant fall. But instead of falling, it see-saws back and forth, or even regains a position of apparent equilibrium, while the light lasts. While this sort of thing is in actual progress, any sitter may rise, step to the mouth of the cabinet, and feel all about the oscillating basket (say) for threads or other connections. This procedure in fact will be recognized as a general one, in that one may apply it practically at any time in Margery's presence.

I must likewise mention a phenomenon of Walter's spontaneous invention which he has often given during the past six months. As is known, for teleplastics in the dark we employ a variety of megaphones, boxes, baskets and doughnuts which have been marked with spots or bands of zinc sulphide luminous paint. There are always in the room some of these objects, freshly activated, and hence luminously marked. Equally there are always present other objects carrying the paint markers, but not activated on the present evening or for an indeterminate past period, and hence quite as invisible in the dark as though they carried no paint. Walter often calls for such an object, which is placed on the table or shelf before him, in the glass cabinet; and which, of course, is then quite invisible. But after it has been there for, say, ten seconds, the luminous mark slowly "fades in" and becomes faintly but distinctly visible! Dr. Crandon explains this manifestation by assuming a mysterious source of ultra-violet radiations to which Walter is able to expose the inactive paint-marks, thus activating them. Mr. Price agrees with me that, short of some normal or psychic means of exposure to visible or invisible light of a "higher order" than that shed by the zinc sulphide, he knows no way whereby this effect

could be produced. He will doubtless agree with me, too, that the control is such as to forbid the normal explanation and leave only the psychic one open.

If one tend toward the obvious attempt at explanation here on the ground of illusion, I must offer the following: This phenomenon had been presented on many occasions prior to April 23rd., 1926, but I had always missed it. When I got it, on that date, I was able to make two critical observations. I reached into the cabinet and grasped the luminous zone, thereby demonstrating that it was really there in objective terms. And having grasped it, I identified the object which carried it as the badly cracked megaphone which I had just a moment before placed at Walter's disposal; and I thereby ruled out any quick and easy explanation by substitution.

That, I fear, will have to be all for the present. There are teleplasmic—I mean just that, and not teleplastic—developments of the first order in connection with the new cabinet, but there is no space for them here. They will have to go over until another time; or, if demands of time and space prevent anything better, until the appearance of the new Proceedings. Likewise I have followed Dr. Crandon's useful example of last month in making this article strictly a summary and review, and in no sense a compilation of sources. One who feels that the very sweeping statements of the present text should be buttressed by citation of chapter and verse will have to wait for such citation until the aforesaid Proceedings appears. With the remark that it is far from unprecedented thus to publish a brief statement of the direction in which new work leads, prior to publication of all the details of the work itself, I close the present discussion.

PHYSICAL THEORIES OF TELEPATHY

BY RENÉ SUDRE

The extremely ingenious and interesting experiments of Prof. Cazzamalli draw our attention to the physical theories of telepathy. In his judicious reflections upon these experiments,¹ Mr. Bird calls upon us to presume the reality of Cazzamalli's discovery, while exercising every prudent reserve with reference to its interpretation. This is

¹ This *Journal*, February, 1926.

equally my advice: we should always give credit to the scientist who shows us anything new, condemning only after having made definite counter-proof of his error. Nevertheless, when I had Cazzamalli's original memoir in my hands for the purpose of bringing it down to the dimensions of an article for the *Revue Métapsychique*, I was struck by this very fact: that the professor's conclusions went considerably beyond the range of his experiments, though in every other direction he showed such admirable restraint.

The criticisms which I formulate in this connection bear upon several points. First of all, I have wondered whether all the technical conditions of wireless telephony were fulfilled to the point where one could certainly not attribute the reported sounds to parasitic phenomena. It seems clear that Faraday's chamber is altogether impermeable to electrical waves from without; but there remain those produced within the chamber. Now all radio engineers are unanimous in telling us that with short-wave receiving apparatus, parasitic noises are very common: and that they are produced by insignificant changes in the electrical capacity. Commandant Brenot, who is an authority upon these questions in France, states that a very sensitive receiver of high amplification can itself give rise through numerous causes to extremely short waves. These waves, of various frequencies, would ordinarily lead to just such screechings, whistlings, bell and violin sounds, etc., as Cazzamalli heard in his head-phones. This is equally the opinion of Tosi, an eminent Italian radio specialist. Accordingly Cazzamalli's experiments present this major source of possible error; wherefore Bird is right when he demands that the Italian professor renew his experiments with all possible aid of engineers and specialists. The present situation is quite as though an astronomer had been making fine observations with lenses and mirrors of whose precise form and properties he was ignorant.

In the second case, assuming that these biopsychic waves exist, it is by no means demonstrated that they emanate from the brain, as Cazzamalli boldly asserts. They might equally arise in some other bodily organ—the heart, the spinal cord, the solar plexus, or even more simply, the muscles. There is plenty of serious experimental evidence for the hypothesis of electrical emanations during physiological work. To attribute such emanations arbitrarily to the brain is to presuppose the transmission of thought, and to assume that thought is an electromagnetic radiation. Nothing in Cazzamalli's experiments justifies this conclusion. On the contrary: the concomitance observed by him revolved throughout his work about emotive phenomena rather than about those of ideation. And we know that emotion is the con-

sciousness of purely physiological manifestations which have their seat mainly in the vital organs; emotion is a state of body and not of mind.

In the third place, Cazzamalli's experiments wholly fail to show that the extraneous noises which he records correspond to metapsychic phenomena such as telepathy or clairvoyance. In the case of Mlle. Magi there is clairvoyance present, when the subject has a vision which reproduces a scene of the identical moment from the Italian Parliament. But if there be any faculty which lends itself least to the intuitive physical explanation, this is the case with "perceptive metagnomy" involving a single subject. Valid procedure would require that we commence with the study of normal subjects engaged in comparable activities—at first purely intellectual acts such as the reading of abstract texts, then strongly emotive acts, and finally acts of will, muscular movements, etc. Really, Cazzamalli is premature in announcing the discovery of "cerebral radiations." His experiments lie in a field which will perhaps be found fertile; but taken by themselves they lead to no valid scientific conclusion, either in normal psychology or in metapsychics.

Another example of premature conclusions is presented by the work of M. Georges Lakhovsky, which has been the subject of a communication to the Academy of Sciences and of a recent book.² To explain certain facts otherwise obscure, such as the sense of orientation found in birds and insects, displayed alike in returning to their homes and in the search for food, and even in their recognition of the sexual appeal over great distances, this author infers that each species of animal gives off electromagnetic radiations of a characteristic wave-length. Each cell he pictures as a small hertzian oscillator, by virtue of its nucleus which he regards as a minute induction coil. The waves thus produced under normal circumstances he places in the infra-red domain. They would of course be of infinitesimal power; but the study of radio telegraphy teaches us that short waves can attain extreme distances, even when of the weakest sort. Every living creature is pictured as having the faculty of emitting and receiving these waves; and above all the flying animals. The balance between diurnal or nocturnal habits in a given species would hinge upon the more or less favorable action of the solar field upon the propagation of the specific wave-length of that species. Each species would be attracted to its prey because of its ability to perceive the wave-lengths emitted by the latter, and not by any olfactory sensibility. The semi-circular canals in birds and mammals and the antennae in insects are represented as the receiving

² *L'origine de la vie, la radiation, et les êtres vivants.* Nilsson, editor; Paris.

instruments. In the case of animals which live upon dead and putrefying food, it would be the wave-lengths given off by the microbes of organic decomposition that supply the guiding touch. Some of the large problems of animal behavior would be solved by this theory, which even would have its medical applications; for according to Lakhovsky, disease arises from a disturbance of the vibratory rhythm of the organism. This perturbation can be corrected, and the correct cellular oscillation enforced, by subjecting the organism to the action of external radio-electrical vibrations. In this fashion the author has been able to abort certain plant cancers with waves of from two to ten meters. The experiments which he is now making in the treatment of human cancer are apparently destined to have a reasonably satisfactory outcome.

Such is the most recent theory of life put out in French scientific circles. Insufficient, even, to explain the totality of the facts of normal biology, it is doubtful that it will succeed in explaining the facts of psychology, and even more doubtful that it can deal with those of metapsychics. Nevertheless, Lakhovsky urges that telepathy may be regarded as the infinitely diversified vibrations of the cerebral cells. He puts forward here a mere vague concept which he has not had time to develop in detail but which obviously corresponds to the spontaneous concept of the public mind regarding this phenomenon. Such a concept can be carried to great lengths, as has been done with this one by Dr. Binet-Sanglé in a recent book which carries the highly appropriate title: *The End of the Mystery*.

Dr. Binet-Sanglé, professor in the School of Psychology, is a physician who in 1902 made some interesting experiments in thought-transmission, with several more or less hysterical subjects. He has therefore explored but a small part of the field of mental metapsychics, and just that part which at first view is most compatible with the materialistic explanation. This interpretation, according to him, is as follows:

Thought is a system of cerebral waves, "adjoining³ the electrical waves," and resulting from discharges which occur in the "neuro-dielectrical" centers of the brain. A portion of these waves follows the peripheral nerves and provokes muscular contractions or chemical reactions; another part is projected out into the ether and may there proceed to register upon another brain. The brain is composed of nerve cells or neurones which pertain to several categories. There are first the sensorial nerves, a species of resonators transmitting to the

³ In wave length?

central nervous system the movements of the external world. They produce likewise the emotions: one can distinguish under the microscope the neurones of joy and those of sorrow. The impressions from the external world, transformed into neural undulations, are registered in neurones of another special type and special function, in quite the same way as light waves are registered by the photographic plate—that is to say, by chemical reaction. Besides the perceptive neurones (*neurones à images*), there are the conceptive neurones (*neurones à idée*), located in the frontal lobes. And finally there are the motor neurones. “Consciousness” is nothing in the world but the resistance encountered by the neural current in all these neurones; it is a sort of transitory illumination which gives way to unconsciousness. When the neurones contract through any one of various causes, we have sleep or hypnosis or duplication of personality.

In this theory of Dr. Binet-Sanglé, all brains emit waves and all would hence be capable of transmitting thought to a distance. All brains would have been adapted, at some ancient stage of evolution, to perceive these waves. But the development of articulate language would have rendered this mode of communication superfluous; and it would therefore constitute today, in those primitive natures in which it occurs, an ancestral survival. The lower animals continue, however, to communicate by telepathy, and we cannot possibly explain in any other way the behavior of insects or the directional instinct of the carrier pigeon. Contrary to Myers, this author therefore considers the telepathic faculty as an indication of degenerescence. He notices it especially in hysterics and other neurotics. Fasting, chemical intoxication, or organic auto-intoxication often will cause regression of the neurones permitting direct perception of thought; but the faculty then disappears with the return of a normal state of health.

We can see how difficult it is to push any further the physical theory of telepathy. But in fitting this theory into a materialistic philosophy of the mind, we subject it to new dangers; for the criticism of modern philosophers and psychologists has overturned the very fundamentals of materialism. It is today no longer possible to maintain that thought is a “cerebral phosphorescence” or a “vibration of the neurones.” It is for this reason that other and more prudent authors have proposed a physical model of the telepathic phenomenon without presenting it explicitly as a final psychological explanation. Such is the case with Warcollier, who as metapsychist has written the only book which we have in French on telepathy.⁴ He regards telepathy as a phenomenon

⁴ *La télépathie; recherches expérimentales.* Paris, Alcan, 1921.

of induction between the agent and the percipient; that is to say, he thinks "that there is no actual transfer of knowledge from agent to percipient, but rather an awakening, by a phenomenon of resonance, of a vibratory state analogous with or identical to that existing in the agent." The best type of these phenomena of resonance is radio-telegraphy, with which indeed telepathy presents striking resemblances. In the first place, the attunement which is necessary between two stations is likewise necessary between two individuals: there must always be, between agent and percipient, if not emotional bonds, then at least a moral affinity. Moreover the percipient must have a "mental orientation" toward the agent: is this not the same as when we find it necessary to direct the antenna toward the transmitting station? In the second place, Warcollier notes another fundamental analogy: transmission in all directions of space. He cites in this connection certain cases of cross-correspondence where percipients located at widely separated points have "caught" the messages. He has himself obtained, in his own experimental work, what he regards as such interception. In the third place, it seems impossible to reverse the rôles of agent and percipient, just as in radio it is impossible [without alteration of the apparatus, of course] to interchange the functions of transmission and reception. And in the fourth place, telepathic communication can be perturbed, just as can radio communication, by what appear to be interference phenomena.

The differences which Warcollier remarks between the two modes of communication, for example the infinitesimal amount of energy available for telepathy and the delay sometimes noted in reception, have likewise their physical analogies; for short-wave radio calls for very little power of transmission, while what presents itself as delay in transmission may in fact be nothing more than delay in delivery. The radio-telegraphic model therefore seems to be a wholly suitable one for the explanation of telepathy. Nevertheless Warcollier has found that it is deficient in those cases where there can be no psychological induction on the part of the percipient—for instance, when he gets a valid image of a person whom he has never seen. In such instances, he borrows a new model, that of the transmission of pictures by radio as discovered by Edouard Belin.⁵ He believes that the transmission now takes place in fragments; that the percipient reconstructs it by borrowing from his mental storehouse the partial images of a nose, a mouth, a facial contour, etc.

But there would arise cases in which the mental storehouse of the

⁵ By Belin and various others, all following the broad principles first laid down by Korn in connection with wire transmission of pictures.—J. M. B.

percipient is wholly lacking in the elements of the transmitted picture, where the cognizing is wholly *de novo*. In this event, Warcollier has recourse to still a third physical model in the "ultra-sound" apparatus of Chilowski-Langevin, which gives off sound waves that are inaudible to the human ear and that can be focussed upon a given target. Upon reaching this target, the pencil of vibrations is reflected back to its starting point, where it is detected by the emitting apparatus. In telepathy, "the percipient receives the echo of the very waves which he has emitted himself, reflected by the agent and by his thoughts, as by a material object." The comparison is ingenious and it constitutes a refinement upon the cruder and more primitive form of the vibrational explanation for telepathy. But there remains always an abyss between the fact of telepathy and its physical model, however adequate the latter may seem; for telepathy is but an aspect of metagnomy and metagnomy is not susceptible of any physical interpretation.

Before outlining the demonstration to this effect, it will not be without purpose to remark that in experimental science, physical theories even when they are not true ought to be fruitful—suggestive of new experiments and provocative of the discovery of new facts. Now even this cannot be said for the physical theory of telepathy; it has never led to any discovery whatsoever. It is to be regarded solely as a diagram which facilitates the comprehension of a particular metapsychical phenomenon but which completely fails in the representation of any more generalized group of phenomena. This diagram involves an agent A who sends a message, a percipient P who receives it passively, and a system of ether waves carrying the message. Even in this simplified picture, enormous difficulties arise. In ordinary communication by word of mouth, there is an emitting apparatus (the vocal cords and the bucco-nasal cavity) and a receiving apparatus (the ear). Where are the sending and receiving apparatus for telepathy? Furthermore: language is an ensemble of signs, in part natural and in part arbitrary, which takes form and acquires complication little by little, keeping exact pace with the formation and complication of thought itself. The physical theory of telepathy, postulating a *mediate*⁶

⁶ The French text uses this same word, *mediate*. More formidable-appearing technical terms one translates by bodily transfer, without hesitation and without apology. But in the case of a very unfamiliar word of non-technical character, such as we have here, one seeks first for a more usual word and then for a workable paraphrase. Failing to find either, I am driven to the use of the only word which the language seems to offer to express this precise meaning; but I use it with hesitation, and with the feeling that not alone this explanation is necessary for the presence of such an unaccustomed word in such a connection, but that equally definition is in order. The sense in which the term is here employed is that of the Century Dictionary's third definition: "effected by or due to the intervention of a

communication of thought, implies likewise a language. This might after all be a faithful reflection of the spoken language, as it is in radio telephony. But then how could telepathy occur between persons not speaking the same language? And if it involves instead a universal language, a sort of subconscious Esperanto, it would be as difficult to suppose that this had evolved parallel to the articulate language as to imagine that it was the result of an antecedent evolution. In any event at all we come upon insurmountable obstacles, which force our return to a hypothesis of a *non-mediate* communication of thought, abandoning frankly all notion of a physical intermediary. This is exactly the viewpoint which analysis of the facts of metagnomy goes to confirm.

Aside from the experimental cases, small in number, where an agent A has voluntarily transferred his thought to a percipient P, there are innumerable spontaneous or semi-spontaneous cases, in which the phenomenon has not gone off in just this fashion. Yet in all experiments in thought transmission, it is essential that the percipient hold an expectant attitude; when he does not seek to receive, transmission does not take place. When he seeks to receive, transmission at times undergoes singular irregularities with which all metapsychists are thoroughly familiar and which, even when we permit the intervention of the *deus ex machina* in the form of the subconsciousness, are incompatible with the physical theory. What is most interesting to note is that the role of the percipient may become more and more active and that of the agent more and more passive, until we have *all possible gradations* between thought *transference* and thought *reading*. How are we to explain this reversal of the potential of the phenomenon on any physical theory? But that is not all. It is a fact that metagnomic subjects—that is to say, clairvoyants—are the best telepathic percipients. As Osty has recently remarked, when one wishes to execute good experiments in telepathy, one must use metapsychic subjects, and not individuals of random sensitivity picked at random. For her part, Mrs. Sidgwick has written, in her studies of Mrs. Piper:

“It is possible that the so-called agent’s part is purely passive, while the percipient has to play the active part and extract the idea and combination of ideas from the agent’s mind. It is more probable, perhaps, that the active part may be played by either of the two minds concerned in the transaction or sometimes by both together. At any

means or medium; derived from or dependent upon some intervening thing or act; not primary, direct, or independent.” And a little below, where M. Sudre uses the French *immediate* for the opposite of this, I have recognized that common English usage of this word in a particular derived sense demands that a substitute be found; hence the term “non-mediate.”—J. M. B.

rate we must be careful to remember that we know very little about the process of telepathy and not to assume that the conditions and limitations of telepathic communication can be inferred from those under which the communication through the senses with which we are familiar occurs."

We say, therefore, that telepathy, understood in the sense of transmission of thought from an agent to a percipient, does not exist. The rapport which is established between two individuals outside the normal sense channels is a metagnomic rapport, in all the generality and all the complexity of the term. This rapport can be set up by material means and likewise by means purely psychic. For example, that a person think of another is sufficient to put them in rapport. One is always free to suppose that this act of thinking carries along with it a physical phenomenon such as the emission of a fluid or of a radiation, but this hypothesis is rendered totally unnecessary as soon as one grants the occurrence of a non-mediate inter-mental contact. When one makes this last-named concession, one will picture the necessary rapport as existing in all cases; it is effective, and followed by the induction of knowledge from the one subconsciousness to the other, only when one of these persons is possessed of the metagnomic faculty.

In this way we easily explain the different aspects of telepathy. In phantasms of the living, for example, physical theory is baffled because the picture acquired by the percipient is not at all that which the agent might logically be expected to transmit. In Case 222 of Gurney, Myers and Podmore, one Searle, while working, sees suddenly the livid form of his wife, prostrate as though in death. At the very moment, his wife was in fact in a faint. In this state she could transmit nothing consciously; and if she were to transmit anything unconsciously, it could be nothing more than an appeal, a call for help from her husband, and least of all her own image seen from without. The process seems to have been this: At a moment of great emotion arising through injury to one of her nieces, Mrs. Searle's thoughts turned with intensity toward her husband; and in this way she created a state of psychic rapport between herself and him. She transmitted nothing; it was Mr. Searle who, in the momentary state of rapport, had what we may almost call a paroxysm of clairvoyance.

Summarizing, then: we deny not at all that in the act of metagnomy there may occur some sort of fluidic or radiant emission. But we insist that all physical models proposed to explain telepathy are grossly inexact and in no sense match the complexity of this phenomenon. We should beware of these analogies which besides their inaccuracy are also unproductive, leading toward no fruitful experimental work. The

problem of metagnomy, surveyed in its entirety, is to be solved only by giving over every materialistic hypothesis and conceiving the mind as a reality free from the limitations of space and time. The delicate point is to know where to look for the nexus, the point of contact of mind and body; but this is a problem of normal psychology and one that carries over into metapsychics without the introduction of any new difficulty. On the contrary, in postulating non-mediate communication between mind and mind, we avoid this very question of mediate communication which is the stumbling block of classical spiritualistic philosophy.

RADIO-ACTIVE COMPOUNDS AND THEIR USE IN PSYCHICAL RESEARCH

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

I have frequently been asked for formulae for making luminous paint, and for directions for painting articles so that they may easily be seen in the darkness of the séance room. It is a fact that very few people know what luminous paint is made of, or even where to purchase it. There is a popular conception that "phosphorus" has something to do with it; but paint made with this substance is unsuitable for séance room work and is unsatisfactory in every way. The old-time fraudulent medium used to produce his "spirit lights" by means of phosphorized oil¹ or a damp match-head rubbed between the

¹ I had a most amusing experience many years ago with a medium who specialized in "spirit lights." It was in a top back room in Waterloo Street, Hove, and the admission to the séance was one shilling. The meeting was held in Stygian darkness and as we were sitting round the table waiting, like Micawber, for "something to turn up," the medium suddenly became "entranced" and "Prairie Flower," his little girl "control" announced in a voice which might have been a coalheaver's that she would show us some "pitty lighties." For some few minutes we waited in great expectancy for what "Prairie Flower" had promised us when suddenly there burst upon us in what we knew to be the far corner of the room a spectacle which I can only liken to the full moon on a frosty night—a luminous orb of surpassing brightness. While we were expressing our admiration at the brilliant phenomenon we heard fumbling with the door handle, the door opened, and the "full moon"—and the medium—disappeared through the opening to the accompaniment of our roar of laughter as we realized that the "pale celestial sphere" was really the seat of the medium's trousers. I subsequently learned what had happened.

fingers, but the modern faker has also moved with the times and is now indebted to science for his "lights" in the shape of ferro-cerium, the metallic compound used in strike-a-lights and cigar-lighters. Pasquale Erto, the Italian medium, rose to fame—if not fortune—by means of ferro-cerium!²

Before I discuss radio-active compounds for illuminating the séance room, I must mention that the late Dr. Gustave Geley experimented with living micro-organisms for the same purpose. He prepared a culture in warm gelatine and coated the inside of a large glass boiling-flask with the culture. Dr. Geley showed me the flask freshly prepared and in the dark it shone with a faint pale luminescence that reminded me of the luminous glow that one sometimes witnesses on the calm sea on a dark, warm evening in the summer. This phenomenon also is due, I believe, to a minute animal which emits luminous rays under certain conditions. Dr. Geley complained that the culture was soon rendered useless because the micro-organisms died very rapidly.

The substance most commonly employed in illuminating apparatus, etc., for séance room use is sulphide of zinc with—or without—the addition of some radio-active salt. When this sulphide of zinc is merely phosphorescent, the paint which contains it requires to be continually activated in order that the emission of light can be utilized for the purpose required. If the phosphorescent sulphide of zinc contains a salt of radium or mesothorium, the paint containing it is then termed radio-active and the substance is then more or less permanently luminous. But before we discuss radio-activity and radium it will be as well to define the terms.

Radium is an element of very remarkable and novel properties and was discovered by Madame Curie in 1902. Although it seems likely that it is very widely distributed in very minute quantities, its principal source is the pitchblende, *uranous uranate*, $U(VO_4)_2$, of Joachimsthal, in North Bohemia, in which, however, it probably does not occur to a greater extent than a few grains per ton of the ore. The process of separation is most tedious and expensive—hence its great price. The residue of the pitchblende from which uranium has been extracted by fusion with sodium carbonate and solution in dilute sulphuric acid, contains the radium along with other metals, and is boiled with con-

The medium had a large phial of phosphorized oil in his hip pocket, and this had cracked against the woodwork of the chair as he sat down. The oil slowly trickled down and saturated the portion of his anatomy in contact with the chair. When he discovered what had happened and made a bolt for the door we got the "full moon" effect. He shortly after quitted the "spirit light" business and became a "healing medium."

² See "Le Cas du Medium Erto," *Revue Métapsychique*, Nos. 3 and 4, 1924.

concentrated sodium carbonate solution, and the solution of the residue in hydrochloric acid, precipitated with sulphuric acid. The insoluble barium and radium sulphates, after being converted into chlorides or bromides, are separated by repeated fractional crystallization. There are modifications of this process which are used by the large manufacturers. The reader of this *Journal* has already seen³ that even the radio-active ores and minerals can emit rays capable of affecting a photographic plate, and will penetrate a wooden or cardboard box if left in close proximity for a few days. Of the compounds of radium, the bromide and chloride are the best known, and are characterized by coloring the flame carmine, yielding a well-marked spectrum, and forming an insoluble sulphate and carbonate.

I think it was Becquerel who in 1896 discovered that compounds of uranium, when left in the neighborhood of a photographic plate, affected the sensitized emulsion, even if the plate were wrapped in paper. In addition to this photographic action through a covering opaque to ordinary light, it was found that uranium compounds caused the air in their vicinity to become a conductor of electricity; so that, for example, a charged gold-leaf electroscope placed near a small quantity of uranium rapidly loses its charge.

Thorium compounds, especially thorium oxide, have been shown to possess this same property, and are known to possess the power of communicating this property—of making the air a conductor to other bodies, not necessarily in contact with it, placed in its neighborhood. There has further been shown that some form of a gas, which is known as thorium emanation, is being continuously given off by the thorium oxide, and that this emanation gives off rays which are able to affect a photographic plate or render the air a conductor, and which are able to penetrate thin sheets of metal or paper. The substance is therefore said to be "radio-active."

As I have already mentioned, thorium communicates to other bodies in its neighborhood this power of making the air a conductor. This has been shown to be due to the emanation which, when it comes into contact with any body, renders that body in its turn radio-active; and the amount of this induced radio-activity, as it is called, depends directly on the intensity of the radiation given out by the emanation. The induced radio-activity, like the emanation itself, is not permanent, dying away gradually with the time, though only slowly, decreasing to half its original value in eleven hours; while the emanation itself, after the emanating source (thorium) has been removed, dies away very

³ Am. S. P. R. *Journal*, November, 1925, p. 632 ff.

quickly, the radio-activity being reduced to half its original value in one minute. The penetrating power of the induced radio-activity is much greater than that of thorium itself.

Having discussed thorium and its radio-activity, I will say a few words about radium, and its radio-active properties, which are a thousandfold greater than those of thorium and uranium.

The most remarkable feature of radium is the way its compounds emit energy. Its radiations are exceedingly penetrating, one or two milligrams of fairly pure radium enclosed in a leaden tube whose walls are $\frac{1}{4}$ -inch in thickness instantly discharging a gold-leaf electroscope held anywhere near it. Radium preparations are also self-luminous and possess extraordinary power of bringing about chemical action: thus, when dissolved or suspended in water, they set free oxygen and hydrogen; they cause elements to change into their allotropic forms—*e. g.* ordinary to red phosphorus; they make glass, and the halides of potassium and sodium, become colored; and so on. They also strongly affect photographic plates in their neighborhood; and bring about luminescence of substances, such as barium platinocyanide and zinc blende. Added to this, their presence has marked physiological effects: thus it destroys the skin and other tissues, has a curative effect in some skin diseases, and a profound influence on the nervous system. The radiations from uranium are incapable of penetrating any considerable thickness of lead. On the other hand, radium emanations can penetrate a leaden wall several inches thick. At the Middlesex Hospital, London, at the time of writing is a quantity of radium, weighing only one gramme (about 1-30th of an ounce) which has for more than a year been giving off emanations of value in the treatment of various diseases. Although no heavier than a threepenny piece, it is so powerful that it is kept in a leaden box five inches thick. It has a room to itself, and two other rooms are devoted to the reception of the emanations and the testing of their activity.

Another remarkable property of radium compounds, is that they are continuously emitting heat, sufficient being, in fact, evolved to keep the temperature of the radium permanently about 1° C. above that of surrounding bodies; or, expressed in another way, an amount of heat is evolved which would raise an equal weight of water from the freezing-point to the boiling-point every hour. Luminous paint with alleged radio-active properties should be examined in the dark by means of a very powerful magnifying glass or under a low-powered microscope. If really radio-active, the energy in the form of electrons can be seen being discharged at a very high velocity—the effect being that of a miniature rocket display.

The following particulars concerning radium and luminous paint have been extracted from a most interesting lecture given some years ago by Mr. F. Harrison Glew, who has made the study of luminous compounds his life's hobby.

Mr. Glew reminds us that the term "luminescence" deals with the production of light at ordinary temperatures as distinguished from "incandescence" which is the production of light at high temperatures.

The phosphorescent glow of the fireflies and glow-worms has been shown to be due entirely to the oxidation of an organic fluid secreted by the insect. If this fluid is separated from the insect the glow continues and can be accelerated by a draught of air or by using oxygen. It is stated that the light of the tropical firefly is capable of illuminating a white watch face at a distance of ten feet, and the light from the Cuban firefly has been estimated at 1/1,600 candle power. Lord Rayleigh says that when in Ceylon, he estimated the light of the firefly, when observed from a distance of 20 or 30 feet, to be equal to that of a second magnitude star. It is clear that the phenomenon is of a chemical nature, and comes under the term "chemi-luminescence." Phosphorus, which slowly oxidizes in the air, may also be included in this class.

An interesting example of chemi-luminescence can be seen in the rapid oxidation of pyrogalllic acid and other organic substances in the liquid form by mixing a solution of hydrogen and formalin. This results in the production of light with a rich red glow which quickly dies down, leaving a weaker luminosity of the liquid mixture which sometimes persists for half an hour.

Luminescence resulting from a previous exposure to light is termed phosphorescence, if the emission is of perceptible duration. In some cases the storage emission of light is almost instantaneous, and not capable of detection without suitable apparatus. This phenomenon is known as fluorescence. The difference between fluorescence and phosphorescence, says Mr. Glew, is the relative duration of the emission of light.

Phosphorescent substances exhibit the photo-electric effect: that is, they readily part with electrons when illuminated by ultra-violet light. Phosphorescence of the highest intensity can only be observed a moment after excitation, as there is a rapid fall in luminosity on removal of the source. If a wooden cylinder, coated with zinc sulphide, is rapidly rotated (say 10,000 revolutions a minute) before a screened arc lamp, it is possible to measure the spectrum and surface brightness of the revolving cylinder. The faster the cylinder rotates, the more luminous

will it appear as less time has been lost between the activating effect of the lamp and the viewing of it by the eye.

A phosphorescing plate cannot excite another plate of the same substance, as the activating rays must be of a higher order than those emitted, according to Stokes. Although zinc sulphide cannot be excited by its own light it can be made to phosphoresce by the light from calcium sulphide which gives out rays of shorter wave-length—for the same reason zinc sulphide cannot excite calcium sulphide. These experiments can easily be tried by coating two plates and exciting one of them by charging with light.

Luminescence may also be produced by friction, by scratching or rubbing certain crystals, such as quartz, sugar, fluorspar, benzyl, etc. This production of light by friction is termed "tribo-luminescence."

Some crystals which have been previously exposed to light or radiant energy emit light on being heated, the required temperature being much below red heat. This phenomenon is termed "pyro-luminescence." If a crystal of spodumene (a mineral belonging to the pyroxene group), composed of silicates of lithium and aluminium, is exposed to the emanations of radium and is afterwards placed in boiling water or heated by other means, the whole crystal becomes intensely luminous with a rich orange glow. This experiment exemplifies the storage of radio-active energy which can be released at will. This experiment can be repeated time after time with the same crystal, the emission being under perfect control: it may be temporarily suspended or accelerated. In this wonderful crystal when in this ionized condition, the emission form of visible light can be also obtained by exposure to light of a lower order of refrangibility. The release appears to be nearly directly proportional to the duration of the exposure—another instance of Stokes' law. In this particular experiment the energy which has been stored is the result of gamma radiation, which we now know to be of the same nature as ultra-violet light. The phenomenon is therefore analogous to the storage of violet light in the luminous paint which we use in our séance rooms—which light can be released by red light.

Mr. Glew—to whom I am indebted for much of the information contained in this article—in his lecture gave a short history of luminous paints which is very interesting, as these paints are in great demand for other purposes besides psychical research. The War Office and Admiralty are large users of luminous paint.

There appear to be some misconceptions as to the various purposes and relative advantages of different kinds of paint, some of which are excited by daylight, which they are capable of storing up, slowly

emitting the same at night. However, the luminosity falls off very rapidly after the first hour or two after exposure. This class of paint was prepared originally in the days of alchemy by calcining crystals of sulphate of barium with organic matter, such as flour, thus converting the sulphate into a sulphide. This was prepared originally at Bologna, and is known as "Bologna Phosphorus." Another form of daylight paint was made by roasting oyster shell with sulphur by Canton; this is known as "Canton's Phosphorus." This paint was very much improved by Balmain, it being found that the addition of very minute quantities of other substances—of which bismuth is one—added very greatly to the luminosity.

I have already stated that luminous paints containing phosphorus are not satisfactory as illuminators of séance room apparatus. Phosphorus paints are weak in luminosity, which rapidly declines; they are poisonous; the paint deteriorates comparatively quickly; they are difficult to make properly. It is to self-luminous paints that we look for a suitable compound for use in the séance room.

The discovery of radium made it possible to produce luminous compounds which are quite independent of daylight excitation as the necessary energy is being given out continuously by the radium rays, which are absorbed by certain crystals which give out their own characteristic light, such as sulphide of zinc. The luminosity produced depends upon the proportion of radium. The luminosity is continuous night and day and is independent of its surroundings.

Radium is wasting itself away at a rate which will reduce it to half the quantity in two thousand years. Having this fact in view it might be supposed that the luminosity will fade away at the same rate—which actually would be the case if the zinc sulphide did not undergo deterioration. But Mr. Glew has proved by many years' observation that the zinc sulphide undergoes deterioration much more rapidly than is generally supposed. Moreover, the rate of decay in luminosity is in proportion to the initial luminosity. The luminosity of the paint is proportional to the amount of radium present—but not exactly proportional. The British Admiralty specification for radio-active luminous paint as used for gun-sights, etc., stipulates that it shall contain 0.4 mgms. of radium bromide per gramme or its equivalent; this paint has a luminosity of about .03 foot candles. But paint containing only 0.2 mgms. of radium bromide per gramme (that is, half of the Admiralty specification) is more than half as luminous, the luminosity being 60% and 70% so far as measurements have been made with a set of samples which have been found to decay in proportion to their respective luminosities. Therefore the 0.4 will die down at a

much more rapid rate than the 0.2 sample. Two such samples were carefully prepared by Mr. Glew and it was found after eight months that they had reached equal luminosity, indicating that the weaker preparation will have a longer life. Mr. Glew points out that these facts do not appear to be generally known.

Makers of radium paints appear to think that paints containing the most radium are in consequence the more luminous and will last longer than weaker preparations: whereas the facts are the exact reverse.

For the purpose of making the self-luminous paints, other substances than radium can sometimes be used to advantage if cost is a consideration and durability is not.

Radio-active substances give out three distinct kinds of radiation (Alpha, Beta, and Gamma). It is important to consider which ray is most effective in the production of light by a bombardment of the crystals of sulphide of zinc. Experiments show that the alpha radiation is by far the most effective. Each alpha particle consists of one atom of helium carrying a positive electric charge. In the case of radium this particle is shot off with the initial velocity of about twelve thousand miles per second. In its course, passing through matter, it shatters ninety thousand molecules of the substance (solid, liquid, or gaseous). The whole time occupied in doing this does not exceed $1/1,000$ of a millionth of a second. In this short space of time the alpha particle of radium will travel through about 7 centimeters of air at ordinary pressure, leaving a track of ninety thousand ions. The length of path in other substances is simply proportionate to the density.

To return to the path of the alpha particle in the zinc sulphide. The length of the path will be much shorter than in air, but it will pass through several crystals in succession, creating in them the total of about 90,000 ions. It is with these ions that we are concerned in the production of light. Each ion forms a centre for a readjustment of the chemical affinities of the adjacent molecules. Electrons, having been knocked out of some atoms, have become attached to adjacent molecules. This means storing up energy originally derived from the alpha particle. It would appear that energy stored in this form produces new compounds which are not stable, and that the ultimate rearrangement of the electrons is attended by the emission of light. The alpha particle from thorium "D" has a longer range (8.6 cm.) than that of radium (7 cm.). It consequently carries more energy and covers a longer path in any substance. It is consequently more effective in producing luminosity. Against this advantage in the use of thorium products we have the disadvantage of the relatively short life compared with radium.

Mesothorium decays to half activity in 5.5 years, without giving off alpha rays. It disintegrates into radium-thorium and other products which do give out alpha rays, and is more effective than radium, weight for weight. The cost of mesothorium is not very much less than that of radium, against which it is measured on its gamma radiation.

The beta and gamma radiation of pure mesothorium is about one hundred times greater than that from the radium "C," so that much less than a molecular weight has to be paid for, but at a much higher price than radium. This point is often missed when a theoretical efficiency is worked out under the relative molecular weights of mesothorium and radium. When all these facts are taken into consideration, the relative cost of luminous paint made with radium or mesothorium is not so largely in favor of the latter as would appear from the theoretical calculations based on molecular weights. On the whole it would be advantageous to use mesothorium for luminous paint if it had a life equal to that of radium, the half period of which is 2000 years against $5\frac{1}{2}$ years for mesothorium, of which one quarter only would remain at the end of eleven years. In fact, the loss of money value of the radium paint in a life time is negligible; whereas, with mesothorium the loss is complete, except for a residue of radium of about 20%, which is always present in mesothorium which has been extracted from monazite. This radium is chemically inseparable. Most of the mesothorium comes to us from Central Europe.

Another advantage of the use of radium is that it can be readily recovered from luminous paint or other compounds which have lost their luminosity. This can be made up again with fresh zinc sulphide from time to time as may be necessary.

It has been proved that some samples of radium are better than others for making into luminous paint, the explanation being that old radium is richer in the disintegration product, radium "F"; in fact, the alpha radiation of radium increases for the first hundred years.

Ionium is another radium substitute which could be used in the manufacture of luminous paint for séance room use. It is not yet obtainable in a state of absolute purity. The radiation of ionium consisting of alpha particles only, the "half period" is even longer than that of radium. Mr. Glew suggests that manufacturers should concentrate upon the production of ionium; also of actinium, which might also be used for luminous paint and other purposes. All these, including the radium "F" (polonium) are rarely extracted by manufacturers owing to the comparatively small amount of research work which is being done in the realm of "phantom chemistry" as chemistry of the radio-active emanations has been termed.

The spectroscopic examination of luminous zinc sulphide shows that the light is almost entirely confined to the yellow green. It is possible to use a green screen of dyed gelatine, which transmits light in this region only, excluding blue and red; by using such a filter it is possible to measure the luminosity of the paint against a standard candle of white light. If the standard light is reflected from a white surface of cardboard it is possible to compare this surface with the direct light from the luminous compound, which should be shielded from the light of the lamp, the observation being made through the colored gelatine, or as an alternative the color screen may be interposed between the lamp and the reflecting surface, the distance of the lamp being variable in the usual way. The sample of luminous compound to be tested must have been sealed up one month before testing. For strict accuracy in photometric tests due allowance for the coloration of the glass should be made. The coloration of the glass can be reduced, and in many cases entirely removed, by exposure to sunlight for a few days. This procedure does not endanger the zinc sulphide. If the reader will take a tube of radio-active zinc sulphide and slip a metal covering over *half* the tube; and if he exposes the uncovered portion to the sunlight for a year or so, he will find upon removing the metal cover that there is no apparent difference in luminosity—a fact which proves that no harm will be done to the luminous portion of séance room apparatus if these are continually exposed to daylight.

The most common form of phosphorescent zinc sulphide gives off, as I have already stated, a yellow-green light. But zinc sulphide can be procured which glows red, blue, violet and yellow. Of the large stock possessed by the National Laboratory of Psychical Research, at least half radiates the colors I have mentioned. The various colors are useful when wishing to distinguish between illuminated controls, switches, contacts, push-buttons, etc. Most of these colored zinc sulphides are used commercially in decorating theatre scenes which are afterwards illuminated by ultra-violet rays, the result being a magnificent effect in luminous green, blue, violet, yellow, and red light. It is worth mentioning that it was Mr. A. E. Mundy, the consulting chemist on the Council of the National Laboratory of Psychical Research who perfected this method of illuminating stage scenes.

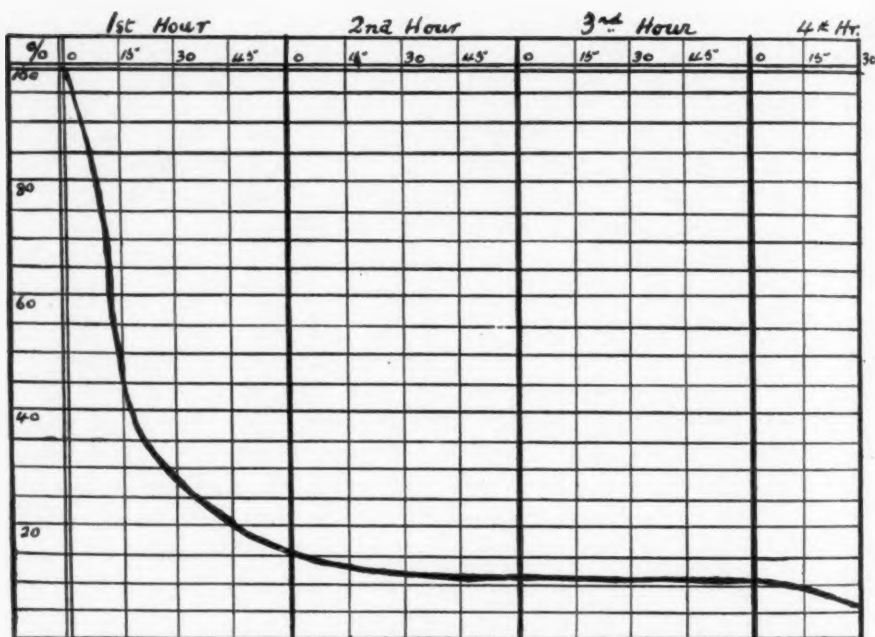
The radium content of luminous paint can be measured by means of the gamma electroscope in the usual way, making due allowance for the self-absorption of the zinc sulphide and the thickness of the glass in which the compound is contained, which need not be opened. For the detection of mesothorium it is necessary to expose the compound itself or the emanation in an emanation electroscope which is capable

of revealing the presence and relative proportion of radium and thorium compounds. The presence of mesothorium may also be detected by observing the scintillation produced by the alpha particles in a specially made scintilloscope which distinguishes between radium and thorium emanations. The scintillations from thorium occur in pairs, due to the fact that when thorium emanation disintegrates it gives out an alpha particle by reason of which it becomes transformed into thorium "A," which in its turn disintegrates in the fifth of a second giving out another alpha particle. Thus two scintillations are seen practically as a double, the interval of time (one-fifth of a second) being only just appreciable. When double scintillations of this character are seen it is certain that thorium compounds are present.

The most obvious uses of luminous paint in the séance room are of course for the painting of objects which are to be employed in experiments for telekinetic phenomena, when these are held in the dark. The paint can be used also for denoting the switches in the apartment and for marking the position of pieces of furniture, recording instruments, electrical controls, and for similar purposes. For trumpet phenomena the trumpet should be painted *both* ends. A piece of cardboard five inches square, coated on one side with a good luminous paint makes an excellent "lamp" wherewith to take notes. The print of this *Journal* can easily be read by its light. A watch or clock, the figures of which are luminous, is almost a necessity when recording times and rates in the dark séance room. For controlling the medium or sitters, bands of adhesive tape or plaster coated with radio-active paint make perfect safeguards, and luminous pins, buttons, etc., can be employed for a similar purpose. In short, a stock of good luminous paint is a necessity for the humblest of séance rooms.

For marking the dials of watches or clocks, the radium compound can be applied by mixing the familiar yellow powder with a little varnish—good mastic varnish will serve the purpose very well. The best way of mixing is to pour a little heap of the compound in the form of powder into the middle of a watch-glass, then add a few drops of turpentine to the base of the heap, so that the turpentine is drawn up by capillarity, thus driving out the air. About the same quantity of varnish as of turpentine may now be added, the whole being thoroughly mixed with the brush which is going to be used for painting the articles. On no account must the sulphide be mixed by using a pallet knife or other hard object, as this would greatly reduce the luminosity by damaging the crystals of zinc sulphide—each minute crystal should be preserved intact for maximum luminosity. The mixed paint is most readily applied by using a fine sable or camel-

hair brush, giving successive coats, allowing each to dry thoroughly before putting on the next. The minimum quantity of varnish should be used. The mere addition of the varnish in any case reduces the luminosity of the zinc sulphide by about one-fourth—according to the amount used. Another good varnish is that made by dissolving celluloid in amyl acetate (celluloid varnish)—that peculiar liquid with a pungent odor of pear-drops. Copal or crystal varnishes serve equally



THE DURATION OF ZINC-SULPHIDE ACTIVITY

Time curve, showing approximate diminution in luminosity of ordinary phosphorescent sulphide of zinc, fully activated by powerful electric light. Note rapid fall in luminosity during first 15 minutes. Maximum equals 100%. Test carried out at National Laboratory.

well. If the paint is not protected by a glass cover, a final coat of varnish only should be given as a protection. Where the paint is to be applied directly to silver, iron, brass, or copper, a preliminary coating of "zinc white" mixed with varnish should be given. White lead must *not* be used for this purpose as the zinc sulphide will react with the same, producing a dark sulphide which will cut down the luminosity. Painted surfaces should not be submitted for measurement for at least seven days after drying of the final coat, which should contain the

minimum quantity of varnish. The necessary manipulation of the compound in powder and liquid form permits the escape of emanation, and time is required for recuperation. The maximum luminosity can only be obtained by a thickness of one gramme of radio-active compound to four or five superficial square inches.

Articles painted with radio-active sulphide of zinc can be excited or "activated" by daylight or artificial light. It requires only a few minutes' exposure to a 100 watt electric lamp to fully "charge" the coated surface of a painted article. In the séance room of the *Institut Métapsychique International* there is an ingenious arrangement by means of which a supply of freshly activated plates, etc., is always at hand in the dark chamber. The apparatus consists of a large, strong, square box containing two or three electric-light bulbs. When the lid of the box is closed the bulbs are automatically switched on, thus exciting the various luminous objects placed in the box. When the lid of the box is opened, but before the rays from the bulbs can escape into the séance room, the lights are automatically extinguished, and the newly activated apparatus is ready at hand for immediate use. By this method it is thus possible to activate luminous painted surfaces during a dark séance without having to leave the apartment. The box must be very well made.

This article would not be complete without my telling the reader where he can procure the necessary zinc sulphide in order to make his paint. Personally, I have had very considerable difficulty in getting large quantities of radio-active sulphide of zinc at a reasonable price. My quest led me eventually to Paris where I found that Messrs. Poulenc Frères, 122 Boulevard St. Germain, Paris (6e) specialized in radio-active compounds which they actually manufacture. The red, green, blue, violet and yellow varieties can be purchased from Messrs. Poulenc Frères or their principal *concessionaire*, M. Sauvagé, 21 Boulevard des Italiens, Paris. Another firm in Paris, "Radiana," 23 Boulevard des Italiens, specialize in articles painted with luminous paint—in various colors—and coated silk ribbons, fans, papers, china, etc. Their show-room is worth a visit. A turn of a switch floods the apartment with ultra-violet light and one imagines one's self in fairyland. Pictures in various colors, hangings, draperies, flowers, etc., etc., cover the walls of the room and being coated with zinc sulphide give a weird luminous effect which is very impressive. Messrs. "Radiana" specialize in luminous silk ribbon which is very suitable for séance room experiments. Another Parisian firm (the name of which was given me by Dr. Eugène Osty) specializes in radium compounds and radio-active substances and appears to do a large wholesale trade in these commodities. The name

of the firm is the Radium Company, 11 *bis*, Rue de Milan, Paris. Dr. Osty speaks well of their products. It is difficult to fix a price for these luminous compounds but small quantities can be purchased for about 1 franc per gram. The zinc sulphide containing radio-active salts costs very much more, of course.

Speaking of ultra-violet rays for activating zinc sulphide paint reminds me that at the Optical Convention recently held in London, some violet ray "spirit ghosts" were on view. Sir Richard Paget, the eminent scientist and inventor had staged an ultra-violet ray section where it was demonstrated how easily "spirit" photographs could be produced by means of the violet ray. "I could take any spirit photograph" said an assistant to a *Daily Express* representative, "with a plate from an untouched packet." The room was thrown into pitch darkness. Suddenly the ray, which threw no beam of light, was directed on various parts of the room. A ghostly hand appeared, pictures that could not be seen before showed on the walls, a waterfall came in sight. "It would be perfectly easy with the ultra-violet ray suddenly to reveal a representation of a ghost that could not be seen by mortal eye otherwise" said the operator of the ray. Some similar demonstrations were given by Mr. Mundy in a lecture to the National Laboratory of Psychological Research which also possesses the latest ultra-violet ray installation with quartz mercury-vapor lamps and the latest type of filters or screens.

I was prompted to compile this article on luminous paint and radio-active emanations because it appears that the average psychological researcher knows very little about the subject. We have still a vast amount of research work to do in connection with the "phantom chemistry" of radio-active emanations, and the knowledge we do possess has been acquired comparatively recently. Sir Ernest Rutherford, in delivering the concluding lecture of the session at the Royal Institution, London, stated with the enthusiastic approval of the audience that radio-active chemistry was a more definite reality than ordinary chemistry. And yet a very few years ago Sir William Ramsay, another pioneer, was scoffed at when he read a paper dealing with his fundamental discovery that the radium atom on breaking up gave off helium. That the illumination of the séance room and its apparatus is of vital importance and worthy of careful consideration must be my excuse for publishing this article.

ENERGY TRANSFORMATION AT SEANCES

BY E. E. DUDLEY

It is probable that most students of psychical phenomena have noted a marked drop in temperature in the vicinity of the medium, especially when physical phenomena are being produced. The writer has seen many references to these temperature changes and, for the last few years, has been devoting considerable time to their study. This phenomenon is usually referred to as a "cold breeze" even though there may be no actual movement of air. There seem to be two phases to the phenomenon, or two different but related phenomena. In the one there is an actual movement of cool or cold air while in the other there seems to be a very rapid transfer of energy from one person to another—the medium for instance—or from all the sitters into the space within the circle. In certain instances the transfer of energy from the circle of sitters to the medium seems to proceed from both sides of the circle toward the medium and not as though the circle were a closed circuit.

Whatever explanation may be advanced it is certain that there can be no drop in temperature except there be a transfer of energy.

The writer's attempts to reduce this problem to mathematical form have failed through lack of sufficient and accurate data, but the objective nature of the temperature changes was shown by readings of the maximum and minimum thermometer at certain "Margery" séances. The observed temperature drop of fifteen degrees within the cabinet confirmed previous observations and indicated the necessity of complete temperature readings from which the total energy change might be computed.

In the January issue of the *Journal* of the A. S. P. R. there is a report of two séances with Willy Schneider by Harry Price. The report of the first séance includes a series of temperature readings which are very significant. The data are not sufficient for a complete analysis but do indicate the importance of further investigation.

From the diagram on page 21 of the *Journal* and from the accompanying description we are led to assume that the stove must have been about 16 feet from the cabinet F. On this assumption the thermometer, which was on the closet A, must have been about equally distant from

the stove and the cabinet, and well above the floor. Without doing any great violence to the proprieties we may assume that the thermometer indicated the average temperature of the room. The initial reading of the thermometer was 80.5 degrees F. at 8:52 P. M. but as trance did not begin until 9:01 P. M., I am assuming that the temperature did not fall in the meantime.

The following data, taken from Mr. Price's report, are of value in studying the development of the argument.

Weather:—Clear, cold, no wind. Room:—Closed, no ventilation; windows covered with double blankets.

Temperature at beginning of séance, 80.5°; at close, 69.5° F.

Drop in temperature 11° F. Elapsed time (trance), 44 minutes.

Temperatures at 5, 10, and 15 minutes after séance were 71.5°; 74.5°; and 77° F. respectively. Rise in temperature for 15 minutes after séance, 7.5° F.

Total volume of air in room, 2787 cubic feet. Weight of air, neglecting moisture content, 225 pounds approximately.

Based on specific heat of air of 0.2374 British Thermal Units; the total B. T. U. for 1 degree change in room temperature=53.3.

For a drop of 11 degrees the total B. T. U. loss=586.3.

Assuming that the stove delivered at least an equal number of B. T. U. to the air of the room during the 44 minute séance period, the total apparent loss of caloric energy is represented by 1172.6 B. T. U.

This is equivalent to 912,283 foot pounds, which, in turn, is equivalent to the work of raising 456 tons one foot in 44 minutes. If the maximum temperature change occurred in less than 44 minutes, then the equivalent rate of work would be proportionately greater.

While this is little better than a rough approximation and does not take account of probable losses of heat through walls, doors, etc., it does indicate a very considerable transformation or transference of caloric energy. If the energy is transformed, as seems most probable, in what guise does it manifest during the séance? The movements and levitations noted in the record would hardly account for more than a fraction of it. Even if some or most of it was returned to the air at the close of the séance, and it is doubtful if much was so returned, we are still faced with the problem of how the transformation was accomplished.

The reasonableness of the assumption that 11 degrees represent the average drop in temperature is testified to by the estimates of Mr. De Wyckoff and Mr. Price to the effect that the drop in temperature near the cabinet was about 15°. Since they were near the focus of activity, the medium, they are probably correct in their estimates.

If this is true the assumed B. T. U. loss appears all the more conservative.

It is unfortunate that there was no opportunity to test the rate at which the stove would reheat the room from 69.5° to 80.5° after it had been cooled by normal means, namely, by admitting outside air. If it should develop that the stove could have increased the temperature at the rate of 0.5 degree per minute then it would seem as though an amount of caloric energy much greater than 1172.6 B. T. U. had disappeared during the séance.

Irrespective of the ultimate form in which this energy may have manifested it would appear that its change of state, as described, constitutes an extra-normal phenomenon of considerable importance.

Is there not a sufficient amount of evidence, in this and other séances where similar changes have taken place, to warrant a thorough-going laboratory investigation? Such an investigation might well be made in a calorimetric chamber which is equipped for testing variations in electrical energy. Doubtless a series of check tests could be made in almost any well constructed small room if a sufficient number of recording thermometers were provided and if the room were electrically heated.

Upon reviewing the evidence which has been presented it may be seen that the energy which was transformed or transferred would have been sufficient to lift one ton through a height of 10 feet for each minute that the séance continued.

There have been many reports of séance levitations of massive objects, and many attempts to explain how such levitations could or could not have been produced through the physical intervention of the medium or sitters. Admitting that the method of transforming and applying the levitating force or forces is still unknown to us, yet these remarkable temperature changes indicate the presence of energies which are more than sufficient to account for any recorded levitations—even the most extraordinary ones.

If these phenomena can be systematically investigated it may be that we shall discover that the medium is a transformer of energy rather than an energy source. If the former is true it might account for some or many of the physical phenomena of mediumship which have seemed so incredible on any other basis.

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

I am writing this *Note* in the Vienna-Ostend Express, after the most successful visit to Austria I have ever experienced. The object of my visit was to have sittings with two young mediums whose names are household words in Austria: I refer to Rudi Schneider and Eleonore Zügun, the little Roumanian peasant girl whose extraordinary phenomena are being investigated by Zoë, Countess Wassilko-Serecki, in whose Vienna residence the little girl lives. I kept Eleonore under observation for three afternoons, and some curious manifestations were witnessed. The account of my visit will be recorded in these pages in due course and the Countess Wassilko has kindly written an article for this *Journal*, describing the phenomena which have occurred under her roof during the three months she has had the girl under observation. The Countess has also promised to give the readers of the A. S. P. R. *Journal* an account of the early life and phenomena of Eleonore, which she is publishing shortly in the form of a book.¹

I visited Braunau and had two remarkable séances with Rudi Schneider, particulars of which will be available shortly. The phenomena are of a similar type to those produced through Willy; in fact, the mediumship of Rudi shows a decided family likeness to that of his brother.

Professor Dr. Hans Thirring invited me to lecture on "Margery" at the University, my address being given in the lecture hall of the Psychical Institute on May 1st. More than sixty lantern slides were projected and the account of the mediumship caused very considerable interest and discussion. Among those attending the lecture were the Countess Wassilko; Professors Hahn, Wolf, Enns, Hoffmann; Dr. Harter; Baron Heine; Dr. Kirschen; Dr. Weiss; Herr Wilhelm Wrchowszky; Herr Ubald Tartaruga; and the Austrian illusionist, Ottokar Fischer.

Herr Ubald Tartaruga had arranged a public lecture on "Margery" for the following Monday in connection with the Wiener Parapsy-

¹ *Der Spuk von Talpa*, Barth-Verlag, Munich, 2 marks.

chisches Institut, and a large audience greeted me in the Festal Hall of the Neue Wiener Handelsakademie. The members of the English and American Embassies had been invited and all the English-speaking residents in Vienna had been notified—a fact which accounted for the large attendance. A 30-ft. picture was projected by means of the powerful electric arc lantern and the photographs of the phenomena were presented to the very best advantage. Professor Thirring, Professor Dr. Ferdinand Winkler, and the Baroness Thilda Kulmer were among those who afterwards took part in the discussion. The lecture was well reported in the Viennese press, the *Neues Wiener Journal* devoting half a page of its May 4th issue to a sympathetic account of the address.

* * * * *

Lunching recently with the Countess of Malmesbury I met that *doyen* among psychical researchers, Mr. Francis Percival, who is one of the very few persons living who assisted Viscount Adare to investigate Daniel Dunglas Home, the eminent medium. Schoolfellow and life-long friend of Frederick Myers, Mr. Percival is one of the original body of men who, with Sir William Barrett, formed themselves into the first British S. P. R. Council. Mr. Percival was also one of the founders of the L. S. A., and a friend of Stainton Moses, Mr. and Mrs. S. C. Hall, Dr. George Bird, Mrs. Hennings (at whose house many of the Home sêances were held) and the other pioneers whose work is the foundation of modern psychical research. Of particular interest to my American readers is the fact that Mr. Percival was a member of the Committee formed to welcome Kate Fox when she came to London.

Mr. Percival related to me many incidents connected with the Home mediumship which made me wish that we lived once again in the "good old days" of physical mediumship. A frequent test with Home was to ask the medium to sit in a specified chair and produce raps on any article of furniture indicated. This he always accomplished successfully in the full light of day. Mr. Percival has himself participated in the so-called "fire test." Home removed a glowing cinder of coal from the hottest part of the fire, placed it on his head without injury to his hair, then put it on the hand of Mr. Percival (who says it felt only warm) and finally placed it on a piece of paper, which immediately caught fire. Another favorite feat of Home's was for him to elongate himself. Mr. Percival has assisted at this "test." They would place Home, without his shoes, against a wall and carefully mark his height. One spectator would control Home's feet by seeing that they were flat upon the floor while the remainder would watch him "grow"—some-

times to the extent of six inches. If this particular feat was a trick, it has never been satisfactorily duplicated in modern times.

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The British press continue to take an extraordinary interest in psychical research and spiritualism. The *Morning Post* has just concluded a series of articles on "Spiritualism and the Churches," which described the remarkable growth of spiritualism as a serious rival to more orthodox religions. They asked what the Churches were going to do about it. Dr. Percy Dearmer, who wrote on the religious side of the subject, urges the need of psycho-religious unity. In the issue (April 7th) carrying their final article, the editor of the *Morning Post* sums up in a long leader which is worth quoting *in extenso* as the considered opinion of a great London newspaper:

"No newspaper, in justice to its readers, can afford to ignore a matter which is exercising the minds of a large and an increasing section of the public. It is for that reason we have felt it to be our duty to place before our readers the facts, in so far as we have been able to ascertain them, with regard to the new movement called Spiritualism, and the relation of that movement to the Churches. The record has been impartially presented. In respect of the truth or falsity of the beliefs expressed by Spiritualists our readers may form their own conclusions; and they may study at their leisure the mass of literature on the subject which has been accumulating for years. There seems no doubt that the Spiritualist community as a whole consists of devout and worthy persons, among whom are men of high scientific attainments, and many of whom are sincerely attached to the Church into which they were born. At the same time, side by side with the churches in the towns, and even in the villages, there are growing up Spiritualist assemblies, numbering in all hundreds of thousands of members. There is no reason to doubt their sincerity. It is, indeed, obvious that, as they affirm, they find in the Spiritualist creed something which they do not find in the ministrations of the orthodox Churches. Indeed, as Dr. Dearmer observes in his article we publish this morning, the Spiritualists claim to confirm by direct or indirect evidence the truth of the doctrines of the Church.

"The danger of the situation, in so far as the Church is concerned, is that a grave division should be brought about in the Church herself, comparable with the schism wrought, against his will, by John Wesley. That extraordinary man believed himself to be inspired by a revelation, which differed not in essentials from the revelation in the keeping of the Church of England. Wesley had no desire to form a separate sect;

but the hostility of the Church on the one side and the enthusiasm of Wesley's followers on the other resulted in the splitting off from the Church of what might have been a powerful reinforcement to her strength. Dr. Dearmer, foreseeing a similar peril to-day, pleads with both sides to resolve upon the maintenance of unity. He advises Churchmen to investigate psychical phenomena; and he counsels Spiritualists to study history and philosophy. For it is not as if the phenomena associated with Spiritualism are new. In one shape or another, they are as old as history. During recent years these phenomena have been very much more frequent, and they have aroused an interest greater than ever before in modern times.

"The Church of Rome, to which Dr. Dearmer refers this morning, has always recognized that these phenomena do occur, and has always forbidden its members to have any dealings with Spiritualism, branding them as sinful. It may be assumed that one reason for the prohibition is the danger incurred in attempts to communicate with the unseen; and that dangers, and serious dangers, exist there is not doubt. The Church of England so far has given no definite instruction on the matter. In our view, and in the view of a large number of Church-people, the time has come when the Church should issue an authoritative pronouncement. Very many of her members are looking to the Church for guidance. To whom else should they look, in a matter which is indissolubly associated with that religion which it is the duty of the Church to teach? If the Church continues to postpone her decision, not only will she be faced before long with the prospect of a formidable rift, but much harm may be done which cannot be undone. In dealing with the subject, we do not, of course, propose to publish one view only; we shall gladly print the most diverse expressions of opinion, so they are helpful to the purpose. It is no longer in doubt that certain phenomena, and of the most various kinds, are actually produced without the aid of trickery. After a period of fraud and exploitation, Spiritualism has emerged into something definite which admits of scientific investigation. Exactly what is the cause of the phenomena is another question. It is perhaps unfortunate that so great a variety of observed effects are indiscriminately grouped under the name of Spiritualism; and it is also in the direction of bringing order into the resultant confusion that wise and authoritative instruction is so urgently needed."

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The *Morning Post*, in its investigation, did not pretend to describe the phenomena or to pass judgment as to the genuineness or otherwise

of the manifestations witnessed; in fact, very few séances were described at all. The writer in the concluding article says: "As I have pointed out, there are few who can discriminate between valid and invalid evidence. The most cynical scientific investigator can and often does experience the most amazing psychic phenomena. I have a report [my article, *Brilliant Phenomena in the Home of the Schneiders*, A. S. P. R. Journal, Jan. 1926] in front of me of an astounding séance with a German "control." Its writer is a scientist, pure and simple, and not a spiritualist, but spiritualists regard his reports as confirmatory evidence." The National Laboratory of Psychical Research was placed at the disposal of the *Morning Post* for any experiments they cared to carry out.

The *Daily News*, another great British newspaper, has for several months been investigating the *phenomena* (as distinct from the religious aspect of spiritualism) of psychical research, and its representative, Mr. E. Clephan Palmer, has attended séances with every available medium. Mr. Palmer is a typical keen London journalist and not at all emotional. He was impressed with some of the phenomena he witnessed but saw nothing that led him to suppose that the manifestations were of spirit origin. He has been a frequent visitor to the National Laboratory and recently had a séance with Miss Stella C. He says, (April 24th) with the emphasis of heavy black type, that the vivid flashes of light, the numerous raps, the movement of the cabinet, and the ringing of the bell in the enclosed cage "were the genuine results of the exercise of some power which has not yet been traced or explained by orthodox science." Stella was the only medium who really impressed him in England. After the sitting he felt "washed out" and devoid of energy. His friends noticed the curious change the séance had wrought in him. Hearing that I was about to visit Braunau he asked if he could accompany me. I consented, and he was rewarded with two excellent sittings with Rudi Schneider which absolutely convinced him of the existence of some extra-normal power responsible for the manifestations. Mr. Palmer's report (which has not yet appeared owing to the general strike in England) should prove interesting.

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The *Sunday Express* for April 11th publishes the following account of how a German clairvoyant ran two incendiaries to earth:

A remarkable case in which a clairvoyant has been employed by a German insurance company to clear up the circumstances leading to the destruction by fire of a Pomeranian flour-mill which was heavily insured has been revealed here.

The insurance company became suspicious at the many fires that had occurred of late in the district, and accused the miller of arson. The charge was denied, and the company called in the aid of a famous clairvoyant in Stettin, who made a careful scrutiny of the burned premises accompanied by the miller's son, a youth of nineteen..

The clairvoyant at the end of their tour of inspection turned on the young man and accused him point blank of having, with the connivance of his father, set fire to the mill. The clairvoyant described how the youth at eleven o'clock on the night of the fire had placed a lighted candle in the middle of a bed of sawdust over which kerosene had been poured. The clairvoyant further amazed the young man by declaring that the sacks of wheat which the miller declared had been burned with the mill had been hidden under straw in a barn close by. A search proved the statement perfectly correct.

Both father and son then made a complete confession. They have now been arrested and are awaiting trial.

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Sir Oliver Lodge in the *Strand Magazine* for April, 1926, has a most interesting article on "Do 'Coming Events Cast their Shadows Before' in Dreams or Premonitions?" The "cases" have been taken from published reports, and the incidents have been well illustrated. The average reader of a popular magazine would hesitate before perusing the pages of the *Proceedings* of a psychical research society. But embellished with drawings and written up in a popular style, the same cases are read with avidity by the "man in the street" who swallows without demur the pill so nicely gilt.

Sir Oliver says: "Every now and then someone feels that they have a presentiment of disaster, or a prognostication of some event which has not yet taken place, perceived with a detail which seems to exclude or to make unlikely the notion of chance coincidence. Sometimes the impression comes between sleeping and waking, in what we call a dream, sometimes through a person in a state of trance, sometimes to sensitive people even in the waking state when their minds are not thoroughly occupied. The power of unconscious precognition, or of perceiving events before they happen, seems so unlikely that most people set it down to imagination; but even imagination has to be accounted for. The question is one of fact. Do such premonitions occur, and are they verified sufficiently often to make it a subject worthy of serious inquiry?"

Sir Oliver is certain that premonitions do occur and cites some interesting cases.

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At the time of writing there are two "fakirs" performing in London, viz. Tahra Bey, an Egyptian, and Rahman Bey, who claims to be an Indian fakir. Tahra Bey is a personal friend of Wilhelm Wrchovszky of Vienna, who is a Correspondent of the National Laboratory, and has been trying to get into touch with me; but owing to the lack of transport in England owing to the strike, I have not yet met him. He has given several performances in London. Rahman Bey's feats are similar to those of the Egyptian and in the *Daily Sketch* for April 28th a short account of his entertainment is given:

"Handsome, and seemingly as dominant of personality as any film Sheik, Rahman Bey is apparently supernormal, physically and mentally.

"He reduced himself into a 'cataleptic state,' during which needles and knives were thrust into various parts of his body.

"The fakir, it is claimed, felt no pain, although some blood was drawn—a process which he claims to control by will power.

"The most baffling of the demonstrations was the mental phenomenon."

The *Daily Sketch* representative was allowed to write on a piece of paper any command that came into his mind. He wrote a message instructing the fakir to take out the watch of another man and tell the time.

Although the paper remained in the pocket of the *Daily Sketch* representative and was not seen by anyone else, the fakir almost immediately carried out the instruction.

Fakir entertainments seem to be very fashionable at the moment and are drawing large audiences, though the authorities responsible for licensing the theatres are looking askance at such performances as being of a nature not suitable for presentation on the public stage. Herr Wrchovszky has written an article on the subject which will be published shortly in this *Journal*.

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The Rev. V. G. Duncan, B. Litt., L.Th., in St. Andrew's Episcopal Church, Edinburgh, in a sermon on Spiritualism, answered questions on psychical subjects.

At the present moment, he said, Spiritualists had the smallest percentage of insane persons. The proportion of insane clergy was one to every 159; the proportion of insane Spiritualists was only one to 711.

If the opponents of Spiritualism intended to plead the perils of lunacy, to be honest and on the grounds of statistics they must first attack Christianity. Were they prepared to say that the Prophets, the Apostles, even Christ Himself, were all insane? They were all in constant touch with the spirit world.

His answer then to people who alleged that Spiritualism led to insanity was that they were either deliberately untruthful or were totally ignorant of the subject. In that case they were guilty of the anti-social sin of credulity.

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The novel point as to who owned the copyright of a communication taken down in a spiritualistic trance was raised in the Chancery Court recently, when an application for an injunction was made on behalf of Miss Cummins, the automatic medium, against Mr. F. Bligh Bond.

Miss Cummins is a daughter of Dr. Cummins, a well-known physician in Cork and throughout Ireland, and the injunction asked for is to restrain Mr. Bond from publishing the *Chronicle of Cleophas*, which, it has been claimed, is a continuation of the Acts of the Apostles.

It is stated that Dr. Osterley, the examining chaplain to the Bishop of London, has accepted the *Chronicle of Cleophas* as evidential. The original writings, which are said to consist of 6,000 words, were written down by Miss Cummins during a 56 hours' sitting which she had with Mr. Bligh Bond.

Some of the words of the communication were written in the presence of the Bishop of Kensington, in his house in West London. The legal authorship of the script is now claimed by both Mr. Bond and Miss Cummins.

The motion was ordered to stand over, undertakings being given by the defendant that no publication of the work in question would be made in the meantime.

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Norfolk (England) villagers still profess to believe in witchcraft and this belief is not merely the lingering superstition of the peasantry, but the reasoned, though modified faith of one of the country parsons, the Rev. Charles Kent, M.A., who is rector of Merton and adjoining parishes.

"My own belief in witchery," he told a correspondent of the *Liverpool Post*, "is possibly not so crude as that of some of my older parishioners. Not like, for instance, that of a laborer who not so long ago parted with a hard-earned guinea to a local planet-reader for a spell to cure his wife. I believe in the actual power of hate so working on the power of faith that evil results. Witchery is hate made manifest. Here, as elsewhere, persons against whom the wicked charge of witchery is whispered, are usually old women of dominant personality.

"My first experience of the kind was connected with what is known as 'The Curse of Sturston.' This story dates back to the time of

Queen Elizabeth. An Elizabethan vicar of Bray was then the rector. For the country folk he held a Protestant service in the church on Sunday morning, and then recited Mass in his parlor for the Popish gentry.

"An old Protestant lady, as she lay dying, solemnly cursed this very accommodating parson-priest, his church, his rectory, and the great folks' hall. And the curse seemed to come true!

"When I came upon the scene I was asked to lay the curse, for the old hall had become a farmhouse surrounded by a few cottages, and the people feared that the curse might still be working itself out. I held a public service, using an old altar tomb in the ruined churchyard as a lectern. People flocked to the service from miles around. In the sequel nothing further dreadful happened. I had laid the curse.

"Soon afterwards I was asked to visit a woman who was thought to be dying. I found the usual deathbed scene—the whole family gathered to take farewell. I offered up the ordinary Prayer Book prayers and the woman began at once to revive and eventually recovered.

"When I told her some time later that she ought to be thankful to the Almighty for sparing her life, she said 'I weren't a-dying. I was bewitched, and your prayers laid the witchery. It's an old wummin with a hook nose that bewitched me. When you made the prayer I felt the witchery regular lifting-up like, and I fared better and betterer.'

"Here, if you will, you have a clear case of white magic, or faith healing. But the simple spirit of that old woman's belief is as much alive today as it was then.

"In this rectory Edward FitzGerald began his version of Omar Khayyam, and he died in the house. In the Dell in the garden he did much of his writing in the summer. One Sunday after I had preached a sermon on FitzGerald our cook came to me and said 'I have often seen Mr. FitzGerald, sir.' 'Pooh, nonsense,' I said. 'You were not born then.'

"'No,' she replied, 'I was not born then, but I was born in church-time hours, and so I have the gift of second sight. I saw my grandfather long after he was dead. I was a child going for the groceries, and I dropped the pennies I had in my hand and ran home all of a tremble with fright. I never saw grandfather but once. But this FitzGerald, I have often seen him.'

"'Tell me what he was like,' I asked. 'He was rather fat,' she said, 'and with his clothes shoved on anyhow' (FitzGerald was both stout and slovenly). 'I have seen him upstairs in the little bedroom

and in the pantry, too. I know the look of him as well as I know you.'"

Merton is about ten miles north of Thetford and two miles south of Watton Station. Edward FitzGerald, translator of "Omar Khayyam," died in the rectory, June 14th, 1883, while the guest of a former rector.

Weyland Wood near by is the scene of an old ballad told in Percy's "Reliques." According to this the master of Ayland Hall left his little son and daughter to the care of their uncle, who hired ruffians to kill them in order that he might inherit their money. The ruffians quarrelled and left the children in the wood, where they died, and were covered with leaves by robins. This is the foundation of the familiar nursery story of "The Babes in the Wood."

* * * * *

The first number of the *British Journal of Psychological Research*, the official organ of the National Laboratory, was received with great interest. Its "smiling cover" (as someone has termed it) is of a deep carmine with white letters in bold relief, and its exterior is so cheerful-looking that one would instinctively select it from among a number of periodicals presented to one. It is hoped to make the contents as bright as the exterior, many psychic periodicals and journals being written in a manner which only bores the reader through their deadly dullness. An article can be accurate, scientific, detailed, and convincing and yet be written in a style both interesting and bright. A good example of what I mean is to be found in Sir Oliver Lodge's article (cited above) on dreams, which he wrote for the *Strand Magazine*.

The *British Journal of Psychological Research* has made its *début* with an account of our first case (on pseudo-psychic manifestations); a description of the National Laboratory and its equipment; some interesting personal psychic experiences by Susan, Countess of Malmesbury; an account of Dr. Driesch's visit to London; a "plea for accuracy" by the present writer—an article prompted by the publication of an experiment with Hope by Dr. Lamond; a short history of the Stella C. mediumship, with a frontispiece photograph of the young lady herself; a very interesting article by F. E. Leaning; and several other interesting items. The format of the *British Journal* is a reproduction of the *A. S. P. R. Journal* and nearly two thousand copies of the first number (on sale at 1/- net) have been circulated. Curiously enough, I first saw the *British Journal* and the April number of the *A. S. P. R. Journal* when I was in Vienna, Dr. Thirring having received them during my visit to Austria.

* * * * *

Some very interesting experiments have recently been carried out at the National Laboratory of Psychical Research in broadcasting experiments from the séance room. In the United States there is an equipment called the "Yelland-Harper installation" which registers and amplifies sounds, recording them eventually on wax cylinders, but I have never been able to obtain particulars of the apparatus. Perhaps some of my readers can supply the necessary information.

We commenced the experiments by suspending a Western Electric microphone in the position in front of cabinet occupied by the ceiling light shown in the illustration of séance room on page 205, *A. S. P. R. Journal*, April, 1926. Sounds picked up by the microphone passed through four stages of amplification, being then reproduced by a loud speaker in another part of the building. Afterwards, we coupled up the loud speaker unit with the mouthpiece of a dictaphone receiver and secured perfect records of what was happening in the séance room. We experienced considerable difficulty in eliminating parasitic noises from distant electric mains, the tube railway which is in the vicinity, and from Morse which we picked up owing to the sensitivity of our apparatus. But we eventually overcame most of our troubles and the National Laboratory is now in a position to broadcast séances to the outside world, if necessary. A full account of our experiments appeared in the *Daily News* for April 15th.

* * * * *

The noises heard in Coupland Castle, (April *Journal*) may have been due to natural causes or they may have had a genuine psychic basis. But two recent personal experiences have emphasized the fact that one can very easily be deceived by unusual sounds for which apparently there is no normal explanation.

On last New Year's Eve I had retired to rest about 10:30, leaving my windows open according to my usual custom. At about 11:45 I was awakened by the church bells of the Sussex village in which I live, peal after peal, welcoming the New Year. As I lay awake listening to the bells, which are only about two hundred yards from my residence, I fancied I heard strains coming from my piano in the dining room which is immediately below my sleeping apartment. As I listened—now thoroughly awake—I could distinctly detect musical notes coming from the instrument—although it did not sound as if the keys were being struck, but rather like a *pizzicato* effect produced by the twanging of the strings. As I listened intently I discovered that certain notes from the piano recurred always after a certain variety of peal from the bells, and this gave me the clue to the explanation that the

wires of my piano were vibrating in sympathy with particular chords from the very noisy bells. This effect is known as the "principle of sympathetic vibrations" and may be illustrated dynamically by means of two pendulums suspended from the same framework. When one of these pendulums is set in oscillation it begins to influence the other, and to force upon it its own oscillation. A tuning-fork can set in vibration a neighboring tuning-fork or stretched string which is tuned to the same note. In the same way Caruso, the famous singer, could emit a note that would crack a wine-glass placed in the near vicinity. As my household had retired to rest I knew that the sounds were not caused by human agency; therefore, I sought a normal explanation, with the result described.

On the evening (Jan. 21st) the National Laboratory was thrown open for inspection, I decided to stay and work all night at various experiments on which I was engaged. The Laboratory suite is on the top floor of No. 16, Queensberry Place, and no one but the caretakers (who occupy the basement, five flights below) were in the building. Yet throughout the night I could hear noises, such as raps and footsteps coming from the floors below. One noise I traced to its source. In the lecture hall, three floors below the Laboratory, had been installed on the same day a low stage or platform—made of new wood. The rooms had been very much heated during the evening, and in the early hours of the following morning were rapidly becoming cooler. As the rooms cooled the woodwork contracted, the straining of the joints emitting noises which were magnified into what sounded like hammer-blows. I transferred a thermograph from the Laboratory to the lecture hall and I noticed that as the temperature of the room fell, so the noises increased. The maximum drop in the thermograph coincided with the cessation of the noises, the new wood being no longer affected by the fall in the temperature.

BOOK REVIEWS

Best Books on Spirit Phenomena, 1847-1925. Notes describing Representative Volumes, Belief—Unbelief—Disbelief. By HENRIETTA LOVI. Boston, Richard G. Badger. Pp. 99.

This manual meets a real need of librarians generally and students of spiritualistic phenomena in particular. The author is appreciative rather than critical, but the critical element is not entirely lacking. The style is excellent, the judgment expressed is generally good, and the comments are well worth

reading by those who are interested in the subject. The book makes no claim to completeness; the omission of Dr. Geley's work is particularly noticeable. Schrenck-Notzing appears to be the only Continental author whose work is mentioned. The selections are fairly made between England and America. The index of authors and titles contains upwards of 300 entries.—G. H. J.

The Greater Revelation. By BARONESS KATHARINE EVANS VON KLENNER. New York, 1925. Siebel Publishing Corporation. Pp. 259.

In the course of a series of sittings held by the author and two friends, automatic script was produced by one of the group. The messages were signed by such names as Wagner, Adelina Patti, Ella Wheeler Wilcox, Omar Khayyam, Socrates, Buffalo Bill, Cecil Rhodes, Xantippe, Roger Casement, Vernon Castle, Virchow, Peary, Carrie Nation and Li Hung Chang—to mention only a few of the number. Of these writings "The Greater Revelation" is composed. It might aptly have been sub-titled, "A Symposium of the Illustrious Dead."

The messages purporting to come from these noted people are not all that might be expected, as for instance these verses signed "Socrates":

"Spread the tidings near and far
Scatter the seed abroad in the land,
The Spirit's secrets revealed to you are
Wisdom shall emanate from your hand.

"This book to the world you will give
Sources unknown for you shall write
Everlasting shall your name live
Conversions be made through its might."

All the rhymes, whether signed Ella Wheeler Wilcox, Heinrich Heine, Longfellow or Omar Khayyam, are of this order.

Though the object of the work seems to be to present irrefutable proofs of spirit communication, the nearest approach to an evidential message is the following (page 83):

"Dear Madame (automatically written): I have just a little time to tell you that the countryman of mine whom I see follow in my footsteps and become another fine Welsh tenor is soon to sail for other shores and visit his own country. Indeed I think he will be with the great Irish tenor. You should not let him go without a word. Sincerely, (Signed) Evan Williams.

"When the tenor mentioned in this communication came to me the following week, saying, 'Madame, I sang in the church last Sunday, Comfort Ye my People, with great success' and I asked 'Why, how did you learn it in time to sing it properly?' I was not oversurprised at the reply, 'I bought a record of Evan Williams and learned it from him.'"

There may have been other incidents of equal or greater value, but if so, insufficient data are given to make them convincing. The script was received in many different languages, including even Chinese, but nothing is said as to how many of these languages are known to the automatist. The content of the writings certainly exhibits no definitely supernatural knowledge, and the attempted tests are usually anticlimatic.—M. L. I.

Psychical Research, Science and Religion. By STANLEY DE BRATH. M. Inst. C. E. 8 illustrations. London, Methuen & Co., 1925. Pp. xxii+207.

In writing another book intended to outline the results of psychical research Mr. De Brath begins with the profession of a high ideal:

"This book," he writes, "is a synthesis of facts severally established by

the course of my lectures on the supernormal facts that are now exercising many minds, a very large number of persons have expressed regret at not being able to find any small and handy book to tell them what has been scientifically demonstrated and may reasonably be believed, what should be kept in suspense of judgment, and more especially, what are the rational conclusions at which the substantiated facts point."

It is not surprising that the author has not been able in such a small book, about 50,000 words, to realize this ideal. But he has given us a very readable, kindly, sympathetic treatment of the subject from the Spiritualistic rather than the scientific standpoint. The essay is entirely free from the harsh criticism which characterizes so many books on the subject written from the other standpoint, and it has the unusual merit of being up to date.

The composition gives evidence of haste, both in the statements and their lack of qualification. After a preamble the author proceeds to consider "the certainly supernormal." According to the accepted definitions, as soon as any phenomena are sufficiently known to be classed as "certain" they cease to be supernormal. The two words are contradictory. Supernormal is a convenient word to designate what lies in the prenumbral zone of cognition; such phenomena are essentially uncertain by reason of their obscurity. In this connection the author writes, "It must not be supposed from the preceding examples that anyone who wants supernormal information has only to go to a good clairvoyant to get it. These examples are *selected* from a great number of others more or less defective, to show that certain persons really have supernormal faculties independent of Time and Space. It is probable that such faculties are latent or potential in all of us. They appear in very various degrees Those who consult clairvoyants with real or imaginative preconceptions are nearly sure to be misled."

In the chapter on Survival we read: "Automatic scripts are so numerous and in such great variety that merely to cite a few instances would give erroneous ideas. They range through every possible quality—the highly intelligent (rare), the good but commonplace (very frequent), the vapid (also frequent), and (occasionally) the actively bad. A certain number are unquestionably promptings from the subconsciousness of the writer, and probably in no case is this factor entirely absent, even when the matter revealed is entirely unknown to the writer his mind colors the mode of expression, so that positive proof of the identity of the discarnate agent is difficult to obtain. The evidence of discarnate agency, however, is very voluminous, and cumulative proof is abundant."

This is very lucid and well judged. But in contrast with it, under the caption "Conditions in the After Life," we are told that, "Spiritual status is determined by moral quality alone and proceeds from conditions simple and easily understood if we set aside an environment so different from the material that we cannot picture it." The reviewer has honestly tried to understand these "simple and easily understood conditions," but so far he is unable to determine just what it is the author calls upon him to "set aside." How can one set aside what is not even recognized or known to exist? But perhaps he means we are to set aside what we know of the material in order to facilitate apprehension of the immaterial. This, however, is very different from what he says, and its effectiveness would be at least debatable.

In the chapter on "The Connection with Christianity" the author expresses great confidence in the achievement of psychic research in establishing facts incompatible with materialism. Many of his readers would prefer less assurance with more demonstration. In his peroration he writes, "Those facts have been discovered. The real need now is to proclaim them and insist upon them. They show principles embedded in the very structure of the universe.

They confirm the essence of Religion while leaving open all modes of its expression."

The purpose of the book is didactic and inspirational rather than scientific, its spirit is Christian, but its actual execution is uncritical, hasty and rather crude, as well as biased.—Geo. H. Johnson.

CURRENT PERIODICALS

The notes on Current Periodicals are strictly documentary. We leave to the periodicals and the authors the entire responsibility for their observations and interpretations. The purpose of this summary is, purely and simply, to keep our readers in touch with the movement of psychical research throughout the world.

Musical Gift Inborn in a Child Possessing only Rudimentary Intelligence.
Rev. Met. Nov.-Dec., 1925.

This curious case was investigated and reported by the Society for Psychical Research of Marseilles, and the facts briefly stated are these: A boy, now 15 years of age, but extremely deficient mentally (practically an idiot), can execute difficult music on the piano, either accompanying the mother, two octaves higher and using both hands, in perfect time and with no mistakes, or playing alone music that he has heard before. Under a test he accompanied Dr. Salles, one of the investigating committee, playing music that he had not heard before, in a satisfactory manner, though not as well as in accompaniment with his mother. The committee, after finding out that he had done this since he was four years of age and had not improved since the beginning, admitted the impression that this was a case of a child "born with a gift." All efforts to educate him in the simplest things fail. He of course cannot speak, although he seems to understand much that is said to him. The report states that he is painfully sensitive to new and especially to unmusical sounds. He stops his ears when such noises occur. The passing of the train 200 meters from the house causes him to do this; and he announces when the train is coming regularly four minutes before it arrives, announcing it when no normal person can detect any sound of its approach. If the word "apparition" is pronounced to him he indicates a corner of the living-room in which he appears to see something and always hums the duet from "Favorita."

Dr. Regnault diagnosed his case physically as myxoedema; but treatment for this trouble by means of thyroid extract was not efficacious. The report of the committee ends with the statement that this is a case of "inborn musical talent" accompanied by an instrumental technique "not learned." Signed by MM. Botto, Isnard, Dr. Salles, and Tournel, Committee.—J. B. R.

A New Hypothesis for Cryptesthesia (Metagnomy) by PROF. RICHEL. Rev. Met. pp. 26-7, 1926.

Prof. Charles Richet speaks in terms of highest praise of Prof. Oskar Fischer's work with Rafael Scherman, experiments which he thinks demonstrate once more and independently the reality of cryptesthesia (lucidity). He is especially pleased that they were carried out by an official professor of psychiatry, and remarks that the results are given out only after ten years of waiting. He places Scherman in the class of Ossowiecki and Kahn.

Prof. R. thinks that this cryptesthetic faculty is increasing in the world today, as evidenced by the great increase of cases reported in the various

journals. He calls attention to the accepted phenomenon of "abrupt mutation" in general biology, both in plants and animals. He then suggests that we might have "abrupt mutations" going on in certain individuals of the human race giving an abrupt alteration of the sensitivity (*sensibilité*) or esthesia (*esthésie*), this modification rendering the individual capable of acquiring knowledge through other than the normal sense channels. The support of the hypothesis seems to rest entirely upon Prof. R.'s belief that such phenomena are becoming more common.

He sees a new race rising, emerging, through the growth of the crypt-esthetic faculty, and thinks these manifestations are possibly the first stages in a progressive human evolution.

This illustrious physiologist believes that "the sixth sense," as he calls cryptesthesia, is now as well established scientifically as is the presence of nitrogen in the air or the fixation of oxygen by the red blood corpuscles.—J. B. R.

A Case of Prevision of General Events, by DR. OSTY, from documents of Dr. Antoniou, Athens. *Revue Métapsychique*, pp. 377-89. 1926.

Dr. Osty informs us that while prevision of events in the life of an individual is not uncommon, the foretelling of general events is a rare occurrence, and that there are few cases on record in which the evidence is incontestable. He refers to the fact that Mme. Przybylska foretold to the S. P. R. of Warsaw the principal events in the Russian-Polish war. The predictions were recorded by the Society of course, and the events, circumstances and places compared almost too favorably, Dr. Osty says. We are reminded also of his own report of prevision by Mme. Morel (hypnotized) in Nov., 1915, of events rationally imprevisible, which later occurred in Greece up to July, 1917 (*Rev. Met.*, 1923). Of course Dr. Osty had the prophecy recorded and signed by several scientific Parisians at the time it was made.

In the present case, Dr. Antoniou of Athens submits documentary evidence, with testimonials and copies of the periodicals which printed the declarations, covering what seems to be a case of general prevision of many of the important events of the world war, most of which occurred as predicted. A girl, Sophie X., aged eighteen, and a patient of Dr. A., revealed the information while under hypnosis for treatment. Some previous experience with her prevision had led Dr. A. to have confidence in her and he therefore recorded her statements carefully. They were published in the periodical "TO ASTY" on the 24, 25, 26, and 27th of August, 1914, but Dr. A. presents documentary evidence from witnesses that they were made two months before, June 19, 1914.

The following are the statements which were apparently true predictions (according to Dr. Osty):

"The duration of the war will be long. . . .

"The fire which consumes Europe will spread from one end to the other of the Balkans. . . .

"Greece will not be the cause of the extension of the war to the Balkans.

"While Greece will remain tranquil, the Turks and Bulgars will invade Macedonia. . . .

"Italy will begin by remaining neutral; finally she will depart from her neutrality. . . .

"The war will still continue, great internal upheavals taking place. . . .

"Greece will in time take sides with the Triple Entente in order to share in the victory. . . .

"... millions of lives will be lost . . . the destruction will be unimaginable. . . .

"All the armies will meet at Vardar. A great battle will be fought there.

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It will be decisive. Perhaps it will be the last of the war in the Balkans. This will be a great victory for the Greeks and their friends. It is thus that the European war will end. . . .

"The Triple Entente will be victorious . . . the Christmas holidays will be celebrated with joy. . . .

"The end of the war will be followed by a long period of parleys. . . .

"England will be the general arbiter on the questions of peace. . . .

"Thrones will be destroyed. Ancient states will be dissolved and new ones created. . . .

"There will be great political upheavals; the sufferings of the people will open their eyes. . . .

"The Austrian Empire will be decomposed into its elements. . . .

"Germany will not be broken up. The heterogeneous elements will be detached, each finding its natural establishment.

"Germany will cease to be an empire. The German Republic will be founded. This will find without loss of time the way toward a new goal, a new progress. . . ."

Such statements made in June, 1914, are most remarkable. Even had they not been made before the date of publication in August, 1914, they would still be so, but if we accept anything of the data we must accept the certificates of the three prominent Athenians to the effect that they knew the prophecy to have been made two months before the war began. A long list of names of other persons of more or less prominence in Athens to whom this prevision was made known in June, 1914, by Dr. A. follows in Dr. Osty's report of the case. Dr. Osty states that he has in his possession the copies of "TO ASTY" containing the prophecy printed in August, 1914, and that these are open to consultation at the I. M. I., Paris.

There were three statements in the prediction which were not borne out, apparently:

"Albania will be dismembered. . . .

"Greece will be mistress of Constantinople. . . .

"Some Balkan states will cease to exist. . . . There will remain a greater Greece and a greater Serbia. . . ."

Dr. Osty calls these errors "patriotic errors," and points out that they were not entirely without substantiation; for instance, the partition of Albania was at one time decided, etc. Considering them as gross errors, however, the "successes" are overwhelming in comparison. What statesman of the time could have made as many "guesses" with as few errors?—J. B. R.

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Photograph of Eleonore Zügün, aged nearly thirteen years, taken especially for this *Journal* by the Foreign Research Officer at Vienna, on Saturday, May 1st., 1926.

JOURNAL
OF
THE AMERICAN SOCIETY
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The responsibility for statements, whether of fact or opinion, printed in the *Journal*, rests entirely with the writers thereof. Where, for good reason, the writer's name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

SOME ACCOUNT OF THE POLTERGEIST
PHENOMENA OF ELEONORE ZUGUN

• BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

Well-authenticated cases of poltergeist phenomena are so exceedingly rare that I accepted with more than my usual alacrity the invitation of Zoë, Countess Wassilko-Serecki, to witness for myself the manifestations alleged to occur through a little Rumanian peasant girl who has been under the Countess's observation for some months.

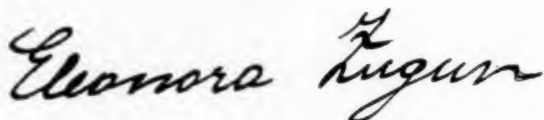
Countess Wassilko—whose name is not unfamiliar to my readers—has for several years been interested in psychical research work in Vienna, in which city she resides, and has from time to time assisted Professor Dr. Hans Thirring in the investigation of various mediums. The reader will remember that in his article¹ describing his research work in Vienna, Dr. Thirring mentions the fact that it was the Countess Wassilko who so skilfully duplicated the tricks of Karl Krauss who was investigated—and exposed—at the University. So that the Countess has had some experience in psychic matters.

Eleonore Zugun was born in Talpa, Rumania, on May 13th, 1913, so that at the time of writing (May 13th, 1926) she is exactly 13 years old. She comes from typical peasant stock and possesses the usual

¹ *Psychical Research in Vienna*, A. S. P. R. *Journal*, December 1925, p. 690.

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peasant attributes: she is inclined to be stubborn, rather intractable, occasionally sulky, very suspicious, and often has "moods." Eleonore is very intelligent for her age, is truthful, and will do anything for the Countess, whom she loves very much. Although thirteen years old Eleonore is more like a child of eight in many ways. She is incessantly playing with toys more suitable to a child half her years, and will spend the day amusing herself with squeaking animals, rubber balls, furry rabbits, etc. The only language she knows is Rumanian and fortunately for her mediumship, the Countess—who is also of Rumanian birth—and her household speak the same language. Eleonore seems fairly well educated for a girl in her position and her handwriting (I reproduce her signature) is good.



Eleonore's phenomena became apparent about twelve months ago and were brought to the notice of the late Fritz Grünewald whose untimely death occurred soon after he had visited the little girl in her peasant's home. Grünewald published a short report of his three weeks' visit to Talpa in the July (1925) issue of *Psychische Studien*. It appears that the girl had been incarcerated in a home for the insane and it was from this that Grünewald rescued her. No trace of abnormality could he find in the girl, who was detained in the asylum solely on account of the curious phenomena which deeply impressed him. In the previous (June) number of the *Psychische Studien* some account of the girl and her phenomena is given. Herr Grünewald was very impressed with the manifestations and had arranged to make a prolonged stay in Talpa in order to study the phenomena in the child's home environment. After Grünewald's death a mutual friend communicated with Countess Wassilko and the suggestion was made that Eleonore should be placed under the care of the Countess in the latter's Vienna flat. The Countess consented and negotiations were opened for the transfer of Eleonore to Vienna. I understand that considerable difficulties arose before the medium was able to leave her native village. The local priest was unwilling that her powers should be investigated and Eleonore's father was averse to parting with her; but the application of the usual remedy—familiar to us all—worked wonders in compensating him for the temporary loss of his daughter. Eleonore has a step-mother and some brothers and sisters, but no sign of abnormality has been noticed in any of her relatives.

POLTERGEIST PHENOMENA OF ELEONORE ZUGUN 451

Eleonore arrived in Vienna early in the New Year and the phenomena commenced at once. The manifestations witnessed can be roughly divided into two classes: (a) telekinetic movements of objects of the true type of poltergeist phenomena; (b) abnormal stigmatic markings on various parts of the body. The Countess has subdivided these classes into several groups which I will describe later. Although I have called this case a "poltergeist case" it is apparent that the phenomena present unusual and considerable variations not usually associated with poltergeist manifestations.

Countess Wassilko has divided the phenomena witnessed in her household into several groups:

1. Raps on furniture, etc.
2. "Apports" from various rooms in the flat.
3. Stigmatic marks and weals on breasts, arms and wrists; scratches and abrasions.
4. Telekinetic movements and displacement of objects (some large) of true poltergeist type.
5. Automatic writing.
6. Disappearance and reappearance of objects which sometimes are "lost" for weeks. (Comparable to groups 2 and 4.)
7. Independent voice—very rare.
8. Sudden displacement of pins and needles which are found buried in the medium's hands, arms, etc.

The raps, which are very infrequent, occur usually on the table, bed, or other furniture in the immediate vicinity of the psychic. The raps are similar to those so often heard with many mediums. No attempt has been made by means of raps to extract information from, or to communicate with, any entity or personality assumed to be responsible for the phenomena; in fact, it is not thought possible to do so by this means as the raps are purely spontaneous and cannot be induced by the methods usually employed.

If the raps are of infrequent occurrence, "apports" in the shape of ornaments, toys, etc., are transported considerable distances from one room to another. Locked doors seem no hindrance to the transport of these objects. A brush, say, will be carefully put away in its proper place and ten minutes afterwards will drop from apparently nowhere into the midst of the Countess's family who are quietly reading within closed and fastened doors. This has happened over and over again. One night a gentleman visited the flat in order to witness the phenomena. At the close of the evening when the time came for his departure he descended the stairs leading from the flat—which is on the first floor—and felt in his pocket for small change in order to give some

trinkgeld to the concierge or caretaker who looks after the flats. He found that the only small money—with the exception of notes—he possessed was one Austrian silver *schilling* (7½d.). Upon arrival at the door leading to the street he found the concierge was out, but that the door was ajar. He accordingly let himself out, closed the door after him, and *when in the street*, carefully put the *schilling* in his pocket again. Proceeding a little farther, he mounted a tram and felt for the coin with which to pay his fare. It was missing, and he concluded that somehow or other he had lost it in the street. About ten minutes after the departure of her guest, the Countess Wassilko and Eleonore were sitting reading in the room set apart for the medium when suddenly there dropped from nowhere an “apport” in the form of a *schilling*. The Countess concluded that it had come from somewhere within the flat and no further concern was felt in the matter. But some days afterwards the loser of the coin casually mentioned the loss of the *schilling*, and upon comparing notes it was evident that the gentleman had lost a *schilling* at the exact moment that one had been precipitated into the presence of the Countess and Eleonore. This episode is fully authenticated and is of considerable importance.

Upon another occasion the Countess's father had been playing chess with a friend, and the ivory chess-men had been carefully placed away in their case—as is the Count's invariable custom. The next evening the Count had arranged to play a game with another friend but upon opening the box, he found that three of the chess-men were missing. There was considerable consternation, for the chess-men were valuable. The flat was searched from floor to ceiling but no trace of the pieces could be found. Every nook and cranny was examined, furniture was moved out, and every article was displaced in the hope of finding the missing “men.” But all was in vain. Eleonore has no belongings of her own except a few clothes and toys, which are kept in an unlocked box—which of course was examined. The medium sleeps in the same room as the Countess, who thus has her under continual observation. Three days later the missing chess-men fell from some point behind the medium as she and the Countess were reading and talking, and no explanation has been found for their disappearance—and their hiding-place has not been located.

Strangest of all these “apport” phenomena was the total disappearance of two new pieces of dress material, already cut out to form part of a bodice. The Countess's mother and a friend had been making a dress and all the pieces had been cut out ready for assembling (my lady readers must forgive me if this is not the proper technical term), and machining. While the ladies were actually handling the material

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two of the pieces belonging to the bodice disappeared. Certainly, they did not see them go; but no one has ever seen any object in transit during the observation of these remarkable phenomena. But there was no illusion about their disappearance: one minute the pieces were on the table, the next minute they were gone. The Countess's mother and her friend searched high and low for the missing material. Eleonore was in the adjoining room, playing with her toys, but she had seen nothing of the dress pieces. The ladies rubbed their eyes and wondered if they had dreamt about the missing pieces; but the dress length from which the pieces had been cut was before them, showing the blanks which corresponded to the lost portions of the bodice. Again they stripped the flat in their endeavor to find the missing material. They searched Eleonore and they searched her box and displaced every article of furniture in the hope of recovering their property and completing the dress. But the pieces were never found. Day after day they hoped the material would put in an appearance, but they were doomed to disappointment. After waiting three weeks they reluctantly decided to buy some more material in order to complete the costume. The missing pieces have never been seen to this day. On the same day as the cloth disappeared nine brilliant phenomena were witnessed.

The stigmatic marks and abrasions which spontaneously appear on various portions of Eleonore's body are, I think, the most interesting of the phenomena said to occur with this medium. I saw several of them during the periods I kept the girl under observation. The marks are of several varieties, including teeth-marks; long scratches; oval, annular, elliptical, and other marks of varying shapes. The teeth-marks, it must be admitted, are similar to those made by Eleonore's own teeth; and tests carried out prove that if Eleonore bites her own arm, identical teeth-marks to those alleged to be abnormal are found, except that the number of teeth indentations vary. But no one has seen Eleonore play tricks of this description, although she has been kept under observation for days by different investigators. Teeth-marks have never been found on any part of her body not accessible to the medium's mouth; they invariably appear on her arms or hands. This applies also to the scratches and other markings which appear on her chest, arms, wrists, and hands. But she has never been caught making these marks, some of which must be exceedingly painful. The marks are always sore afterwards.

A peculiarity about the markings—both abnormal and normal—is the rapidity with which the resultant weals arise, and the whiteness and the thickness of the ridges forming the weals. This I have wit-

nessed over and over again. Eleonore will perhaps be playing with a ball when suddenly she will give a sharp cry of pain and immediately come over to us and allow us to roll up her sleeve or uncover her chest, when the progress of the phenomenon can be witnessed. The teeth-marks are at first visible as red indentations on a white ground—the white ground gradually becoming red at the same time as the indentations become white, rising in a thick ridge above the level of the flesh. The ridge becomes quite white in the course of a few minutes, and rapidly disappears. Indentations and teeth-marks made in the fleshy part of Eleonore's hand in a normal manner act in exactly the same way. "Scratches" and other marks of alleged abnormal origin produce thick white weals in the course of a few minutes, afterwards rapidly disappearing.

Telekinetic movements and the abnormal displacement of objects constitute the great bulk of the phenomena witnessed through Eleonore, and place this mediumship in the category of poltergeist manifestations. Counting each well-authenticated "movement" as a separate phenomenon, the Countess Wassilko has had as many as 67 in one day, and 1,050 in three months. The Countess keeps a very careful record of all the phenomena and is publishing a book² in which an account of the girl's early mediumship is recorded. She has also written an article for this *Journal*, recording the progress of the mediumship during the time that Eleonore has been under her care. Another volume, dealing with the entire mediumship, is in preparation.

The displacement of objects usually occurs when Eleonore is playing with her toys—especially toys which can be projected, such as balls. When the girl is in a temper the phenomena are stronger. The objects moved—in the true poltergeist manner—comprise ornaments, toys, books, and similar articles. The phenomena occur always when Eleonore is in the room or in the adjoining room—they very rarely occur in the garden. No manifestations have been witnessed when the girl was asleep, though the Countess has often kept watch. Days when phenomena are entirely absent are rare; there were no blank days during my visit. Curiously enough, the phenomena appear to have some affinity with the girl's appetite, which is enormous when the phenomena are strong and plentiful, half a large loaf being taken with her meals. Normally, the girl has a big appetite.

The objects displaced fly across the room—though no one sees them in transit, and no one sees them commence their journey; they are frequently seen to alight, however. Special precautions have been taken

² *Der Spuk von Talpa*, München, Barth-Verlog, 2 marks.

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in order that a minimum of damage should result from the spontaneous manifestations. In the early days when Eleonore was installed at the Countess's flat, several unpleasant incidents taught the observers that a choice of objects for telekinetic purposes was essential. A few days after the arrival of the girl, a large ink-pot, filled with ink, made a rapid aerial transit from one end of the room to the other, smothering everything with its liquid contents. The ink was afterwards locked up. Upon several occasions Eleonore's boots have been found filled with water from the ewer kept in the Countess's bedroom—true poltergeist pranks which are apt to become unpleasant if not kept under control. No personal but some material damage has been done by the various hard objects which have been spontaneously projected in various directions. The wooden door of the Countess's bedroom is covered with indentations due to the impact with numerous hard objects which have found their billet there.

I have mentioned automatic writing as a phase of Eleonore's mediumship and she has written reams of messages, mostly from "Dracu" (the Rumanian word for the Devil), with whom she seems on extraordinarily familiar terms. Many of the messages are amusing, but none is raised above the standard of intelligence possessed by Eleonore. And no message has been received which suggests a knowledge of something not within the girl's own normal cognizance or imagination. The only "sittings"—using the term as applied to psychical research—held with Eleonore are for automatic writing or drawing. The Countess and the medium, and perhaps one other person, sit at a small table with a pad of paper and the girl just scribbles anything that comes to her mind. She does not look at the paper or her pencil and usually watches one of the sitters. There is no indication of the trance state; in fact, Eleonore shows no symptoms of abnormality in any direction other than those described.

The Countess informs me that on one occasion she heard the "independent voice" through Eleonore. A great friend of the child's was seriously ill and she was fretting as to how he was progressing. Eleonore and the Countess were alone in the room when the former expressed a hope that her friend would recover. Immediately a "voice," flat, dead, and hollow answered from somewhere behind them, near the ceiling, that her friend was better and would recover, or words to that effect. Both the Countess and the child heard the voice speak distinctly in their own language. The voice was quite lifeless. The Countess does not believe in the spirit hypothesis and cannot account for the incident. They have since tried to induce the voice on several occasions, but have always failed.

The last group or phase of phenomena witnessed through Eleonore is placed in the telekinetic category. It is the almost instantaneous movement of needles and pins which happen to be in close proximity to the medium. If Eleonore is sewing or is handling a needle or pin of any description it will suddenly bury itself in the child's flesh. This has happened several times. It is of course possible—but very unlikely—that the child herself digs the needles into her hands. If so, it is an abnormality almost on a par with the assumption that some extraneous power is responsible for the sudden displacement of the needles. If the girl does it herself she must be less sensitive to pain than most mortals, as the needles are frequently deeply embedded in the fleshy part of her hand or arm. There is no suggestion that the girl is in a semi-cataleptic state when her hands are pierced—like some of the fakirs who make a specialty of penetrating their flesh with knives, daggers, etc.—as the resultant cry of pain is, I am assured, absolutely natural and spontaneous. I have not witnessed this particular phenomenon myself.

I am sure that the reader will be wondering what Eleonore thinks of all these curious happenings, and what effect the phenomena have upon her. To the latter query I can answer "none"—so far as can be ascertained by the observations of medical men and others. The phenomena have now been apparent for about twelve months and no change has been noticed in the health, behavior, or appearance of the girl. She eats well and sleeps well, and plays all day, like a normal—though somewhat younger—child. She is never ill and the Countess has little or no trouble with her except when she is in one of her "moods"—and children who are not mediums sometimes become recalcitrant!

Though Eleonore is thirteen years old, she has not yet reached the age of puberty and no indications are apparent that the catamenial period is approaching. It has been suggested by some medical men that the sudden appearance of the phenomena is connected in some way with the subtle change that always takes place before the full development of a young girl. If this is no more than a mere supposition, it raises the interesting query as to whether the appearance of the menses will strengthen or alter the phenomena or inhibit them altogether. Fears are expressed that when Eleonore is fully developed the phenomena will cease, but no grounds are stated for this belief. On the other hand, we know that most of the well-known women mediums developed their powers as they grew into young womanhood. The three young mediums, Stella C., and Willy and Rudi Schneider, did not attain prominence as mediums until they had reached the age of puberty. So the fears concerning Eleonore are probably groundless, though the question

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raised is both interesting and important. It is true that Eleonore is subject to very occasional fainting fits, and sometimes falls off a chair in a faint just before a phenomenon occurs. But these fits are very infrequent and the girl has been subject to them for several years.

Who—or what—is responsible for the phenomena? This is quite settled in the minds of Eleonore, her parents, the natives of her village and the village priest. It is *Dracu*—the Rumanian term for the Devil.³ When the phenomena became apparent, her father consulted the village priest, who at once said it was the Devil who was responsible for all the commotion, though nothing was done about it at the time. Practically all Rumanians belong to the Greek Orthodox Church which, like the Roman Catholic Church, sets its face against all forms of abnormal phenomena as being of Satanic origin. Eleonore was told, therefore, that the strange manifestations were the work of the dreaded *Dracu*, and she at once thoroughly assimilated the idea. She is continually speaking of the Devil and in her "automatic" writings receives many messages from him, some of which are exceedingly quaint and suggestive of the subliminal workings of the child's mind. She evolved the idea recently that the phenomena were stronger and more frequent if the Devil were put in a temper. Since then she has lost no time in seizing every opportunity of teasing *Dracu* in order to increase the phenomena. During my visit she prepared a saucer filled with a mixture of vinegar, salt, pepper, and mustard, and left it out during the night "for the Devil to sup on." "When he sees it," she informed me, "he'll be furious!"—a favorite expression with Eleonore. If the subject of this article is guilty of "cruelty to devils" she can also be kind to them as she habitually reserves a chocolate or other sweetmeat for *Dracu*. Out of every box of chocolates which she receives, she places one on a bookshelf or mantel-piece for the Devil, and frequently—Countess Wassilko informed me—the chocolate disappears in an abnormal manner. She frequently "sees" the Devil clairvoyantly, and a day or so before my arrival in Vienna she saw *Dracu* standing in the doorway and sat down and "automatically" drew him. I reproduce the sketch as an example of Eleonore's automatic drawing and—probably—of her imagination.

The inscription beneath, which is in her own handwriting, is in the Rumanian language and means: "The Devil as I have seen him at the door." There is a suggestion in some quarters that Eleonore's phenomena vary, or are stronger when the moon is full: but the Countess has kept a very careful record of all phenomena and has made charts

³ There is a famous novel, *Dracula*, which deals with the doings of the devil in human form. Bram Stoker also wrote a story called *Dracula's Guest*.



Reproduction of "automatic" drawing of *Dracu* (the Devil), by Eleonore Zūgun. The inscription reads: "Dracu, as I have seen him at the door."

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for each month, showing the daily rise and fall in the variety and number of phenomena witnessed. The resultant graphs show decided peaks at a certain period in each month, which in a more fully developed girl would—in my opinion—be more indicative of the catamenial condition than of any suggestion that the phases of the moon have a bearing upon the phenomena. This is a question which the Countess hopes to determine eventually. Dr. Freiherr von Schrenck-Notzing is particularly interested in the theory that the moon influences the manifestations, and some correspondence has passed between the Baron and the Countess with a view to ascertaining the facts, but no positive deductions have as yet been drawn.

* * * * *

I will now relate my own personal experiences with Eleonore. I had heard of the girl and her phenomena about the time that Fritz Grünwald commenced his enquiry, but no further news concerning her reached me until Professor Thirring wrote me early in 1926 saying that Eleonore was in Vienna with the Countess Wassilko. He promised to let me know the progress and development of the mediumship with a view to my making some investigations for myself. A favorable opportunity for a visit presented itself when I was in Austria for some sittings with Rudi Schneider and I arrived in Vienna on Friday, April 30th, 1926. I was at once introduced to the girl (the Countess Wassilko I already knew) and arranged to keep Eleonore under observation for three afternoons. I was informed that the phenomena were then strong and frequent, several having occurred upon the day of my arrival.

When Eleonore was installed in the Countess's flat she was given the same freedom to roam about the place as any other member of the domestic staff. But after some weeks of incidents similar to that of the flying ink-pot and disappearing dress material it was deemed advisable to control the extent and intensity of the phenomena somewhat, so Eleonore was informed that the drawing room, dining-room, and some bedrooms were "out of bounds." She still had the Countess's bedroom, the hall, and domestic quarters to herself. Eleonore sleeps in the Countess's bedroom—where most of the phenomena occur—which I will now describe.

The Countess's sleeping apartment is a pleasant room, about fifteen feet square, with two French windows opening out on to a balcony on which I took Eleonore's photograph (reproduced). The room has two doors: one opening on to the hallway, the other leading to another apartment. I will not give a diagram of the room as the Countess has prepared one to scale which accompanies her article, which will appear in an early issue. Besides a sleeping apartment the room does

duty also as a study, in which the Countess does her literary work. The "bedroom" is divided from the "study" by means of a match-board partition, about six feet high, running longitudinally across the room. The partition or screen has an opening in it, thus affording communication between the two divisions of the room. The bedroom portion is furnished in the usual manner; the study portion has chairs, tables, a low bookcase filled with books, couch, etc., and many knick-knacks and odds and ends which are placed there for *Dracu* to manifest with. It is in this room that Eleonore spends most of her time, playing with her toys or reading on the balcony; consequently, it is in this room that most of the phenomena occur and here it is that the Countess keeps observation on the girl, and records the abnormal occurrences.

FIRST OBSERVATIONAL PERIOD, SATURDAY, MAY 1st, 1926

A Vienna May Day is not exactly ideal for the calm investigation of any subject except the claims of Socialism, and I was rather afraid that the Labor demonstrations in the Austrian capital would interfere with the tranquillity necessary for my observation of Eleonore and her phenomena. To the resounding cries of "Hoch der Mai!" I made my way to Countess Wassilko's flat where fortunately I found peace and quietness. The Countess's bedroom overlooks a quiet wooded garden and the room is eminently suitable for the study of psychic phenomena.

I arrived at the Countess's flat just before five o'clock, in time for tea, at which Eleonore was not present. I have already mentioned the fact that she is not permitted to use the principal living rooms. After tea the Countess and I adjourned to the bedroom where we found Eleonore playing with a celluloid ball which she was shooting out of a spring gun, catching it again in a wire cone attached to the "gun." She seemed very happy. I carefully examined the room and the Countess closed and fastened the French windows leading to balcony and also the doors of the apartment. The Countess and I sat chatting on the couch, at the same time keeping Eleonore under observation. The celluloid ball with which the girl was playing had separated in the centre and she ran across the room to the Countess and asked her to mend it. The Countess and I then (5:40) stood up, and she assisted Eleonore to piece the two halves of the ball together. I stood close by them watching the proceedings. At 5:43, when the Countess had half the ball in her hand and *Eleonore was holding the other half*, and when I had my eyes fixed on both the girl and the Countess, a steel stiletto, with handle, about ten inches long, used for opening letters, shot across the room, from behind me, and fell against the long-suffering door already mentioned. I instantly turned round but there was noth-

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ing there. I was not aware that such an object was in the room but the Countess stated that the little weapon was kept in its sheath, always in the same place on her writing table which was at the back of us against the wall farthest from where we stood. If I had been standing a little farther to the right, the stiletto must have struck me. I am positively convinced that Eleonore was not normally responsible for the flight of the paper-knife and that no one was nearer to it than about twelve feet. I reiterate that Eleonore had both hands occupied: one hand holding the half shell of ball, the other holding the spring shooter; that I was between the missile and the girl and Countess; that the stiletto came from behind and to the right of me; and that I was actually watching the Countess and the child when the paper-knife was projected.

We had barely expressed our interest in the phenomenon when (at 5:45) Eleonore gave a short, sharp cry of pain and the Countess at once pulled up the left sleeve of the child's bodice and on the fleshy part of her forearm, some distance above the wrist, were the deep indentations of teeth-marks, six above and five below forming together an elliptical figure as illustrated. If the reader will bite the fleshy part of his arm, he will get the exact representation of what we saw. The length of the ellipse was 40 mm., the width, 30 mm. If the marks were produced by an actual mouth the width of the ellipse would depend obviously on how much flesh was gripped by



the mouth. I must admit that Eleonore *could* have produced the markings herself in the brief minute or so we were engrossed in the stiletto incident, but neither the Countess nor I saw any suspicious move on the part of the girl. We watched the indentations on her arm gradually "fill up," turn red, then white, and finally rise above the surface of the flesh in the form of weals. I examined the sleeve of her bodice for marks of saliva because if the girl had bitten her own arm she must have done it through her sleeve—but there was no sign of moisture. The weals became gradually less distinct.

The Countess and I returned to the couch, the child continued her play with the ball. We were all three on the study side of the partition. At 5:58 I saw a flash in front of me at the same moment as something dropped upon the top of the low bookcase. We at once investigated, and found that a small mirror (similar to those fitted to ladies' handbags) had been thrown over the partition from the bedroom side. The

usual position of the mirror is on a small table beside the Countess's bed. Again I positively state that no one in the room could have projected the mirror across the partition. I of course immediately searched the bedroom portion and saw where the mirror had been reposing, but found nothing abnormal. I reviewed in my mind the various ways that the mirror could have been projected normally (such as wires, threads, spring releases, rubber bands, compressed air, release of a spring by the gradual expansion of a viscous substance, etc. etc.) but nothing was visible that could have caused any movement to the mirror.

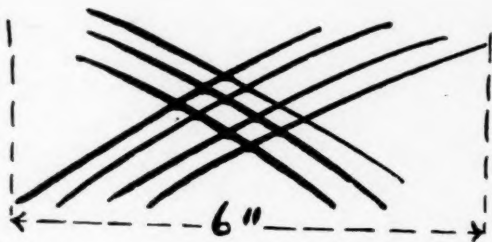
At 6:00 Eleonore gave another cry of pain and upon examination we again found another set of teeth-marks on the girl's arm, close to the previous markings. Four indentations formed the upper portion of the ellipse, and five the lower. The ellipse measured 40 mm.: width, 20 mm. Again the markings corresponded to the girl's mouth, but again no one saw any suspicious movement; in fact, the child was standing by our side during my examination of the room.

We returned (6:05) to the study side of the room and found that some of the books in the low bookcase had been pushed in. We had previously carefully placed each row in exact alignment. This displacement of books is a favorite manifestation and many times during the day it will be found that the volumes have been disturbed. For hours Countess Wassilko has sat and gazed at the books in the hope of *seeing* them move, but her vigilance has never been rewarded. A moment later, she would perhaps stoop to pick up a paper and when her eyes again rested on the shelves some books would be found displaced. I ought to point out that the book-shelves are open, i. e., not protected by glass. Although the movement of the books when we were in the bedroom was regarded as a phenomenon, we could not feel absolutely sure that the girl had not—accidentally or intentionally—given the volumes a knock with her hand in passing the bookcase. The Countess's apartment is an ideal place for the mischievous pranks of a "poltergeist" and the reader will readily realize that it is a physical impossibility for one investigator to keep *everything* in the room under constant observation at the same time. That is why I confined myself to the strict observation of the girl.

Soon after we noticed the books had been disturbed, Eleonore left the room for a few moments. On her return she commenced her ball play again and at 6:10 gave another cry of pain and pointed to her chest. The Countess at once untied the ribbon which fastened her frock (see photograph) and pulled down her camisole. Between her breasts and extending a little on to her left breast, were seven scratches

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in two series of 4 and 3, criss-cross as illustrated. The scratches averaged six inches in length. As we watched them they gradually turned red, then white, and in a minute or so became hard, white weals. It is possible, of course, that Eleonore inflicted the scratches upon herself during her momentary absence from the room. But her cry of pain was so real, and the condition of the abrasions appeared so fresh that the theory of self-infliction becomes less tenable. Also, the girl could hardly have had time to undo her frock, make the scratches, and adjust her clothing again. That the scratches were fresh was quite evident from the rapid way they changed before our eyes into the usual hard white weals.



But the marks certainly had every appearance of having been made by a person's nails drawn across the flesh.

While we were examining Eleonore's chest, the Countess exclaimed: "The books are pushed in again" and sure enough they were (6:12). We had carefully placed the rows of books in exact alignment a few minutes previously and neither of us saw Eleonore near them; in fact, we three were standing at some distance from the bookcase. I now took this opportunity of taking the girl's pulse-rate as the Countess was under the impression that after each phenomenon the rate increased. I found her pulse was 95 beats to the minute—about 20 beats above normal. At least a portion of this increase could be accounted for normally in view of the fact that the girl had just been injured, and from the mental excitement that would naturally ensue.

While the Countess was actually doing up the girl's frock again, and while we three were in the study side of the room, a metal cap was thrown (6:15) from the bedroom side of the partition and fell at our feet. The cap appeared to come from a bottle similar to those supplied with toilet cases, and the Countess informed me that it was always kept on the table beside her bed. It undoubtedly came from the bedroom side of the apartment. Again I examined the room but could find nothing to raise my suspicions.

We regained the study side once more and I sat down on the couch determined not to take my eyes off Eleonore—or the Countess, who was by my side. To the right of me was a small table which had been moved for some purpose and my hostess asked Eleonore to push it up

close to the wall in its accustomed position. While I was watching the girl do this, and when both her hands were actually on the table in the act of moving it, we heard a terrific crash (6:23) on the other side of the partition. We three at once went into that portion of the room, and found that a large black cloth dog, fairly heavy, had been thrown from the study side of the room, over the partition and had fallen upon the raised handle of the coal scuttle. It was the noise of the handle falling that had made all the clatter. I am certain that the cloth toy in question was on a chair situated on the farther side of Eleonore. I had seen it there as we passed through the opening of the partition on our way from investigating the flight of the metal cap. Assuming that the toy dog started from the chair mentioned, I *ought* to have seen it go over the partition because although I was watching the girl move the table, I could hardly have failed to see the flight of a big black object which would have been well within my line of vision normally. But the Countess had previously impressed me with the fact that one did *not* see the flight of the projected objects. Also, the trajectory of the dog must have been a sharp curve—just as if it had been tossed over the partition; one can hardly assume that it went *through* the woodwork! I again took Eleonore's pulse-rate and found it was 126—with some palpitation of the heart. The excessive rate would not be accounted for by the fact that she had been moving the table—a light affair weighing only a few pounds.

While we were engaged in elucidating the mystery of the flying dog, Eleonore gave another sharp cry of pain (6:25), and raised her left arm to the Countess who once more unfastened her sleeve which she turned back and revealed another set of teeth-marks very similar to those already described. They gradually turned red and then white in the accustomed manner. I did not see the slightest suspicious move on the part of the girl to account for the teeth-marks.



At this juncture Eleonore partook of some chocolates, putting one out on the bookcase for the Devil. This she frequently does, and sometimes the chocolate disappears—it is alleged abnormally. She had hardly placed the sweetmeat when she gave another cry of pain (6:28) and upon examination of her left arm it was found that an annular marking (see drawing), 20 mm. diameter, but with a break about 2 mm. wide, was deeply indented in the fleshy portion, superimposed upon some of the earlier teeth marks which were still faintly visible. The circular indentation developed with the usual characteristics into a round white weal. I looked in vain for some

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instrument with which she could have made the mark on her arm, but found none.

Eleonore now sat down at the little table on the right of my seat on the couch (the Countess was on my left) and commenced writing on a piece of paper. To the left of her was a chair (the same from which the toy dog made its aerial flight) and on the chair was a cushion. Both chair and cushion were $5\frac{1}{2}$ feet away from the child. As I gazed at Eleonore scribbling, the cushion (6:33) slid off the chair and fell to the floor. Both the child and the cushion were in my line of vision so that both were under observation at the same time. It was absolutely impossible for anyone in the room to have touched the cushion which was resting squarely on the chair—not on the edge of the chair. Also, the cushion did not “tumble” off the chair—it was a gentle slide. I at once examined the chair and cushion but both were quite normal. There was no vibration in the room.

At 6:42 Eleonore gave another cry of pain, and we at once looked at her left arm, which this time had an indentation on it which reminded me of the shape of a pair of nutcrackers, and that is how I described it (and drew it—see sketch) at the time. The marks gradually became hard and white weals and I looked in vain for any instrument with which the child could have produced the marks on her arm. Previous to the marks we saw nothing suspicious in the movements of the child.



At 6:46 Countess Wassilko suggested that Eleonore should do a little automatic writing. We pulled a small table into the centre of the “study” portion of room, and the Countess sat one side and Eleonore the other. I sat to the right and behind the child. The Countess had provided some large sheets of paper and a lead pencil. The child gazed steadily at the Countess and wrote in large sprawling Rumanian characters with her right hand. Only one sentence was written on each sheet. The writing was produced very rapidly. After she had filled several sheets of paper the Countess translated the “messages,” which obviously were the outcome of the workings of the child’s subliminal consciousness. The messages were as follows:—(1) “The Devil is pleased to see Mr. Price”; (2) “The Devil will give some good phenomena tomorrow”; (3) “The Devil has been to the village [Eleonore’s home] where another devil has broken his watch”; (4) “The Devil kisses his hand to Mr. Price”; (5) “The Devil will eat the chocolate [that Eleonore had left for him] at 7:30 o’clock.”

The reference to the Devil’s broken watch was clearly inspired by

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the fact that Eleonore had the previous day broken her own watch. The chocolate was *not* eaten by the Devil that evening; in fact, Eleonore consumed it herself the next day.

At 7:05 the Countess decided to hold a little séance in the orthodox manner. She does this occasionally in the hope that phenomena may be induced. We three sat round the little table and held hands for about ten minutes but nothing happened. The "sitting" was not held in the dark. At 7:15 I had to take my departure as I was lecturing at Vienna University the same evening.

SECOND OBSERVATIONAL PERIOD, SUNDAY, MAY 2nd, 1926

On my second day of observation I arrived at the Countess's flat at 2:45 in the afternoon. We at once went to the study-bedroom where we found Eleonore playing with a ball. The Countess informed me that there had been nine phenomena (varied) in the morning before my arrival. I again inspected the flat, the furniture, ornaments, etc., but everything appeared to be normal. I carefully noted that all the books in the low bookcase were in perfect alignment, but a few minutes later (2:58) I found that a number of them had been pushed in. Neither the Countess nor I saw anything suspicious in the medium's behavior to warrant us to suspect that she had normally produced the "phenomenon." For the next hour the girl was subjected to a number of "bites" and scratches which in the aggregate must have been excessively painful. I will now give the list and times of phenomena which occurred between my arrival at the flat and the tea interval:

- 2:58 Books moved on shelf.
- 3:01 One book moved—same shelf.
- 3:37 Teeth-marks on left forearm.
- 4:22 Teeth-marks and striated marks on left wrist.
- 4:24 Left breast scratched. Pulse-rate 97 beats to the minute: girl trembling.
- 4:26 Teeth-marks on left wrist, under sleeve.
- 4:30 Teeth-marks on fleshy portion of left arm, below elbow.
- 4:33 Teeth-marks on left forearm.
- 4:49 Right arm scratched.
- 4:57 Teeth-marks on right forearm.

The teeth-marks were all of the same elliptical shape, the ellipses being the same length, *viz*: 40 mm. The width of the ellipses varied from about 15 mm. to 30 mm. All the marks developed as already described, becoming in the last phase hard, white, raised weals which soon disappeared. During the whole of the hour detailed above,

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Eleonore was playing with her toys and eating chocolates. I did not see the slightest suspicious action on her part. During her play with the ball she occasionally went behind the partition into the bedroom portion of the apartment and undoubtedly she could have taken these opportunities of disfiguring herself by biting or scratching. On the other hand, there were periods when the identations occurred when it seemed impossible for her to have produced the marks herself.

At 4:57 the Countess and I adjourned for tea, returning to the bedroom at 5:30. Eleonore had had her tea in the servants' quarters, and was still playing with her ball. Upon our arrival Countess Wassilko and the girl went into the bed side of the room and I sat down on an easy chair. My hostess and the medium were not visible to me from where I sat, on account of the partition. At 5:35 I heard something fall on the side of the partition farthest from myself (the bedroom side). The Countess at once exclaimed "another phenomenon!" and I went into the bedroom to investigate. The Countess had a metal whistle in her hand which had just fallen by her feet. The whistle was usually kept on top of the open book-shelves where Eleonore was in the habit of tempting *Dracu* with chocolates, etc. So assuming the whistle really was on the bookcase in the study portion, it must have come from my side of the room. But I did not see it go; I merely heard it drop.

About five minutes after the whistle phenomenon a curious incident occurred. Eleonore went up to the Countess and whispered something to her and laughed. What she said was "I know something!", but would not say what it was. After a little coaxing, Eleonore told the Countess that it was I who threw the whistle as she "heard the chair move"—a suggestion which of course I at once denied. Eleonore had her back to the partition (the Countess informed me) when the whistle fell; there was also the partition itself between the girl and me. So assuming I *had* thrown the whistle the girl could not possibly have seen me do it. And one would not move an easy chair in tossing a whistle over a 6 ft. partition. But the incident set me thinking and I wondered whether Eleonore herself dropped the whistle in the bedroom and (a) thinking I saw her, said I did it in order to confute any accusation she thought I might make against her; or (b) assuming it were a genuine phenomenon, Eleonore suggested I did it in order—as she thought—that from the fact of her accusing me, I should think it genuine and be more impressed; (c) that Eleonore thought I had laid a trap for her and determined that she would be first with the information. Assuming these poltergeist phenomena are all genuine I should unhesitatingly state that the flight of the whistle was a true phenomenon.

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If some of the phenomena are spurious, then I feel inclined to doubt the genuineness of the whistle episode.

The whistle incident recorded above is similar in some respects to an experience that Professor Thirring had some time previous to my visit. The Professor had been to see the girl and in making some tests had purposely pushed out of alignment some books on the shelves in order to see if Eleonore would notice them and hail the displacement as a genuine phenomenon. But the girl instantly detected the test—and the reason for it—and for a time became suspicious and moody. As a matter of fact she is very fond of Dr. Thirring, though on one occasion she pretended not to know him. I give the incident in order that the reader may realize the curious mentality of the child. Dr. Thirring had had influenza and had been to Kitzbühel, in the Austrian Tyrol, to recuperate. He was away some weeks and when he returned, very bronzed, he called on the Countess Wassilko who happened to be temporarily absent from the flat. On her return she asked Eleonore if anyone had called. "Only a strange man, whom I do not know," answered the child. When the Countess found out that it was Dr. Thirring who had called she taxed the girl with telling an untruth. But Eleonore persisted in her statement that the "brown man" was unknown to her (although she knew him quite well), and it was not until he was somewhat less sun-burnt that she would accept the "brown man" as Dr. Thirring.

After the whistle incident recorded above practically nothing happened although I kept the girl under observation till seven o'clock, the hour of my departure.

THIRD OBSERVATIONAL PERIOD. MONDAY, MAY 3rd, 1926

I arrived at the flat at about 2:30 in the afternoon and found that Dr. Thirring had arrived before me and that Baron Alfred Winterstein—a well-known Austrian psychist, with whom I was acquainted—was expected. Eleonore was still playing with her toys and I had brought her some more, as any little gift pleases the girl and puts her in a good temper, which is considered most conducive to plentiful phenomena.

Dr. Thirring has kept Eleonore under observation at different periods but has so far seen very little of the abnormal. His colleague Professor Hahn has, on the contrary, seen many phenomena and is much impressed. Unfortunately, my third observational period proved quite negative although some phenomena had occurred during the morning of my visit. The Professor and I waited very patiently but nothing happened and Dr. Thirring took his departure about four o'clock.

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After tea I again took up my position in the study-bedroom but I saw nothing. Eleonore wanted to prepare *Dracu* another meal of salt, vinegar, pepper and mustard in order to make him cross and so stimulate the phenomena. "He'll be *furious*!" she informed me "and then we shall get some phenomena." But unfortunately I could not wait to test the effect of the "devil's food" so thoughtfully supplied by Eleonore as I was giving a lecture on "Margery" at the Wiener Parapsychisches Institut the same evening. I took my departure at 5:50. On my way out I met Baron Winterstein who was coming to observe the girl. I have not heard if he obtained any results that evening.

* * * * *

CONCLUSION

The question which the reader will ask and to which he will expect an answer is: "Are the phenomena genuine?" and I can assure him that my mind was obsessed with the same question during the whole of my 11 hours' vigil at Countess Wassilko's flat. As regards the poltergeist manifestations, I feel convinced that some of the telekinetic phenomena witnessed by me were not the work of normal forces. The falling of the cushion, the flight of the stiletto, and the aerial transit of the toy dog were, I am certain, absolutely genuine and convincing phenomena. No system of springs, wires, etc., could have been installed for the purpose of deceiving me without instant detection on my part. It is not at all easy to propel a heavy object across the room without somewhat elaborate apparatus. I am quite convinced of the impossibility of anyone in the room having had a hand in the movement of the objects. Apart from my own observational periods, the Countess has had Eleonore under her care for months and, as I have stated, she has already witnessed over a thousand different phenomena. We cannot ignore the very careful work of the Countess who has recorded, arranged, tabulated, and dissected the phenomena in a scientific manner. Other observers have been likewise impressed. I am not aware if any thermal changes occur in the apartment during the manifestations. I had only an ordinary thermometer with me—not nearly sensitive enough to record the subtle changes in the temperature which probably occur during a phenomenon. The special transmitting thermograph which I designed for the National Laboratory would probably have detected any alteration in the thermal conditions. I think, then, that we can positively state that some at least of the poltergeist manifestations witnessed by me through Eleonore Zūgun were genuine.

As regards the stigmatic phenomena I am not nearly so certain of

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their abnormal origin. It is true that I saw nothing at all suspicious in Eleonore's movements that would lead me to suppose that the girl was trying to deceive us; and it must again be remembered that the Countess Wassilko has had the medium under observation for over three months, and she has seen nothing suspicious. On the other hand, during my three periods of observation the girl was continually in a state of movement, playing with her toys, running about, etc., etc., and undoubtedly opportunities would occur for her to make marks on her wrists, arms, breasts, etc., if by so doing she thought she could deceive—and impress—us. Then again, the teeth-marks are practically facsimiles of the marks that can be made with Eleonore's own teeth and it has been found by experiment that the curious, hard, white weals which occur when her flesh is compressed is a normal characteristic. There is the question of motive, of course. It cannot be at all pleasant to be compelled to keep on biting one's self in order that one can acquire *kudos* by so doing. But many such cases have been known. Assuming that such an idea occurred to Eleonore, I am certain that she is clever and intelligent enough to carry out any such scheme of deception. But, I reiterate, I did not see the slightest suspicious move on the part of the girl and her cries of pain sounded genuine.

Assuming the stigmatic markings to be genuine, Eleonore is not by any means the first person to be so afflicted, though usually the marks appear when the recipient is in an ecstatic condition. Usually the stigmatization takes the form of the marks or wounds of Jesus Christ and they have appeared upon the bodies of a number of persons at different periods. It may be doubted whether the words of St. Paul are to be taken literally when he says⁴ "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus," but of course this may have been so. St. Francis of Assisi, in 1224, saw a shining seraph between whose glowing wings hung the Crucified, approach him from Heaven. The agony of rapture left him with the sense that upon his own hands and feet were the marks of the nails. These marks were seen by many, including Pope Alexander IV. It is said that St. Catherine of Sienna underwent a somewhat similar experience. St. Veronica Giuliani (canonized 1831) received the stigma of the crown of thorns, and afterwards those of the nails, about 1694. Anna Katharina Emmerich (1774-1824), the famous visionary, of Dülmen, Münster, Westphalia likewise received the holy marks—a well-authenticated case which has been immortalized in a painting.⁵ Others

⁴ *Galatians*, chapter VI., verse 17.

⁵ By Gabriel Max, in the Glyptothek, Munich.

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who have felt honored by receiving stigmata are Maria von Mörl (1839), Louise Lateau (1866), Mrs. Girling, "mother" of the English Shakers (1864), and many more. Most big hospitals have some recorded cases of stigmatization. Apart from the question whether such markings ought to be regarded, as in the Church of Rome, as a sign of God's peculiar favor, modern study of the possible effects of auto-suggestion and the action of our complicated mental processes upon the body, precludes wholesale denial of the facts recorded. So we must not dismiss the alleged abnormality of Eleonore's markings on the grounds that such phenomena are "not possible." Professor Dr. Ferdinand Winkler, of Vienna, has kept the girl under observation for a short period and I understand that he is not impressed by the "stigmata." On the other hand, Professor Hahn, of Vienna University, has likewise had some experience of Eleonore's phenomena and thinks they are genuine.

To sum up, then, from my own personal experiences I do not think that there is any doubt that Eleonore Zūgun has that curious power which is able to induce manifestations that have become known by the ridiculous and unsuitable term "poltergeist phenomena." The Countess Wassilko could hardly fail to notice signs of trickery during the three months she has had the girl under observation if trickery were the cause of the curious happenings. We all await her further report on this extraordinary and interesting case. Concerning the alleged stigmatization, for the time being we must suspend judgment or, better still, return the Scotch verdict of "not proven."

TRANCE AND HYPNOSIS

BY RENÉ SUDRE

The English word "trance" signifies a state of insensibility in which the mind or soul seems to have left the body, or even to be in a state of ecstasy. In French, *transe* has a more restricted meaning in the classical language; it has lost the meaning "passage from life to death" which the Latin *transitum* gives it, and signifies nothing more than a lively emotional disturbance. Metapsychists have found it useful to appropriate the English word, with its distinctive spelling, to indicate that peculiar organic state which with many subjects seems to be a prerequisite of supernormal phenomena. This is the meaning that we give it, to the exclusion of all arbitrary definitions which have as yet been proposed by the spiritists, and which as yet have always implied something in the way of contestable hypotheses. For example, F. W. H. Myers professed that trance was a means of coming into communication with an invisible world. He distinguished three principal phases:

(1) "the abeyance of the supraliminal self and the dominance of the subliminal self," which may lead to secondary personalities;

(2) "where the incarnate spirit, whether or not maintaining control of the whole body, makes excursions into or holds telepathic intercourse with the spiritual world;"

(3) "the trance of possession by another, a discarnate spirit." Myers added, further, that one cannot "always distinguish between these three main types of trance, which themselves admit of different degrees and varieties."

We must guard against defining trance in terms of its apparent psychic or metapsychic content. Such procedure would bring us very promptly to the point where we should have to inquire whether there be a special trance for telepathy and another for telekinesis, whether there be one type for true and another for fictitious possession; and where we should have accordingly a multitude of useless and unverifiable subdivisions. So we define trance by its form: that is, we consider it as a *particular physico-psychological state in which the subject places himself or is placed for the purpose of producing metapsychical phenomena*. We say that it is a particular state, because the subject is not

during its duration in his normal state of waking consciousness. Usually he is asleep. Sometimes he seems awake, but presents obvious sensorial disturbances. The lightest trance resembles mere distraction, the more usual variety is like sleep, and the more complex types present the appearance of an epileptic attack. But, as we shall show, all these dramatic elements are secondary. If we would recognize the most general characteristic of trance, we shall find this in an isolation from the external world—what Pierre Janet calls a “narrowing of the field of consciousness,” favorable to division of personality. It is exactly the same thing as somnambulism. It is impossible to find any difference between trance and the “nervous sleep” of the old magnetizers; or, consequently, between trance and hypnosis.

This generalization was made by the psychologist a long time since. “The phenomena observed by the spirits,” wrote Pierre Janet, in 1889, at a time when metapsychics did not exist as an independent science, “are exactly identical with those of natural or artificial somnambulism.” These phenomena almost always appear in nervous or hysterical subjects; they are accompanied by the same crises, the same changes of personality, the same amnesia after reawakening; and if there are any parallel manifestations to be observed, these will be the same metapsychical phenomena of clairvoyance, movements without contact, etc. A difference has been pointed out which seems considerable but which is really only apparent: in hypnosis suggestibility is increased, in trance it is often diminished. But contrary to the belief of Bernheim and his colleagues of the Nancy School, suggestibility is not the essential characteristic of hypnosis. The old magnetizers often noted in their subjects a resistance to suggestion; and Pierre Janet, with his rich personal experience, declares that there are hypnotic states without suggestibility, in which the subject retains his own normal will. In thus sharply drawing the line between suggestibility and hypnosis, we avoid this argument which is sometimes put forward by certain spiritists in order to escape the identification of trance with hypnosis. We recall that Myers himself accepted this identity when he defined hypnotism as a “sleep resulting from a successful appeal to the subliminal self,” so that for him the hypnotic trance is in fact the first degree of metapsychic trance.

The absolute identity of trance with hypnosis now comes to our aid in proving how illusory it is to hope to establish a causal relation between the supposed constant personifications of trance and the nature or origin of the metapsychic phenomena produced therein. I feel that I should come down hard on this error because it has been committed by one of my regretted colleagues, Professor Sydney Alrütz, of Upsala,

unfortunately carried away in such untimely fashion. In his communication to the Warsaw International Congress, "The Psychology and Physiology of the So-Called Mediumistic Trance,"¹ as well as in an article contributed to the S. P. R.,² he claims "that it is possible to get a clearer understanding of the nature of the mediumistic trance and its phenomena if we study the different stages of the trance and its characteristics in the light of hypnotic phenomena." He takes as his example Mrs. Piper's trance, so painstakingly described in Mrs. Sidgwick's classical study,³ and in which as we know she reaches this conclusion: "It is probably a state of self-induced hypnosis in which her hypnotic self personates different characters either consciously and deliberately, or unconsciously and believing herself to be the person she represents, and sometimes probably in a state of consciousness intermediate between the two."

What are, then, the different stages of Mrs. Piper's trance? Let us remark first that in the earliest epoch, that of the Phinuit and Pelham incarnations, the trance was a true physiological crisis with convulsions such as are met in hysterical somnambulism. During a second period, notably from 1907 on, the process was much more peaceful. Mrs. Piper would seat herself at a table in front of a pile of cushions, and strive to go to sleep. Her head would fall forward upon the cushions, and she would sleep deeply for some minutes. Then her right hand would take the pencil which was offered her, and the true mediumistic trance would begin. While she was writing, the rest of her body was inert. The sense of hearing was not affected. "When the writing came to an end, the right hand became relaxed, the pencil dropped and Mrs. Piper had again, as in going into trance, the appearance of being in a profound sleep. After some minutes she began to raise her head and body into an upright sitting posture, and sometimes with effort. The eyes gradually opened but did not see the actual surroundings. From pointing, and smiles and other gestures, and even words spoken later on, they saw scenes of great brilliancy and beauty. She usually began to speak but with difficulty. The speech was sometimes addressed to the personages of her visions, rarely to the sitter, of whose existence she was quite unaware. Consciousness of the surroundings seemed to come by steps, and arrived to its fullness after her head had "snapped," as if some division had taken place in her brain. At the end of the awakening-stage, another phenomenon was remarkable: the first vision of the surroundings was blurred, everything looked dark and horrid.

¹ *L'état actuel des recherches psychiques, Compte-rendu* of the Congress, page 137.

² *Proc. S. P. R.*, 91, Vol. XXXIV, July, 1924.

³ *Proc. S. P. R.*, 71, Vol. XXVIII, 1915.

Besides, the sitter looked to her very small as if she were looking at him through the wrong end of an opera-glass. Another phenomenon before the return of normal consciousness was echolalia or a repetition or mimicry of words uttered by the sitter."

Such are the major characteristics of Mrs. Piper's trance. It is made up of three states which succeed one another, first in direct and then in reverse order: *Intermediate stage, deep sleep, and trance proper*. In making this distinction, Alrütz relies upon a remark of Mrs. Sidgwick's, according to which the words uttered in the process of going into trance "showed that this resembled the waking process." From this he deduces that the symmetry is perfect and that the intermediate state is a well-defined condition which he names the "automatic stage." He identifies this with Charcot's cataleptic state, which is found in hysterics after a syncope, when the subject commences to come to himself. If while he is in this state one commands him to raise his arm, he at first appears not to have heard; then he merely repeats the words (echolalia); and *then* finally he executes the order. According to Janet, the subject here passes through increasing degrees of consciousness, corresponding to the most elementary forms of thought. During the first short interval he hears but does not understand; he is next able merely to repeat the words, like a parrot, in a state of impersonal consciousness.

The dominant idea of Alrütz is to recognize in Mrs. Piper's trance Charcot's three stages: somnambulism, catalepsy, lethargy—first in direct and then in inverse order: lethargy, catalepsy, somnambulism. To do this he makes hypotheses which at best are risky, as we shall duly show. He starts by placing somnambulism at the outset, by virtue of applying this term to a light hypnotic phase which he would have it that Mrs. Piper traverses when she wishes to go into trance. As none of the ordinary phenomena of somnambulism are produced at this moment, one wonders how the proof can be supplied that the state really exists. The true somnambulist phase is rather that of trance proper. Now for Alrütz the trance proper constitutes together with the deep sleep a single lethargic phase, "with partial restoration." A moment ago, in other words, for the sake of his argument, he divided a phase of homogeneous appearance, the intermediate state, into two separate phases; now he amalgamates into a single phase two stages as dissimilar as the deep sleep and the trance proper. This is really a too ready enslavement of the facts to the spirit hypothesis!

It is not at all for love of Charcot and his three states that Alrütz commits this impropriety; it is done wholly through his own faith in his own ideas. He is a hypnotist who believes in the reality of the

magnetic passes, and who sees the depth of hypnotic sleep as proportional to the quantity of the "fluid" absorbed. He therefore imagines that one passes from light to deep hypnosis by progressive inhibition of the nerve centers, passing through this intermediate stage in which automatism seems predominant. Ready to accept Charcot's very elastic definitions of his three states, he has no less thought than that their succession represents an absolutely certain reality. "The important point is whether, when hypnotizing persons of a certain nervous type deeper and deeper, an inhibition of the mental and nervous functions, the brain and nerve centers respectively, as well as a corresponding secondary enhancement of other functions and centers, takes place in a certain general order, independent of suggestions and auto-suggestions; and whether these progressive alternations in the excitability of the different parts and levels of the nervous system are in the main best accounted for by assuming the existence of three different states."

Having shown the error of this last concept of the hypnotic states, we come next to the conclusions which Alrütz draws from them concerning the origin of Mrs. Piper's communications. He remarks that the trance proper being a lethargic state in which the mental activity of the subject is destroyed, the subject at this time must be alike incapable of receiving suggestions and of originating auto-suggestions with regard to the personalities which she has incarnated through her automatic writing. Hence the controls cannot be due to suggestion. No more can they be multiple personalities of the subject; their mobility is too great, their emergence and disappearance too facile. On this latter point we have Mrs. Sidgwick's opinion, too. She admits that there occur at times "divisions of personality of various degrees of completeness and complication during the trance;" but the hypothesis of "a relatively permanent separation of as many centers of consciousness as there are controls" she regards as quite as unlikely as that of possession by spirits from without. We know that the spirit control is manifestly a personification, due to suggestion or auto-suggestion. Now it is this conclusion, drawn from psychological analysis of the trance, that Alrütz contests on behalf of a pretended physiopathological analysis whose inaccuracy I feel that this article stresses. There is no reason for calling the trance state proper, lethargy. Lethargy, according to Charcot, is characterized by closing of the eyes, by profound sleep, by total inertness of the members, which fall heavily if they are raised, and finally by a neuro-muscular hyperexcitability. We can admit that the state of deep sleep which precedes the trance proper is lethargic in appearance; but how can we give the name "lethargy"

to a state in which the subject's hand writes, makes gestures, exercises the most delicate power of contact with the finger-ends; where the eyes are not even closed to exterior impressions? Could one not say with more plausibility that we have here a state of somnambulism, if this distinction of the three states were not artificial and long since abandoned in psychiatry?

Let us now recall that Charcot's successors have thoroughly established the variability of deep hypnosis in the new subjects whom he studied. They find, along with these three states, an increasing number of intermediate stages which can be made permanent by appropriate manipulation. Pierre Janet discovered nine of these, through which he was able to bring the subject in inverse order by pressing the thumb or breathing upon the eyes. Others can easily be created, and it is on this ground that he remarked humorously to Ochorowicz: "Make me an arbitrary sketch, combining by lot the most opposed characteristics, leading to any fantastic result you please—somnambulo-lethargo-cataleptico-tetanic, if you will—and I will produce it for you within three days!" And he proved that the external indications which so misled Charcot represent nothing more than an old education, a veritable training by verbal or at times mental suggestion, quite unknown to the hypnotizer. The order of the phases, which Alrütz regarded as non-arbitrary, was stamped as inconstant by Charcot himself: "These states . . . may in the course of the same observation with the same subject occur successively in this or in that order, at the pleasure of the observer, by merely putting certain procedures into effect."⁴

We must therefore abandon all of Salpêtrière's divisions of major hypnosis and without dropping our belief in the reality of hypnotism and its distinction from suggestion, we must see in trance a more or less profound sleep, analogous to somnambulism; that is, characterized by amnesia on awakening, and by an alternating memory. When the sleep is not sufficiently deep we get the "intermediate" state; when it is too deep, we get nothing at all. It is possible that these conditions correspond to particular states of the brain or of the nervous system; but of that we know nothing at all, and on grounds so exceedingly fragile as this we can by no means decide whether the controls are personifications by the subject, or bona-fide spirits from without. Psychological analysis of the trance is a much more certain method for reaching this decision.

"If we examine," concluded Alrütz in his English paper, "also

⁴Charcot: *Essai d'une distinction nosographique des divers états nerveux compris sous le nom d'hypnotisme*; 1882.

these personalities [the trance personalities] not only from a psychological but also from a neurological point of view, we shall be able to distinguish better between the medium's 'own' states and the foreign ones, and consequently be in a more favorable position to judge of the origin and the nature of the latter." We have surely demonstrated that this "neurological point of view" is a total illusion. Hypnotism, like trance, is a mental phenomenon: and the organic phenomena that accompany it are essentially variable and accessory.

Despite its exaggerations, the Nancy School has done science a great service: it has shown us that in all these phenomena the influence of suggestion or of auto-suggestion is preponderant. The subjects studied by Charcot were ordinarily hysterics who had been more or less dealt with previously by magnetizers, and who had consequently acquired facility in being hypnotized. With new subjects, it was easy to create the habit of producing other phenomena. Metapsychically speaking, the results were identical with new and with old subjects. They imitated one another, or followed docilely the verbal or mental suggestions of the operator who had put them to sleep. The traditions of animal magnetism imposed upon these subjects a violent trance, resembling a hystero-epileptic crisis; and we find this tradition preserved into our own days, in our own civilized communities as well as among savage tribes. Fortunately, experience has taught us that there are other forms of trance, and that supernormal cognition and metapsychic action do not need to arise out of convulsions or even out of sleep. There is calm trance, possessing the aspect merely of meditation. For the sake of continuity, we assume that hypnosis is always present; and we speak of rudimentary hypnoid states which resemble the waking state so closely that they may be mistaken for it. All that is really necessary is a momentary disinterest in the external world, in order, as Myers puts it, to make appeal to the subconscious. The procedure differs with the individual; it gets ornamented and complicated by useless details, but details which the subject comes to believe are indispensable to the exercise of his supernormal faculty.

The study of hysteria and somnambulism has shown that division of personality is a necessary consequence of the psychological disaggregation which characterizes these types of neurosis. Such division is the natural condition of prosopopesis, of the suggestive or auto-suggestive creation of trance personalities. But the analysis which we have just made shows again that this tendency toward impersonation is independent of metapsychic power properly so-called. The supernormal faculties of the mind work ordinarily in a state of dissociation of personality: but they may be lacking when this state is realized, and

equally they may function without any alteration of the subject's ego.

While hysterical and hypnotic subjects have been studied in detail by physicians who were at the same time psychologists, we lack analogous information about the more prominent metapsychic subjects—that is to say, about the prominent mediums. The prestige which they hold among their followers and the high ideas which they usually hold about their "mission" have prevented the precise determinations which would have been so valuable to our science. In the beautiful case of *Hélène Smith*, *Flournoy* has undertaken this task, and his observations confirm what we have just said about the essentially variable character of trance. Like *Mrs. Piper*, *Hélène* objected strongly to hypnotization—doubtless because of a strong sense of pride and personal dignity; but she was amply suggestible through the instrumentality of her own trance personalities. She therefore would put herself in a somnambulistic condition, with the idea that the phenomena would then occur. In this state she seldom attained a perfect isolation or an actual lethargy. Ordinarily she remained in most particular communication with one of the assistants, who thus found himself playing the rôle of hypnotizer and made any suggestions which might be desired. Before trance proper, she presented the phenomena of systematic anesthesia, of *alochiria*,⁵ of contraction, of paralysis, etc. She even had convulsions, and had to be put into quiet somnambulism by means of passes. The awakening was not continuous, but came through a series of oscillations or alternations of catalepsy and lethargy. In the first of these states, *Flournoy* never observed any echolalia or any accommodation of the facial expression to the communicated attitudes of mind. "On the whole," he tells us, "I am not able to say where to place the dividing line, in these cataleptoid phenomena of *Hélène's*, between true catalepsy and its somnambulatory imitation through suggestion." The subject would likewise execute post-hypnotic suggestions given during the trance. We see that with *Hélène Smith*, trance involved a very particular behavior; and that it presented none of the well-defined "hypnotic levels," with their particular characterizing states of suggestibility.

It is a consummation devoutly to be wished for that all who study metapsychic subjects would leave us detailed observations on these points. If the reader is in any sense surprised that I have not made them myself, with the metagnomist of whom I have spoken in the first article of the present series, the reason for this is extremely simple: *Pascal Fortunny* displays no trance whatever. In the manifestations

⁵ That is, a sensory confusion between the right and left sides of the organism, so that a touch on one arm, leg, cheek, etc., is or may be located by the subject on the corresponding member of the other side.—J. M. B.

of automatic writing which he gave during the first stages of his work and in which appeared foreign personalities of spiritoid type, quite as much as in his current sêances for metagnomic divination, he maintains his normal appearance in every detail, and seems only to reflect. But his concentration is not at all deep and he is easily disturbed by conversation. His clairvoyance proceeds under the control of his superior faculties, and affords a rare example of close collaboration between the subliminal and the supraliminal. It is likewise a *reductio ad absurdum* of the thesis according to which the "neurological point of view" enables us to illuminate the source of the metapsychic inspiration.

MR. DINGWALL REPORTS ON MARGERY

BY J. MALCOLM BIRD

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Last month, in my article on the current developments of the Margery mediumship, I referred to the imminent publication of Mr. Dingwall's account of his sittings of early 1925. This document¹ is now before me, and its character and importance are obviously such as to demand extensive review. Inasmuch as a considerable proportion of the *Journal* readers will not see it, it seems equally desirable to review it by abstract to a large degree.

Dingwall tells us of his first contact with the case, in London in 1923, and of the desire to see more of it that finally brought him to Boston. He reminds us that the mediumship is "the most remarkable hitherto recorded," and his every line stresses his judgment of the importance of the case and its issues. This estimate of Margery's importance is quite aside from any question of her validity. If we take the mediumship to be valid, its paramount place in the history is obvious. If we take it to be largely or wholly fraudulent, the precedent which it would afford gives it the same rank. Dingwall frankly concedes the seeming incredibility that one would meet such a monumental hoax from such a quarter as Dr. and Mrs. Crandon. But (I supplement his printed word with extracts from his conversation) if we find the phenomena invalid on physical grounds, psychological considerations go overboard; and we have then a precedent making it impossible to maintain the good faith or innocence of any medium, however amateur or however detached from apparent motive; or that of

¹ *Proceedings S. P. R.*, Part 98, Vol. XXXVI; June, 1926.

any sitter; or indeed that of any investigator. All distinctions between good and bad mediumistic atmospheres would break down. If this case should turn out to be one of fraud, Mr. Dingwall would feel it certainly necessary to discard all previous cases which appear possibly genuine; and probably impossible to maintain the validity of any future case. Finally, if it should be generally accepted as valid, he feels that the position of the independent voice in it would make it of unique importance² in connection with the spirit hypothesis. With this large emphasis on the question of validity, the reader might infer that the author was to give us his opinion here; but in fact this is the one thing which he scrupulously avoids. His text adheres severely to the thesis that he has failed to arrive at a rigorous proof of validity or of fraud, and that short of such proof he will not make a public statement of judgment. This, of course, means that every reader will seek between the lines for "the author's real opinion." Of those who have done so, Dingwall himself tells us that no two have reached the same conclusion. One of them in this very volume flings the clever quip that the investigator has found himself led by circumstances "to box the compass of most opinions and to end with none." Dr. Crandon pictures him as balancing in exquisite equilibrium on the fence until he sees which way the psychic cat is going to jump.

The difficulties of investigating the case, Dingwall pleads, are very great. "They can only be appreciated in full by those who have had practical experience of them. I did not succeed in achieving my primary purpose, of coming to a definite conclusion as to the genuineness or otherwise of the phenomena. *During the course of the sittings the evidence seemed to me at one time for, and at another time against their supernormal nature, but never to incline decisively either way.*³ It was always necessary to hold both hypotheses in view and to modify the procedure from time to time as one or other hypothesis appeared the more probable."

Many workers, in a case like this, try to keep a virgin mind toward the interpretation of the facts until such time as the facts themselves forcefully suggest a particular interpretation. It is Dingwall's habit, however, to adopt arbitrarily as a working hypothesis the theory of validity (Hypothesis One) or that of fraud (Hypothesis Two). This is permissible, and it is a matter of indifference which hypothesis is initially chosen; for at all stages, the working hypothesis must be more than fifty per cent successful in lining up with the facts, or it gets abandoned in favor of its alternative. In the present case, he chose to

² See this *Journal*, Dec., 1925, p. 650.

³ My italics.—J. M. B.

start with working Hypothesis One. For a couple of weeks the evidence seemed to support this hypothesis quite overwhelmingly. It was in this stage that he wrote his celebrated letter to Schrenck-Notzing⁴ which was subsequently to appear in the light of an indiscretion and to embarrass him mightily. He admits: "My own provisional impression [which of course is going well beyond the colorless 'working hypothesis'] . . . was that the phenomena were authentic, and I had partly given my opinion to that effect." But his sêances in mid-January reached what seemed to him a climax, after which he saw them starting downhill. So he had to withdraw his provisional opinion, and he tells us: "This sitting is very important. It provided unique opportunities for observation; it might also have been expected to provide indisputable proof of the reality [of the sêance action, and that this] could not conceivably have been engineered by normal means. It did none of these things. Although all that occurred *could* have been interpreted in two ways, yet I was forced to admit to myself that the evidence in favor of the second hypothesis was stronger than that for the first."

Dingwall pretends to have no evidence that the phenomena *were done* by normal means. The evidence to which he alludes has to do solely with theory or experiment revolving about normal means by which they *might have been done*. In such theorizing he permits himself the widest latitude, and he displays the same bizarre originality and ingenuity which he has shown with other cases in the past. He displays, also, I think it is fair to say, the same disregard for common sense, the same indifference to whether it would *really be possible* to duplicate the phenomena in line with his suggestions. Part of this attitude is perhaps intentional; if he can suggest any way of *trying to produce* the given results, he probably feels that the burden of proof is heavily with the defence to show that they were not done either in this way or in some other, more or less analogous, way. "Probably, if the phenomena were due to trickery, the actual methods used were simpler than those suggested. At any rate, they show, I think, that there is some normal explanation, should the phenomena prove to have been simulated."

Most readers, I think, will take away from Dingwall's text a keen uncertainty whether what he saw really can be duplicated in ways similar to those he suggests for duplication. In literally dozens of places throughout his report one finds some such statement as "was very curious, and is difficult to account for on normal grounds." I must confess I do not know what this means. Does he find it difficult to satisfy himself that his suggestion for paralleling the phenomena would

⁴ This *Journal*, April, 1925, p. 226.

work; or difficult to find a suggestion that looks as though it might by any possibility work; or is it that the procedure he has in mind would present operating difficulties which would have to be overcome through skillful work by the medium and her aides? It seems to me that every time the author uses this expression, he is apologizing to himself and his readers and his victim for his failure to pronounce the mediumship valid. If a given suggestion will work, there it is; if it won't, there it isn't. If Dingwall is going to attack the problem along the lines of the attempted duplication of the phenomena, there is no "perhaps," no middle ground, no place at all for this idea of difficulty—unless he means that he is having difficulties with his own state of mind! The present situation is that Dingwall has not, himself, and does not give his reader any clear idea of how a considerable fraction of Margery's phenomena might be imitated; but because he is afraid that a means of imitation exists, he insists upon the Scotch verdict.

Of course a reasonable number of defaults of this character must be tolerated. Given fraudulent phenomena cleverly conceived and well executed, the most expert conjurer in the world would hardly have confidence in his ability to reproduce them *all*, or tell how *all* were or even might be done. So if we have sound theories as to how a heavy majority of the medium's phenomena might be attained under parallel conditions, we are justified in invoking the element of human fallibility, and in withholding any endorsement until the balance is altered by new manifestations or changed conditions. But in his discussion of how *he* would attempt the reproduction of Margery's manifestations (by his own confession, this is what he gives us) Dingwall suffers so many defaults that we may fairly turn this argument squarely about:

No matter how genuine and how brilliant the manifestations, we must expect that conjuring ingenuity can give a good imitation of a good proportion of them. We must decide what this fair proportion is, and the critic must then score heavily beyond the figure so named before we may concede that his work in pursuit of Hypothesis Two is bearing fruit. Dingwall's admitted failures to score, plus the cases where he casts grave doubts upon the feasibility of his own suggestion, plus the points at which he does not do this but the reader will, plus his numerous outright failures to attempt an explanation (to which of course he does not direct the reader's attention), are frequent, and involve important elements of the séance complex. It seems to me their frequency and importance are such as to put the burden of proof entirely upon Dingwall's shoulders, so that a refusal to give at least a tentative endorsement of the mediumship can be supported only by definite adverse evidence.

But he tells us that there is "little, if any," such evidence; and he certainly cites none growing out of his own s^éances. The nearest thing thereto and, indeed, the crux of the situation as it unfolded from January 19th on, was that Dingwall, in pursuit of his program of constant advancement toward a goal, began to want to do things that he wasn't allowed to do. Now he was balked explicitly, now implicitly; now by Walter, now by Dr. Crandon, now by what one must strongly suspect to be the very nature of things. So, while he is very careful not to promote this view of the phenomena to any better position than that of the working hypothesis of the moment, he sticks on the fact that every time he came to what he regarded as a crucial test, the success or even the prosecution of this was prevented. Whether this be Margery's fault, or Dingwall's, or that of the universal plan, no two readers are likely to agree with complete coincidence of opinion. But a fair summary of his attitude would be that the number of her phenomena for the duplicating of which he has a rational suggestion, plus the number of more or less crucial tests which were defeated, make it impossible for him to regard the phenomena as other than suspect. The extreme scruples with which he refrains from going beyond this and presenting them as more or less certainly fraudulent must be honored. I think he is the one critic who has not been thoroughly satisfied of Margery's genuineness, and who has at the same time sufficiently retained his sense of proportion to appreciate that he has utterly nothing on which to hang any direct allegation of fraud. To him the case is not proved. He says so, and says nothing more.

In one way, the inadequate and inconclusive character of his findings is a happy circumstance—everybody is satisfied. Margery and her friends are quite satisfied that after six weeks of greater mastery in her s^éance room than any other sitter aside from Dr. Crandon has ever enjoyed, Dingwall is wholly without evidence of fraud; they regard this as a virtual confession of validity. Margery's enemies—and make no mistake about it, there are numerous self-constituted critics of the mediumship whose motives and whose conduct leave no more respectable description than in terms of specific enmity—her enemies are congratulating themselves that Dingwall, whose authority would have carried far, has not felt any compulsion toward the categorical affirmative. But all disinterested observers must regret that another attempt to deal positively with the case has miscarried. For this miscarriage, I hold Dingwall himself primarily responsible.

He came to Boston at a time when the mediumship was wholly telekinetic, save in so far as lights and contacts give suggestion of the presence of teleplasm. Presumably with the thought of getting away

from practiced ground in the event that the mediumship were a fraudulent one, he made it very plain that he sought to provoke the occurrence of phenomena of some sort never before got through Margery. His choice of the teleplasmic manifestations as the vehicle for such departure I regard as a most unwise one.

Dingwall was treading on the heels of the Scientific American Committee, to the extent that he was not asked to explain in detail the physics of genuine phenomena. He was asked for, and he sought, only a clean-cut verdict of validity or of fraud. He selected the least likely means of arriving at such verdict.

When we put on the séance table an object like the bell-box or the scales, we know in advance exactly what this object is. When it rings or levitates, we are confronted only by the problem of demonstrating its state to be what we had supposed it to be. There are no mysterious unknown factors at all; for if we can prove that its state was as intended and as represented, the immediate and simple problem of personal control *at the moment* is all that stands between us and a definite verdict. Even if we go beyond the mere validation of a valid episode and seek to discuss the psychic machinery, the *prima facie* terms of the problem are simple. We know exactly what has happened, in terms of sense impression, in terms of physical behavior, in terms of foot-pounds or degrees or inches. All we need look for is the dynamic agency leading to such result.

In the presence of a manifestation which, to borrow a style of expression from Dingwall, consists of the alleged production of alleged teleplasm from the allegedly entranced alleged medium, everything is enormously complicated. Before we can reduce our problem to one of behavior or of units, we face the riddle "What is it?" There is a dominant factor of mystery which we can never overcome. Even could we overcome it, we should find that every difficulty marking the ordinary dynamic manifestations of telekinesis is present in exaggerated form in dealing with this static problem. The complications and the inherent uncertainty added by this mere fact that we do not know what this object is with which we deal, must be evident. But we can be more specific than this in our criticisms.

No prior examination can be attempted of this substance, for if it is genuine it is not "there" initially. Any allegation which can be advanced on behalf of the possibility of concealed apparatus in a telekinetic séance is equally applicable to account for the presence of the teleplasm; but in the telekinetic séance, the apparatus has still to be used for the production of a pretty definite action by a definite object, whereas in the teleplasmic séance its mere appearance on the premises

is the phenomenon which we must evaluate. Theories of fraud which may be advanced as to what it is or how it got in the room are not, as might be hoped, simpler or easier to meet than parallel theories to cover the ringing of the bell or the oscillation of the scales. If genuine, the teleplasm has the most fundamental anatomical nexus with Margery herself, and we may expect that examination or handling of it will be severely restricted—far more severely than of the ringing bell or the swinging scales. In a word, Dingwall deliberately turns toward manifestations that present the maximum difficulties; then he proceeds to make the utmost of these difficulties.

One could have predicted failure for him from the start. The only possibility of escape is equally clear. If we cannot handle the teleplasm as we should like to, we at least have assurance that, if genuine, it is anatomical in nature; that is, that in some sense and to some degree it is *alive*. It then seems rational to demand that it display some element of self-mobility; though we know plenty of living substances which do *not* move, and which grow too slowly for observation in a short time, so that we are entitled to no sweeping conclusions if this test fails. This hope that the substance would move or grow in red light, before his eyes, and in such a way as to defeat the claim of its having been dragged by means of the cord joining it to the medium's organism, is the thing to which Dingwall is very rapidly reduced in his search for crucial tests.

I must here insert several quotations, to make clear the demand that the phenomena have to meet. Speaking of successive phases of the teleplasmic member, as seen in successive red-light intervals or in successive silhouettings against a luminous background, he says: "We have no right to assume that all these appearances were the same object;" and again: "The temptation of supposing that these objects were all one and that the change of shape was due to some process of growth must be steadily resisted." This warning, of course, corresponds to a perfectly definite fraudulent procedure, against which it is true we must be on guard. We must, however, set some limit to the quantity of different pseudo-teleplasmic objects which a single false medium and her single accomplice could successfully introduce into the room on one night after both of them had been searched, even though we follow Dingwall in his reservations against the adequacy of such search.⁵ We must also in-

⁵ He says he executed the search, under the conditions granted him, merely to keep the idea alive in the hope that ultimately he might have a proper search. This is a natural and proper course, and one which I have myself followed in other cases when restricted to inadequate search of the medium's person. The investigator cannot be reproached because he submits to procedure which he regards as unsatisfactory, provided he makes it plain that he knows what he is doing.—J. M. B.

quire whether the facts justify such a harsh statement as this: "The fatal flaw . . . lies in the choice of the light and dark intervals by the Control. These are *always* selected exactly when the observer does *not* want them."

Plainly, the affirmative proposition carries an enormous burden of proof. Whether any examination of the medium's person would give satisfaction, I gravely question, though in the present instance this is hardly a dominant factor, since Dr. Crandon grants that no examination was permitted which would bar the anatomical secretion of a reasonable amount of apparatus. But that is not the major consideration in any event. The fact seems to be that unless we get from the teleplasm, in red light, a velocity and a range of movement or of growth which would be very doubtful on *a priori* grounds, all attempt at proof of validity is defeated before we start. Under such circumstances, the failure to isolate anything whatever that points directly toward fraud is the most nearly positive finding which could have been anticipated; and this we have, by Dingwall's own emphatic confession.

He lists by date and number 29 sittings, giving us a more or less detailed statement of what happened at each. Sixteen of them were "private," informal séances of Margery's routine character, dignified by Dingwall's presence. The other thirteen were "official," with the attendance restricted to Dingwall, Drs. Crandon, Worcester, McDougall and Richardson, and Mrs. Richardson; and with the arrangements in all other details superficially under Dingwall's control. I say "superficially" here, because Dingwall was not satisfied with the degree or the kind of his control; he felt that at all critical junctures Walter's will, or even the Doctor's, was enforced at the expense of his. Dr. Crandon would deny this in part, and for the rest would point out that Walter must in the end be the judge of what he shall attempt and how he shall attempt it. Commenting upon this angle, Dingwall remarks: "This is reasonable enough if the phenomena are in fact genuine; but if they are fraudulent the device constitutes a convenient method of escape."

The fairness of thus giving considerable evidential standing, in support of Hypothesis Two, to a set of circumstances which would so obviously characterize the genuine case as well as the fraudulent one, seems to me open to question. It is a thing of which Dingwall is repeatedly guilty in the present document. Again and again he cites such an utterly neutral observation, and gives it weight in the negative sense. That a clever trickster is going to imitate every possible feature of a genuine case, and take every advantage which the genuine case gives her, is an axiom of psychic research. We need not parade it through

our discussion; our procedure and discussion should center about the identification of those details of the investigation which are more consistent with one hypothesis than with the other. If we do not find enough such critical details to make a document of imposing size, let us be content with one of more modest proportions!

Mr. Dingwall's first sitting was private, the group including Mr. Joseph De Wyckoff, now a Trustee of this Society, Mrs. De Wyckoff, and myself. A good showing was got of the conventional telekinetic aspects of the mediumship, Dingwall himself manipulating the bell-box as it rang. He was most impressed by a touch on his shoulder, under strong control conditions.

The second sitting was official. Dr. Crandon's control of the psychic's right hand was checked only by luminous bands on her wrists; her forehead and ankles were similarly marked. The phenomena consisted mainly of table movements, "striking and difficult to account for normally."

At the third sitting (official), the psychic wore only robe and stockings; and luminous markers were pinned to Dr. Crandon's and to Dingwall's sleeves, in part for control and in part to enable the other sitters to mark better the geography of the séance. The phenomena were mainly telekinetic, being now for the first time accompanied by "what may be called trance, assuming that this was not simulated"—a reasonably safe description! Again the normal explanation is difficult or impossible.

The fourth séance was private, in another residence than Margery's. The control was as before. The phenomena comprised telekinesis of extreme brilliance with tambourine, ukulele, etc. With the tambourine, Dingwall had a tug-of-war against Walter, of a kind familiar to him through other cases but to a degree unique in his experience. And levitation occurred of this instrument in such relation to the clasped hands of Dingwall and Margery as to leave him bankrupt for a description of the episode in terms of Hypothesis Two.

Extensive conversation was had with Walter about the teleplastic program of the immediate future. Dingwall seems to fear that he may have given coaching of value in the fraudulent production of the manifestations he sought. This, of course, is a feature of his program from which he cannot escape and to which he must not appeal. He tells Walter what he wants, and he gets this; he cannot then bring reproach against the phenomena because they are modelled after his own recipe.

The fifth sitting was again private, and again was marked by striking telekinesis. Dingwall remains permanently unable to arrange this aspect of his experience in orderly fashion under the hypothesis of

fraud; the "preponderance of evidence" which forbids his dismissal of this theory has to do wholly with the teleplastics of the later sittings. And of course, the very fact that, so far as he can see, neither hypothesis is capable of being applied to all the facts of his record is precisely why he withholds a categorical adhesion to either. It is indeed a familiar experience to find that no theory which we can enunciate will rationalize *all* the facts of observation; this situation crops up even in classical celestial mechanics! Dingwall shows courage in admitting that this is his situation, rather than in discarding enough of the recalcitrant facts to allow the application of a theory to those which are left.

The sixth séance started an orderly development which for a time seemed to be moving to a point where Hypothesis One would be demonstrated. Telekinesis in all fundamental respects like that of previous sittings was had, with large visibility of the teleplastic working members in silhouette against the luminous articles of the séance paraphernalia. A theory of fraud to cover this would require the displacement of the luminous controls by sliding the cuffs up the arms, or removing the arms from the sleeves, by both Margery and her husband. (Of course the markers should have been attached to the bare wrists.) The teleplastic members would even then not be these bare hands, since their contours were obviously not those of an actual human hand; they would rather be something which Dingwall defines only as "a substance," brought into the séance room probably by the Doctor, and manipulated by the freed hands. This is the first of numerous demands which Hypothesis Two makes for the introduction of apparatus into the room, on a scale so heavy as to lead Dr. Crandon, ultimately, to the sarcastic suggestion of a rubber-soled accomplice with a noiseless tea-wagon.

The seventh sitting brought a further advance, the teleplastic members being presented on their merits rather than as a mere tool for telekinesis, and being offered for view in red-light intervals of some seconds. The orderly progress continued through the eighth séance; "a substance apparently the same was felt upon the medium's thigh, and its coldness struck me as being marked in comparison with the warm skin upon which it rested. The cord [joining the mass to the medium's organism] was examined in greater detail, and the periods of red light were longer." The temperature effect here is common to all Margery's teleplasmic extrusions, and until an absolutely rock-ribbed explanation of it is offered, it surely defeats disastrously any attempt at Hypothesis Two. *The substance is markedly colder than living tissue on its first appearance, and it remains so throughout its presence.*

Movement of the teleplasm was observed in red light during this

sitting; Dingwall's discussion centers largely around two points. One of these is the possibility that what was seen could have been produced by pulling on the connecting cord. The second is the possibility that it could have been done by gusts of air driven through the cord from a rubber bulb concealed at the other end of the cord, between Margery's legs or in some similar place. This particular apparatus becomes ultimately quite indispensable to Hypothesis Two, in connection with breathing and pulsing effects observed both in the teleplasmic mass and in the cord itself.

Séance nine was in all fundamental respects parallel with the preceding one, but went sufficiently further than its predecessor to bring the admission that its phenomena "are more difficult to describe" in terms of Hypothesis Two. Concerning one group of teleplasmic phenomena, the specific admission is made, with regard to the only suggestion the author is able to put forth, that at the time he did not think this workable, and is still in extreme doubt on the point. But after this sitting, he proposed a new scheme for control, which required an additional sitter; and he nominated Dr. W. F. Prince in this connection. Dr. Prince was actually *persona non grata* in the Lime Street house, and the Crandons refused to waive their objections to him. I do not propose to discuss the justification for their feeling about him; they have it, and it must be respected. Dingwall regards their reasons as inadequate, and therefore lists their refusal to waive them as a heavy item of evidence looking toward Hypothesis Two. This is irrational; Dr. Prince's presence is no more necessary to stamp the manifestations as genuine than Dr. Crandon's presence is sufficient to stamp them as certainly fraudulent. It seems never to have occurred to Dingwall to propose some other person for the new post in the séance room which he had in mind.

The tenth séance was private, and given over to consultation between Dingwall and Walter. Following this, at the eleventh (official) séance, there appeared a new type of teleplasmic mass, which was stated by Walter to constitute an attempt at materialization of the apparatus with which he produces his independent voice. It was referred to in the séance room as the "talking head," and such designation may be used here. The effect may be described as a vague patch of luminosity, appearing on the table and giving off a sound as of breathing. At the twelfth sitting (official), photographs were to be made of this; but the lady who was searching Margery reported a slight hemorrhage of blood and pus from the ear, which led Dingwall to cancel the sitting. They went into the séance room, however, to experiment with the camera settings; and seated in the cabinet for this experiment, Margery re-

lapsed into trance against the will of all present. Dr. Crandon, of course, was highly pleased with this indication of Walter's independence of will; he was confident of Walter's good intent as always, and hence saw nothing to be alarmed at in the incident. Dingwall, visualizing it in terms of spontaneous invasion of the trance state under all sorts of embarrassing conditions, felt some alarm and pretended more than he felt. He could not scare the Doctor, however, who remained calmly confident that Walter would never intrude in a way that would disarrange the psychic's normal life. Dingwall thought that the Doctor ought to share his own (simulated) alarm, and lists the failure to do so as a heavy bit of evidence contributing toward the second hypothesis. He came to the conclusion that the Doctor's "belief in the personality of Walter could not be what he professed it to be." It seems to me that the evidence here is particularly clean-cut in behalf of the conclusion that his belief in this personality is *exactly* what he claims it to be; and I am at a loss for any other interpretation of Dingwall's density than the obvious one that he is straining every resource in behalf of Hypothesis Two. That even with such straining he cannot make it go to the point where he may enunciate it as his belief or his conclusion, is striking enough.

The thirteenth séance continued the work with the talking head, and provided changes in contour and brilliance of the luminous zone for which Dingwall has "no adequate explanation, if the picture my memory preserves of the incident is to be trusted." The fourteenth was the first of numerous negative sittings which marked the latter half of Dingwall's stay, and which would perhaps be best explained on the ground that the unaccustomed trance technique was more trying upon the psychic than had been anticipated. The fifteenth (official) séance marked the first actual use of the cameras which had been present for some days, flashlight photographs being taken of the talking head, which now had a truly teleplasmic aspect. It also marked the climax of Dingwall's trend toward Hypothesis One, and the beginning of his regression toward Hypothesis Two, the particular point which offended his wishes here being the choice of the red-light intervals, as stated above. He also felt that the use of an alleged teleplasmic hand to mold and move the teleplasmic talking head constituted too extravagant a demand on his credulity.

It becomes, about here, impossible to follow along as we have been following, without running into controversial aspects. Dr. Crandon insists that at the séances immediately following this, the actual production of the teleplasm, under a technique strongly paralleling the normal birth process, was adequately observed by the investigators.

Dingwall feels that it was not so observed as to preclude the possibility of fraud. Numerous photographs were taken at several sittings; all are reproduced in Dingwall's report; none can be given here; and the discussion revolves largely about their detailed nature and appearance.

A word must be given to the sixteenth séance, however, at which for the first time in an official sitting, Dr. Crandon gave up his place next the psychic. There was accordingly no question of the hand control at any point; and I must confess that I cannot see any fundamental variation between the action of this and other séances. Dingwall tries to show that there was such variation. The coldness of the teleplasmic mass is stressed; the unsatisfactory character of such motion or growth as it might be alleged to have shown is also stressed. A point on which he does not sufficiently comment is the great similarity of the cord to the rest of the mass. With the unimpeachable hand control of this séance, it would be interesting, too, to have an account of how, under Hypothesis Two, with the medium's head lying on the table, the teleplasmic mass was placed on her ear, and so firmly anchored there that Dr. Worcester was permitted to press it strongly; and how, while there, it was able to *change in shape and bulk*. But no: Dingwall's whole attention at this séance was absorbed by the unfavorable observation that, to get the teleplasmic mass from the psychic's lap to the table, her hand, under his control, went down to the mass, seized it, and threw it to the table. He ignores in his discussion all the favorable aspects, and concentrates his attention on this single instance where he had hoped for self-mobility of the plasm and had failed to get it. Similarly at a later séance, the observation is recorded without any comment that the psychic was weighed before and after sitting, and showed a loss of four pounds.

The seventeenth séance was blank, save for some telekinetic episodes which could have been done by fraud under the control of the moment. The eighteenth was private, with no control to speak of, and was again negative. At the nineteenth (official), Dr. Crandon was again placed between two of the investigators, and nothing occurred save some alleged communication from Hyslop, which Dingwall found wholly unimpressive, but which seems to have meant something to Dr. Worcester, the recipient. Illness on Margery's part forced a suspension for a week after this, and on resuming, the official séances were abandoned. The program was carried along through private séances, some of which gave telekinetic and some teleplastic action, and several of which were blanks. Once Dingwall was favored with the slowing of the victrola which was such a feature of the séances of 1924. Again a complete discussion would hang largely about the photographs, which cannot be given sat-

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isfactorily here; so the reader who seeks the details must find them in the original. I think such an inquiring person will find that my abstracts and criticisms do no injustice to Mr. Dingwall. If this judgment is correct, his report is interesting as a faithful record of what occurred in his presence; and again, as betraying at every turn the very cogent reasons why he refrains from any direct endorsement of Hypothesis Two. It seems to me that the most adequate summary of his report which could be given is this: He tried to prove Hypothesis One, and failed, partly through his own fault, perhaps partly through that of others or because of the inherent nature of the phenomena. He therefore must leave Hypothesis Two open, and must make a sincere effort to accommodate it to his observations. He scrupulously refrains, save by rather wholesale omission to comment, from trying to accommodate his observations to Hypothesis Two. But any reader with no predilections either way must certainly find as much in his text which outrages Hypothesis Two and vindicates Hypothesis One, as vice versa.

DO SPIRITS SPEAK THROUGH MEDIUMS' MOUTHS BECAUSE WE CALL THEM?

BY TITUS BULL, M.D.

In the June number of the *Journal* of the American Society for Psychical Research, there appears the report of an address by M. René Sudre which was delivered in the amphitheater of the College of France. Incorporated in this address I note this statement: "The day we stop calling them [Spirits] they will stop speaking through the medium's mouth; but this will in no wise prevent the mediums from showing us their striking powers of mind."

What is really meant by this statement? Does the author mean that the spirit is part of the process, and only reveals his presence because we call him? Or does he mean that the spirit takes advantage of a situation, and through it reveals himself, but that he is in no way necessary to the manifestation? Does he further mean that the spirit is an excrescence, so to speak, to be lopped off to give freer expression to the medium? Will our refusal to call the spirit be, in effect, a means to prevent his interference, or manifestation?

I think it is true that often there are manifestations where the

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spirit is not revealed. There are grounds for thinking that this may be so in most types of psychic manifestation. But that the spirit plays no part in the process even when his presence is not manifested, is, I think, a misapprehension of the teleology of this whole unfoldment.

The inception and growth of psychic manifestations in people have always interested me. When opportunity has offered I have questioned mediums about the manner and inception of the development of psychic faculty. In many cases this development clearly shows evidence of having been instituted by spirit agency. With other mediums the manifestations have been spontaneous, but without showing evidence of such an agency involved in the process, although later such an agency has been revealed. It is well to remember that there may be certain types of spirits whose purposes are best realized when carried out without manifestation.

These spirits usually are of a type which it is best to avoid, and for whose absence one should pray. However this is not invariably true of all spirits who do not reveal their presence and purpose.

In the statement which I have quoted there appears much bias, in spite of the author's reference to Claude Bernard. I fear the idea of spirit is too repulsive to the majority of savants to be tolerated. What if there be spirits involved in psychic manifestations? If they prove to be a part of the process, this is a fact. And as a fact, what can be done about it? Denying the fact of spirit does not rid one of his presence if one be present.

Purposely confusing the issue, or pandering to professional prejudice by calling a spirit by some other name, is not morally faithful to the principles of truth. There has been too much of such compromise in the past, and professional dodging still exists, such as refusal to face facts squarely. The organic unity of human experience is one long story of the same quibbling by most leaders of science.

The layman, however, goes on investigating and gathers his facts; when the time arrives he declares himself. As this becomes too apparent, as it is now, today, the leaders become active in striving to stem the tide. In the end they will be forced to get on the band-wagon, and once there they will probably want to drive, not realizing that time must elapse before even they can become expert drivers.

Spirit is active among us and is going to continue its activity. It has a purpose in view. I suspect that the major purpose of spirit is an effort to save mankind from the effect of its gross materialism, by showing it some of the effect of Man as a discarnate spirit after a lifetime spent in sensuality, selfishness, and greed.

Scientific men often forget the strict meaning of scientific method.

While caution is absolutely necessary in developing conclusions, inference and speculation are permissible to one who offers allegiance to scientific method. But to the investigator in psychic research, inference and speculation are entirely proscribed, no matter how meticulous one may be as to the facts.

VENTRILLOQUISM, CONSIDERED AS A POSSIBLE EXPLANATION OF "INDEPENDENT VOICE" PHENOMENA

BY HERWARD CARRINGTON

The impression seems to be fairly prevalent that "ventriloquism" may account for the so-called "independent voices" often heard at trumpet séances; in fact such an explanation has frequently been advanced by skeptical investigators, in an attempt to dispose of the possible authenticity of such manifestations. In view of the striking evidence which has recently been obtained, in connection with the "Margery" mediumship, it may be of interest to examine this supposition at some length, in order to see whether or not any such explanation may be advanced by way of accounting for the facts.

Roughly speaking, there are two types of ventriloquism: *near* ventriloquism, and natural or *distant* ventriloquism. In the former, the voice apparently proceeds from the mouth of a dummy or lay-figure, which the performer holds upon his knee, and, while producing the ventriloquial effects, he causes the mouth of the figure to move in imitation of the sounds produced—usually by means of the thumb of the hand holding the figure erect. The audience instinctively watches the mouth of the figure, and the voice seems to proceed from it—the illusion being maintained by the studied immobility of the lips of the ventriloquist himself. In the latter case (*distant ventriloquism*) no figure is visible, but a conversation is carried on with some child or grown person who is in a box, upstairs, on the roof, etc. Imitations may also be given of various animals, or of a saw, planing, tearing linen, drawing soda, and so forth. In all such instances, the ventriloquist acts out the part, in order to add to the illusion.

Ventriloquism is an art which can be learned, and depends very largely upon certain physiological controls, which insure the desired

sound-effects. A number of these I have described at length in my little book "Side Show and Animal Tricks" (1913),—since reprinted in "The Boys' Book of Magic." Two essential factors must be noted: First, the lips of the performer must be as far as possible without movement; secondly, the sound produced must be precisely the sound which would emanate from the location whence it is supposed to issue. To insure this, the ventriloquist listens to the voice of some real person in the position desired, and then reproduces this as accurately as possible. The illusion is enhanced by the acting of the performer, and by distracting the attention of the audience to the spot indicated, and away from himself.

In other words, the ventriloquist reproduces the voice precisely as it *would* sound to his audience, were it really to issue from the spot whence it is supposed to come; and adds to the illusion in every way possible—such as pointing, looking, etc., in that direction himself; or, in the case of 'near' ventriloquism, by moving the jaw of the lay-figure which is supposed to do the talking.

All this works very well so long as the audience is at some distance from the performer; but the nearer the audience the less perfect the illusion! At very near range, it is impossible for a ventriloquist to produce the illusion of distant sounds or voices; he must then depend upon 'near' ventriloquism, and the nearer the listener's ear to the mouth of the performer the less perfect the illusion, until, at quite close range, the illusion vanishes altogether, and the sounds are correctly located, as issuing from the ventriloquist's mouth, and not from that of the lay-figure.

This is merely due to the fact that, contrary to popular belief, there is no such thing as "throwing the voice" across the room, or to any distant location in space. The prevalent conception seems to be that the voice can be "thrown"—like a stone—and that the "stone" will speak, or appear to speak, from its present position. This is a complete fallacy, as every practical ventriloquist will testify. The voice merely *seems* to issue from that spot because the performer distracts the attention of his audience to it, and imitates the exact sound which would be heard if it actually did so. The imagination does the rest. But there is no such thing as "throwing the voice" across space, in the sense popularly supposed. Mr. Charles H. Olin, a practical ventriloquist, in his book upon the subject, explicitly states that:

"A large part of the otherwise intelligent public still labors under the delusion that the ventriloquist is endowed by nature with the power of 'throwing his voice' wherever he pleases, and causing it mysteriously to return to him; and that it is as easy to ventriloquize in the midst of

a crowd or in the street as it is from a theatre stage or in a large hall, where the audience is some distance from the performer. . . . If the commonly accepted theory of the vocal bomb were correct, it would undoubtedly be as easy to ventriloquize in one place as in another; but as a matter-of-fact, there is nothing peculiar about the formation of the throats of the professors of this art—even of the most adept—to distinguish them from the rest of humanity; and as for actual voice-throwing—there is no such thing." (pp. 11-12.)

All this has a distinct bearing upon the alleged "independent voices" produced by mediums, through a trumpet or otherwise. For, in such cases, all acting, distraction of attention, etc., is necessarily eliminated, while the investigators are usually quite close to the medium. In complete darkness, the customary illusions and methods could not possibly be employed. In their absence, a large percentage of the delusory effect would at once vanish. The medium might produce an exact imitation of a voice, as it would sound some feet away, but at such close range the illusion would be completely lost, and the voice would be located by the listeners at its real point of origin. In other words, inasmuch as "throwing the voice" to a distant part of the room, in the commonly accepted sense of the term, is quite impressive, the illusion of its being there would at once disappear, and hence ventriloquism, in this sense, is quite incapable of explaining the "independent voices" heard, *e. g.*, at Margery's séances.

It is true that our senses are all subject to error, and that sounds are often difficult to locate exactly, but it is not nearly as difficult as many persons imagine. Years ago, Dr. Hyslop and I tried a number of experiments of this kind, and discovered that it is usually fairly easy to locate a sound, provided that it is not in the median plane—that is, exactly midway between the ears. Mr. Bird and Dr. Crandon have obtained the same results in informal experiments. This is true both in the dark and in the light. And it is certainly true that no person of even average keenness of perception would locate a sound behind him while it really emanated from in front of him. So that, if the investigator were standing close beside the medium, there is no known ventriloquial effect by means of which the medium could make a sound which would appear to issue from a point in space *behind* the investigator—as happened, *e. g.*, at the Margery séance of May 19, 1924, at which Mr. Bird and myself were present, the medium's mouth being completely closed by Mr. Bird's hand. (Cf. "Margery," pp. 299-302.)

All of which, of course, does not prove that the independent voices produced at Margery's séances are genuine. I am not at present dis-

cussing that point. All that I have endeavored to do is to examine the theoretical possibility that such voices might have been produced by means of ventriloquism, and I think we may confidently conclude that such an explanation in no wise serves to elucidate or explain them.

A METAPSYCHIC EXPERIMENT

BY W. F. GEHRHARDT, Sc.D.

The first observation which presents itself to the technical man becoming interested in and acquainted with the science of metapsychics, is the strange reception that the field has had and is still having at the hands of the general public. On one extreme we see the doubt and hostility of professional prestidigitators, such as Houdini, who probably fear the competition of the reality to the well-established business of magic. Unfortunately, this attitude is aided by many professional scientists, who although open minded in the conventional fields, have hermetically sealed their perceptions against the strange facts of metapsychics. On the other hand, there is the rigid faith and biased interpretation of the spiritualists, who insist not only that there are supernormal phenomena but that these are all due to the activity of the spirits of the dead. It is quite evident that these attitudes express but a part of the truth. They are simply evidence that the fundamental principles of science in its most general aspects are not nearly as well known and utilized as might be supposed.

We are in the habit of saying that there are always two sides to every question and this is true to the extent that it is usually impossible for any one mind or group of minds to encompass all the phases of questions of universal order. For economy of effort, therefore, it is necessary that certain groups proceed with their investigations in accordance with their admittedly partial assumptions. As soon, however, as any one of these hypotheses is taken to be the whole truth rather than an arbitrary assumption for expedition of investigation, progress is likely to be retarded rather than accelerated, for the investigator is in danger of being blinded to facts not in accordance with his particular assumption.

The principle to be followed, therefore, in investigating any new phenomena, especially those which may result in a generalization of

cosmic theory, is to make the initial assumptions as broad as possible, and as long as there is doubt as to the all-inclusive nature of any one of them, to be tolerant of all. If any is to be shown partiality, it is that one which seems to suggest the greatest number and variety of experimental investigations.

In his work "A Theory of the Mechanism of Survival," Mr. Whately Smith points out the necessity for this formulation of certain preliminary hypotheses with regard to the structure of the universe when attempting to investigate and interpret the metapsychic phenomena. In his opinion the theory of hyperdimensionality is one which includes most of the facts and is most suggestive to the experimental phase of the science.

It is not necessary to repeat the fundamentals of this theory to the readers of the *Journal*, who, if not already familiar with the writings of Riemann, Lobatchewski and Hinton, will find an excellent presentation in the collection of essays in the Scientific American contest on the fourth dimension, as well as in Mr. Smith's book. According to the theory of hyperdimensionality, our three-dimensional world is simply a section of a hyperdimensional universe.

The properties of this higher space are drawn by analogy to the relationships in lower-dimensional existences. For example, a one-dimensional animal living in a line perceives two-dimensional objects or planes only by the motion of such a plane through his line. This motion in the line, of the point of intersection of the line with the plane, would give the one-dimensional animal the sense of time. Similarly a two-dimensional animal, living in a plane is aware of a three-dimensional object only by the motion of the solid through his plane. The motion in the plane of the intersection of the plane with the solid, would give the two-dimensional animal the sense of time. Time, therefore, may be merely the aspect under which we, as three-dimensional beings, perceive a four-dimensional universe, or the fourth dimension of space.

It was the prediction of M. Poincaré that the higher order of dimensions as suggested by mathematics is a physical reality, in other words, mathematics is a natural science rather than simply an abstract science.

One of the most interesting phases of the science of metapsychics is the possibility of the verification of this theory. As Mr. Smith points out, such phenomena as "crypesthesia" and "prevision" could be explained by vision along the time axis or fourth dimension of space, and "apports" as manipulation of three-dimensional objects in four-dimensional space. His suggestion is, therefore, that experiments with "apports" such as attempted by Zoellner with Dr. Slade should be objects of further investigation. This view is also strongly advocated

by Prof. F. W. Pawlowski. (Prof. Pawlowski, whose experiences with Kluski were recorded in a previous issue of this *Journal*, is one of the few American scientists to recognize the significance of this field.) The success of any one or all of the suggested experiments which assume that hyperdimensionality is a physical reality and require the performance of certain physical transformations possible only in higher space would add greatly to the probability of its actual existence.

The fact that these experiments have so far failed only lends greater interest to further attempts. It is believed that the first successful accomplishment of such results under scientifically regulated conditions will be one of the most important contributions to experimental science in many years. The foregoing ideas suggest a complementary experiment which at first sight appears to promise other important data. If time is a condition under which a one-dimensional being becomes aware of a two-dimensional body, a two-dimensional being of a three-dimensional body, and a three-dimensional being of a four-dimensional body, it is logical to suggest that there is time in four-dimensional space, and that it is due to the motion of five-dimensional bodies through this four-dimensional space which will be perceived by the residents thereof. We can therefore give a general definition of time *as the aspect under which a being of perceptions and consciousness of dimension N is aware of the existence and properties of the N-plus-one-th dimension.*

Going further we see that if a two-dimensional being performs a motion in the third dimension, this will require time (as measured in two dimensions) for its accomplishment. For this is only motion along the axis perpendicular to the two axes of his world. Thus, if a three-dimensional being performs a motion along the fourth-perpendicular axis, this motion may also require "time." If, therefore, certain of the metapsychic phenomena such as "apports" are performed by three-dimensional beings in four-dimensional space it may be that these are not necessarily instantaneous but require time for their performances and such time as is measureable in the timing devices of three dimensions.

For example, consider in Figure 1 a two-dimensional apport analogy. The being B in the plane AA desires to move the point P to point P', but cannot on account of the line CC. If such a being suddenly became three-dimensional he could first take the point P out of the plane in a perpendicular direction to P', move it parallel to the plane to P'' and again perpendicularly into the plane at P'. There is no necessity for supposing that this process is instantaneous to the two-dimensional being, although this is a question depending entirely upon the physical and psychological nature of his timing devices.

By analogy we may suppose therefore that an apport in four dimensions may take an appreciable time in its accomplishment. The measurement of a definite time in our three-dimensional system for the

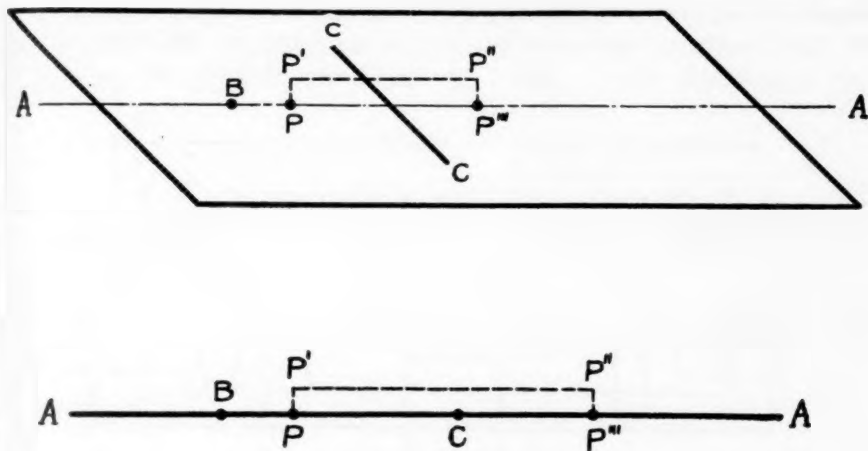


FIGURE 1
Two Dimensional Analogy.

performance of an apport would constitute another important check and confirmation of the theory of hyperdimensionality.

It is suggested therefore that an investigation with the apparatus of Figure 2 may prove of interest to psychic investigators. There are shown in this figure two closed sealed containers C_1 and C_2 , each containing two electric contacts, A_1 and A_2 . These contacts are arranged in parallel and supplied with current by the battery B_1 . Each container is provided with an electric camera F_1 and F_2 connected in parallel with the contacts circuit.

A chronometer is provided which consists of motor M actuated by battery B_2 driving a smoke drum N on which acts magnet E which is connected in parallel with the contacts and battery.

The object to be apported will be supported on the contacts A_1 , completing the circuit on the left. The electromagnet attracts the pen P from the drum. The motor M is started by closing the circuit of B_2 and the experiment is ready for the medium.

The object X is apported to the container C_2 . As soon as it leaves the contact A_1 the left circuit is broken and camera F_1 flashes. As soon as the object X arrives at A_2 the right hand circuit is completed, camera F_2 is flashed and the electromagnet draws the pen from the paper. Thus on the rotating drum there will be a dashed line, the

length of which is proportional to the time required to perform the apport.

The distance D should be made variable, anything from the dimensions inside the séance room to points as far apart as can be conveniently connected electrically by the circuit necessary.

It is evident that one of two things can happen. The first is that no appreciable time is noted on the drum, that is, the process is

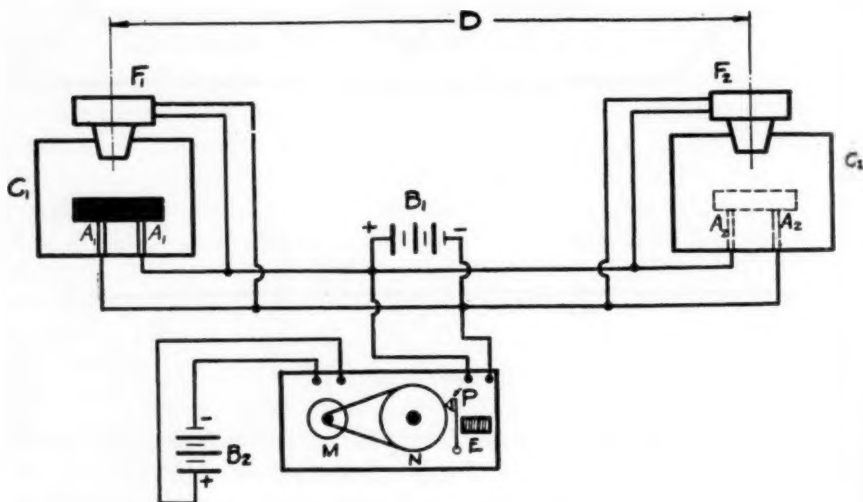


FIGURE 2

Scheme of the Chronometric Experiment.

instantaneous or proceeds with the speed of light and electricity. The second possibility is that a time greater than that of the passage of electricity will be required.

It is this latter possibility that will most tend to confirm the theory of the physical existence of higher space. To what conclusion the first possibility might lead it is difficult to say but in any case it would probably be some highly suggestive figure, and might be a means of linking the phenomena with the newer developments in physics, particularly on the constitution of matter.

In conclusion it is inevitable to reiterate the wonder with which one must regard the opposition of official science, particularly psychology, to the new field. With the possibilities which it offers to enlarge vastly our store of facts, to discover some new form of nature's energy, to generalize our view of the universe, perhaps to furnish one of the bases for the harmonization of science and religion, it is un-

thinkable that there should be opposition to its progress—rather only the greatest encouragement from specialists and the public. Since the development and initial application of science has always been expedited under educational standards, the universities should be the first to recognize and foster the new field. The establishment of chairs of metaphysics in all important American universities is a step almost too obvious to need mention.

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

I have often wondered what degree of success is attained by the very numerous band of fortune-tellers, astrologers, numerologists, prophets, mind-readers, psychometrists, etc., who advertise so extensively in the occult press of England and America. Such names as "Helen the Greek," "Madame Libra," "Starello" and "Regulus" occur to me in this connection as being persistent advertisers, so one must assume that the business is a paying one. The "fees" vary from one shilling to a guinea or more. One lady will psychometrize an article for you for 2/-—with "astro influences," 10/-. I had no idea the latter were so expensive. Personally, I have never wasted any money on this particular form of entertainment, but a friend of mine, Mr. Wellesley Pain, a well-known short-story writer (and brother of Barry Pain, the famous author), has been amusing himself recently by squandering a few half-crowns in the hope of discovering what Fate has in store for him. He sends me the following account of his adventures which are both amusing and instructive:

I have been trying to peep into the future. In the hope of obtaining some really reliable information I was determined not to consult any rascally gipsies, fortune-tellers, and other minor prophets to be found on or near racecourses. I said to myself: What do such folk know about the future? And I answered the question thus: Nothing!

Now, with an astrologer, or a "psychic adviser," or a clairvoyant you know where you are. They are not fortune-tellers. They are respectable prophets, with fixed fees and permanent addresses, and they advertise—which is a thing the prophets of old never did. But for their

advertisements I should not know what I now know about myself, my work, and my future.

To save time I sent the same letter to several prophets. I told them the sad truth—that I was engaged in literary work and was trying to write a novel. Did they think I should have any success with it? Would they advise me to continue writing short stories or should I give up some of that work in order to have more time for the novel? Was I capable of other work which might, perhaps, be more lucrative?

Then, having sent off the letters, with the correct Postal Order in each, I waited and—wondered. Was I destined to write a best-seller? Was I doomed to work for a humbler rate of pay? Should I give up writing altogether, go down into the City, and eventually become a merchant prince?

Alas! I do not know. I do not think I shall ever know—before the time when I can't help knowing, if you understand me. Because my prophets did not agree.

I am not complaining. Maybe I did not give my prophets a fair chance, for I typed my letters. Perhaps if I had given each prophet something more than my signature in my writing he or she might have done better for me. As it is, I am bewildered.

One prophet told me to keep on both with the short stories *and* the novel and then went on to advise me not to lend my money. Excellent advice, no doubt, but a little previous, seeing that I have no money to lend and no prospects of having any to lend. I am to avoid speculation. I knew it before! I have always avoided speculation for the same reason that I have avoided lending money.

Then again—all this, mind you, for a small fee—I am to travel in company with people of standing in my spare time, or at any rate I am to have the offer of spending my spare time in that way. Spare time! And I said I was trying to write a novel! Can it be that a prophet's day has more than twenty-four hours in it?

Another prophet urged me not to publish any stories or books at my own expense and assured me that if I did so I should be unfortunate. Presumably, I am to induce editors' and publishers' readers to accept stories and books which the public do not want to read and I am to continue in that way for three years; after that time I may probably write something which will be highly successful. But the other prophet told me that I was going to do extremely well this year and next year. Which am I to listen to?

There is, of course, a silver lining to every cloud. The same letter which prophesies dismal failure as a writer for three years also tells me that I ought to have been an artist of some kind—a musician, or a

painter, or a dramatist. I shall remember that in my hours of depression. Meanwhile, I recall a letter I once received from a famous actor-manager to whom I had submitted a one-act play. He wrote:—"Your play is only a gloomy sketch and is utterly unfit for stage representation." There seems to be something wrong somewhere!

I take up another prophecy. It is only a half-crown one, but—listen:

"I see you are full of independence and straight and honest in your dealings where possible."

The "where possible" saddens me! I continue:

"You are able to keep a secret, but only on a very special basis."

This is mysterious, and I much prefer the next bit:

"I see you are endowed with good intellect [*sic*] and spirituality; fond of reasearch [*sic*] and able to deal frankly with hard and stubborn matters of very great importance psychicly [*sic*] and astraly [*sic*] of a material order."

I don't quite understand it, but I feel sure it's complimentary. According to this prophet I ought to be the manager or director of some large concern. Not a word about my being a fine musician, or a painter, or a dramatist! Too bad, I think. However, I am to be more successful this year than I have ever been, so I suppose I mustn't grumble. It's reassuring to know that I have not to wait for three years. Then again I have most wonderful pluck and determination and nothing beats me as a rule. But the prophet was distinctly wrong there, for the letter concludes: "There is big demands on your nature." And that beats me entirely; I simply don't understand it.

And what am I to do when one prophet assures me that "for a fortunate locality the country is best" when another prophet tells me—in some of the worst typing I've ever tried to read—that I ought to live in a large city. Yet another prophet tells me that I shall be at my best in a quiet, shady place. This depresses me, because if there is one thing which I really appreciate—perhaps because I get so little of it—it is the sunshine. Bright, blazing sunshine for me all the time! And now I must not have it. I feel about as happy as an ardent golfer who had been told by his doctor to play tiddlywinks.

Another prophet—one of the half-crown brigade—is, I am sure, an expert, for he (or was it she?) assured me that I was well fitted to hold a good Government appointment and be a leader of men. The Cabinet seems to be indicated, but I am not relinquishing my present job this week. Failing a soft Government job I may take any post "for which dignity and self reliance are necessary."

The next one spoils all that by telling me that I must have more confidence in myself. But how am I to quarrel with this far-seeing prophet who tells me that my present troubles are merely due to being a little run down and that in about a couple of months I am in for a boom? I am to write a best seller. I am to give up writing short stories—if I can do without the money—and go ahead with the novel. What is more, I am to introduce a monk and some Roman Catholics into the novel.

This sort of thing worries me. If the book sells only twenty copies I shall know why—no monk and no Roman Catholics in it. Not my fault, because I don't know anything about monks, and I know only a very few Roman Catholics. The question is: Shall I alter the book entirely—wait until a monk comes tapping at the door, so to speak, or shall I risk letting it go monkless? To be candid, the three main characters in the novel have been with me for years, and I fear that they would regard the advent of a monk as an intrusion. What am I to do? I simply do not know.

In fairness to one prophet I should explain that no prophecy was forthcoming until I had sent a letter in my own handwriting; from the reply I received I feel that my handwriting is not all it should be. In despair I turned to the astrologers and bought a few horoscopes.

And then I understood what is meant by jumping out of the frying-pan into the fire. One horoscope tells me that I am to be very careful with my throat; I am to have throat trouble, or injury to the throat, and may have any throat complaint. Another horoscope assures me that I am subject to chronic complaints which would be caused by allowing myself to become depressed and pessimistic. Obviously, therefore, I must try to cheer myself up. I will do so now. I recall that the other evening, after I had spoken for an hour and a half in a large hall, I was asked how I had contrived to do it without getting hoarse and without taking so much as a sip of water. Can it be that my throat is in good going order?

And as to the chronic complaints—and I see too that I am in for trouble with my heart—I decline to worry just at present. I am going to leave that to the insurance companies who passed me as a first-class life. Besides, one prophet tells me that I have "lack of worry."

The last point is: Shall I yield to some of the requests for further and extended readings? I see from the circulars I have received that I can have a five-shilling standard reading at the reduced price of three and six pence, or a guinea guide in life for three half-crowns. I am informed that this reading will tell me everything about myself worth knowing and that if I wish to make rapid progress I cannot afford to

be without it. It sounds very tempting. Shall I get to know all there is to know for three half-crowns?

I turn to one of the prophets for guidance in this matter. The prophet says: "You can control your affairs and know when to say 'yes' or 'no.'"

That does it! I say NO!

* * * * *

At the Scala Theatre on April 28th, Tahra Bey, the fakir, gave a "private séance" to a number of medical men and others who were interested. Part of the performance was the putting into a trance of an Armenian whom the fakir hypnotized. Mr. Frank Romer, honorary surgeon to the Jockey Club, asked the Armenian if he could answer an unspoken question that was in his mind. "The question has to do with a race-track," said the man in French. "Coronach will win." Mr. Romer had asked, in his mind, the winner of the Derby. Now for the sequel. As Derby Day (June 2nd) drew near it became apparent that there was "only one horse in it"—to use a racing term—and that was Colorado, who started a firm favorite. But to the astonishment of the backers, Coronach "romped home" a winner. Unfortunately, these successful prognostications occur too infrequently to be impressive—or useful!

* * * * *

The use of radio in the dissemination of psychic knowledge appears to be on the increase in Europe. Following M. René Sudre's talks from the Eiffel Tower Station, I find that Munich is broadcasting a talk on "Table Turning" by Frau Kreszentia Mittermayer and at Elberfeld on June 9th the "Tricks and Artifices of Thought Readers and Clairvoyants" were discussed, *via* ether, by Dr. Arthur Strauss. It is only a matter of time before séances are broadcast to the public. The National Laboratory is fully equipped for the radio transmission of experiments conducted there.

* * * * *

It has been suggested by some bitter opponents of spiritualism and psychical research that Sir Oliver Lodge should be removed from the membership of the Royal Society on account of the heterodox views he possesses. Commenting upon this a writer in the *Outlook* (April 3rd) says:

I cannot quite understand the suggestion that Sir Oliver Lodge should resign his membership of the Royal Society on account of his belief in spiritualism. The Royal is not, I believe, committed as a Society to the view that personality either does or does not survive

death; it has never definitely investigated the matter, and its attitude had rather been that the subject is not within its purview. From the purely scientific point of view, too, the case is still open: there is a certain amount of testimony which can at least be construed as evidence in favor of survival, and in the nature of things there can be no positive evidence against it. In these circumstances, a man is surely entitled to believe what he likes on the subject, and the fact that Sir Oliver is in a minority in the Society has no relevance to the issue.

Science has no creed and no heretics, and most certainly it should have no inquisition and no persecution on matters which are still open to debate. One does not want to see the Royal Society imitating the history of the Churches, and excommunicating men—and perhaps canonizing them afterwards. If Sir Oliver Lodge is excluded, I imagine that every clerical member of the Society would have to resign—for the clergy also believe in survival, if not in spiritualism. And that would involve the disappearance of the Bishop of Birmingham, and one or two other members of the Royal Society who were elected on the grounds of their eminence in science. Let us have toleration and comprehension in these matters rather than rigid orthodoxy.

* * * * *

Mention of the Royal Society reminds me that Dr. R. J. Tillyard, F. R. S., has recently visited the National Laboratory during his tour of the world. Dr. Tillyard is an eminent biologist, and was in London in connection with his induction into the Royal Society. He had just arrived from America where he had some sittings with "Margery" which much impressed him. He was greatly interested in Stella C. Dr. Tillyard is from the Cawthron Institute, Nelson, N. Z.

* * * * *

The British spiritualists have thrown another medium overboard. This time it is Frederick Munnings who has been "dropped." The first intimation was the receipt of a circular letter signed by Sir A. Conan Doyle and other leaders of spiritualism to the effect that people sat with Munnings at their own risk. Though the spiritualists have disowned this man some of them still believe in his phenomena. Sir Arthur says (*Light*, March 27th): "There is ample evidence that Munnings has real psychic powers" though Mr. E. W. Oaten (editor of the *Two Worlds*) says in the *Manchester Empire News* for March 21st that it is very questionable whether this man possesses any mediumship whatever.

* * * * *

Dr. Lucius Nicholls, Director of the Bacteriological and Pasteur Institutes at Colombo, Ceylon, has been imparting to a *Daily Express* correspondent some interesting information concerning snake charming which, he says, is not a marvel (as popularly supposed) but a myth.

The common cobra is preferred to all other snakes by snake charmers, says Dr. Nicholls. The cobra is selected because of the ease with which it can be handled and its picturesque appearance when it erects itself. The fangs of a vicious snake are easily extracted by inducing it to bite a cloth, the cloth being snatched away suddenly and the fangs thus torn out.

The art of snake-charming really consists, continues Dr. Nicholls, in a knowledge of the habits of a snake and jugglery.

It is a popular belief that the snake charmer can, by the monotonous music of his gourd pipe, induce a cobra to leave its native haunt and approach the charmer. The cobra, however, as a matter of fact, is actually deaf to lesser vibrations through the air, because its ear is covered with bone and has no tympanic membrane; its ear has accordingly been modified to receive delicate vibrations passing through the ground. This has been tested in a number of ways, and it has been proved conclusively that the cobra is oblivious to all sounds.

The charmer, although he may not know this in scientific terms, makes full use of it. He taps or shakes the box or chatty containing the cobra, and the vibrations thus imparted to the cobra are to the snake as the sound of a hundred exploding cannons would be to us. The cobra becomes actually infuriated and partly stunned.

The sudden appearance of cobras when a charmer walks about a compound playing on his "Bin" is due to clever jugglery with tamed cobras by either the charmer, or the charmer's assistant, who may be unknown to the onlookers.

* * * * *

At the National Laboratory on June 1st the present writer gave a talk (with lantern illustrations) on the remarkable phenomena of Eleonore Zügun, the Rumanian poltergeist girl, whose mediumship I recently investigated at Vienna. The subject attracted a large audience among whom I noticed the Countess of Malmesbury, Miss Felicia Scatcherd, the Hon. Everard Feilding, Dr. R. J. Tillyard, F. R. S., Lord Charles Hope, Dr. Abraham Wallace, Mr. E. P. Hewitt, K. C., LL.D., etc. A long and interesting discussion took place after the lecture.

* * * * *

CORRESPONDENCE

FACES IN THE DARK

As I read in the June number of your *Journal* the interesting article under the above caption I am moved to narrate a few of my own experiences with so-called hypnagogic visions. I have had many of them but do not see them now so often as formerly, perhaps because I do not encourage them.

They usually followed an exciting day either of travel or of attendance at some public function. At night as I lay with closed eyes, just as I was drifting into slumber, moving pictures of trees, houses, or of faces in a crowd, would pass across the rosy background of my vision. They were usually neutral in color and more or less in silhouette. At other times, after a quiet day, faces would build up out of a vaporous cloud, first the eyes and then the other features.

Occasionally these would persist long enough for me to study them and note their peculiarities; for, understand, I was not asleep but merely drowsing. I satisfied myself that these were real brain impressions, for on several occasions the figures have persisted after I opened my eyes and were seen for an instant on the light background of a wall or a window-shade.

One of my hobbies is out-door sketching, and after a day spent in the open I would frequently see with closed eyes at night silhouettes of mountains or of trees, such as I had sketched during the day. On one occasion, after a day's work with water-colors, I was seated by the evening lamp reading from a magazine. I drowsed and on being suddenly awakened by some noise I saw a green tree on the white page in front of me. At another time I was lying on a couch in a dimly lighted room, waiting for the dinner-gong. As the gong sounded I opened my eyes suddenly and saw plainly in the corner of the wall and ceiling a pot of flowers like a geranium, with green leaves and red blossoms. These two visions were very distinct but faded rapidly.

It seems to me that these are remainders of dream visions or pictures and that in our dreams the brain in some way creates pictures like these, fragments of which we sometimes remember and sometimes see with the eyes open. I am no physiologist and cannot explain the phenomenon, but it seems to be a case of the optical machinery's starting at the inner

end. To my mind it is a convincing proof of the possibility of seeing "ghosts."

Another phenomenon distinct from the foregoing is that of seeing a reticulated pattern against the light, on first awakening in the morning. This is probably due to the shadows of the "cones" on the retina, visible only when the retina is abnormally sensitive.

I might say in closing that I am not "psychic" in the slightest degree and have never had any success with crystal gazing, automatic writing or other psychic developments.

Altadena, Calif.

C. H. BENJAMIN.

BOOKS RECEIVED

Telepathy and Clairvoyance, by RUDOLF TISCHNER. New York. Harcourt, Brace and Co., 1925. Pp. 227.

BUSINESS NOTICES

RESEARCH AND PUBLICATION FUND

Previously acknowledged	\$1,124.95
July 23. Miss Irene Putnam.....	200.00
	<hr/>
	\$1,324.95
Expended in Research	50.00
	<hr/>
Balance on hand	\$1,274.95

AUDITOR'S REPORT

EXHIBIT "A"

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

Balance Sheet at June 30, 1926

ASSETS

<i>Cash in Banks:</i>		
Corn Exchange Bank	\$1,168.60	
Seaboard National Bank	6,526.75	\$7,695.35
	<hr/>	
Investments, Stocks, Bonds and Mortgages.....		232,335.49
<i>Special Funds:</i>		
Warren B. Field Bequest in trust with Kings County Trust Company	\$6,639.31	
Max D. Petersen Bequest in trust with American Trust Company	40,000.00	46,639.31
	<hr/>	
Interest Accrued		10,371.26
	<hr/>	
Total Assets		\$297,041.41

LIABILITIES

General Fund:

Balance at April 1, 1926.....	\$10,703.63	
Disbursements over Income	278.18	\$10,425.45
Warren B. Field Trust Fund		6,639.31
Max D. Petersen Bequest		40,000.00
James T. Miller Memorial		71,257.00
General Endowment Fund		167,594.70

Research and Publication Fund:

Balance April 1, 1926	\$690.65	
Donations April 1, 1926, to June 30, 1926	600.00	
	\$1,290.65	
Expended for Experiments	165.70	1,124.95
Total Liabilities		\$297,041.41

EXHIBIT "C"

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.

Cash Receipts and Disbursements for the Three Months Ended June 30, 1926.

RECEIPTS

Annual Dues		\$623.00
<i>Donations:</i>		
Research and Publication Fund	\$600.00	
General Endowment Fund	300.00	900.00
<i>Interest:</i>		
On Bank Deposits	\$28.38	
On Investments	5,624.89	5,653.27
<i>Sundries:</i>		
Sale of <i>Journals and Proceedings</i>	\$26.96	
New York Section House Expense Refunded	821.08	848.04
Total Receipts		\$8,024.31

DISBURSEMENTS

Salaries	\$1,743.00
Rent	1,187.49
Auditing	50.00
Telephone and Telegraph	45.97
Light and Heat	120.16
Publication Expense	1,952.53
Research Expense	165.70
Special Research Expense	72.86
Bank Charges	2.08
Insurance	54.19
Miscellaneous Expense	109.84
Janitor Expense	120.00
Total Disbursements	\$5,623.82

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

VOLUME XX

SEPTEMBER, 1926

No. 9

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The responsibility for statements, whether of fact or opinion, printed in the *Journal*, rests entirely with the writers thereof. Where, for good reason, the writer's name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

OBSERVATIONS ON ELEONORE ZUGUN—I

BY ZOË, COUNTESS WASSILKO-SERECKI

In the February issue of the *Zeitschrift für Parapsychologie*, there appeared an article upon my experiences with Eleonore Zūgun in Rumania during the autumn of the previous year. I closed this discussion with the words: "May it soon be granted me to begin serious scientific study of this medium." With much sacrifice and after resolving unspeakable difficulties, this wish has gained fulfilment. Not without important aid from Baron von Schrenck-Notzing and personal sacrifices by Herr Klein, Eleonore's discoverer, to both of whom I take this opportunity of extending my heart-felt thanks, Eleonore Zūgun has been living with me in Vienna since January 29th, 1926. She has far surpassed my expectations; for up to the moment of writing in the middle of April there have transpired in her immediate presence more than nine hundred mediumistic phenomena. This is a sufficient number to give me in this relatively short time the right to report this new case to the world of psychic science; the more so since certain groups of the observed manifestations are unique and revolutionary.

Eleonore Zūgun, born in Talpa, Dorohoi province, Rumania, is the child of simple peasant folk; she was thirteen years old in May. She has been the center of mediumistic occurrences for a year. The reader may inform himself regarding the details of her discovery and develop-

ment in my brochure "*Der Spuk von Talpa*," just now appearing through Barth, of Munich. Since last fall she has grown rapidly, so that in physical development she is now beyond her age. She is 152 centimeters (five feet) tall, and weighs 56 kilograms (123 pounds). The menses have not yet set in. A medical examination by the nerve specialist, Dr. Karl Weiss, of Vienna, revealed a fully normal constitution except for a strong reaction of the skin to mechanical irritation, which is of particular importance and interest in connection with the bite phenomena to be described later. Sleep and appetite are thoroughly sound; lately, especially on days of maximum mediumistic activity, they are often abnormal. Her mentality and her education are considerably above the average for one of her circumstances of birth; she reads and writes excellently. An examination with the Bissky diognoscope by Prof. Johannes M. Verveyen, of Bonn, gave high intelligence, good religious grounding, high capacity for education, great vivacity; and with all this, a strong ego and very strong irritability. The test for mystic—and in the present case this includes mediumistic gifts—gave the strongest possible reaction. All these items I can confirm fully from my own solid knowledge of Eleonore's personality. She is not always easy to handle; she has moods; and like all mediums, she is subject to strong fluctuations of mental state and strong depressions without visible cause. Her great personal dependence upon me, with the retention of her essential childishness of disposition, however, ease one over these difficulties, and give intimate life with her—she even sleeps in my room—a pleasant tone. Having lost her mother at an early age, she has never known real motherly care; the ill manners inherent in this circumstance have largely been made good by judicious mixture of tact and sternness. To continued work or occupation with any single or definite end, Eleonore has to be held from without; when left free she will at once transform my room, which has become the arena of her mediumistic powers, into a playground. All sorts of toy animals will be gathered on the furniture, dressed and undressed, laid to sleep, etc.; while ball and domino games are especially favored occupations.

Within a very few days of her arrival Eleonore felt herself thoroughly at home in Vienna, and thereafter she flourished greatly in spirits; of the shyness and taciturnity so evident in Rumania all trace was soon lost. Hand in hand with this well-being her mediumistic powers waxed, though for months they had not again reached the maximum which I had previously observed. Just as nature dictated, the Zügen phenomena worked themselves out in startling fullness before my eyes, quite overrunning the child's wishes and her play. For many weeks I

omitted all educational influences upon the little girl which it was possible to dispense with, in order to get on the trail of her wonderful powers in all their original and proper force. I well knew that such close contact of every-day life with so gifted a being offered an opportunity such as seldom could be vouchsafed a psychical researcher.

I start my account with a general description of the phenomena, which are such as to permit classification into several groups. Most frequent are movements of objects from place to place, which in the majority of instances I conceive to be "apports" rather than ordinary telekinesis, even though they may occur within the walls of a single room. The affected object disappears, to appear suddenly and with a loud noise as of falling at another point, usually near the medium's head, without presenting any visible path of travel. Only in the rarest instances does one succeed in observing the final segment of this hypothetical path. In this category of spatial transfers belongs also, in the broader sense, the (occasional) sudden appearance of water at a spot which had been dry immediately before. Telekinesis would not comprise more than some ten per cent of these phenomena of spatial transfer, which in the more usual case present the aspect of a violent throwing or heavy fall of the object in question. If we increase the time element in cases like those just described, we come to disappearances of objects for several hours, for many weeks, or even forever. The re-appearance of the vanished article then plays exactly the rôle of the end of a fall. Likewise another group of the phenomena, the ones that produce wounds on the medium's body, presents this factor of invisibility of the actual process or agency—a factor which plays a prominent rôle in Eleonore's manifestations. Needles, which can subsequently be proved to be now missing from my work-box, stick themselves in the little girl's hands and face; her neck and cheeks will be smeared with the color from red and blue pencils; and no normal agency can be observed. In this group there is to be observed a certain efficiency of the tools as they do their work in the invisible realm; for needles and pencils so used become visible only after they have executed several thrusts. A category in itself is constituted by the bites which come on the medium's hands and arms, leaving clean-cut impressions exactly as of teeth, which after a few minutes develop swellings of the skin similar to what occurs when one is bitten by an insect or stung by a nettle. Other forms, such as deep scratches and impressions of rings, occur and show this same reaction. Sounds as of blows occur very occasionally, mostly at night and just before the incidence of sleep. Even rarer is a toneless, breathy voice, which for the most part gives a preliminary sigh followed by a few words in the Rumanian language, always corresponding accurately

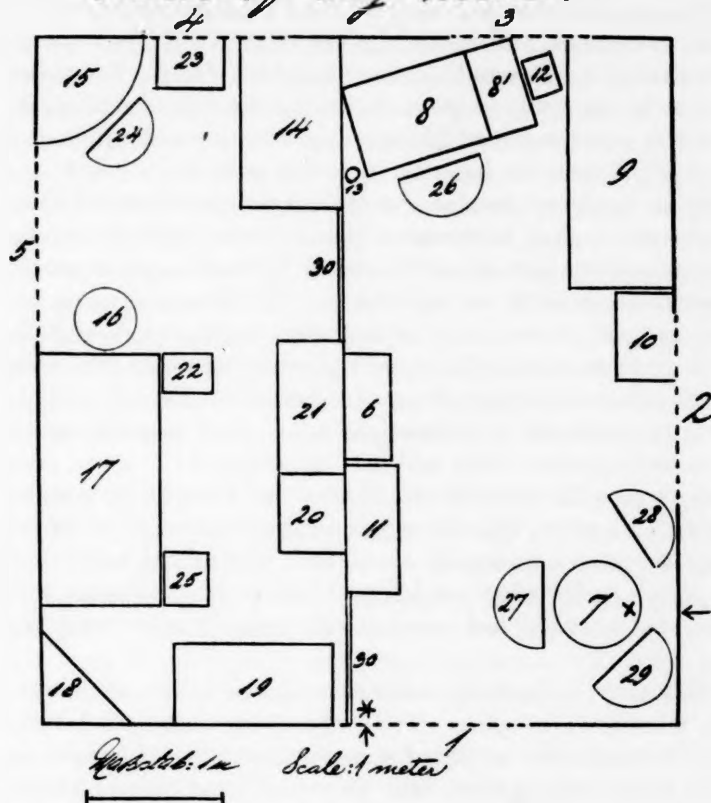
with the medium's mental interests of the moment. Just two days ago, Eleonore was greatly alarmed at feeling herself, during automatic writing, repeatedly touched by a large, cold hand; she had never before experienced anything of the sort. Since I have not yet experienced this particular thing myself, I can say nothing further about it than to express the hope that it presages an orderly development of Eleonore's case from one of poltergeist phenomena to one of the conventional physical mediumship.

The conditions of observation are good. As regards illumination, she functions in full daylight, as well as in the sunshine or under bright electric light—usually three white lamps of fifty candlepower. Likewise the presence of strange or of particularly skeptical persons does not affect her. Nevertheless, a complete scientific observation of her phenomena, without prejudice, is enormously difficult. I strongly emphasize that in most cases there remains an open link in the chain of proof, in the very nature of the premises. The chief factor here is the speed and the unexpected suddenness with which all of her manifestations run their course. As above mentioned, I have seen nearly a thousand phenomena, but have had little experience that has been thoroughly convincing; only a very small number of episodes out of each group have occurred in my presence in such a way as to nail down the observations solidly as unquestionable facts, and thereby increase the weight of the less well observed phenomena. I set down at this point a number of my most unequivocal observations as illustration of what has already been said. (See the sketch of my room.)

On February 1st, 1926, the third day of Eleonore's presence in Vienna, I was sitting with her in my room at about noon. I was seated at my writing table and she was opposite me on the sofa, busy with her embroidery, on which I was just showing her a stitch. I had her careful attention. I heard a gentle sound of falling, first on Eleonore's back and then on the sofa. She turned around, impatient at being disturbed in her work, reached backward, and displayed to me a small piece of lump sugar. To my knowledge there was no sugar in the room, only in the kitchen and dining room. This phenomenon was the very first one to occur in my room, and it was uncommonly convincing in that, while watching Eleonore's embroidery, I incidentally had both her hands in plain sight. Later I also satisfied myself that the sugar-cube could not have fallen normally in the way observed from a picture or any other place in the room.

On February 9th, at about eight o'clock in the evening, I sat with Herr Klein at the round table with the yellow lamp; we were absorbed in serious conversation and giving little thought to the child, who, with

Plan of my room.



- | | |
|--|--|
| 1 Vorzimmerthür—Door to anteroom. | 13 Papierkorb—Waste-basket. |
| 2 Salontür—Door to parlor. | 14 Ladenkasten mit Aufsatz—Chest of drawers. |
| 3 Balkontür—Door to balcony. | 15 Toilettentisch—Toilet table. |
| 4 Fenster—Window. | 16 Kleines rundes Frühstückstischchen—Small round breakfast table. |
| 5 Schlafzimmertür—Door to boudior. | 17 Mein Bett—The Countess' bed. |
| 6 Etagere—What-not. | 18 Ofen—Stove. |
| 7 Runder Tisch mit Stehlampe—Round table with standing lamp. | 19 Waschtisch—Washstand. |
| 8 Schreibtisch; 8' Klappbrett—Writing table; Leaf. | 20 Spiegelkasten—Mirror-stand. |
| 9 Sofa (Eleonorens Schlafstelle)—Sofa (where Eleonore sleeps). | 21 Kleiderkasten—Clothes closet. |
| 10 Globustisch—Table with globe. | 22 Nachtkästchen—Small cabinet. |
| 11 Bücherkasten—Bookcase. | 23-27 Sessel—Chairs. |
| 12 Eleonorens kleines Sesselchen—Eleonore's small chair. | 28, 29 Rote Fauteuils—Red arm-chairs. |
| | 30 Vorhänge—Curtain. |

* Where Eleonore stood on February 9th; see page 518.

x Position of thimble as placed on table by Herr Klein.

COUNTESS WASSILKO-SERECKI'S ROOM IN HER VIENNA APARTMENT IN WHICH
THE OBSERVATIONS OF THIS ARTICLE WERE MADE

the cat Nazi in both arms, stood leaning against the door to the ante-chamber at the point indicated in the sketch, and tried to make out what we were saying in German. Suddenly something small fell down as from Eleonore's forehead, and rolled against Herr Klein's foot as he sat in the arm-chair, 28. It was Eleonore's thimble. Herr Klein picked it up and put it on the table between us, as indicated in the diagram. We went on with our discussion, Eleonore remaining standing where she was before. After some five minutes, Eleonore gave a little cry, and there rolled again from her head on to the carpet—the same thimble! Its disappearance we had unfortunately not observed; but the other circumstances under which this phenomenon occurred were so unobjectionable that there could be no slightest doubt. Eleonore would have had to reach in front of one of us in the bright light and right before our eyes if she were to recover the thimble; besides all which, she would have had to take three steps toward us, and make some disposition of the cat, which surely would not have remained quiet. Can anybody believe that all this could have been done without our seeing it?

On February 10th, at about 10:30 p. m., I sat at my writing table talking with Eleonore, who already lay in her made-up bed on the sofa. Suddenly she stared amazedly above her, and at the same moment a marble pigeon on the what-not fell over backwards and under my chair. Eleonore said that she had seen something dark come down from the lamp.

On February 11th, in the afternoon, I had callers who were interested in Eleonore's wonders. With these two observers I sat at the round table and in the middle of the conversation accidentally glanced from time to time at the what-not. In one of these glances I saw, about ten centimeters (four inches) above the what-not, a small object which glinted in the light of the ceiling lamp immediately above and slowly dropped to the top of the what-not, then horizontally to one side in the direction of the parlor door, finally turning almost through a right angle and coming to rest under the red wooden chair, 27. It was a small heart-shaped glass saucer from my little cabinet. We three persons were seated about the round table, and Eleonore stood, leaning, against the parlor door. This phenomenon, with its gentle impact corresponding exactly to a fall of some ten centimeters, made the strongest impression on me. The others had unfortunately only heard the blow, but had seen nothing.

On February 26th, was present the distinguished scholar and author Dr. Alfred Freiherr, of Winterstein. I sat with him at the round table: Eleonore was likewise in the forward half of the room. We heard, from the other part of the room, a fall as of a very heavy object, from the

direction of the window. Looking behind us, we found that the little glass heart from my cabinet lay under the chair by the window. The distance from the cabinet to the chair was about two meters ($6\frac{1}{2}$ feet), ruling out an ordinary fall; and we had heard no sound of rolling.

On March 4th, at 10 o'clock A. M., I was making my toilette; Eleonore sat on the sofa, as I can testify in spite of the closed curtain, since I was talking to her and could accurately locate the direction of her voice. While I stood at the wash-stand something fell sideways and clattered under the middle of the same, without striking the door to the anteroom. I drew out from under the stand the marble paper-weight which stands on my writing table. Eleonore was, to be sure, sitting not far from me at the moment, but would not have found it possible to throw the weight under the wash-stand in any ordinary fashion, since the path of flight would have had to go around a corner, as will appear in the diagram. Also I should unquestionably have heard any rebound from the anteroom door: something which, as already stated, I did not observe.

On March 21st, at 11 P. M., Eleonore stood with her bed-clothes in both arms close to the what-not and to one side of it; I was close by her, looking at her and on the point of speaking to her, when the match-box, which lay on the lamp table, was thrown with great force in the direction of the anteroom door. Since I was looking squarely at the child, I must have seen instantly any suspicious move. Through automatic writing on this same day there had been promised a notable phenomenon for the evening.

On March 29th, I took Eleonore, who is very fond of music, to a piano recital at Prof. B.'s. She had already been there three times, without any occurrence out of the ordinary. This time, I had hardly stepped into the room with her, when there fell near the stove a small object, presently identified as a two-groschen piece. Immediately thereafter, I had opportunity to observe the same phenomenon in the most convincing fashion. Eleonore stood, a little scared, leaning against a small chest; when close by her, somewhat higher than herself, a two-groschen piece became visible and fell to the floor. In this observation I had the extremely rare good fortune to have both the medium and the phenomenon directly in my field of vision at the same time. Besides myself there was present one of my piano partners, a Dr. G., who made the same observation as myself. The source of the two-groschen pieces was not determinable, since either of us had some of these about us, without knowing exactly how many. Later, when we began to play, further similar phenomena became so frequent and so strong, that I was unable to keep Eleonore's hitherto maintained incognito from being pierced by

Prof. B. At first he contented himself with mere remark that something else had dropped; but later, when coins, my brooch, my gloves one after the other, flew noisily about the room during the playing of the softest pianissimo music, he laid his baton down and merely said, with conviction, "There it goes again." And for better or for worse I had to fall in with him, for it has been seldom indeed that this verdict was so strongly called for. I was besieged with questions, especially as to why the things "fell so queerly;" a phase which to my great delight struck all the gentlemen, none of whom had ever seen a mediumistic phenomenon before. I must relate, be the case as it may with Eleonore, who became the center of all interest, that some bite phenomena soon occurred. Although, contrary to my fears, I found a surprising understanding of mediumship in the old gentleman, I have not taken Eleonore there with me since this occasion.

On the afternoon of March 22nd, Eleonore was playing with a balloon, when her coral necklace was snapped in notable fashion, not at a single point, but at two points simultaneously, some ten centimeters apart. The beads trickled to the floor, and for the next twenty minutes it fairly rained corals. In this fashion at least thirty beads fell, one at a time, from high up; many of them under the best conditions of observation. For example, I saw the child in one corner of my room, kneeling and gathering up beads, while in a distant part of the chamber more beads fell. Again, as I helped her in the work of recovery, I would have both my eyes on her hands as these moved about the floor, while in other parts of the room or more often on our very heads other pearls would fall. Likewise the broken-off ten-centimeter-long piece of the silk on which the beads had been strung was dealt with in the same way, falling from above; and we found that it fitted exactly upon the other half of the string, as though it had been cut apart. On the evening of the same day the rain of beads was resumed; and finally the dish in which Eleonore had collected the beads was knocked off the what-not by a toy animal which in turn had been thrown mediumistically.

Telekinesis of the true sort I can best and oftenest observe in the pushing back of the books on my what-not. All three shelves are filled with books; and these, before Eleonore came to live with me, always stood in place, in even, orderly rows. Soon after her introduction into the house, they began to be continually pushed back, in the most widely varying degrees. I would restore them to order countless times a day, and would scold Eleonore about the matter, since at the time I had no slightest idea about this phenomenon, other than that the child's unrestrained vivacity was responsible. But finally, one day, when I was sitting at my writing table, while Eleonore never left the folding table

at my right side, I accidentally noticed that the books were in good order; yet they were presently disarranged, and quite badly. It then became clear to me that this, too, was one of the phenomena, and that Eleonore had been blamed unjustly.

Prof. Verweyen, of Bonn, had opportunity, during his visit of the afternoon of April 13th, to observe the disarrangement of the books under absolutely rigorous conditions. He sat with another savant and myself, each in his own chair around the standing lamp. The conversation revolved about the phenomena of book-disturbance. Prof. Verweyen arose and went to the what-not in order to verify that at that moment the books were in orderly rows; and he found them quite in order. During this time Eleonore was leaning against the door to the parlor; and she expressed, aloud, the wish that the desired phenomena might occur (when properly handled, she is always very eager in this direction). Within barely two minutes two of the books had been pushed in. It must be realized that this occurred in full light, and that none of the four persons present had stirred from his seat. *How* the books change their position is something on which we have not yet been able to gain any satisfaction.

I am wholly conscious of making a heavy demand upon the reader, when I come now to the group of phenomena which consists in the disappearance of objects. It is not practicable to suppress these very commonly met phenomena out of mere regard for ruling habits of thought; it makes no difference what demands their apparent fairy-tale character may make in this direction. In the arena of parapsychology we are accustomed to that sort of thing; and in my judgment we may better violate any other tenet here than the one calling for absolutely faithful reporting. Disappearance and change of position are in principle not sharply separated from one another; and they are easily accommodated in the picture which we have of psychic phenomena as a whole.

During the early afternoon of February 20th, I sat with Eleonore in my room, as usual. I was seated at my writing table and she was on the little chair at the raised leaf of the same table. Eleonore was supposed to be working, and she spread her embroidery out before her. With my own hand I laid some blue yarn, wound in a skein, in her sewing case, which stood on the sofa; and closed the lid after me. When Eleonore was finished with getting her work ready, it happened that she needed just this blue yarn. I told her to get it out of the case; and right before my eyes she reached for the case, opened it—and the yarn had disappeared! I came up with a start—had I really not seen it just this short time back? Again and again I searched through the

few things in the case, and then through the whole vicinity; no trace of the blue yarn. I put the case back in the exact spot, and we remained sitting in just this situation; I looked repeatedly, but no yarn was to be found. Then at length, after some ten minutes, when I looked again, there it was in the satchel, without either of us having seen anything—return into a closed space!—and after another ten minutes it was gone once more. This occurrence was the beginning of a long series of similar experiences on the same and the following days. The malice and intensity of these phenomena increased hourly, until Eleonore was crying with rage, while I would not let out of my hand the last pencil that was left me. Pencils seemed in fact to be specially preferred; but also penpoints, my fountain pen, two cigarette ends, the child's embroidery (a runner 150 by 40 centimeters, or 59 by 16 inches), the yarn and needles pertaining thereto, a pair of scissors, Eleonore's exercise book and the book she was reading—all these disappeared for intervals of varying lengths, falling back again from nowhere in the usual fashion. A few of them remain "disappeared" to the present moment; which reminds me of a particularly annoying experience of this character, that deserves to be mentioned on account of the favorable circumstances under which it occurred.

It was an afternoon in the early half of March. Eleonore wanted to play ball with me in the anteroom. We began. Presently the child expressed the wish to have a third player; and she went with me into the dining room to fetch my housekeeper, who has been with us as governess, etc., since my first year. The housekeeper was occupied with cutting a dress and had no time to play with us; which vexed Eleonore visibly. Disappointed, she went back with me into the anteroom, where for about a half-hour we played uninterruptedly. Later the housekeeper told me that, after I and the child had left her, she, with my mother's aid, had cut the goods into five pieces. When, a little later, they started to sew these pieces together, two of them had disappeared without leaving any trace; although the several pieces had at no time been moved off the large dining table, and nobody had entered or left the room. The housekeeper searched the room thoroughly and, senseless as it seemed, the adjoining rooms as well, without result. Later I also joined the search, but the pieces were not to be found, nor have they been found to this day. I thought I should be able to aid the return of the material by questions at automatic writing and by much discussion with Eleonore, who had no notion of the disappearance until I told her of it; but in vain. After some weeks of fruitless waiting the dress had to be finished as best it could with the aid of small remnants, patched together. Again I must emphasize that Eleonore had left the dining room

before the material was cut into the five pieces; and that she did not enter it again that day. This is established beyond question. The credibility of the housekeeper is thoroughly confirmed by her twenty-seven years of service in our house. For the rest, I may leave each reader to form his own judgments.

(To be continued.)

MARGERY AND SPIRITISM

BY RENÉ SUDRE

With great interest I have read Dr. Crandon's article, published in this *Journal* for June, in which he comments upon the bearing which the particular case of Margery has in the controversy between the spiritistic and the psychological doctrines of interpretation. I have to thank him for his willingness to recognize that the divergence between these two schemes has been "freshened and sharpened" by my "newer and keener formulation of the concept adverse to spiritism," and by my "newer and keener terminology." He has also frankly avowed that my demonstration "puts an added burden upon one who holds with the spirit interpretation of the phenomena." If it does not in fact convert such a one, it seems to me that this must be due to the superior powers of sentiment over reason in matters of belief. And I must charge in return against Dr. Crandon a fault which I am amazed to find him committing in addressing a researcher so perfectly and scientifically disinterested as myself. He declares that I am "swayed by an emotional horror of the spirit hypothesis." Here my honorable adversary is the victim of an illusion. This illusion arises perhaps out of the care which I take to give vivid expression to my thoughts; but surely not at all from real affective tendencies deforming my judgment!

When I began to interest myself in psychical research, I had no sort of prejudice whatever; I was driven solely by curiosity. Dr. Geley, with a solicitude for which I shall always treasure his memory, gave me means for verifying the physical phenomena. These phenomena at no time gave me any impression of being produced by intelligences other than that of the subject. It is rather the influence of Geley himself which worked upon me in the beginning, to a point where in my first

articles I admitted the possibility of survival and communication with the dead. But in continuing to observe, to experiment, to study the literature of metapsychics, and above all in seeking to reconcile this new domain with established science, I have arrived at the studied conclusions reflected in my book. It would have been most consoling to my idealism to attain the faith of Sir Oliver Lodge or of Dr. Crandon; but if there are motivating affectivities on either side, the impartial witness will recognize them on the other side and not on mine. It is admitted that the loss of a dear one, or a profound affection for a living person who owns the spiritistic belief, are almost irresistible reasons for sharing that belief when in addition appearances seem to favor it. It is thus that spiritism has the force of a religion, and that it becomes inseparable from a certain ethical doctrine. That religious fanaticism may give rise to anti-religious fanaticism is possible always, and history offers examples to this effect. But one cannot reasonably bring the charge of fanaticism against the scientific adversaries of spiritism; for their attitude is the fruit of a critical and disinterested study, and does not proceed from the "intellectual passion" described by Spinoza—a bright flame without heat. When a scientist breaks down a hypothesis by reason and experiment, it is not usual to say that he has an "emotional horror" for this hypothesis, unless one means thus to denominate the instinctive aversion to error without which science would not be able to proceed.

Another reproach to which I would wish to be permitted to respond is that of having "played with words" in trying to improve the current vocabulary of metapsychics. That a simple and sentimental person should be disturbed to see the precise terms of science substituted for the good, old-fashioned, vague terminology of habit—this I can understand. That a man of science makes this objection can only lead us to wonder whether this man fails to understand that science enters the domain of common experience. Dr. Crandon, an eminent surgeon, does not hesitate to employ medical language, which above all other technical vocabularies abounds in "jaw-breaking names;" for this he recognizes as indispensable—not, indeed, to impress the sick, but to record and communicate precise results in the interest of medicine. And when he speaks of lithotrity or of gastrotomy, he knows full well that these words are better than "crushing of a stone in the bladder" or "operation upon the stomach." The first concern of science in invading a new domain of experience is exactly this complete elimination of the old empirical terminology, and this introduction of precisely defined terms which cannot give rise to different interpretations. In this matter, there have doubtless been excesses; but these are not sufficient to make

us forget the imperious duty of science—to establish universal standards and to constitute, as Condillac puts it, a well-knit universal language. All metapsychists are in accord on this point that it is necessary to renovate our vocabulary with utmost care in a domain where more than any other there has ruled just this phantasy and confusion. This is the task which has been formulated by the first two Congresses, notably by that of Warsaw. An international committee on nomenclature has been named, and will report to the Paris Congress of the coming year.

In a recent article in the *Revue Métaphysique*, which has been brought in *extenso* before the German-speaking public by the *Zeitschrift für Parapsychologie* and which has already been interestingly commented upon by Dr. Rudolf Tischner, I have set forth numerous suggestions on this point. These correspond to the vocabulary employed in my book, and in particular they include this word *prosopopesis* which has aroused Dr. Crandon's irony. Of course, quite aside from questions of euphony, it is not agreeable to the spiritists to see these phenomena which they have been attributing to spirits outside the subject's mind, now attributed to a sort of principle of personification inherent in the human mind. I agree with Dr. Crandon that "the mere christening of a phenomenon gives it no added authority or plausibility." But the question is to know whether the phenomena of spirit personification and the phenomena of non-spirit personification display identity on other grounds. This identity I affirm, and I regret that my honorable controverter has not studied the complete demonstration which I furnish in my book. He would there have seen that I establish a perfect continuity between all the states of alteration of personality.

It might seem that there were a marked difference between spontaneous prosopopesis, which is of hystero-somnambule origin and of which Morton Prince's Beauchamp case is the type, and induced prosopopesis, which is temporary and depends upon the whim of the hypnotist. This latter comes closer to a comedy played unconsciously by the subject, while the former corresponds to a morbid psycho-physiological state. The fact that both forms manifest upon a groundwork of hysteria shows that they have already something in common: hypnosis is, for Pierre Janet, one of the characteristics of hysteria. But one can pass easily enough from the one to the other. The spontaneous somnambule personalities, treated by hypnosis, can be transformed and even suppressed. Is not the first thought of a doctor, confronted by a case of division of personality, to treat it by hypnotic suggestion? It may be rejoined that they do not always succeed; but they *do* always succeed in the long run when they know how to proceed. Conversely, the hyp-

notist can create personalities in his patient, and these artificial personalities cannot in any way be distinguished from natural ones. On the other hand, if a painstaking hypnotist undertakes to strengthen the transient personalities which he causes to arise at his will in his patient, he can make them permanent, especially if he has the necessary knowledge of the case to support them on the patient's natural dispositions, his hidden tendencies which are in a general way repressed by the censure of the subconscious. Analysis of spontaneous personalities shows that these correspond to deep-lying sentiments which are prevented from appearing in the normal consciousness and which express themselves with all freedom through a character strange to the primary one. This new consciousness is due in general to auto-suggestion, but can be brought into being by hetero-suggestion, marking the transition between spontaneous and induced personalities. The authors who have studied this question, such as Binet in France and Gurney in England, recognize that in this respect there is no difference between natural and artificial somnambulism. Braid had already been able to say that the latter was a division of the consciousness. If finally, to take a concrete example, we consider the cases of "possessions" of the Middle Ages, we cannot say in what category they belong. Their transformation of personality was perhaps a real malady, spontaneous and lasting, which the word of the exorcist was often unable to heal. On the other hand, possession by a demon had also an epidemic form which affected persons apparently sane, and had thus a character properly artificial. The unity of prosopopesis is here striking.

There appears no reason at all to separate spiritoid prosopopesis from these two primary forms, if only we lay aside provisionally the question of the identity of the deceased persons who are supposed to manifest. It is the same division of consciousness that manifests in the subject, with the same external signs, and even the same amnesia on awakening. The origin of these personalities is to be sought either in suggestion by the medium, or in suggestion by the experimenter; but here the faculty of clairvoyance comes into play, and such suggestion may be purely mental and even unconscious. To a psychologist without prejudice, analysis of the structure of the trance personalities gives the same results as analysis of hysterio-somnambule personalities. It is an error to suppose that autonomy is a special characteristic of "spirits." The personalities are so much the more unitary and so much the stronger, when they correspond to strong elements of subconscious sentiment. But autonomy is quite consistent with suggestibility, and these psychological creatures are eminently suggestible so long as one flatters them or expresses faith in their existence. What they most

desire is that one believe in them; and one finds exactly the same pre-occupation in the medium.

There remains the resemblance of the trance personalities to the dead whom they pretend to be. When the medium has known the deceased person in question, it is but a question of putting her memory in service for the rôle; and we know that somnambulist memory possesses remarkable power. When the medium has not known the deceased, he is reconstructed through clairvoyance. In a preceding article I have sufficiently shown that, metagnomy being independent of prosopopesis, their conjunction produces a spiritoid phenomenon. Dr. Crandon has understood perfectly that this analysis was the gist of my psychological interpretation, and I do not believe that he will be able to refute it seriously.

Coming now to the objections which he presents in the particular case of Margery, I would remark that the new theories of psychiatry, which we owe to Babinsky and to Dupré, confirm in their fashion the unity of type of prosopopesis, inasmuch as they bring back, to a more or less conscious matter of simulation, even the gravest cases, from the pathological point of view, of division of personality. According to the latest school, Miss Beauchamp played a comedy to Morton Prince of quite the same sort which their hysterics played to Charcot and Richet and Janet, and of the same sort as the medium plays to his sitter. We do not accept as certain this too easy explanation, which is rejected by some psychiatrists who have had long experiment with these singular subjects. If there is comedy, it is unconscious, and imposes itself upon the subject's will. This is in accord with the German viewpoint upon phenomena of constraint (*Zwängsmässige* phenomena). But the characteristic of the "actor's mask," indicated by the neologism which I propose, has been clearly perceived by the newer psychiatrists.

On Dr. Crandon's invitation, let us now engage in a brief study of the phenomena obtained through Margery. It will not be superfluous to say that I presume their authenticity. In the various articles which I have written on the subject, notably following Mr. Bird's considerable book, I have set down criticisms which I regarded as necessary; but with the reservations appropriate to the fact that I have made no personal examination of the case, I have finally admitted that Margery possesses a real metapsychic faculty. I hope, if she comes to Paris this year, that she will give me occasion to persevere in this favorable judgment. In any event, for purposes of discussion with Dr. Crandon, I accept all the facts which he cites in support of the existence of "Walter," the medium's deceased brother. With the wealth of living knowledge of him which this relationship implies, it is not at all surprising

that the trance personality seems a plausible one, and gives to those who knew him the impression of being Walter's old self. That his state of knowledge corresponds well with the date of his death is easily explicable; it is not even necessary to call in a constant effort by the subject to play the part well. In this comparison between the spirit and the psychological hypotheses, one always forgets that the subconscious does not employ the analytical processes, often so laborious, of the conscious; it does not have to calculate dates, it does not have to make a deliberate effort to avoid errors of memory. It is the direct memory of the subject that works, *perhaps likewise even the memory of the dead man, surviving the destruction of his personality*. In every case this memory works directly by synthesis; it is as though the living person were fleetingly there, not at all as though a laborious copy were being made by an imitator. Only great actors know this total possession by a personality which they have succeeded in rooting in their unconsciousness. Could they but add the metapsychic gift, we should find them giving forth supernormal knowledge, and we should recognize them as great mediums. But with the latter, study is not necessary.

Dr. Crandon arranges his proofs in four categories: according to whether the facts are physical or mental, and whether telepathy is or is not excluded. In reality he does not concern himself with the physical manifestations of teleplasties or telergy, but only with facts of cognition of some physical object (what we have called "perceptive metagnomy"). And as for the distinction from the point of view of possible telepathy which for forty years has lain at the root of disputes between spiritists and anti-spiritists, this seems to me to be wholly secondary in the new psychological interpretation. There is involved nothing but a metapsychic faculty, excited by objects or by persons, near or remote. In going over the four sorts of phenomena produced by "Walter," I find but a single essential fact, that of metagnomy or clairvoyance.

Let us take the first category. Walter, in the dark room, recognizes objects brought in by the sitters unknown to Margery. Sometimes this is by a visual pseudo-perception, sometimes by a tactile pseudo-perception, when the objects involved are within [teleplastic] reach. There is nothing in all these phenomena to prove spiritism. In the days of animal magnetism, somnambule subjects did the same thing, and there was no question of spirits. Under the names autoscapy, transposition of sense, cryptoscapy, telesthesia, etc., we find quantities of cases in which supernormal cognition takes the form of a perception. To these phenomena I have tried to apply Bergson's theory, which seems particularly adequate; but the chief point is to know that they

do not constitute any check to the psychological theory. Quite to the contrary, they confirm it by furnishing a large number of cases where the transcendental property of the incarnate human mind is revealed in all clarity without any intervention by beings from another world.

In the very examples offered by Dr. Crandon I find the best proofs of the psychological theory. Thus, Walter "psychometrizes" objects brought in by the sitters. "Psychometry" has never been considered as a spirit demonstration; it is a faculty of clairvoyance by contact. We see it exercised every day by subjects who go into no trance, who show no possession, and who speak in the first person to show that it is entirely their own minds that are at work, and not those of outside beings. It is true enough that mysticism has a natural tendency to open the human mind to the admission of intruding, extraneous spirits; and that this tendency is strong from the moment when we recognize in a living mind the presence of information going past the ordinary sensorial possibilities. But scientific logic rigorously forbids that we invoke the dead before we have exhausted all the resources of the living. It is only in some case where the resources of the living are in default that we may have recourse to other hypotheses; but up to the present moment I have never found a case that is not explainable through metagnomy. The objection is raised that this involves clothing the living with quasi-divine powers. This is an objection of little force if we but consider that all is divine, in nature and in man; which is to say, that we are ignorant of the fundamentals of mind and of life in their normal functioning. Philosophy cannot regard vision without eyes as one whit more marvelous than vision with eyes; the only difference is in the degree of our own familiarity with the occurrence and the results of the process.

So when "Walter" says: "Judge, you nearly lost your life today in that taxi in Park Square," making allusion to a real fact of which Margery was ignorant, I am no longer surprised at this act of clairvoyance; but I find it unpalatable to argue that the spirit of the deceased Walter was present at this moment and that it had accompanied the judge in his taxicab trip with the purpose of proving its existence that evening through Margery's mouth. Likewise in Mr. Bird's experience where Walter manifested through another medium 500 miles from Boston, then described this fact (though with singular ambiguity and singular errors) through Margery and described the other medium, I find it far more natural to believe, in accordance with other metagnomic experience, that it is Mr. Bird himself who has served as "psychometric object," so to speak, between the two subjects whom he has brought into psychic rapport. A handkerchief from Margery would have permitted

the same evocation of Walter by the distant medium, and the same cognition by Margery of what the remote medium had said. The day when we put into effect experimental methods along such lines as suggested by this remark, we shall come to appreciate that the spirits have an existence purely verbal, that they are quite superfluous, and that the phenomena are due to the living persons present.

Dr. Crandon mentions certain facts of precognition of which Walter has been the ostensible agent. One sees in these facts even less necessity for the intervention of the hereafter. The cognition of the future is a more transcendental fact than the other metapsychic phenomena, because common sense denies the present existence of anything going beyond the present moment. But this cognition is quite as incomprehensible in the view of the discarnate as of the incarnate spirit, and it is but a purely verbal explanation to say that the former is freed from the limitations of time. If we try to transform this into a real scientific explanation, we must admit the existence of time as a fourth dimension of space, and believe in the eternal present. On the one hand this damages the spiritistic doctrine of human liberty, and on the other it leaves open to the living the logical possibility of finding and traversing exceptional paths through time-space, and as a result going beyond the very spirits.

Dr. Crandon declares that "the relativistic doctrines are quite as essential to the spiritistic philosophy," that they "harmonize quite as strongly with it." It is possible, although it is an opinion that would appear frankly heterodox to a great majority of spiritists; but the adoption of relativistic doctrines renders superfluous the recourse to the spirits. Again we find the spirit hypothesis set aside from reasons of economy. It adds nothing to our knowledge of the phenomena, it is but a translation into naive and primitive language of a psychological interpretation which is self-sufficient. This poetic and consolatory primitivism of the spirit doctrine always procures adherents for it, and makes it a religion half revelation and half rationality, but very satisfying to the mind and the heart. I am no enemy of spiritism, if it will renew a moral Gospel, of which the world has more need than ever with the progress of materialistic civilization. If the exigencies of scientific truth make me an adversary of it, I repeat that I in no wise seek to steal their faith from the thousands of people who need it. I address myself but to a small number of researchers more concerned with truth than with consolation. The way of metapsychics is narrow and laborious because it lies between the incredulity and derision of official science, and the antipathy of those who incorporate into it their desires for survival. Like France in 1793, metapsychics is engaged in struggle

without and within. Its career is therefore an unhappy one; it cannot work along in serenity like the other sciences. It has none the less an immense program to discharge, and one which will not alone renew other fields of scientific activity, but will equally contribute to the elucidation of the great problem of the relation between body and mind. This the spiritists clearly comprehend, and this, I am sure, is Dr. Crandon's opinion.

THE METHODOLOGY OF PSYCHICAL RESEARCH

BY J. MALCOLM BIRD

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Scientific or professional activity involves two elements: the result sought, and the means through which it is attained. The serious business of chemical analysis, to take a specific instance, is to tell us the constitution of samples which we bring the chemist. But in order that he may attack this business with prospects of a speedy and accurate finding, the chemist must possess and carefully follow a definite routine. He must know exactly how to proceed so that he may get a correct result, which another chemist may duly accept as valid.

This knowledge of procedure underlies all science, all professions. It is not merely the understanding and application of the large general principles of scientific method; if that were all, an astronomer or a historian of rank could diagnose disease. No: before he can diagnose, the physician must through arduous training learn to diagnose. Before he can map a new terrain or design a building or turn out the drawings for a new machine, the engineer must go through an analogous process. Before any professional man or scientist can work or practice in his chosen field, he must devote a period of years to learning in all its details the methodology of that field. The special training that makes a chemist a chemist, a biologist a biologist, consists in some degree in acquiring the facts of his science but in far larger degree in mastering its methods. After he has acquired this mastery, he has a basis of common ground with others of his profession which permits each to accept at face value the results of the others, without tedious inquiry as to just how they were obtained. And it is only the existence of the

organized and accepted methodology which makes possible this very necessary mutual acceptance. In the absence of any agreement as to how a given determination ought to be made, it is self-evident that no person who is himself capable of making it in any way, could accept it on another's authority until he had repeated it for himself.

The thing goes to the point where each science has monumental texts on methodology; and where, in some sciences, these methodological texts are the only ones of any importance. Medicine is a case in point. If John Jones comes down with typhoid, his physician's immediate business is to cure him. Cured or dead, John Jones is part of the history of medicine. But now, in 1926, nobody in the least cares whether John Jones had typhoid in 1916. If his case gets into the medical books, it does so solely because of some contribution which it makes to the methodology of typhoid diagnosis or treatment or prevention. Where would medicine be without this enormous literature of methodology, upon which every doctor falls back so heavily during every moment of his professional career? Where would any modern science be under a similar deprivation?

Strangely enough, in answer to this highly rhetorical query we are able to cite a brilliant example. The science of psychical research lacks a methodology. Each investigator deals with such cases as come before him, in accordance with the best ingenuity that he can muster. Long diatribes appear from numerous quarters, deploring and variously explaining the unwillingness of metapsychists to accept on authority, their tendency to feel confidence only in what they themselves have seen, and the utter unwillingness of the average scientist or layman outside the ranks to accept anything at all in this field. Deplorable this situation surely is; but no energy need be wasted in search of the explanation, for this is patent. Psychical researchers distrust one another's work because they have no standard by which to judge it; outsiders distrust it because they perceive this absence of *ordered* procedure and are not confident that our science enjoys any *orderly* or *adequate* procedure. In the total absence of any accepted methodology, there is no meter to apply to any report of psychic phenomena observed; and, layman or scientist, if you cannot measure a thing you cannot judge its content.

The reason why we have not developed a generally accepted methodology is a complex one. The dominant factors are the youth and the extraordinary subject matter of our science. If psychical research were a slow and natural outgrowth of other studies, as surgery is of medicine or archaeology of history or atomic analysis of physics and chemistry, its mere youth would be no reason at all for it to lack meth-

odology. In such event, the ways and means of the present sciences would be carried over into ours—at first without modification, later with such modification as the changed circumstances might be found to demand. But psychical research, while related to biology and psychology and, as we now find, to physics and even to mathematics, grew out of none of these. It has forced itself upon our attention through our contacts with the phenomenal world; and through contacts from a quarter of that world putting it quite outside the possibility of getting itself owned as the child of any pre-existing science. Hence we are confronted in this field, as science of no description has ever before been confronted, with the task of developing out of nothing the ways and means of our work. We have been slow in handling this task for several reasons. Some of us have been so busy piling up a mass of observational data that we have overlooked our methodological deficiencies and failed to visualize the problem which they present. Others of us have dealt with the methodological difficulties as they arose, on a basis of rule of thumb and common sense, and without adequate realization that any more general problem is involved than dealing, to our own satisfaction, with our cases as they arise. And some of us, I fear, have been so busy quarreling with one another over the validity of one another's observations in specific cases that we have not paused to reflect that this quarrel has deeper roots than indicated by the mere question whether A is right or B competent. If we must quarrel, let us prosecute the quarrel in the direction of an organized agreement upon methodology. Through the International Congresses and through more informal channels, our science needs a deal of specific discussion of the specific and general problems of method, divorced completely from all questions of application to particular cases or of validity of these cases. The way to determine whether a given type of telekinetic phenomenon is valid ought to be just as standardized as the way to determine whether a given white crystalline substance is sodium chloride or whether a given fluid is whiskey or wood alcohol. And until we attain some approximation to such standardization of method, the answer is easy to the questions what is the matter with metapsychics, and why cannot we get it taken seriously by science at large.

VATICINATION

BY C. R. HAINES, M.A., B.D., F.S.A.

Gentem quidem nullam video neque tam humanam atque doctam, neque tam immanem atque barbaram, quæ non significari futura et a quibusdam intelligi prædicique posse censeat.—CICERO.

In discussing the authenticity of St. Luke xix 43f and xxi 20f, where Christ is represented as foretelling the destruction of Jerusalem in 70 A.D., Blass denies that the accuracy of this prediction is a proof of its having been written after the event, and he discredits the maxim *Omne post eventum*. Though mentioning in passing the prophecy of Micah (III:12), "Zion shall be ploughed as a field and Jerusalem shall become heaps," which he uttered under Hezekiah, he prefers to appeal to a modern instance, and he chooses Savonarola's prophecies, which were printed in his lifetime (he was burnt in 1497) or shortly after his martyrdom. In them he not only foretold the capture of Rome, which took place thirty years after his words were printed, but he gave such particulars about it as would not have been likely to occur to any one at that time. For he includes in his "Burden of Rome" the destruction of its Churches, which resulted only from the fact that Lutherans formed the greater part of the conquering army. In 1496 there were no Lutherans. "Rome," says the Seer, "thy Churches shall be made stables for the horses they shall stable therein." One of the eye-witnesses of the event, Luigi Guicciardini, records: "You might see the sacred churches of St. Peter and St. Paul and the other holy places now become stables for horses."

Blass concludes by saying that, the general possibility of prophecy before the event having been established, more need not be added on this topic.

But though his inference is correct, more corroboration is necessary before we can hope to convince the confirmed skeptic, who is by no means ready to believe in any such possibility any more than scientists were willing to believe, even fifty years ago, that human life could be prolonged considerably beyond the century or, even later, that the phenomena at psychical séances were real. It will not be amiss, therefore,

to bring together from various not readily accessible sources instances where, whatever be the explanation, a wonderful clairvoyance, to use no stronger term, has been shown, not indeed the clairvoyance in its technical sense, with which our nomad gypsies and some of the northern inhabitants of our island are credited, but something wider and more subtle. As an instance of the fallibility of the former many will remember the prediction that came so curiously near fulfilment, in which the late King Edward, while still a young man, was warned that he would indeed reign but not be crowned. But for Sir Frederick Treves' insistence upon the necessity of an immediate operation, to which the King very reluctantly assented, it is highly probable that he might have died at the moment of being crowned.

Let us now in the first place take an example that precedes Savonarola by nearly a century, and relates to another martyr of no less fame. When John Huss was burnt at the stake in 1415, he said to his executioner, "You are now going to burn a goose (Huss being the Bohemian word for a goose), but a century hence you will have a Swan that you cannot roast or boil." Just 102 years later Martin Luther, whose crest was a swan, burnt the Papal bull at Wittenberg.

A still more definite prophecy was that of W. Lilly, the astrologer, who about 1648-1650 published a tract in which he most explicitly foretold, with explanatory astrological woodcuts, a plague that was to come upon London so terrible that coffins and graves would not suffice for the dead, and after the plague "an exorbitant fire." Writing in another place for 1648 of the year 1656, Lilly says, "Within ten years more or less of this time will appear in this kingdom so grand a catastrophe and great tribulation unto his monarchy and government, as never yet appeared. It will be ominous to London, to all sorts of people inhabiting in her or her liberties by reason of sundry fires and consuming plague." So strikingly were his words verified that the House of Commons Committee on the Fire called Lilly before them to explain his uncanny foresight. It would have been decidedly interesting to have had shorthand notes of this interview. We would gladly know how he was able to put his astrological knowledge to so good a purpose.

The art of drawing horoscopes has been almost universally discredited in these enlightened days, but it certainly on occasion brought off some wonderful hits. Such an unexceptionable witness as the late author and Indian Administrator, Colonel Meadows Taylor, is sponsor for the following strange tale narrated in his autobiography. In 1847 he was in charge of the State of Shorapur in Southern India, acting as regent for the youthful heir of the late Rajah. The boy's horoscope had been duly taken by the Court Brahmins, and it established the fact that

he would die in his twenty-fourth year. He was never, of course, told of the fate in store for him. But Taylor was privately informed of it by the Queen Mother and her Brahmin adviser, and assured that his young charge could not possibly reach his twenty-fifth year. Needless to say Taylor put no faith in this prognostication.

Two years later the Mutiny broke out, and the young Rajah, now twenty-four years of age, joined the rebels. He was captured and tried for rebellion. Before the result of the trial was declared, the Brahmin, who had been Taylor's informant, came again to him and repeated his conviction that the Rajah could not live out the year. Indeed there seemed every probability of his being condemned to death. But efforts made to secure his reprieve were successful, and the death sentence was finally commuted to four years' imprisonment in a fortress. Informed of this, the Brahmin simply said, "It is no use, Sahib, your intentions are merciful, but you are helpless before his fate. He will die, he must die before the year is out. He *cannot* live." There were now but a few weeks to run before the fateful birthday, but they were sufficient. A few days later, while the Rajah was being taken to his place of confinement, he shot himself. The only comment of the Brahmin on hearing this was: "He could not escape his fate, his destiny is fulfilled."

But even in our own day there have been professors of the science of astrology able to predict future events with great exactness. Witness the following. In the public press of May, 1913, the Vicar of St. Catharine's Church, Hatcham, London, who had been in correspondence with an astrologer at Paris, stated that about a year before he had received a letter from the man couched in these terms: "Allow me, Sir, to give you a test. In May, 1913, on the 6th, you will lose something particularly dear to you. You will at the same time save something that you value greatly. On May 24th you will receive a message from royalty, and between the 18th and that day a prominent politician will communicate to you something of importance."

A circumstantial prophet indeed! Mark the sequel. The Vicar's church was burnt down precisely on May 6th, and amid the debris he found uninjured a book that he highly treasured. A missive duly came from Mr. Balfour, and Queen Alexandra wrote him a letter. I leave this remarkable story as I find it, on the authority of the reverend gentleman who made it public. Let us hope that he will not, like the late Dr. Jessop with his famous ghost story, feel inclined to modify his first plain statements.

Dreams have often foreshadowed the future, and faith in the things foretold proved a profitable venture. A certain eminent surgeon, now dead, dreamt that he was on board a vessel, the name of which he no-

ticed, belonging to a friend who used to travel backwards and forwards across the Atlantic, and that they picked up a derelict and towed her into port. The morning after this dream he wrote to his friend telling him that on his next voyage he would find a derelict ship and bring her into port. The latter, who was on the point of starting, wrote back that he was much obliged for the information but he did not put much faith in it, as he had never had the luck to salvage a ship at sea. However, fate was too strong for him, and on his return he wrote to say that he had actually picked up the ship, and received £1,000 salvage money, out of which he was glad to send his informant a substantial cheque by way of commission.

But to return to our immediate subject of prophecy, properly so called. During the reign of James I a certain papist named Williams wrote a bitter epigram against the Court, called *Balaam's Ass*. For this he was hanged, drawn, and quartered at Charing Cross. But his verses lived on and saw their fulfilment in due course.

They ran as follows:

Some seven years since Christ rid to Court,
And there he left his ass:
The Courtiers kicked him out of doors
Because they had no grass.

The ass went mourning up and down,
And thus I heard him bray:
If that they could not give me grass,
They might have given me hay.

But sixteen hundred forty-three—
Whoso shall see that day,
Will nothing find within the Court
But only grass and hay.

In that very year, so strangely predicted, grass grew in the precincts of Whitehall, until the soldiers of the Parliament quartered there trampled it down. James Howell records this in his *Familiar Letters* under date 1648. Just about the same time was printed a satirical work on Laud, the title of which is: "Farewell Myter or Canterburies Meditations . . . The Divil's Moane for the discontent of his servants and assistants and his epitaphs upon each of their Burials Together with Chronicles for their hereafter memories inserted the 12 day of the moneth Tridemiter according to the Infernall Collateration Peccandi

An. Dom. MDCCCXCV By Richard Newrobe 4to Printed for William Larnar in the year 1641 (Brit. Mus. E. 134. 133)." It is more than curious, when we consider the words "Chronicles for their hereafter memories," that the Laud celebration took place precisely in the year 1895 as given in the title.

We will now bring forward two of the most notable and most authentic instances of prophetic powers displayed in modern days. Though both emanating from France, they are entirely diverse in character, the one being mystical and spiritual, the other artificial and literary, linked with the names of Joan of Arc and Michel de Nôtre Dame respectively. To take the former first. Every one has heard of the mystic "Voices" that enabled the Maid of Orleans to prophesy events before they occurred, though many "highbrows" like Voltaire and Anatole France simply disbelieve in them, without offering any explanation of the wonderful correspondence between prediction and fact in her case. A score of predictions explicitly made by Joan were fulfilled to the letter. At the very beginning of her mission she promised to do two things, than which nothing could have seemed more unlikely to come to pass at that time and with the means at her disposal,—she said she would raise the siege of Orleans and crown Charles lawful king of France. Wildly impossible as appeared to be her double presage, none the less was it exactly fulfilled. Did her Voices then truly know the future and impart it to her, or was it a faith that could and did remove mountains? Who shall say? By an almost incredible accident one of her predictions, recorded at the time in writing, is extant in Brussels (if not destroyed by the Germans) to this very day. A letter written by the Flemish Ambassador Rotsler from Lyons on 22nd April, 1429, was copied into the registers of the City, in which we are told that "a certain Girl is with the King, which said girl has given out that she will save Orleans and be wounded there." Fifteen days later the Maid did raise the siege of the town, and was wounded in the fight. She is also known to have said that before seven years were out the English would lose an even greater gage than Orleans, and just within that specified time, but after her own death, Paris was recovered by the French king.

The second of the two instances above mentioned of latter-day prophets is that of Michel de Nôtre Dame, or Nostradamus as he is called in his professional rôle of prognosticator. He was born in Provence, of Jewish parentage, in 1503, and died on reaching his grand climacteric in 1566. For volume and variety of prognostication, coupled in some cases with close fulfilment, his vaticinations published about 1555 surpass those of all modern competitors. By scientists and "knowing" persons generally, he has been put down as an impostor

and a charlatan. But they offer no satisfactory solution of his *modus operandi* and the undeniable success of certain of his oracles. It is true that not one-fifth of his Delphic utterances, published in the form of quatrains to the number of a thousand and more, have been accomplished. Certainly they show much of the characteristic ambiguity, which seems to be of the very essence of prophecy. Though many of the interpretations given of these Sibylline oracles are fanciful enough and carry no conviction except to the interpreter himself, yet there is a certain residuum, which does correspond to actual fact with a precision easier to marvel at than to explain. It is a canon applied to the prophet's art that the names of persons not yet in the flesh lie beyond the purview of his clairvoyance. Hence the justifiable doubt that the mention by name of Cyrus in Daniel at once throws upon the supposed date of that book. Yet our friend Nostradamus by no means shirks mentioning even obscure persons in his historical anticipations. In this connection are worth noting these quatrains as numbered in C. A. Ward's edition of Nostradamus.

In IX. 34 is described the betrayal of Louis XVI to the revolutionaries and two of his actual betrayers are named, viz., Narbon the Minister of War and Saulee, a chandler of Varennes. We have to wait till 1791 for the persons and events named to appear. Similarly in IX. 18 we find in old-fashioned French the words:

*Neufve obturée au grand Montmorency
Hors lieux prouvés delivré a clere peyne,*

which appear to mean

A new prison for great Montmorency

Outside authorized spots handed over to condign punishment.

Now Montmorency was confined in the newly-built Hôtel de Ville at Toulouse, and beheaded in the courtyard of this building by a soldier named Clerepeyne in 1632, thirty years after the prophecy was in print. Truly, if the facts are as stated, this is an astonishing coincidence, though not more so than the one previously recorded.

A large number of the quatrains evidently refer to the French Revolution—the Epiphany of the Commonalty (*Le Commun Advènement*) as the Seer styles it—which is dated accurately enough in 1792. Among other things he foretells the abolition of Christianity and the excesses of the extreme party among the "Reds." Then Napoleon appears upon the scene:

*Un Empereur naistra pres d'
Qui à l'empire sera rendu bien cher.*

The Corsican was undoubtedly a dear bargain for France. His capture of *la cité marine* (evidently Toulon) is alluded to, and the length of his reign predicted:

Para quatorze ans tiendra la tyrannie,

namely from 1799-1814.

With English affairs Nostradamus is not so obviously successful, though he made a good "inner" with the line:

Sénat de Londres mettrout a mort leur Roy.

His supposed references to Cromwell are not convincing, except in the quatrain (VIII. 56) which can be applied to the battle of Dunbar fought on 3rd September, 1650.

*La bande foible le terre occupera,
Ceux du haut lieu feront horribles cris:
Le gros troupeau d' estre coin troublera,
Tombe près Dinebro descouvers les escrits.*

This is not at all a bad piece of divination, as such oracles go. A reference to Carlyle's account of the battle will show that Cromwell's "enfeebled band" was cooped up between the hills and the sea. The Highlanders (*ceux du haut lieu*), who also held the high ground, would go shouting into battle, as was their wont. The big battalions of the Scotch were caught at a disadvantage, and like the Romans at Cannæ "thrown into confusion by being cornered." In the last line Dinebro can be nothing but Edinbro, and the capture of the royalist papers must be referred to. There still remains an ominous prophecy from the same tripod, as yet unfulfilled, for us (X. 100).

*Le grand empire sera pour Angleterre,
Le Pempotan des ans plus de trois cents.,*

which clearly foretells for England the All-powerful (pan-potens) an empire for 300 and more years. The break-up of the United Kingdom by the surrender of Ireland, by the reckless abandonment of Egypt and India, the Kohinoor of her imperial diadem, and by the light-hearted, almost gleeful, scrapping of our Navy, England's all-in-all, at Washington, have perhaps already fulfilled this prediction, or are leading up to its speedy fulfilment.

There is yet another prophecy of the Sixteenth century and again from a French source which must not be omitted. It is found in the life of the famous Chevalier Bayard. When Gaston de Foix, Duc de Nemours, at the head of a French army in Italy 1511, was marching

against the forces of Spain and the Pope, an obscure and unnamed prophet put his powers of vaticination at the disposal of any of the French officers that desired it. His method was to study the face and palm of the hand. He was able to foretell the bloody and indecisive battle of Ravenna, and the very day on which it would be fought. Of the Duc de Nemours he said: "Give heed to him on the day of battle, for he is like to fall therein. I perceive he will have much ado to escape. Therefore think upon it well, for I give you leave to cut off my head, if he be not in as great danger of death as a man ever was."

He spoke too truly, as the Chronicler observes, who curses the hour of which he so accurately prophesied. When, however, Bayard asked him "And shall I escape from this battle, which you say is to prove such a bloody one?" "Yea," said he, "but you will die in war within twelve years at the furthest, and be slain by artillery. This happened as foretold in 1524 in Italy.

Yet another Frenchman, M. Cazotte, predicted certain facts of the French Revolution before it came. Madame la Duchesse de Gramont, talking with him had occasion to remark that revolutions did not interfere with women. He answered that in the coming revolution women would be treated just like men. More than that, she and other ladies would be taken to the scaffold in the executioner's cart with their hands tied behind their backs. "Yes, and higher ladies still!" "What, Princesses of the blood?" "Still more exalted personages." This offended the whole audience who thought that this joke (as they deemed it) was being carried too far. The Duchesse, waving the remark aside, said, "You see, he will not leave me even a Confessor!" "No," said M. Cazotte, "neither you nor anyone else except . . ." and he paused. Pressed to say to whom this prerogative would be allowed, he said, "One who will have no other prerogative left him—the King of France." After the sensation aroused by this—though still taken as a joke—had subsided, the prophet was asked, what of his own fate? He replied by quoting the siege of Jerusalem by Josephus, where the prophet went about the city crying, "Woe to Jerusalem!", and ended with crying, "Woe to myself!", when he was struck and killed by a stone from a Roman catapult. Presumably M. Cazotte also perished in the Revolution.

The fall of another great state besides our own has been foretold—if the current story is true—and come to pass in our own days. As to its authenticity let those who can decide. In 1848 there were revolutions all over Europe, in Prussia as elsewhere. As King William rode in triumph into Berlin in the following year, an old gypsy woman in the crowd cried out *Hoch dem Kaiser!* He had her brought before him and

asked her the meaning of her salutation, saying "I am not Emperor." "But you will be," she answered. On his asking "When?" She said, "Add together the figures of the present year, and to these add the whole date. The total will answer your question." The year indicated was 1871. "How long shall I be Emperor," queried the King. He was told to repeat the process with the new date, which gave 1888. In due course of time both dates proved correct. But the King's curiosity was not yet satisfied, and he wished to probe the future still further. "I suppose I shall die then," he went on, "and my son will succeed me and his son succeed him and so on, and the Empire continue." "No," replied the woman, "it will not continue." "When is it to end," was his last question. "Add up the figures again," she replied, "as before, and they will tell you." Result 1913, a very near guess. It has even been said that this prognostication had the effect of postponing the German intention to declare war by a year. But it is likely that the completion of the Kiel Canal had more to do with this. A somewhat similar manipulation of figures, but incorrect ones, enabled an ingenious Frenchman in 1914-1915 to declare that the war would end on the 11th of November, as it did.

A singular form of augury, named sortilegy, which has found adherents in many ages, merits a passing mention here. It consists in opening a book, such as the Bible or Virgil or Homer at haphazard and taking the first words on which the eye lights as an omen of the future. This is called consulting the *Sortes Biblicæ* or *Virgilianæ*. The most striking instance is that of Charles I at the beginning of the Civil War opening the Book of Fate—on this occasion a Virgil—at the Bodleian Library, and coming upon the terrible passage in the fourth book of the *Aeneid*, where Dido curses Aeneas. With the last line slightly altered it runs in Connington's translation as follows:

Scourged by his savage enemy,
An exile from his son's embrace,
Let him still sue for aid and see
His people slain before his face;
Nor, when to humbling peace at length
He stoops, be his or life or land,
But let him fall in manhood's strength
And lie unburied on the sand.

Among purely literary prophecies two of the most remarkable are Bryon's vision of the Indian Mutiny in his *Curse of Minerva* written in 1811, and one from Dean Swift. The former of these runs:

Look to the East where Ganges' swarthy race
Shall shake your tyrant empire to its base;
Lo! there rebellion rears his ghastly head
And glares the Nemesis of native dead,
Till Indus rolls a deep purpureal flood
And claims his big arrears of northern blood.

This is, of course, an instance of political insight, as the succeeding one from *Gulliver's Travels* is of scientific acumen. But the latter is evidence of a far greater sagacity. We might be expected to find that the vague rhetoric of poetry should be able on occasion to shadow future happenings, but it is much more surprising that the secrets of science should be unsealed before their time by intelligent prevision. Yet Swift in the person of Gulliver was able to inform us that the astronomers of his imaginary Laputa, armed with optic glasses more penetrating than ours, had discovered two little satellites revolving round the planet Mars. This was no doubt a clever guess drawn from analogy. But the divination of the Dean was capable of a still further incursion into the unknown, for he was able to tell us that the innermost moon was exactly three of its diameters distant from the primary, and the outermost, five, the former revolving round it in ten hours, and the latter twenty-one hours and a half. Years passed, and this remained to the many readers of the *Voyage to Laputa* a pretty conceit and nothing more, so that poets could still sing of the

Snowy poles of moonless Mars.

But in 1877 official astronomy corroborated Swift's invention, and though the times of revolution for the two moons were not precisely what he made them, yet like his they revolved round Mars in less time than Mars itself rotated on its axis, a similar circumstance not being found elsewhere in the solar system.

We approach higher and holier ground when we quote the divine Plato's burning words of the "Just Man who would be scourged, racked, bound, and at last after suffering every kind of torment, be crucified," or Virgil's Vision of the New Golden Age, written fifty years before Christ, in which he says:

Take thy power and reign, for now is the time appointed
Germ of a Jove Almighty, beloved Offspring of Heaven.

Both Tacitus and Suetonius record a "Saying" long passed from mouth to mouth in the East, that from Judæa would come those who should rule the world, fulfilled indeed in its immediate and lower sense

in the principate of Vespasian, but in its ultimate meaning by the triumph of Christianity.

Somewhat similar in modern days was the vague expectation current among the Karens of Burma that one day would come to their country white foreigners with a new gospel. It was in consequence of this belief that on the arrival of the Christian Missionaries their preaching had so great a success.

Many historians are fond of recording prophetic utterances and their sequel. The Sibylline Oracles are woven into the whole texture of Roman history, while the Delphic answers with all their ambiguities and futilities were a cherished resource in difficulty for the Greek mind. Josephus, the Jewish historian and man of affairs no less than St. Luke, revels in instances of prognosis. He especially attributes the power of vaticination to the sect of the Essenes, and mentions the successful prediction of one of these, Menahem by name, made to Herod the Great when a boy, in respect of his future career. But perhaps his most interesting story of the kind is that which concerns the death of Herod Agrippa, recorded also by St. Luke in the Acts. Josephus tells us that when Agrippa was a young man and had been thrown into chains by Tiberius, a German fellow captive had volunteered to him a prophecy of his release and subsequent elevation, but had at the time warned him that when he saw again the bird (an owl) which happened to have settled on the tree against which he was disconsolately leaning, he must prepare for death in five days. In a later passage we have the sequel much as St. Luke gives it, except that the latter says nothing of the appearance of the owl but speaks only of a heavenly messenger that smote the king for his blasphemy.

A gift of prophecy is often attributed amongst eastern nations to persons of weak intellect, whose utterances are supposed to be inspired from some supernatural source. We have an instance of this in our own country. A certain Robert Nixon, accounted generally to be a harmless idiot, who was employed as a ploughman in Cheshire during James 1st's reign, though unable as a rule to speak intelligently or even intelligibly, was seen at times to fall into a species of trance, during which he gave utterance to articulate and coherent words dealing with events to happen in the future, chiefly in connection with the family of Cholmondeley, by whom he was employed. Many of these predictions which became the talk of the neighborhood proved wonderfully accurate. Among other things he prophesied his own fate, for when summoned to Court by James, who had heard of him, he showed great reluctance to go, saying he should be starved to death, which seemed an unlikely consummation at Kings' Courts. The King, hearing of his fears, gave

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special instructions that he should be well provided for in the royal kitchens. But as the cooks found him a troublesome and rather greedy inmate they locked him up as a punishment in a closet, and being suddenly called upon to accompany the King to Hampton Court Palace, they forgot all about the poor wretch, who was thus starved to death as he had foreseen.

Space will not permit an account of the formal predictions of James Ussher, Primate of Ireland, who in 1678 foretold more or less accurately the rebellion in Ireland and other political events. Nor is it necessary to quote here a famous quatrain, stated to date from the Fifteenth Century, foretelling the Crimean War when the Cock and the Bull would prove too much for the Bear. The very expression "Cock and Bull" seems sufficient to characterize the tale. Nor is more than a passing allusion possible to Pitt's magnificent forecast on the announcement of Napoleon's crushing success at Ulm. When all others thought that resistance to the Conqueror on land was now hopeless, he alone said Not so, but that Napoleon would be checked when he encountered a *national* resistance, and that this would occur in Spain, and then England would intervene with effect.

We will now draw to a conclusion with two or three last examples from our own times and based on unimpeachable authority.

In 1841 Colonel Dennie, an officer in the besieged garrison of Jalalabad, to the knowledge of the whole force had predicted the total destruction of the Caubul Army under Elphinstone, adding that only one man would escape to tell the tale. Accordingly when Dr. Brydon, the sole survivor, was seen from the ramparts of Jalalabad struggling back, a jaded rider on a jaded steed, across the sands, Col. Dennie cried, "Did I not tell you so? Here comes the messenger." Colonel Dennie did not, as far as is known, claim to be an exponent of the prophetic art, but the next instance to be cited is of one who set up definitely for a Seer. This was M. Lustaneau, a Frenchman of noble birth who had served in India under Tippoo Sultan. In 1812 he retired to Mt. Carmel to live there as a hermit. Lady Hester Stanhope, the sister of Pitt, who was partially crazy and herself also of the Guild of Prophets (as we learn from Kinglake's *Eothen*, took down from his lips in 1815 these startling words: "*Madame, le moment que je parle avec vous, l'Empereur Napoleon, a échappé de l'Isle d'Elbe!*" It turned out even as he had said.

We are at once reminded of the similar story recorded of the great pagan wonder-worker, Apollonius of Tyana. While lecturing at Ephesus, he suddenly seemed to see a vision and stopped abruptly in his discourse. Then stepping forward a few paces from his pulpit he cried:

"Smite the tyrant, smite him!", explaining subsequently to his excited hearers that Domitian was at that very moment slain at Rome. This occurred on 18th September, 96 A. D.

But Lustaneau gave an even more striking specimen of his power a few years later. When Dr. Wolff the famous Jewish convert and missionary was at Antioch in May, 1822, staying with the British Consul-General, John Barker, the latter, speaking of Lady Hester said: "She is undoubtedly mad and in proof of this I will show you a letter of hers dated April, 1821, which is as follows:

"My dearest Barker, I beseech you not to go to Aleppo or Antioch, for both cities will be utterly destroyed in about a year. I tell you this in the name of the prophet Lustaneau."

At the beginning of August, 1822, Wolff was in Aleppo, dining with the father of M. de Lesseps. A certain M. Derche, who had just come from Lady Hester Stanhope, living at that time as a sort of Queen among the Syrian Arabs, was also present. She had warned him too with great earnestness not to go to Aleppo, for in less than a fortnight it and Antioch would be destroyed. This she said on the authority, as before, of Lustaneau. Lesseps asked in what way the cities were to perish. Derche, waving his arms, said "*Par un tremblement de terre.*" Nothing could well have been more explicit. Wolff, who had to leave Aleppo for a journey, departed that same evening and made his first encampment some miles off. That very night there was a terrible earthquake. Antioch, Aleppo, and other places were destroyed with a loss of 60,000 lives.

The above-cited instances should suffice—even if some be not so authentic as others—to prove that there is such a thing as foretelling the future with considerable accuracy. Whatever be its worth, science must take account of such prophecy, and not shelter herself behind that dogmatism of negation which is even more unscientific than a too credulous belief. No doubt, however, much discrimination is needed between the different sorts of vaticination here sampled. They are evidently not all on the same footing and cannot all be explained in the same way.

Some are instances of the common faculty of clairvoyance, for there is such a thing as second sight. Others are due to preternatural sagacity. We know from the Old Testament that Ahitophel's counsel was so wise that it was likened to an oracle of God. Others again are of an astrological nature or based on some sort of calculation. Experience of human beings and a sort of intuition help some proficients, such as the gypsies, to make astonishing approximations to the truth. No doubt in some cases the prophecy helps to bring about its own fulfilment. Others again are more of the nature of inspiration. When an imbecile,

like Nixon, utters successful predictions, we cannot obviously credit him with insight or foresight of any sort. He speaks what is put into his mind or on his lips to utter. So we find that the Jewish Prophets claimed to speak only what was permitted them by a power outside themselves. Balaam was forced to bless those whom he wished to curse.

There are still other kinds of prognosis which are mere guesses and their fulfilment fortuitous or due to coincidence. Among the most difficult to explain on any plausible theory are such as those of Nostradamus where the names of actual persons seem to be mentioned before they come upon the scene of life, or those in which precise dates are given and a merely vague and general fulfilment is out of the question.

In fact there is no possibility of framing a theory to cover all the cases. But it is now beginning to be generally admitted that there are occult powers of the mind, or rather of the subconscious mind, which are vehicles of much knowledge not available to the normal intelligence. It is to this mysterious source that we must turn for an explanation of what is so incomprehensible in many successful guesses at truth.

At this very time psychic messages are repeatedly coming in from the "other side" to the effect that a cosmic catastrophe is impending over England or the entire globe, it is not clear which. If this be not, like a mock sun, a pale and belated reflection of the Great War, we shall have a crucial test of the trustworthiness of spiritist communications. *Nous verrons!*

METAGNOMY WITH AN APPROXIMATELY NORMAL SUBJECT

BY KENNEN D. HERMAN

In November, 1923, I chanced to meet a certain family of very humble, but respectable, circumstances. In the course of conversation, the wife, a young lady of intelligence, remarked about the way she and a girl friend of hers often amused themselves, during the evenings, by thinking of something while the other tried to sense it mentally. I was interested, and requested that she let me try some experiments, the results of which follow exactly as they occurred, without any changes or eliminations for effect.

I sat across the room from her, and I chose the image myself, and

held it in mind without the confederation of anyone else, so there could be no question of fraud or overhearing remarks. She always closed her eyes and buried her face in her hands to aid abstraction. She said she could do better on such items as persons, scenes, and things "far off" and immense, "such as mountains and bodies of water," rather than on small objects and things in the room. (There may be a reason for this with reference to the person holding the image.)

FIRST EXPERIMENT

It first occurred to me to select a book, then I changed to the electric light, but finally settled on a ukulele lying over on the table. After a few moments she said, "A book;" but gaining no assent, she tried again, and then said, "That light on the table." Failing again, she tried the third time, and said, "It's that ukulele." She got all three of the images I had considered, and in the same order.

SECOND EXPERIMENT

A small piece of statuary on the table was chosen. She tried hard, in complete silence, for several minutes, but finally gave up, saying, "I can't get a thing."

THIRD EXPERIMENT

The likeness of Abraham Lincoln was visualized. (There was no picture or anything else in the room that was suggestive of this choice or of any other personal images chosen in succeeding experiments.) She slowly remarked, at short intervals, as if grasping each detail separately: "It is a man. He is dark. He is tall and bony. He is a famous man. It is Abraham Lincoln."

FOURTH EXPERIMENT

The Statue of Liberty, as observed in New York harbor, was visualized. She said in the usual intermittent manner: "It is a woman this time. It is a picture. No, it is a statue. It's the Statue of Liberty." She said, "I could see a woman holding her arm up this way," as she illustrated.

FIFTH EXPERIMENT

The image of Governor Small was visualized. After a short interval, she said hesitatingly: "It is a man. He has grey hair. He is kind of heavy. He is in public office. It is Governor Small." Everything was exactly correct, and he was Governor of Illinois at the time.

SIXTH EXPERIMENT

The thought of the Earthquake Destruction in Japan, as it had been pictured in press report, was held in mind; but the only impression she could get was that it seemed to be "something in the air."

SEVENTH EXPERIMENT

The victrola in the room was chosen, but I never looked at an object when selecting, and my eyes were always closed when visualizing. After a few moments of silence, she remarked, "That victrola."

EIGHTH EXPERIMENT

The likeness of Theodore Roosevelt was visualized. Slowly and at intervals came the details: "It is a man. He has a mustache. Has a rather large stomach. He was a public man. He was a hunter. Theodore Roosevelt."

On another occasion, an ordinary gold ring was visualized. She tried several times but could not get it. Then, as she told us afterward, she got impatient and suggested strongly to herself, "I command you to go over there (meaning to me) and find out what it is;" and then she "saw a ring," and so informed us. No one was wearing a ring, and there was none visible anywhere in the room. She said it was always harder to succeed with something small or insignificant than with the image of a person, a landscape, or, as she says, "something far off."

Several other experiments of a similar but somewhat private nature, involving circumstances that no one else present could possibly have known, resulted in disclosure with remarkable exactitude.

Shortly afterward, the family moved away, and no more experimentation was possible.

The best results were obtained on the first occasion, as happened in some of the previous experiments which I have reported through these columns. The degree of success varied at different times, and, it was different for different persons doing the visualizing. On several occasions, when she was worried or fatigued, the results were very unsatisfactory. The manner in which the information came is interesting. With reference to persons, the descriptive details always came first, and the name last. As nearly as she could describe the perceptive process, she "just sensed it," and sometimes she said she was doubtful of an impression, thinking it could not be right, when it was entirely correct. The name always came "in a flash" (intuitively speaking), and she could "sort of see it as if in print." She never watched people's actions

or sought for leads, and she always closed her eyes and usually buried her face in her hands. She was a person of about twenty-five years of age, intelligent and refined, energetic, strong-willed (but not uncontrolled), and of an artistic temperament.

I have another item which may well be reported in connection with the above. With four visitors, the following experiment was performed. Four books were laid side by side on a table. Everyone but myself was then excluded from the room, and I selected one book upon which I concentrated for two or three minutes, without any contact or passes. Then the four persons were admitted to the room, and each one was instructed to feel each of the books, and, then, without any sign or comment, to write secretly on a slip of paper which book it was. Three out of the four chose the correct one, and the other person was undecided between two, one of which was the correct book. With various persons (usually two or three at a time), this experiment has been frequently repeated, using books, glasses of water, and other objects, and often not a single person would be in error. The selector usually notes a warmth or tingling sensation from the proper object when touching it, or, if tasting the water, a kind of sourishness is noted. Explanation of the phenomenon by "reading the operator's mind" (whatever that means) will hardly do; for mind readers are not so numerous, and, furthermore, why again the stimulation of the peripheral nerves of pain, warmth, etc., that we have seen so often in the previous experiences? As in all the other experiments mentioned in this paper, the degree of success varies with different persons, both operators and subjects, and it varies from time to time with the same person.

PHILOSOPHICAL SPIRITUALISM—II

BY STANLEY DE BRATH, M. INST. C. E. (LONDON)

In a previous article¹ I endeavored to show that the omnipresence of the Divine Creative Spirit is manifest in the adaptation of life to every environment, from the bacteria in the soil to the soul of man, in a progressive cosmic evolution; that this involves the possibility of direct access to that Spirit by individuals; and that a distinct purpose is traceable in that evolution—the development of a spiritual being fit

¹ This *Journal*, Sept., 1925.

to survive bodily death. This is the fundamental principle of philosophical spiritualism. It is also a fundamental fact.

I also tried to summarize the work of Judge Troward in his *Doré Lectures* and *Edinburgh Lectures*, as to the *personal* application of this principle, which is supported by the facts of psychical research; and I quoted Professor William MacDougall to the effect that such facts are the sole power that can arrest the progress of materialism which menaces the very existence of Western civilization. It is amazing to me that so much time and print should be devoted to the record of imperfect experiments, and to discussion, often acrimonious, upon these, when thoroughly authenticated matter is left aside and buried under these later, but more debatable results.

In the present article I propose to show how the supernormal facts are conformable to biologic science, and lead up to conclusions quite incompatible with materialism, provided always that we do not confine ourselves to those which are explicable by the operations of the subconscious mind (animism), setting aside all that are not so explicable.

THE FUNCTIONS OF SCIENCE AND PHILOSOPHY

There is much misunderstanding of the functions of science in this matter. An inexplicable fact merely indicates some law with which we are unacquainted. The function of science is to bear witness to specific facts investigated, but not to deny anything *a priori*. It has been well defined in the *Revue Métapsychique** "The rule to which every methodical mind should conform, on whatever branch of science it may be engaged, is to deny nothing, but also to affirm nothing which is not exactly demonstrable." The group of scientific men represented by the Paris Institute are perfectly right in maintaining nothing that they have not repeatedly witnessed, and in saying that the extent of supernormal powers in the incarnate soul is the first thing to be proved: this is to be done by exploring the capacities of cognition in the living subject. The function of science is therefore strictly limited to the provision of indisputable facts. It must not however be supposed that there are no facts but those which have been so established, nor that the testimony of reliable witnesses can logically be set aside because it is not in accord with theories founded on necessarily restricted data.

The function of philosophy on the other hand is to harmonize, from time to time, each advance in positive science with other knowledge—physical, biologic, historical, and esthetic, and, more especially, with the ethical intuition which should be the guiding influence on conduct. The function of the one is analytical, of the other synthetical.

* 1925, p. 454.

My recently published book—*Psychical Research, Science and Religion* (Methuen)—written for “the plain man” (I claim no other name for myself) endeavors to put substantiated facts in consecutive order within certain narrow limits of space, but I have not mentioned, except inferentially, the philosophical spiritualism to which I hope it may be an introduction, whose inferences are in accord with the whole modern outlook on religion.

UNDOGMATIC AND SUPRA-DENOMINATIONAL RELIGION

That outlook is well defined by Ernst Troeltsch, whom Baron von Hügel considered the deepest religious thinker of our day. He said:

“I have become more and more radical and supra-denominational, while at the same time I have come more and more to regard the specific kernel of religion as a unique and independent source of power. We cannot live without a religion, and the only religion we can endure is Christianity. It could not be the religion of such a highly developed racial group, if it did not possess a mighty spiritual power and truth—if it were not in some degree a manifestation of the divine life itself. Our inner experience is the criterion of its validity for us.”

Dean Inge, from whom I quote this passage, enquires, What is the kernel of Christianity which inner experience verifies as possessing more than relative truth? It is guaranteed by experience, Troeltsch says, not by authority. The Dean gives his own answer:³

“Church history is full of the great duel between the Catholic and the Protestant elements in Christianity. Both are religions of authority; Catholicism essentially so; Protestantism, we may say, as a war-measure; against the infallible Church Luther had to set up the infallible Book. The infallibilities are gone—both of them. Christianity would be in a bad case if it had nothing older, stronger, more living, to fall back upon than these partially discredited authorities. My contention is that we have a third tradition, stretching right back to the New Testament and the Gospel itself; a tradition which has filled comparatively little space in history and controversy, being unpolitical and unpolemical, but which is destined to live when both Catholicism and Protestantism shall have decayed or passed into other forms.

“I should prefer to call this the Christianity of the Spirit; but we might also call it from different points of view, the Johannine, or the Platonic, or the Alexandrian, or the Mystical, or the Renaissance tradition. It has taken different shapes, but has always been true to type. We find it in the New Testament, and it is very much alive today.

³ *Morning Post*, July 16th, 1925.

"The original Gospel is, as Matthew Arnold said, the religion of inwardness. It rests on no authority except the witness of the Spirit. It is unchurchly and independent, individual and universal, moral and mystical."

The historical aspect of this Christianity of the Spirit is well presented in the *Studies in Mystical Religion* by Rufus M. Jones, D. Litt. of Haverford College, U. S. A., especially in chapters xv to xviii, which recount both the essential principles of Wiclif and the Lollards, the excesses of the pathological type of mind with which all such movements are accompanied, and the savage persecutions for which those excesses were the pretext.

Despite some reactionary parties, the general modern movement is towards undenominational religion. Even in Judaism this is apparent: Dr. Joseph Klausner's book, *Jesus of Nazareth*, advocating that Jews should accept the doctrines of the Founder of Christianity and recognize their immense ethical value, is an instance of the same tendency. It does not in the least mean acceptance of mediæval theology: nor does the general movement exclude those who find denominational religion an aid to spiritual growth. There are, and for a very long time will be, many minds that can find no foothold except in some form of institutional religion. For such, a visible church is an ark of refuge and a conservatory of spiritual life; but even in the Churches there is a reaction from the theologizing of religion towards spiritualizing it.

But there is also an immense mass of mankind who have not that inner guarantee of which the Dean of St. Paul's speaks. They have been accustomed to the concept of a Deity who "intervenes" from time to time, and they ask, If there is a God, why does He permit such a thing as the late war? They disbelieve in survival. They do not recognize the soul as independent of the body. Above all they never think of human evolution as the development of spirituality. They need the experimental proof of the existence of Spirit. This is given by the supernormal facts.

VALUE OF THE SUPERNORMAL FACTS

Dean Inge is a stalwart opponent of these facts.¹ So was not Jesus. He said, "Except ye see signs and wonders ye will in nowise believe," but He who knew what was in man was well aware that the hunger for truth and the intuitive reception of wisdom exist in very few, and He gave them the "signs" that undeveloped souls invariably require to convince them of reality. It is the same today—without the super-

¹ *Outspoken Essays*, p. 266.

normal facts, mystical Christianity is only the appeal of educated opinion. To the unlettered it is just as much a religion of authority as Catholicism, with many popes instead of one. It lacks driving power on the masses of mankind to whom the Gospel was given in the first instance, and who are even more essential to the permanence of civilization than the learned.

In an unscientific age when men believed in a Deity enthroned above the blue in the crystal spheres of Ptolemaic astronomy, looking down on a world which was the entire universe with sun, moon, and stars created for its benefit, it was sufficient that such signs of spiritual power, (mis-translated "miracles") should be such as would manifest to uncritical common-sense the existence of other powers than the supreme wisdom of the teaching and the transcendent spirituality of the Master's life. The supreme manifestation was his return from the gates of death by what we now call "materialization" concerning which F. W. H. Myers wrote, that without the psychic facts there would, a century from the time he wrote, probably not be any educated man who would believe in the Resurrection, whereas with those facts there will probably be none who will deny it. If it were only a theological dogma, disbelief would be no great matter; it is *as a fact* that it is important. That supreme sign was the driving power of primitive Christianity: it is continually spoken of by St. Paul as the ground of his belief. Attempts are now made by those Modernists who persist in denying the supernormal facts, to explain away St. Paul's direct evidence as "subjective visions." They will find that the Christianity of the Spirit, supremely true as it is, cannot do without the sign which Jesus Himself gave to support it. Those signs were continued. St. Paul—reserving love as the more excellent way for separate treatment—classifies the gifts of the spirit as 1. Wisdom, 2. Knowledge, 3. Faith, 4. Healing, 5. Physical phenomena, 6. Prophecy, 7. Clairvoyance, 8. Tongues, and 9. Interpretations.

Dr. Harnack, "whose distinctive characteristics are his claim for absolute freedom in the study of Church history and the New Testament; his distrust of speculative theology whether orthodox or liberal; and his interest in Christianity as a religious life and not a system of theology," remarks in his *Expansion of Christianity*,⁵ that the supernormal happenings were powerful agents in that expansion. He says:

"The amplest evidence of all these traits is to be found in the pages of early Christian literature from its earliest record down to Irenaeus. The apologists allude to them as a familiar and admitted fact, and it is quite obvious that they were of primary importance for the mission and propaganda of the Christian religion."

⁵ Vol., p. 253, first edition.

He sums up these traits as follows:

"God speaks in visions and dreams and ecstasy, revealing matters of moment *and also trifles* (my italics). Visions of dead martyrs appearing to their friends. Some are inspired to explain and interpret and foretell. Others are filled with the Spirit and lose consciousness (trance). Others not only speak, but write. The sick are healed. Others perceive the presence of the Spirit with every sense . . . they peer into what is hidden and distant and to come."

All these things however are quite secondary to the Appearances that proclaimed the Living Christ. With the growth of the concept of invariable law, the whole of this evidence has been discredited on the ground that "miracles do not happen." If a miracle is an infraction of physical laws, they don't; but as matter is far more ideo-plastic to the mind than we yet know, they certainly do.

It is curious that despite much modern discovery, Modernist commentary should have altered so little since the days of Strauss' *Leben Jesu* and Renan's *Vie de Jésus*. In the thirteenth edition of the latter work, containing the author's final corrections, he says: "It is because the Gospels recount miracles that I say, 'The Gospels are legends'; they may contain history, but certainly all that they set forth is not historical . . . Now the question of the supernatural is determined for us with absolute certainty by this single reason, that there is no room for belief in a thing of which the world can offer no experimental trace." It is amusing how soon "absolute certainty" is reversed by indestructible facts.

NEED FOR THE SUPERNORMAL FACTS

In an age which claims to be "scientific," but is almost impervious to any evidence that it dislikes, the only indestructible facts are those revealed by the scientific research of specialists; and it is remarkable that whereas the most unimaginable complexities in the constitution of the atom are readily accepted, when psychical matters are under discussion, people who refuse to examine the scientific evidence think themselves qualified to ridicule the results obtained by those who have devoted years to the investigation. Why? Because they do not want anything that upsets the materialistic view of life, that compels belief in Spirit, demands some further mental and moral development than the ordinary decencies, and, most hateful of all, *obliges them to think*. If the Christianity of the Spirit were being accepted by the nations at large as well as by a small minority of thoughtful and religious people, there would be no urgent need for recognition of the supernormal phenomena, which might safely be left to the experts. This is obviously not the case.

A series of articles by ten distinguished literary men recently appeared in a London newspaper.⁶ It was opened by Mr. Arnold Bennett, who said, "I do not believe, and never have at any time believed in the divinity of Christ, the Virgin Birth, the Immaculate Conception, heaven, hell, the immortality of the soul, or the divine inspiration of the Bible. These denials of belief are taken for granted in the conversation of the vast majority of my friends and acquaintances. And far from seeming bold, they are so commonplace to us that we very rarely trouble to repeat them, much less to argue about them." All the contributors paid homage to Christian moral ideals, but with the exceptions of Sir Arthur Conan Doyle and Mr. Compton MacKenzie (who is a Roman Catholic) they all took more or less Mr. Arnold Bennett's line. This amply accounts for the absence of any clear view of life from so many modern novels: they leave all their problems at loose ends, and reduce their art to literary photography, mostly of unpleasant people. Mere disbelief and negation is always unfruitful; we want to know what to put in the place of what we reject. Both in the articles and the correspondence to which they gave rise disbelief in survival was very marked. This is crucial; *it is a question of fact*—"To be, or not to be." In the absence of positive proof that the soul survives the body, men will logically infer what they now illogically act upon. Christian ideals will never prevail on the grounds of a somewhat detached admiration, but on the conviction that they represent a principle inherent in the essence of things. Otherwise, they are, and always will be, considered as too impracticably high for humanity. The ideals however have no existence till they are reduced to practice. *When they are they are the actual fulfilment of the evolutionary law and make the soul fit to survive.*

The Christianity of the spirit seems to need the gifts of the spirit just as much as in the first century, perhaps more so. Possibly the most promising way of attaining the gift of wisdom will be through that of knowledge (scientia), though this knowledge requires more open-mindedness than is usually found among scientists. It will certainly not be by faith, which has been degraded from trust in the Divine Fatherhood to mean blind acceptance of dogmas from one or other of the many schools of theology. To knowledge then let us appeal.

SUBCONSCIOUS MIND AND IDEO-PLASTIC MATTER

It is thoroughly established as scientific truth that all changes in material objects are brought about by the transfer or transformation of energy. Sir Ernest Rutherford cannot tell us what matter is in it-

⁶ *Daily Express*, Oct., 1925.

self, though he has analyzed the atom; and the essential nature of energy is equally unknown; but this is of no importance in the present connection. Our senses are correlated to the one and to some forms of the other. We know the former as "everything that has weight" and that our bodies are made of it; and we know the latter intimately as muscular and nervous power, as heat and light, and less intimately in its electrical, magnetic, and radioactive aspects. There are also vibrations to which our senses are not attuned, even when aided by instruments.

But the physical energies are as devoid of intelligence, volition, or consciousness as inert matter itself. They are, however, subject to certain invariable sequences that we term "laws." Within the limits of those laws we can direct them at will to make *forms* to represent the ideas in our minds. But the idea directing the energy is always necessary to the form. In nature, and in our own bodies as a part of nature, we find the energy directed by life, or mind, to produce many forms far exceeding our powers of understanding, in their complexity and functions. There is therefore in the universe a directing factor which we call mind; and we also, rather gratuitously, call it "subconscious" because the living beings it creates are not conscious of its operations. It seems, however, rather illogical to suppose that the mind which originates the mechanism of consciousness is itself unconscious! The old argument, "He that made the eye shall He not see?" is perfectly valid even though that organ be procured by slow evolution and not by fiat.

All living creatures from the plant to the man, have some degree of consciousness, and we must here refer back to what was said in the first of these articles. As all material changes are produced by the agency of energy, and as energy itself is devoid of intelligence or volition, it necessarily follows that there is an energetic mechanism between mind and the material forms it creates. That some very profound intelligence directs that energy should be obvious, and scarcely less obvious that this mechanism is psychic in its nature. Matter, energy, and mind may be in absolute essence differing grades of substance, but to our relativity they are different entities. The general inference is that matter is *ideo-plastic*, capable of being moulded by mind directing natural energies.

CREATIVE OPERATION

To show the operation of mind in producing form, A. R. Wallace and Dr. Geley both use the instance of the transformation of insects in the chrysalis. Within its dark closed chamber the body of the larva is reduced to a white creamy emulsion which to the eye and touch shows

no trace of organization. The microscope and stain reveal that the central nerve and some parts of the digestive tube are intact. In a few weeks and under interior forces⁷ there appear all the organs adapted to aerial life. The wings are covered with thousands of minute scales which form a color-pattern of marvelous complexity and beauty; and the truly astounding fact is that this pattern always conforms to the pre-existing idea of the species: every scale is in its right place; variations are extremely rare.

As all form arises from directed energy, we have here a most conclusive proof of the operation of mind. It is impossible to go into full detail, but I may mention that not only does the forming power *select* in the emulsion just those elements which can be chemically changed to produce the pigment of each scale, but some of the scales which reflect the most beautiful metallic colors, are not pigmented at all, their beauty being produced by "interference-colors" due to minute and mathematically exact rulings to reflect blue, or green, or silvery light only. These are not produced by mechanical reaction to light, they grow in the dark. Further, to look at any show case of these insects—all feeding on nearly the same food and inhabiting the same environment—we see a vast number of widely differing species which show the creative mind producing almost endless varieties of form and color without any aid from the environment. This is subconscious mind creating forms: and what takes place in the chrysalis is paralleled by the changes in the egg or the womb.

The creative mind has other functions—it creates instincts which are infallible within the limits of the natural environment. These instincts may be, and are, developed by a hereditary agency, but are none the less definite adaptations. They are primarily directed to (1) food, (2) protection, and (3) procreation. As to the first they lead each creature straight to its food-supply when sense-preception would fail: certain species of the *Sphex*-wasp sting a caterpillar on its nerve-centers, paralyzing it to provide living food to the grub that will hatch from egg deposited in the victim. Others find inerrantly the grubs hidden under the bark of trees. The butterfly selects the plants, cabbage, nettles, privet, etc., that will nourish its larvæ; it does not deposit its eggs at random. The devices are endless, whole books have been written about them. For protection we have the whole phenomena of "mimicry," protective coloring, various forms of concealment and weapons of offence. Sex is also associated with the coloration by which

⁷ Objections have been raised that these interior forces are of the nature of digestion. Granted that they are, that has absolutely nothing to do with the present argument.—S. D. B.

creatures distinguish mates of their own species and no others. Some nocturnal species carry lights, like the glow-worm and fire-fly; others in the deep seas are self-luminous. The Kentish glory-moth has one whose mechanism is quite unknown; the moth is rare, but if a captive female is taken in a box to the woods where not a single male can ordinarily be seen, there will soon be numbers fluttering round the prison of the captive. So also is the maternal instinct which leads a pair to provide for their young with tireless energy and self-sacrifice just as long as their efforts are required, but no longer. They teach their young to fly (birds), to swim (seals), to hunt and to hide.

Connected with these is the migratory instinct. Our European birds flock by millions to the Siberian tundra where abundant food awaits them. Others fly south to Egypt and North Africa: some even go to the Cape; and each kind finds its way inerrantly. The same is true of fishes, especially the fresh-water eels which mature in our rivers, ponds, and ditches; at maturity they find their way to the sea, going half across the Atlantic to the very deep water, where under enormous pressure they spawn and die, the young elvers as "glass-fishes" returning to the rivers unguided save by instinct.

In the human being the same instincts abound, but they are largely superseded by conscious and reasoned effort. Nevertheless the creative power is just as wonderful in the development of organs with marvelous and all-but-unknown chemical properties whereby those organs *select* from the same blood just those elements that will make the hundreds of cells that build up the body and provide its different secretions. In us that creative action is quite unconscious, but it makes the form, maintains it, and repairs its injuries from birth to death.

These are the normal creative actions of the subconscious mind. There are others. It forms the larger part of our mentality: we act mainly from impulses and call in reason to justify them, often very unreasonably, for there is one notable difference, seldom noted, between man and other animals—the creatures are each in their way perfect, they resemble one another almost like coins from a die, and each form is beautiful in its way. Human beings however, range through all varieties of imperfections and deformity—the results of "free-will" and its abuse.

A. R. Wallace in his *Word of Life* sums up the lessons of many years' biological exploration, and gives the chain of reasoning by which he shows the evolution of consciousness in the various races of animals in geologic time which lead up to human consciousness. He shows that Nature is not "cruel," but that pain is proportionate to consciousness, in-existent in the invertebrates, and relatively slight even in higher

forms.⁸ Dr. Geley in his admirable work *From the Unconscious to the Conscious* (Collins, 1920)—the only philosophic and constructive book on the supernormal that I have met with—shows that the subconscious has very distinct *mental* aspects and activities in all of us. He illustrates these by the work of the artist with chisel, brush, pen, or music. He says:

INTUITION

"A great artist works irregularly; his plan as at first conceived undergoes great and sometimes complete alteration. The outlines do not follow from one another as a man builds a house; they vary according to the inspiration of the moment. In fact the artist is not master of his inspiration, it is sometimes absent; and if he persists, he will on that day produce only moderate work which he will afterwards reject. If he is wise enough not to persist, he will on some other day be able to complete his work as if by enchantment; for the subconscious activity has proceeded during repose, especially during sleep . . . Intuition is the very essence of subconsciousness; its data lie beyond facts, experiences, and reflection. Outlined in the animal, where it appears as instincts, it acquires in Man the higher aspects of Genius . . . Finally, all the foundations of our being, that which is the principal part of the Self, innate capacities, good and bad dispositions, character—all that is not the result of personal effort, of education, or of surrounding examples, are modes of subconsciousness."

There is therefore in man a latent subconsciousness that is capable of producing results unapproachable by conscious volition.⁹ Moreover, the connection between the Conscious and the Subconscious is very close; there is continuous exchange between them. The subconscious, by determining our proclivities, impels us to many choices: on the other hand, by prolonged conscious effort we acquire technical skill which may be mathematical, mechanical, literary, artistic, or any other, including that general acquirement that we call experience of life. It then becomes a faculty, is put to use, and is exercised subconsciously.

The development of moral qualities proceeds along the same lines of habitual actions and abstentions, and thus what we call "character" is built up. This indicates another function of the human subconscious-

⁸In the course of much big-game shooting I have seen a buffalo which had five of its vertebrae exposed by the bite of a tiger, two or three pounds of flesh having been torn away, come out of the pond in which it had taken refuge, (as soon as men came on the scene) and calmly begin to graze. I have seen a horse accidentally transfixd by a spear which entered at the chest and came out behind the saddle, do the same, grazing quietly till it staggered and fell, dying as soon as the weapon was withdrawn. This does not excuse ill-treatment of animals, but it does excuse nature.

⁹*loc. cit.*, p. 85.

ness—the ethical perception or “conscience.” This appears to exist in man alone, though it is certainly communicable to animals that are much in contact with human beings. It seems to involve a new mode in which the creative spirit acts in proportion to our receptivity. Accepting Wallace’s argument that geologic history reveals a purpose in evolution directed to produce a being capable of spirituality, it seems to me that Man, this last, and to our senses, highest objectification of the creative power, having reached that degree of intellectual consciousness which can distinguish and formulate right from wrong in thought and conduct, is therefore open to those aspects which are altogether higher than the purely formative and intellectual, and are distinctive of what we mean by “spirit.”

At once the briefest and most complete summary of that perception is contained in the most authentic of the alleged *ipsissima verba* of Jesus—the Beatitudes and the Lord’s Prayer. They neither contain nor imply any dogmatic theology. They do not refer to the virgin birth, to which moreover he never once alluded. They define nothing. But if, taking the original sense of the Greek, we compare them with the purpose of evolution, we find them in strict accord. In the first place, “poor in spirit” does not mean “poor-spirited”; the correct literal translation would be “the beggars of the spirit”—those who despise wealth, and having it use it for spiritual ends and not for the pleasures of the flesh. The correct rendering to the third beatitude is: Blessed are the *reasonable*, the law-abiding (*prais*), as opposed to the proud, overbearing and self-assertive (hyperephanous); and it is the law-abiding nations that are, as a matter of fact, the inheritors of the earth. They that hunger and thirst after righteousness have the constant and unfailling aid of the Spirit;—the peacemakers are the sons of God—they that are persecuted for righteousness’ sake are the sons of the Kingdom here and now: their steadfastness earns its reward in the after-life where all pre-eminence is of spiritual character. The Lord’s Prayer is concordant: the only practical relation of God to Man is one of Fatherhood—we bless His Name and pray that His Kingdom may be established by His will being done on earth as it is in the higher state. We ask for daily strength and sustenance; that our transgressions may be forgiven as we forgive, even though physical consequences abide in either case. We pray that we be not put to trial but be delivered from evil, and we acknowledge that to God alone belongs all dominion, power, and glory for ever.

This is the expression of complete spirituality. It is not an impossible ideal—it is the full purpose of human terrestrial evolution. There are many who hold to this, and such need no phenomena to convince

them of the reality of Spirit. They can safely leave all phenomena to Science. But those who so hunger after spirituality are only a small fraction of mankind, even in our own nation; and the bulk of men do need the supernormal facts to prove that Spirit is a reality, not a religious hypothesis; that the soul is a real being independent of the body; and that it survives bodily death.

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

Dr. R. J. Tillyard, F. R. S., the eminent biologist from the Cawthron Institute, Nelson, New Zealand, and an Hon. Vice-President of the National Laboratory, visited London during his world tour and immediately put himself in touch with the Association in Queensberry Place. He and Mrs. Tillyard had just arrived from Boston where they had two sittings with "Margery" which impressed them very much. Both Dr. Tillyard and his wife are extremely interested in the scientific side of psychical research and during their stay in Europe had several opportunities of sitting with the best-known mediums, including Miss Stella C., Evan Powell, etc. On July 6th Dr. Tillyard gave the members of the Laboratory a most interesting talk on "Some Recent Personal Experiences with 'Margery,'" illustrated by means of lantern slides. The lecture hall of the Laboratory was uncomfortably crowded with members and friends who were rewarded by hearing detailed personal records of the "Margery" phenomena by a brilliant lecturer. Many distinguished persons were present, including Lady Gray of Fallodon; and Dr. Tillyard's vivid account of the Crandon phenomena created a very deep impression. Even the sceptics present realized that a scientist of Dr. Tillyard's eminence does not lightly set his *cachet* to phenomena of dubious origin. Dr. Tillyard is preparing a volume on his psychic experiences throughout the world—a book which should prove intensely interesting.

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Dr. Tillyard had three sittings with Miss Stella C.—one a brilliant séance with interesting variations in the temperature as recorded by the sensitive transmitting thermograph which I designed for the

National Laboratory. The Evan Powell sitting was negative except for an alleged entity, calling himself "Walter," who purported to be the "Margery" control, but the performance was not very convincing. Evan Powell is, of course, a physical and "voice" medium and the doctor and his wife were disappointed at not seeing the Powell materializations.

Harold Evans, another physical medium (whose methods are very similar to those of Powell's), gave a test sitting at the London Spiritualist Alliance to which Dr. Tillyard and myself were invited. We spent a most amusing afternoon. Like Powell, Evans insists upon being tied up by means of a piece of rope which he supplies—he objects to every form of tactual control. His two thumbs are then linked by means of a piece of cotton. After some discussion we persuaded him to submit to gummed paper bands which we wound round his legs and wrists. I was asked to rope him in his chair but refused, pointing out that it is a physical impossibility to tie a person securely to a chair with only one piece of rope. When the majority of the sitters thought that he was at last safely tied up, the lights were turned out (he "works" in complete darkness) and a request was made that we should sing "Abide with Me." Our vocal efforts had the effect of putting Evans into a "trance," for immediately after we heard "White Hawk" or "Black Feather" (I can't remember the names of these Indian "guides") apologizing to the company for having broken the gummed paper bands which were encircling the medium! The broken English of the "guide" was indistinguishable from the Welsh accent of the medium. After the bursting of the bonds we had the usual manifestations with the tambourine, trumpet, etc. The medium also took off his coat (an old trick) and threw it at me. We then awaited the materializations—a favorite one with this medium being the figure of a nun who does a step-dance in the center of the circle, at the same time holding a luminous plaque. But the ghost did not walk that afternoon, and after a number of promises we were requested to turn up the lights and examine the medium. It took about two seconds to discover that the rope was so loose that it was actually falling off the medium—a fact which Evans accounted for by the explanation that he always loses about forty pounds during a séance! The paper bands were burst, and the cotton link between the man's thumbs was shorter, while the ends were longer—proving that the cotton had been removed and retied. It was a very weak performance and the medium wisely returned the five guineas which he had been paid for the sitting; so—to use a theatrical term—the "ghost did not walk" for him either that afternoon!

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British spiritualists are much perturbed at the high prices at which books on their religion are published. This matter has lately become acute on account of the issue of Sir Arthur Conan Doyle's *History of Spiritualism* at 42/- net—a sum which 99% of Sir Arthur's followers can ill afford. The work is in two volumes—erroneously advertised as a “set”—and contains 684 pages with an estimated total of 205,200 words. Although Mrs. Malaprop informed us that “comparisons is odorous,” they are sometimes necessary. When Professor Richet published his classic *Thirty Years of Psychical Research* in England, it was decided that it should be issued at 25/-, a price within reach of the serious student of psychic phenomena. Richet's book contains 646 pages and 291,346 words and was issued at a period when labor and materials cost more than they do today. There was also the translator to pay. What the public cannot understand is why the publishers of the French savant's work, which contains 86,000 more words (and ten times the information) than the *History of Spiritualism* could afford to put their book on the market at a little more than half the sum charged for Sir Arthur's *History*, for which there would be an extensive demand at, say, a guinea. The fact is, the public has little money for books on psychic subjects and not one book in a hundred returns an adequate dividend to its author for the amount of labor put into it—and I speak from bitter experience! A lady critic recently informed us that authors of psychic works live by taking in each other's writings, and I am inclined to agree with her. It is the same with psychic periodical literature: only a few weeks ago the new German monthly, *Okkultismus*, ceased publication simply because no money was forthcoming to keep it going.

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Were Sir William Barrett still with us he would be keenly interested in a water diviners' contest which has lately taken place in the Bombay Presidency. A *Morning Post* correspondent publishes (June 29th) a most interesting account of a trial which was inaugurated by the Indian Government. The incident proves that the ancient hostility to “dowsers” and their ways is rapidly diminishing:

Indian members of the Bombay Legislative Council have lately been greatly agitated because the Bombay Government engaged a water diviner at a high monthly salary for a year. Water is a vital necessity to the Presidency, and Major Pogson, the officer engaged, has been extraordinarily successful in his discoveries, but there are some Indians who refuse to be convinced that an Englishman has powers which an Indian does not possess.

In accordance with the wishes of a number of members of the Legislative Council Major Pogson has given a demonstration of his powers in competition with two other operators who claim also to be able to divine the presence of water beneath the ground. It took place in a field near Poona, in the presence of members of the Bombay Government and some of the skeptic Indian members of the Council.

First, the two Indians were allowed to demonstrate. Babajee Kunba, a wizened cultivator of about seventy years of age, who has made a reputation (and an income) in the important agricultural district of Ahmednagar, which is peculiarly subject to famine, showed the legislators what he could do. He attributes his powers to having been born feet first, which according to him has supplied him with the additional power of being a miracle healer through the touch of his feet. When asked to point out where water was to be found, he stood for a few moments in profound meditation, and then went straight to a certain spot and raised his hand to indicate that water was to be found at a depth of from thirty to fifty feet.

He remained like a statue for a minute and then walked direct to another spot, and indicated that there also water would be found at approximately the same depth. When asked how he knew, the old man said he felt it in his legs; when his knees began to wobble he knew there was water, and the degree of the wobble indicated the depth at which water would be found. More than that he would not say.

Very different were the methods of a Surat Brahmin named Joshi. Under a magnifying glass he first examined samples of earth, while an assistant consulted learned Sanskrit texts. Then followed astrological calculations and the drawing of mystic charts, and after a member of the Government had been asked to name a number and to select a text, and more calculations had been made, the learned Brahmin submitted his discoveries. They were as different from those of the cultivator as were his methods.

Finally came Major Pogson, with a small wire needle as an indicator. Along three sides of the field he walked, holding the ends of the needle lightly in both hands. Then the needle began to dip at one end; presently to point downward in no uncertain manner. At that point Major Pogson decided there was water, and there a well is to be sunk for the purpose of showing that Major Pogson is right and that his two rivals, who say there is no water at that spot, are wrong. It is confidently expected that the Major's reputation will be vindicated as the result of this test, and that there will be no more opposition to the payment of his salary, which is over £2,000 a year.

Sussex used to be a great county for water diviners and the site for

my own artesian well was chosen in less than thirty minutes by an old "dowser" from the South Downs, a large engineering firm having failed after a fortnight's trial.

* * * * *

The late Earl of Dunraven, who died in London on June 14th at the age of eighty-five, was one of the very few remaining links with the great medium, Daniel Dunglas Home. Viscount Adare, as he then was, made psychic history with his experiments with Home at London, Stockton, and other places. He published the reports of his sêances in a volume (*Experiences in Spiritualism with Mr. D. D. Home*) privately circulated among those of his friends who were present at the sittings with Home. This book is excessively rare, though a reprint has recently been issued. I have two copies of the original in my collection. The death of the Earl of Dunraven occasioned no surprise among his tenants at Southerndown and Ogmore, where his Welsh seat, Dunraven Castle, is situated, because of the fact that some of the villagers believed they had seen death portents just before the demise of the earl. These portents are said to take the form of two boys about fourteen years of age, apparitions of the sons of the first earl. Whenever the spectres are seen it is believed that a death will shortly take place in the Wyndham family. The legend is that the boys rowed out in a boat to the Tuskar Rock, which stretches for some miles in the Bristol Channel opposite the earl's castle. They forgot to secure their boat, which drifted away and they were drowned when the tide came up, their father helplessly watching their fate from Southerndown Bay. The late earl's body was taken to Ireland in the "Sona" (his palatial yacht), for burial at Adare, Co. Limerick.

* * * * *

The death of Emile Coué at Nancy, on July 2nd at the age of seventy, robs the world of a man whose amazing success was in the main the influence of a personality—gentle, unselfish, and sincere. He spoke so quietly and triumphantly about the power of man's imagination to drive away all weakness from the body that thousands were cured of real ailments solely through the potent effect of auto-suggestion. He had so often charmed away the weakness of others by his soothing *Ca passe, ça passe!* that it came as a shock to us to learn that death had at last claimed the great healer. Though Coué is dead, his influence for good will not quickly pass away. He died from heart failure caused by overwork.

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In a recent *Note* I mentioned that a new film called "Spiritualism Exposed" would shortly be released. Owing to the clamor of the spiritualists—who were solely responsible for the great publicity the film received—the producers graciously altered the title to "*Fake Spiritualism Exposed*" and a trade view was given on June 24th, to which I was invited. I may have wasted many hours during my life, but never have I expended sixty precious minutes to less advantage than I did when I witnessed this ridiculous film which was advertised as having been produced by "government experts," "scientists of repute," etc., accompanied by the usual journalistic "guff" associated with a new release. I had expected to find woven in the story novel experiments in legerdemain accompanied by some new subtleties in deceptive methods as employed by the modern fraudulent medium. What I actually saw was a badly-assorted collection of crude mechanical tricks which any school-boy could have culled from a shilling book on conjuring. Most of the tricks are to be found in *The Revelations of a Spirit Medium* (I edited a new edition in 1922) and are at least fifty years old. The "story"—such as it is—is of a young wife who loses her reason through going to one séance (the neurotic type of woman who would have qualified for internment in a home had she collected postage-stamps or kept white mice) run by a medium and a villainous-looking "manager" whose stock-in-trade was a mechanical stool, a mechanical "spirit" collar, a mechanical envelope for "switching" the dupe's written messages, and a slate for producing "spirit" messages—*impedimenta* which no medium outside Colney Hatch would dare bring into a séance room. All these properties have been in my museum for many years, enjoying a well-earned rest! After this travesty of a séance is concluded, Arthur Prince, the ventriloquist, in the rôle of a Harley Street specialist (!) shows the very mixed circle "how it is done" by exposing the fake bolts, slit in envelope, etc., etc.—"explanations" which can be found in any boys' paper on any bookstall for the sum of two-pence. My own impression was that everyone in the film was mad—the sitters for not seeing the very obvious fakes, and the medium and his manager for daring to work their "properties" before what should have been an intelligent circle. Sir Arthur Conan Doyle (whom the promoters of the film were astute enough to invite to the trade view), in a short speech at the conclusion of the show admitted that fraud was not absolutely unknown in the history of spiritualism. "No church," he added, "would like to see its weaker side put before the public without any reference to its stronger side, and although some weak people might be misled by tricksters, I doubt the wisdom of exhibiting the picture which must cause pain to a great number of people."

If Sir Arthur had used the word "amusement" instead of "pain" his audience would have been with him to a man. The film is crude and amateurish; the photography is bad; as subtle propaganda it is a joke; and although it is unintentionally humorous, as a conjurer I blushed for the way the tricks were presented. If any reader of this *Note* is essaying to rise to fame and fortune as a movie star and thinks the best way to do it is by simulating the methods of the psychic charlatan, I can loan him a thousand books from my collection, any one of which will provide him with a better assortment of mediumistic tricks than those I saw in "Fake Spiritualism Exposed" of which the path to the junk heap will, I should imagine, be short and not particularly sweet.

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This halting attempt to "expose" psychic phenomena reminds me that Maskelyne's Theatre of Mysteries—the home of fake séances and pseudo-psychic manifestations—has, at the time of writing, been turned into a nigger minstrel show. With the advent of the "dog days" it was asking too much of a London audience to sit through a travesty of a spiritualistic séance when the real thing is so readily obtainable for the same money. It is curious how the Maskelynes have for generations specialized in simulating psychic phenomena, real or false. The original "John Nevil," though a believer in both mental and physical phenomena, thought he could obtain a great deal of publicity for his show by ridiculing all phases of the occult. And he was right. But he occasionally burnt his fingers, as in the Maskelyne-Colley controversy, and again when he had to pay out over the box escape trick. His son, Nevil Maskelyne, was more careful and never risked any money on "challenges." The grandson, Clive, the present head of the firm, has admitted that he believes in the mental phenomena. It is an amusing commentary on the attitude of the London Magic Circle (a conjurers' organization) that when their president, Clive Maskelyne, goes to his first séance (with Frau Silbert), he is entirely baffled at the manifestations which he sees and hears. The fact that most of the séance was held in the full electric light and that everyone present was invited to make an examination of the room, etc., must have made young Maskelyne wonder why on earth his family have for generations been employing for the same purpose tons of machinery, and an assortment of "traps," "pulls," "releases," and a staff of assistants to produce phenomena which he now finds can be duplicated by an elderly Austrian woman who could not produce a rabbit out of a hat if her life depended upon it. At the séance with Frau Silbert one of two things must have happened: either the phenomena were genuine, or

she fooled young Maskelyne. In either case, it must have caused Clive "furiously to think."

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In the interests of the A. S. P. R. I recently visited Belgium and Holland in the hope that I might find something worth recording, but I was disappointed. A few mental mediums are available but there is an unfortunate lack of material for experiments in physical phenomena. The National Laboratory has a correspondent at Utrecht and he reports a certain activity in the investigation of subjective phenomena. At Amsterdam little interest appears to be taken in psychical research, though in Rotterdam they are preparing for a big "exhibition of spirit works" in 1926-7, somewhat on the lines of the one Mr. Jensen staged at Copenhagen, and which I brought over to London in May, 1925. The administrator is Mr. W. A. Bergman, 226 Boezemsingel, Rotterdam, Holland, who wants any periodicals dealing with occult or psychic subjects. At a big fair in Antwerp I saw a large booth with a notice "Spiritisme du 1er. ordre" encircling the entrance, through which I made my way. Inside I found a heterogeneous crowd of fortune-tellers, crystal-gazers, and diviners, palmists, character-readers and other charlatans, but I could find no "spiritualism of the first order," or even the second order. There is soundness in Sir Arthur's contention that the word "spiritualism" should be changed to something less vulnerable to abuse and misuse.

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Two periodicals have just reached me by the same post. One is *Nature* for July 31st, 1926, the other is "Document III" of the Boston Society for Psychic Research. The latter contains the Presidential Address of the Rev. Elwood Worcester. In the course of his remarks Dr. Worcester divides the various psychic societies of the world into two groups. Into the first group he places those societies "doing purely scientific work without regard to popular opinion" and modestly includes his own Boston society. Into the second group "more easily satisfied by questionable evidence" and showing "a marked tendency to exploit and advertise persons" he places the "National Laboratory of Psychic [*sic*] Research." Dr. Worcester has either read an account of the aims and principles of the National Laboratory, or he has not. If he *has*, then his remarks are a deliberate misstatement of fact and raise a suspicion that they were prompted by spite. If he has *not* read our Declaration of Principles it is a piece of gratuitous impertinence on the part of Dr. Worcester for him to declare publicly that we should be satisfied by "questionable evidence" and that we have no intention of

living up to the high scientific ideal which we have set ourselves. Into the "scientific" category he places the "French Société Métapsychique"—a society which has no existence outside the imagination of Dr. Worcester. Before Dr. Worcester takes upon himself the task of criticising the work of European organizations, he should at least make himself acquainted with the correct titles of the institutions he so lightly slanders.

The issue of *Nature*, referred to above, contains a three-page article (with graph showing fall of temperature during a sitting with Stella C.) by Dr. R. J. Tillyard, F. R. S., with especial reference to the National Laboratory of Psychical Research. The fact that the work of the National Laboratory has been the means of interesting *Nature*—the great organ of orthodox science—in psychical research is a fact *never before achieved by any psychical society in any part of the globe*. I commend this fact to Dr. Worcester. But we are not worrying about the matter. In a letter to the *Times* (Feb. 17th, 1925), Sir Bryan Donkin, the scientist, stated that "the usual methods of scientific investigation have nothing in common with the lines of 'research' followed by the [British] S. P. R." but I do not think our friends in Bloomsbury lost any sleep over Sir Bryan's remarks.

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Among the books I have recently received from the Continent is one from Baron Schrenck-Notzing who edits a collection of important essays by various psychists in Germany and Austria. Contributors to the work¹ include Baron Schrenck (*Introduction*, methods of research, and accounts of the mediumship of Eva C., Lucia Sordi, Linda Gazzera, and Laszlo); Dr. R. Tischner (an account of some of the literature of the subject); R. Lambert (Eusapia Paladino); Prof. Oesterreich (Kathleen Goligher and Mlle. Tomeczyk); Prof. Dr. K. Gruber (Willy Schneider); Dr. W. Kröner (Kluski, Guzik, and Einer Nielsen); Prof. D. Walter (Frau Silbert). The book is thoroughly well written and arranged and I can confidently recommend the work to anyone who wants in one volume authoritative accounts of some of the best-known modern mediums.

Baron Alfred de Winterstein, of Vienna, likewise favors me with his brochure² in which is discussed poltergeist and other phenomena. Baron Winterstein has recently investigated the Eleonore Zügun phenomena.

¹ *Die Physikalischen Phänomene der Grossen Medien*, Stuttgart, Union Deutsche Verlagsgesellschaft, 1926, pp. 280, Lar. 8vo, 6 marks.

² *Zur Psychoanalyse des Spuks*, Wien, Internationaler Psychoanalytischer Verlag, 1926.

The Countess Wassilko and Professor Dr. Thirring both write me in reference to the poltergeist girl, Eleonore Zügun, through whom, apparently, some very good phenomena are still being obtained. On some days the manifestations totaled as many as fifty-seven. The day after a piece of broken glass was missed, Eleonore was badly scratched on the arms, the force of the abrading object removing some of the flesh. The glass was never discovered. Dr. Thirring photographed the abrasions and secured pictures also of the curious teeth-marks which are a feature of Eleonore's manifestations. The day before the girl was scratched by the—invisible—glass, sixteen violent displacements of objects occurred in five and one-quarter hours. No normal reason could be assigned to these movements.

Professor Dr. Karl Gruber informs me that at a recent sitting with Willy Schneider, at a time when the pseudopods, or "hands" were in evidence, the curtain-pole of cabinet accidentally fell, startling the entranced medium who afterwards became quite ill. Upon examination of Willy's body it was found that a dull red patch—like a bruise, but not discolored—was plainly visible on the boy's side. The contusion remained for a considerable period. It is thought that the above incident is proof that a real *nexus* exists between the medium and the materialized exudation.

CORRESPONDENCE

"PSYCHIC RESEARCH, SCIENCE AND RELIGION"

TO THE EDITOR OF THE JOURNAL, A. S. P. R.:

Re-criticism of criticism is barred on matters of judgment, and I cannot raise any objection to Mr. Johnson's statement that I am "biased." I admit it, in exactly the same sense that Professor Hyslop or any other man who has verified the phenomena that I quote, is biased, because no longer "sitting on the fence." But there are two statements in Mr. Johnson's critique which are quite impersonal, and others than myself will like to see them cleared up.

I remarked on certain widely verified phenomena, that they are "certainly supernatural" in origin. Mr. J. says: "According to the accepted definitions, as soon as any phenomena are sufficiently known to be classed as 'certain' they cease to be supernatural. The two words are contradictory." Is that so? The term "supernatural" has replaced "supernormal" because every actuality, of whatever kind, is

necessarily in the order of Nature; but all those facts for which normal or admitted causes are unknown, are called "supernormal." If then an alleged fact due to an unknown cause is certainly true, surely it can be said to be "certainly supernormal" as distinct from "certainly fraudulent" or "certainly normal," without any contradiction in terms. I have no objection to substituting "certainly metapsychic," or "assuredly supernormal," but in a book for average commonsense readers I did not wish to introduce technical terms.

Similarly with regard to "conditions on the other side." In a recent and interesting volume—*The Soul of Jack London*—the author says, "It is more important to learn about the mental and moral side of the life beyond death, than about the physical side of it, its externalities." The consideration of those externalities (to which much rather futile analysis is directed), is what I aimed to set aside. Convinced like Professor Hyslop, Sir Oliver Lodge, and A. R. Wallace by the evidence for survival, I think we do well to set aside consideration of matters for which we have no physical analogues. I do *not* mean that we are to set aside "what we know of the material in order to facilitate apprehension of the immaterial." I even doubt if this is possible, considering that our very language is founded in material symbolism. But I ask the ordinary man who can accept the scientific testimony to the genuineness of the phenomena I have recorded, to set aside speculations on the *locale* and physical conditions of the discarnate, and consider what are the mental and moral conditions which appear to govern happiness or the reverse. Mr. Johnson would prefer "less assurance and more demonstration" that facts incompatible with materialism have been discovered. Surely even those few that I have detailed are thus incompatible, not to mention the immense mass of similar verified phenomena, and till they are shown to be otherwise I shall continue to consider them so, in company with even so determined an opponent of the "spirit hypothesis" as M. René Sudre.

STANLEY DE BRATH.

Weybridge

BOOK REVIEWS

Proceedings of the Society for Psychical Research. Part 97, Vol. XXXVI. January, 1926, London. Pp. 77.

* This volume of the British Proceedings will be of peculiar interest to American readers, in that it describes the sittings given at the Tavistock Square quarters in late 1924 by Willy Schneider, who has been so much in our own pages of late; and likewise gives the details of several sittings with

George Valiantine, the very well-known American medium and protégé of Mr. Dennis Bradley, attended by Mr. Woolley and other responsible members of the S. P. R.

The Schneider sittings come first, and are prefaced by a rather detailed description of the Society's séance quarters and physical equipment. The ambitious name "Laboratory" is given to what, on the face of the description, is merely the room in the Society's building where séances are held. The account of the séances with Willy is edited by Mr. Dingwall, and goes rather further in the direction of granting the possibility of genuineness than he is accustomed to going, in print. Thus: "As Mr. Schneider is primarily a medium for telekinesis and has his limbs fully under the control of the observers, no detailed bodily examination was necessary." "We have dismissed the . . . objection which would attribute fraudulent manipulation to Mrs. Holub . . . (who was always present, having accompanied the medium to England). During the phenomena Mrs. Holub's right hand was firmly held by the sitter on her right, and her left, with the wrist surrounded by a luminous band, was on Mr. Dingwall's right arm. The space in front of her was the best lighted in the room and her form could almost always be seen as a silhouette by the note-taker. For producing the results she was in the worst position of any sitter, and under the conditions we do not believe that her confederacy can be entertained as a reasonable supposition."

The only phenomena clearly observed were telekinetic, and even these were striking only upon a few occasions, described in the detailed record. Since the present document is a review and not an abstract, we need not enter at all into the detailed description of the phenomena nor the attendant circumstances. The occurrence of more noise than the sitters liked, due to the music and conversation demanded by the "Otto" control, is chronicled with a very mild degree of dissatisfaction, and the statement that it in no way weakened the vigilance of the sitters—in other words, it was not really objectionable.

General procedure was much as it always is with Willy, and in view of the very full accounts of sittings with him which this *Journal* has had in recent issues, may be taken for granted. The conclusions reached by our British contemporaries are however sufficiently interesting for a rather detailed abstracting.

The three possible objections are listed which may conceivably be advanced against the phenomena: namely, that they did not occur at all, that they did not occur as described, and that they occurred through normal action by the medium or Frau Holub or one of the British sitters. Excellent general discussions, though very brief ones, are given of the first and second of these alternatives. The first is thrown out of court bodily pending such time as it can be shown conclusively that group hallucination on such elaborate scale is one of the things that can occur. The second, the report properly refuses to comment upon at all; for this objection "is impossible to meet unless the objector states precisely in what ways the movements could have taken place other than those described by the observers," and so as to lead to the reporting and recording which was obtained. This burden, of course, is one which the skeptic is seldom if ever ready to assume, and it is gratifying to see that the British Society now officially endorses the standpoint that he must assume it before he is to be taken seriously.

In weighing the pros and cons of the third alternative, the categorical statement is made that the conditions of control excluded hand- and foot-fraud, so that "the only base upon which we can argue is that the levitations . . . must have been performed by use of the medium's mouth. The report then goes to what impresses the present critic as extreme redundancy in setting forth the absurdity of this hypothesis. The determining step of a tentative endorsement of the manifestations is taken with the words: "We . . . are driven to the conclusion that the only reasonable hypothesis which covers

the facts is that some supernormal agency produced the results." The road to graceful retreat is however left open with the words: "We are fully prepared to abandon this hypothesis if contrary evidence is offered." It seems to the reviewer that this fundamental factor of the scientific viewpoint—this necessary mutability of scientific results and conclusions—might better have been left unsaid. The verdict would then have been a clean-cut statement that the investigator's best judgment was favorable; whereas the statement in the form actually given it carries too much of the atmosphere: "We think maybe it is genuine, but we are not at all confident of our ground." However, our British contemporaries advance when they go as far as they have gone in the present case, and perhaps it were ungracious to ask for any more rapid turning away from the standards of automatic and unreasoned skepticism.

The second document in this volume might very well give a hasty reader the impression that it was a masterpiece in straddling the issue, in applying this very attitude of automatic, unreasoned skepticism. As a matter of fact, it is an interesting and adequate record of a very good handling of an extremely difficult case. The medium was a Polish engineer, one Janusz Fronczek. The phenomena were weak and halting telekinesis of a severely restricted group of objects, and a persistent series of lights of a decidedly unique character. The possibility of exhaustive investigation and conclusive demonstration of fraud was circumscribed by the fact that at only three sittings out of nine were phenomena of any description produced or, apparently, attempted. It turned out that these three exposures to the medium's tricks were sufficient to enable the investigators to build a very good presumption against him, but not enough to enable them to learn in every detail his means of producing the very puzzling lights. This is an entirely reasonable statement, *a priori*; and examination of the details of the original Woolley-Dingwall text ought to satisfy any rational person that it corresponds entirely with the facts. The case was a very interesting one, and ought to be recognized as rather a classic in indicating the possibilities of fraud. This particular psychic seems to have gone a little further than any of his predecessors in two directions: in the extremely clever use of his mouth as an organ of spurious telekinesis, and in the development of spurious luminous effects which defy detection by preliminary search. It seems, from this distance, that his "psychic lights" represent an even more dangerous fraud than that which Dr. Geley so neatly unmasked in the case of Erto. It is to be hoped that the same or other investigators will be able to carry the case against Fronczek to the final stage of showing exactly how he got these effects, what substance he used, where and how he concealed it, just how he maintained connection between the lights and his controlling mouth, etc., etc.; for until this is done, there must remain considerable doubt, covering the general case, as to just what is possible with fraud of this particular type. In this sense, we rate the Fronczek sittings as by far the most important of the three titles included in this volume of the British Proceedings.

The third title calls for little comment. Four sittings were given by Valiantine, and are reported for the most part by Lady Troubridge and Miss Radelyffe-Hall. Physical phenomena were ignored in the summing up, though raps and vocal effects were got which, if fraudulent, give us the choice of denying the two ladies in the case the degree of observational competence usually assigned them, or postulating a new and clever fraud matching in importance that employed by Fronczek for luminous effects. The message material to which the report is devoted impresses this reviewer as meagre, and unworthy of such serious treatment as it receives. The balance of evidence is strongly against it, as the text well shows; there is no slightest suggestion of new methods of fraud or new categories of facts surrounding phenomena possibly genuine. The whole story could be told in the simple statement that Messrs. and Mesdames So-and-so had four sittings with Valiantine and got

no other result worthy of record than a display of Mr. Dennie Bradley's emotional instability. We are rather surprised that the S. P. R. lent these sittings the dignity of a place in their *Proceedings*.

An Occult View of Health and Disease. By GEOFFREY HODSON. The Theosophical Press, 826 Oakdale Avenue, Chicago, Ill.

It is absolutely necessary to every one interested in psychic phenomena or its kindred subjects, to have a comprehensive idea of the effect of those phenomena upon themselves. Too many people rush blindly into psychic experiments, intent upon the results, only to find their physical vehicles have suffered.

As it is almost an impossibility for one book, or one person, to cover the whole subject in a manner satisfactory to all, it is necessary to read as many of the best authorities as possible. *An Occult View of Health and Disease* presents the basic ideas of the forces acting upon man's three lower vehicles and paves the way for more intensive reading. It is a book which all psychic investigators should read before they trespass very far into the realm of the unknown, for it tells in a clear, concise manner what dangers lie ahead.

Geoffrey Hodson has met remarkable success through spiritual healing and has reduced his findings to scientific results wherever possible. His students and he have carefully checked each other in their work, and thus can give to the world, not nebulous theories, but facts.

He takes up a very interesting discussion of Karma and its effect on present health conditions, and enters into some detail as to what might be the causes. The aura, and its effect on the body and mind, are discussed very clearly and illuminatingly, thus opening for the student a fertile field of research.

One of the first emotions an investigator into spiritualism experiences is fear, fear of what lies beyond, fear of the unknown entities, fear of the dark and fear of almost everything else. Mr. Hodson shows very clearly what effect this fear has on the three vehicles and what serious consequences can come as a result of it. He takes up obsession and delusion, two factors to be reckoned with in the progress towards spiritual development, and suggests ways of avoiding them.

It is refreshing to find someone who sticks to fundamentals and recommends no particular cure or panacea for ills, as so much misinformation and many half-baked theories are rampant today. Mr. Hodson's book fills a need which most specialists overlook in giving the facts in simple form for the beginner to grasp.—J. R.

A Treatise on Cosmic Fire. By ALICE A. BAILEY.

Spiritualism is the opening wedge, for many, to the realization of the vast sea of knowledge underlying our every-day lives, and an introduction to the unknown forces constantly at work upon us.

When Madame Blavatsky's *Secret Doctrine* first appeared, it caused a commotion the world over. But years have given it a mellowed tone and a steady following, ever increasing, until now it is accepted as the standard work on occult and theosophical subjects. For many, it has served as the primer in the study of the mysteries of esoteric knowledge and has formed the basis from which they sought further enlightenment.

The *Treatise on Cosmic Fire* now appears as a complementary work to the *Secret Doctrine*, carrying on a step further the work begun by Madame Blavatsky and revealing to the student new depths of learning, besides clearing up various points not hitherto fully explained.

The actual writer of this book is, by birth, a Tibetan and is resident at this time in the Himalayas. He desires to remain anonymous, though his real

identity is known to Mrs. Bailey, who is not at liberty to reveal it. He is alive and in a physical body, being subject to the same laws of nature as anyone else, and no claim is made or ever will be made that he is an Adept or Mahatma.

In November, 1920, the Tibetan approached Mrs. Bailey with the request that she take his dictation with a view of giving out a further portion of the *Secret Doctrine* to the world. Mrs. Bailey at first refused, having no interest in psychic phenomena, nor being attracted by any promise as to the extent of the work to be done. But after the elapsing of time for consideration, and having the methods properly explained, she finally consented, and the *Treatise on Cosmic Fire* was the third of a series of works given through her.

There have been four methods employed in transmitting this teaching from the Tibetan to the general public. In the early stages (for the first two years), the Tibetan dictated the material clairaudiently. When Mrs. Bailey became accustomed to this work it gradually changed until it was entirely telepathic. The various symbols in the book have been shown to her by clairvoyant vision and then described by her, as an artist might copy. The stanzas at the close of the book were brought through after sleep by remembering what had been seen or heard while the spirit was out of the physical body at night.

There are four groups of people who will find much of interest in this book. The first includes those interested in science, who will find the esoteric explanation for a great many of their physical problems. The next embraces those whose interest lies in religion, for they will find a clear discussion of the analysis of soul and its relation to spirit. The third are those who study psychology and for them is contained a scientific distinction between the Thinker or the Soul, and the Mind or the Vehicle which one seeks to use as an instrument of investigation into that realm which is called the realm or kingdom of the Soul. Lastly comes the Aspirant to the Mysteries of Initiation, who is of a more advanced order. For them are stated the rules which must be kept, the nature of the Path and the requirements for those who seek to tread it.

In order to read it properly, it is necessary to have read the *Secret Doctrine*, as many references are made to passages in it. *Cosmic Fire* also does not go into detail about certain subjects where a valid and thorough explanation has been made in the *Secret Doctrine*.

The *Treatise on Cosmic Fire* simply seeks to present a hypothesis of evolution which will be comprehensive, synthetic, and in line with modern thought so that the student may have a more advanced work to which to progress.—E. D.

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FIG. 1.—Magnesium flashlight in the midst of strong red light, taken by a fused quartz lens. Walter's left hand materialized, is seen ringing the bell-box, as promised by him. The eye could not see the hands which the camera revealed.

Note also, grasping the little finger of the sitter on the left, a clearent baby hand.



FIG. 2.—A paraffin glove of an obviously masculine hand, obtained under conditions of strict control, in the presence of Margery, May 2, 1926.

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The responsibility for statements, whether of fact or opinion, printed in the *Journal*, rests entirely with the writers thereof. Where, for good reason, the writer's name is withheld, it is preserved on file, and is that of a person apparently trustworthy.

A SITTING WITH FRAU SILBERT

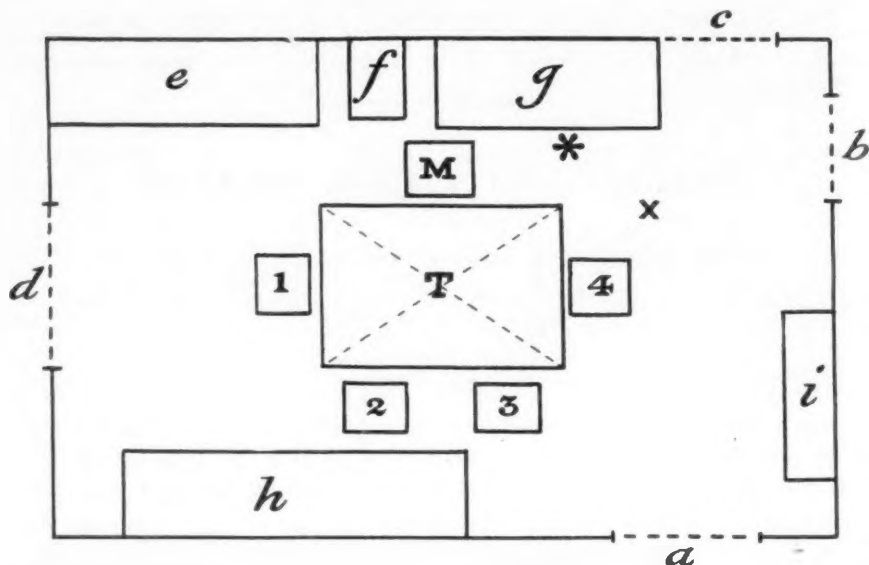
BY DR. ALFRED BARON WINTERSTEIN (VIENNA)

*Specially contributed to the Journal, and translated from the original German
by the Research Officer*

On August 8th, 1926, I had the opportunity to participate in a sitting at Graz with the well known Frau Maria Silbert. On account of the admirable conditions of observation and the abundance of phenomena obtained, this must be recognized as the best sitting I have ever experienced with this psychic. In addition to myself, the Countess Zoë Wassilko and Herr Michael Dumba of Vienna, together with Herr Neubert, a prominent business man of Prague, were present. The one daughter of the medium, Fräulein Ella Silbert, was likewise in the room from time to time; but not during the best of the phenomena. The sitting took place in the little room which serves the Silbert family as dining and living room; the subjoined sketch will give the reader all details regarding the arrangements of this room. We sat about a heavy rectangular wooden table, provided with diagonal braces underneath. Above the table hung an electric chandelier, with a cylindrical rheostat to control the brightness of the light. The illumination, which during the course of the sitting was repeatedly dimmed, was always at least bright enough to permit one to read easily; all the sitters were at all times clearly visible, Frau Silbert sitting always quietly with both hands on the table. Her chair was somewhat drawn away from the table, and her feet, in low shoes, she kept back under the chair.

At the beginning of the séance (8:30 p. m.) the medium sat at the long side of the table away from the entrance door. At the end of the table on her left sat the Countess and at the end on her right, I. Fac-

ing her from the other long side were Herr Dumba and Herr Neubert. Very soon after we started, we heard raps, which wandered about the room, seeming to come now on the table, now on Frau Silbert's chair, now in the commode or on the base of the Rosegger memorial (a reduced reproduction in marble of the statue of the popular Styrian poet). The acoustic effect was always in accordance with the material on which the raps were localized, being totally different on the wood and on the



M Medium's chair.

1 The Baron's place at the beginning.

2 The Baron's place after the exchange with Herr Neubert.

3 Herr Dumba.

4 Countess Wassilko.

x The Baron's place after the general change of arrangements.

• Herr Neubert's place after the general change.

T Table.

a Entrance door.

b Chamber door.

c Bathroom door.

d Window.

e Piano.

f Rossegger statue.

g Commode.

h Sofa.

i What-not.

SKETCH OF THE SITTING WITH FRAU SILBERT HEREWITH DESCRIBED

marble. From time to time two or even occasionally three raps, all different in character, were to be heard at once.

Through very rapid raps "Herr Nell," the control of this medium, expressed the wish to give some dictation. He rapped: "change places." I thereupon exchanged seats with Herr Neubert, while the others remained in their places, in accordance with Nell's desires. Directly facing the medium, I had now the best opportunities for observation. I pushed my chair back inconspicuously and from time to time let my eyes

fall into the space under the table, where the phenomena for the better part occur; occasionally with Nell's permission I was even allowed to sit on the floor and control the theater of action from the immediate vicinity.

All the sitters were now separately touched on their legs. At first I felt the contact on my knee, like a poke from something soft and stubby. Later I got the impression of pinching fingers on my thighs. These contacts occurred simultaneously to different sitters; once to as many as four at the one time. Herr Neubert's glove, which lay on his knee, was drawn downward by an invisible something; and fingers played about his shoe strings as though to untie them. While I sat on the floor, I saw a bright light flash up in the vicinity of Countess Wassilko; later in the evening I had two further opportunities to observe this phenomenon (similar to sheet lightning) beneath the table. In the more interesting case I was an actual participant. The Countess held a cigarette-case under the table, for the grasping organ to take hold of; and she reported a tugging at the box. At the same time I saw in the vicinity of her hand a strong flare-up of light, as of an electrical discharge. Before the incidence of the phenomena I had carefully inspected the theater of action under the table, without coming upon anything suspicious.

Frau Silbert and Herr Neubert then, at Frau Silbert's motion, made an experiment, which succeeded repeatedly. Each of them held one hand high in the air, while passing the other rapidly under the table. In an instant, as these two latter hands came together and were clasped, a third hand would lie on them. When the medium and Countess Wassilko executed the same movement under the table, the snuff-box which the Countess had previously laid upon the intersection of the diagonal cross-pieces was suddenly placed between the hands of the two ladies.

The appearance, at the right of the Countess, of an easily visible hand which for a moment was even raised above the level of the table's edge, led to a change in the seating arrangements, in order that all might be able to see the materializations from closer by. The sketch shows both the old and the new arrangement; Herr Dumba had left the room and was absent after the change.

After we had changed our positions, the four of us formed a circle with joined hands. Countess Wassilko's right hand, which I held in my left, began to tremble violently. Some of the sitters became aware of a feeling of cold in their feet. Frau Silbert said that she thought a fine mist was enveloping our hands. Countess Wassilko described her impressions in these terms: "Something is fumbling at my foot, pulling

at my skirt and creeping under it, stroking my leg and climbing outside my skirt." At this same time, Frau Silbert saw a hand, which she described to us. (It happens more than occasionally that one with mediumistic gifts will see materializations at a weaker stage of development than will ordinary individuals.) As Frau Silbert, a short time after this, moved our hands about in the effort to make us aware of the mist, an extra hand hovered in the shadow between the Countess and me, rising to the height of our hands, and catching Frau Silbert's hand. The contrast between the medium's hand and the white, self-luminous apparitional hand can with difficulty be put into words. The latter was really but a hand-fragment, consisting of one or two fingers, thumb and index-finger seen as from the side; but one who had seen the two hands beside one another could not possibly entertain the suspicion that a juggling trick was involved. As soon as the materialized hand came into the region of good light, it drew back instantly. This was repeated a second time. But to my eyes, inquisitively exploring in the shadow area between the two chairs, there was discernible at that time only a white streak.

I now took a position at the corner on the Countess' left, and bent over across the table so as to be able to see into the space at her right in which I had been sitting. The hand rose once to the level of the Countess' shoulder; again, I saw a grayish hand-structure emerge as far as the corner of the empty chair at the right of the Countess; a third time two fingers reached out, quick as lightning, over the edge of the table in this same quarter. The Countess also asserted that she had seen and felt a large, coarse, gray hand laid upon her knee for a moment; Frau Silbert, who saw it too, described it as a workman's hand. This hand usually seemed to resemble one of the materialized hands of Stanislaw P., which is reproduced in Schrenck-Notzing's "Phenomena of Materialization" (Figure 225 in Plate 145 of the German edition). Of interest is the determination that in the latter parts of the sitting the materialized hand suffered considerably through the effects of the strong light, and seemed only a very dull gray.

Among Frau Silbert's most characteristic and most nearly unique phenomena belongs the engraving, a sort of direct drawing (which also is observed in this medium's sances). My cigarette-case, which I had laid on the junction of the diagonal cross-pieces under the table, flew some time later in full light across Frau Silbert's left shoulder on to the table. In the distinct expectation that the engraving had not yet been effected, I asked Nell whether the full light had not been turned on somewhat too soon. The answer was "Yes," with a single rap. When I then examined the case as a matter of principle, I found scratched on

one of the inner surfaces the word "Nell" and the figure "7." In reply to my query regarding the significance of the figure "7" I received the following dictation, through the raps: "It will bring an unexpected turn. Be patient until the crescent moon." Since the meaning of this message was not entirely clear to me, I asked again, whereupon Nell replied: "You must count the lapse of time until the crescent moon." At the time of the sitting, I may add, the moon was exactly new. Up to the time that I despatch this manuscript, the moon has attained its first quarter without bringing out any "unexpected turn" in my affairs.

In quite the same way as with my cigarette-case, a snuff-box which the Countess Wassilko had brought with her was also engraved. Four times it was thrown out from where it had been laid under the table, unmarked. On three of these occasions it fell on the floor; on the fourth, as already described, it was laid in its proprietor's hand as this clasped Frau Silbert's under the table. On the fifth attempt, the medium saw a materialized hand manipulating the snuff-box, in the space between herself and the Countess. The latter lady felt a touch, as though the hand had poked at her with the box, with the intention of having her grasp it. Shortly after this, the snuff-box fell noisily to the floor between the legs of the chair. Examined in the light, it showed the word "Nell" engraved on one of its inner surfaces, along with a small triangle, as well as a couple of scratches looking rather like triangles begun and left unfinished.

Particularly impressive was the way in which Herr Neubert's watch was engraved. After it had been put in the customary place on the intersection of the two braces under the table, the Countess and the medium saw, in the space between them, a materialized hand which made snatching motions. Frau Silbert stated that she saw the hand working with the watch. A little later, while I was in the act of speaking to Frau Silbert, I suddenly noticed that she left my last remark unanswered—which I knew from experience as a sign that she had fallen into trance. Her eyes stared into emptiness, unintelligible words pressed from her lips, she gulped, yawned and whispered; finally she seemed to be looking for something. Suddenly she reached into the air with her left hand, and there laid hold of Herr Neubert's watch! Her grasping movement, the appearance of the watch, and a blinding flash of light, all fell together, in space and in time. The watch lay now upon the up-turned inner surface of the one hand, the while the other hand described, in the air above it, a small, open circle. Then three raps were heard from behind the medium, sounding hard and clear. Frau Silbert turned around, listening with keen attention and as though under the influence

of a command, in the direction from which the raps came. This action she repeated once, and then awoke.

We turned on the full white light and examined the watch. On the crystal was engraved a circle, not quite closed. The same crystal was later engraved a second time, under similar conditions; this time there were to be seen only a pair of scratches, as though the power had failed.

Before the close of the sitting, Countess Wassilko asked a question of Nell, mentally. He promised to give an answer, "without hearing ears." The sitters, with the exception of the Countess and the medium, left the room. What was heard in reply (spelled out in taps on the questioner's knee) corresponded not at all with the question, but still made good sense: "It is an honorable task, to free the soul from a demoniacal curse. Trust him who calls you. He leads you to the goal." It is conceded that this utterance sounds somewhat oracular and commonplace. During the delivery of the message, which took up a considerable time, the Countess was touched several times below the right shoulder. The medium throughout this interval sat quietly at the table, her hands both fully visible.

At about 12:30 midnight the sitting came to an end. We all made our most cordial adieus from Frau Silbert, who seemed not at all tired, and expressed the wish that she might have regular sittings with us. I am satisfied that, in case this should ever be possible, we would attain even better results under even better control conditions with this medium, whom I found most interesting and attractive.

For the sake of completeness I may also record, that in the morning, during our call upon Frau Silbert, raps were heard in broad daylight in her dining room. Also, the side of the heavy table opposite me made a leap into the air to a height of some twenty-five centimeters (ten inches) and fell back with a crash. This I understood to constitute a greeting to the medium's daughter, who at the moment was entering the room. I tried later, while sitting in Frau Silbert's chair, to lift the heavy table in the same way with my leg. The attempt was a total failure; the table hardly stirred from the floor. The use of the medium's hands does not enter the discussion, since these were visible throughout the episode.

If the conditions of experiment herein described were not in accordance with the strongest scientific requirements, they were at least in many respects far better than one is accustomed to get in sittings with other mediums. The conditions of visibility were at all times so good that I and the other participants must have noticed any suspicious movement *above* the table; while the space *beneath* the table was repeatedly laid open to my eyes, even during the occurrence of phenom-

ena.¹ As especially noteworthy I would signalize the hand materializations, which several times were shown outside the "cabinet" formed by the outside of the table, and on occasions even came above the level of the table-top, once actually rising to the level of the shoulder of a sitter. And one who has experienced the procedure during, say, the engraving of the watch, must take into consideration certain obvious aspects of genuineness which he can never put convincingly to a non-participant; while to him the control, which may perhaps appear inadequate to the inexperienced skeptic, is in obvious accord with the general schematic principles governing under the conditions of the moment. The inability of the non-participant to picture the séance in quite the same terms as those in which the sitters see it is fundamental and must not be permitted to hold back the progress of psychical research.

SOME FURTHER NOTES ON FRAU SILBERT

In connection with Baron Winterstein's contribution, it seems advantageous to print certain portions of a record supplied by a member of the A. S. P. R. covering a sitting given by Frau Silbert at the British College of Psychic Science, on December 14th, 1925. This reporter emphasizes that no control was assured him, and that he can accordingly only describe what happened, without giving any judgment on the authenticity of the phenomena. General conditions were not particularly good, and the séance action was very thin for the most part; so the complete record of the séance could not profitably be published on its merits. The following extracts, however, are of importance in their bearing upon what Baron Winterstein tells us. The séance lasted from about 8:15 to about 11:00 P. M.; there were ten sitters besides the medium (seven ladies and three gentlemen); the report from which we quote was drawn from memory the same night, from about 12:00 to about 1:30 A. M.

"The light was of a red cast, shining down directly on to the center of the table, and strong enough to enable one to distinguish the play of the major facial muscles of those who sat at the other sides of the table. It was perhaps about the equivalent of half a candlepower. At times another light was used, white, about as strong again as the red light. It too shone directly down upon the table. . . .

"The two most remarkable things that occurred were her recoveries of the two cigarette-cases. The first one missed was the oblong, silver one. Some three or four minutes afterwards, Frau Silbert appeared to

¹ A welcome contrast to the experience of Mr. Price, as recorded in this *Journal* for May, 1926, p. 275.—J. M. B.

be intently watching something floating about the room.¹ None of the sitters could see anything. In a sort of daze she rose slowly, arms outstretched, hands open, in plain view. She groped over me as I slumped down in my chair so as not to intercept her movement, and walked slowly around beyond the other side of the table where stood the man with the magnetic power to which she had previously objected.² As she neared him, she reached suddenly at his left shoulder with both her hands and recovered the case. Again I was startled by the superficial similarity to a conjurer's trick.³ What made the difference was that it had seemed to me I caught a glint of the case, dropping into her hands from void space; and that her hands had both been visibly empty the second before. . . .

"The recovery of the other case was still more remarkable. It occurred directly beneath the light, and when the white light and not the red was on. She rose abruptly, her two empty hands reached above her quickly toward the light and to within about fourteen inches of it, and I *saw* the flat, gold-colored case slip into them as though it had slipped through a pocket in the air.⁴ . . .

"She also recovered the stylus in a rather remarkable manner. In the red light she suddenly reached across the table, both hands stretched out toward the gold-colored cigarette-case. As her hands reached it there was a sound as of two metals coming together, and she lifted her hands holding the stylus. . . .

"A point of special interest to me was the undisguised automatism of Frau Silbert when she went through the motions of engraving with her finger. It is one of the strongest indications of her honesty. It seemed symbolic of her desire that the object be engraved. That she executed this movement, whether the object were successfully engraved or not, would tend to show that she was not conscious of the process of engraving. . . . This expression of a desire on the part of the medium should be compared with that which appeared a similar thing in Pallafino. Only what is here obviously innocent, in Eusapia took on the appearance of a fraud. This automatism can be considered a thing in physical phenomena analogous to the coloring of the message by the medium in the mental phenomena."

¹ Compare with Baron Winterstein's parenthetical remark on page 580.—J. M. B.

² She had moved this sitter out of the seat next to her, on the plea (a familiar one) that his strong power interfered with her own.

³ It is of course a fact that, granted the objects can be recovered by the operator from their places under the table, etc., their apparent production out of thin air, by a process of palming, will be very difficult to prevent or detect. The observation to which we next come would be the sort of thing for which we would look in the endeavor to rule out this explanation.—J. M. B.

⁴ "Holes in the world"—page 601. The parallelism between the two cases cannot be too strongly emphasized.—J. M. B.

THE DEFENCE OF W. J. CRAWFORD

BY RENÉ SUDRE

The attacks upon metapsychics are no less active in Germany than in France; but while with us they are carried out by the journalists, without scientific authority, from the other side of the Rhine they emanate from persons more qualified if no less prejudiced, and pretend to possess the character of a systematic demonstration. Professor Max Dessoir has been giving his support to an enterprise of general criticism of the facts of psychical research, which will be published under the title: *Der Okkultismus in Urkunden* (The Documents of Occultism). This will comprise three large volumes, the first of which is now out. Devoted entirely to the physical phenomena, this volume is the result of the collaboration of three authors: the neurologist Dr. von Gulat-Wellenburg, Dr. Hans Rosenbusch, and the historian of science Count Karl Klineckowström.¹ It constitutes a critique, which to the layman might well appear thorough and final, of all the material which has been amassed during the fifty years since Crookes, right down to date and including particularly the work of Schrenck-Notzing. The great metapsychic subjects—the teleplasts, as we propose to call them—are all represented as frauds, who either have been caught red-handed, or have failed to produce their phenomna under sufficient conditions of control. Without daring to deny explicitly the existence of the physical phenomena, the three authors have swept the board clear of everything to date which permits belief in these phenomena. Their work is wholly negative, and if by accident they permit certain favorable aspects to appear in this or that case, such aspects are buried beneath the mass of accusatory matter.

German metapsychists have decided that it is necessary to make a signal response to this indictment.² Under the direction of Schrenck-Notzing, who is the veteran of psychical research in Germany and who was himself the chief target of the three authors, they have parcelled out this duty. Dr. Tischner has given a study of Home and the older mediums; the university counselor R. Lambert of Eusapia Palladino;

¹ *Der Physikalische Mediumismus*; Ullstein, Berlin, 1925.

² *Die Physikalische Phänomene der Grossen Medien*; Union Deutsche Verlagsgesellschaft, Stuttgart, 1926.

Professor Oesterreich of Miss Goligher and Stanislaw Tomczyk; Professor Gruber of Willy Schneider; Dr. Kroner of Kluski, Gouzik and Neilsen; Professor Walter of Frau Silbert; and finally, Schrenck-Notzing himself, in addition to an introduction, a conclusion, and a discussion of methods, has given a chapter to the case which furnished him the chief material for his great work *Phenomena of Materialization*—Eva Carrière. The competence of these different scientists guarantees the solidity of the defence which they have undertaken. They have met all the criticisms leveled by their adversaries, and shown the inanity of these. They have particularly shown, in stressing the inadequacy of certain objections, that "actual experience is never to be replaced by theoretical discussions." Their book is a remarkable work, which we highly recommend to the consideration of all who are familiar with evidential values.

Among this series of studies, we would revert to the one which Professor Oesterreich has made of Miss Goligher. It is interesting not alone in that it does justice to the supernormal faculties of this subject, but equally in the well-merited respect which it reflects upon the whole work of an eminent researcher who has been somewhat under a cloud: W. J. Crawford. In this connection Oesterreich does not hesitate to speak of "the Galilee of parapsychology." This judgment of the Tübingen philosopher possesses a value which it is well to emphasize. Having written an *Introduction to the Psychology of Religion*, a *Phenomenology of the Ego*, and a historical and critical study of the *Phenomena of Possession*, he was well prepared to enter our field. This he has done with admirable independence of mind. The fruit of his observations and reflections consisted in two small volumes, *Grundbegriffe der Parapsychologie* (Fundamental Concepts of Parapsychology) and *Der Okkultismus im modernen Weltbild* (Occultism in the Modern World); to which was added a communication to the Warsaw Congress upon the philosophical importance of supernormal phenomena. Oesterreich is therefore far from being a tyro; and it is in full knowledge of the subject that he has expressed this appreciation of Crawford's work. The particular form which the latter's labors took, the painstakingness and the number of his experiments, the air of sincerity arising out of these, cannot fail to impress the critic's mind. At the same time with Oesterreich, I have myself been struck by this feature of pure experimentation which is so rarely found in books or reports in the psychical field; and it was with a translation of Crawford's books that I inaugurated my International Library of Psychic Science. I can confess that it would have been a severe disillusionment, calculated to disgust me with the whole subject, if a definite adverse judgment against this medium had

been possible on a basis of the suspicions formulated by Fournier d'Albe as a result of the séances which he had with the Goligher family after Crawford's death. This was fortunately not the case, and one would have little difficulty in doing justice to the frivolity of these accusations. Richer in experience today than then, I can now in all sincerity support Oesterreich's opinion and recognize in Crawford one of the great pioneers of physical metapsychics.

Dr. Rosenbusch, Crawford's later critic, is evidently acquainted with Fournier d'Albe's little brochure; but he is ignorant of two-thirds of Crawford's published product, as Oesterreich easily shows. He has read only *The Reality of Psychic Phenomena*; and if he mentions the two succeeding books *Experiments in Psychical Science* and *Psychic Structures*, he knows nothing of the volume published in New York: *Hints and Observations for Those Investigating the Phenomena of Spiritualism*. Under these circumstances, one must take the critique to be without value. In fact, says Oesterreich, "he pursues but a single aim: to make Crawford ridiculous and contemptible." The chief argument which he uses is that Crawford never tried to assure himself of the reality of the phenomena, but that he accepted them regardless, because they justified his own spiritistic illusions. This is altogether inaccurate. In the preface to *The Reality*, he states explicitly that he is "personally satisfied the invisible operators are the spirits of human beings who have passed in the Beyond." But this opinion has no slightest influence upon the rigor with which he carried out his experiments. This is the only impression one could possibly get from reading his detailed séance records. In the *Experiments*, one of the books that Rosenbusch has not read, he makes this clear in these words: "The methods by which the phenomena are produced are what I am chiefly concerned with, and whether the operators are what they claim to be or are masquerading subconscious elements of the medium's brain does not matter much to me. It is sufficient for my purpose that there are intelligences of some kind in charge of the phenomena." Nobody could be more thoroughly matter-of-fact than this professor of applied mechanics; and he has exercised the same care in these psychical experiments as in his graphic statics and his calculations of the entropy-temperature curve. He has not been moved in the least degree by the presence of the "invisible operators," nor has he conducted himself with them in any way other than with his assistants in the flesh at the Belfast Technical Institute.

It remains to inquire now whether, in spite of his perspicacity, he may not have been, as Fournier d'Albe has insinuated and as Rosenbusch has categorically stated, the dupe of a family of cheats. Now

Crawford was by no means so naïve as one might imagine; he was acquainted with all the procedure of fraudulent mediumship. He has replied in advance to the suspicions which apply to the case. He gives thirteen reasons for regarding the phenomena as genuine. First of these are reasons of morality. The subject and her family are honest and pious people, convinced spiritists, regarding the phenomena as a constant demonstration of survival. The séances are looked upon as a religious service and are accompanied with prayer. The Goligher family had been well known to the experimenter for three years and he was a personal friend of all its members. The medium is very slightly interested in the phenomena, and they are of no material benefit to her. "I have never paid her one penny for any of the séances she has kindly given me," declares Crawford, in 1916. Fournier d'Albe tells us that "a generous payment to Kathleen Goligher and the family circle commenced in February, 1919, and was continued to the end;" but this was an indemnity for the loss of time, and not a fee such as one gives to professional mediums. However all this may be, the production of the phenomena cannot be attributed to the other members of the family, for there were séances at which they were for the most part or even altogether absent. In particular, a friend of Crawford, Mr. Arthur Hunter, experimented with Kathleen alone, at his residence in the north of Ireland; and five of his own friends took part in these sittings. There were levitations and psychic contacts. The forces which were applied were such that Mr. Hunter sprained a wrist tendon in trying to move the table in the air or on the floor.

Against the hypothesis of fraud by the Golighers may also be cited the results of experiment. During levitation, the subject's weight did not increase by the full weight of the table; there has evidently been a point of support external to her. Noises of which it was sometimes possible to speak as "thunderous blows on the floor" have occurred, and could not have been produced by any person in the circle, since hands were joined throughout. In general, the magnitude of the telekinetic forces, as verified by all the participants, exceeded the force which could have been exercised by the combined feet of the entire family, which alone would have been available since the hands were always visible in the red light.

A simple analysis of the facts reduces to equal absurdity the hypothesis that the results were due entirely to Kathleen's normal action, alone. She retained consciousness during the séances, so that, as Crawford points out, it would be necessary to assume a deliberate fraud. How then is the change undergone by her physiological condition to be explained? Her muscles and her very body would get as rigid as iron;

her pulse and temperature would rise; and finally, most astonishing of all, the size of certain parts of her body would decrease as though the mysterious psychic substance were being thus supplied. She would lose weight, up to an extreme of forty-two pounds. Common sense as well as experience excludes the idea of a fraud prosecuted while figuratively groping in the dark, with no knowledge of the effect which ought to be produced upon the scales. Crawford gives several characteristic examples. He was measuring the pressure exerted by the psychic cantilever upon the floor during levitation; fraudulent operation here would have necessitated that one foot support the table while the other was applied to the scales. "How could she gage the downward force so accurately each time?" asks Crawford; "Would there not be a variation of several pounds at least?" The results, on the contrary, showed a precision and a constancy which demonstrated the validity of the phenomena. Likewise the elevation of the table would proceed gradually, and would be maintained for a period of time too long for any foot to support the strain; moreover, the table would resist a very considerable pressure in its elevated position, and the combined efforts of several sitters could not force it down. Finally, Crawford was continually exploring beneath the table, and he never found there any suggestion of trickery. He even passed his hand over the scales during levitation and found nothing.

Crawford's judgment was that one should forego any attempt at general rules for control, contenting one's self with the particular precautions suggested in each particular case. His hundreds and hundreds of experiments with the Golighers convinced him absolutely of their sincerity. He was accustomed to operate in red light; he himself remained outside the circle; he examined with his hands wherever the necessities of adequate reporting dictated that he do so; he insisted upon supplementary control by his wife or on occasion by his friends and his guests, and it was in this way that Mr. Whately Smith and Sir William Barrett were called upon to certify the authenticity of the levitations and the raps, and that the magician W. Jeffrey was employed for the same purpose; finally, he invented various apparatus of control and recording. For my own part, I am the most strongly impressed by the homogeneity and consistency of his numerical results; and it is this feature of his work which, it seems to me, should be regarded as most conclusive. Then we must give much weight to comparison of his qualitative results with those of other metapsychists. Schrenck-Notzing has shown that these were analogous to what he has obtained with his own subjects, and for this reason it is not possible for him to question Crawford's findings. When we find Fournier d'Albe contesting them because

"all the members of the Goligher circle are skilled workers," we are justified in challenging the testimony of Fournier d'Albe himself on the ground that he is myopic, and that a person of short sight should not criticise the controlling abilities of one of normal vision. It is even less in order, after twenty séances and in the absence of all *flagrant delit*, to bring adverse judgment against the work of six years, carried on under unquestionably scientific methods.

These labors of Crawford are really a continuation of those of Crookes, and they have the same importance as part of the foundations of physical metapsychics. Crookes, with his balance, demonstrated that a "psychic force" was capable of being exteriorized from an individual and of doing work at a distance. The study of Eusapia Palladino confirms this, and makes it evident to a multitude of experimenters in different countries. The experiments of the General Psychological Institute, carried out by scientists (physicists, naturalists, and physicians), led to automatic recording of the proof that a table with movable top and screen all around the legs can be raised to a height of twenty-four inches without any normal trickery. The same experiments established for the first time that in such levitation the weight of the table is added to that of the subject, just as though he were lifting it normally. It would be an injustice not to grant to the French scientists the honor of this conclusion, which is explicitly formulated in the report of J. Courtier: "The point of application of the force which in some way raises the objects appears to lie in the subject herself." But it is Crawford who has turned this tentative finding into a veritable law, based upon repeated experiments.

In point of fact, the increase in the subject's weight is not exactly equal to the weight of the table; it is now a little more, now a little less. Taking the mean of six experiments, this divergence is found to average 2.7 per cent shortage. Where does it arise? Is it a matter of experimental error, or do other members of the circle sometimes take up a part of the table's weight? To throw light upon this problem, Crawford had Mr. Morrison take the seat on the scales, while the subject was placed in the circle in the same way as any other sitter. Mr. Morrison's weight, throughout the experiment, fluctuated by no more than two ounces—an amount which seemed too small to lead to any conclusion. So Crawford then asked that the invisible operators jerk the levitated table up and down in the air; and when this was done he noticed that the needle of the balance oscillated a little, in synchronism with the movements of the table. From this, he concluded that Mr. Morrison had a share in the levitation. Applying this to his former experiments, he decided that the 2.7 per cent deficit was taken up by other members

of the circle, each giving such aid in the levitation as his psychic faculty permitted, "as if it were by the use of a finger."

These inductions appear logical enough, and yet they invite objections. The number of experiments is altogether too small to justify taking a mean value, the more so in view of the fact that one or two of the differences were positive while the rest were negative. In the sixth experiment, the medium's weight increased by an amount four per cent in excess of the entire weight of the table. Under the cantilever hypothesis, one must regard this excess as an experimental error; but the mean deficit on which our conclusions are based is of the same order of magnitude, and may then equally well be considered also an experimental error. The test with Morrison was unique, and was inadequate to settle the question. For so capital a finding, hundreds of experiments would be necessary. Here one must regret that Crawford did not display the same pains which one would expect from a physicist or a chemist in the laboratory. The same may be said with reference to the loss of weight which Crawford records on the part of both subject and sitters during the sittings. The experiments should have been multiplied in number until all errors from all causes were clearly eliminated. He has left us today in some degree of uncertainty upon these points of prime importance in the theory: Is the psychic substance furnished by all members of the circle, each proportionately to his supernormal powers; and does its use for the séance purposes give rise to a loss of weight? There are strong probabilities in favor of a positive answer to both these questions, but no absolute certainty. Mr. Harry Price, who possesses the same experimental ability as Crawford and who has the good fortune to work with an excellent psychic subject in the person of Stella C., will perhaps go on with this important research.

A third point, having some relation to the two preceding, remains also in suspense: when the psychic substance is externalized for manifestations of telergy or teleplastics, are we going to be able to weigh it separately from the medium? Crawford was limited to asking the invisible operators to put the abstracted matter on the floor, where he determined its weight on a basis of subtraction; but this is inadequate. Grünewald used two balances, one for the subject and the other for the teleplastic structures; but if he verified Crawford's law, he was not able to establish by a series of corresponding numbers what we might call the law of the *conservation of the psychic substance*: The sum of the weights of the subject (or of the subjects, in the event of a psychic collaboration by members of the circle) and the exteriorized substance, in any form whatever, is constant for the duration of the phenomena.

We hope that this law may one day be established by a patient researcher—who will have served metapsychics well indeed.

Crawford's cantilever theory is nothing more than the immediate translation of the observations with the balance; even without the other confirmations which Crawford has supplied for it, it could be considered as beyond all doubt. Can we say the same of the case in which the lever issuing from the subject's body finds a point of support on the floor? We know that this case arises when the force required goes beyond some definite limit; for instance, when one exercises pressure upon the table in levitation in the attempt to force it down again. When this is done, the balance on which the subject is seated shows a diminution of weight in place of an increase. Crawford has made two experiments: a qualitative one, in which he verified, by means of a depressible electric contact, that while levitation was still present the cantilever bore upon the floor; and a quantitative one, in which he determined by means of a second balance that the reaction against the floor, in the absence of all levitation, was at least equal to the decrease in the subject's weight as recorded on the first scales. It would have been interesting to see whether these indications were in accord with a calculation of the mechanical reactions. This point remains for future researchers to clear up.

Aside from his picture of the telekinetic mechanism, Crawford's contribution was equally remarkable in connection with the origin of the psychic substance. Dr. Gibier, who was director of the Pasteur Institute of New York, had already employed colored powders in the attempt to disclose possible fraud by his subjects. Having marked the materializations with these powders, he found these marks again upon the subject's body; but not at the same spots. In his experiments revolving about the getting of impressions in clay, Crawford verified that the ectoplasm, in returning to the subject's body, would rid itself of impurities. He found traces of the clay on Miss Goligher's shoes and on her stockings, and he likewise found, in the clay, threads and other particles from the stockings. The adverse critic sees here an obvious attempt at fraud; but this explanation was no longer tenable when the subject's feet were confined in wooden stocks. Generalizing from his experiments with coloring matter, Crawford was able to report that the psychic substance issued from the genital organs. The same result has been got by other experimenters, but it has been recognized that the ectoplasm can issue from other points of the body. With Eva C. it often came from the mouth. It is a very difficult problem to say at the expense of what organs the materializations of a given subject are carried out. Crawford thought he had proved that Miss Goligher in this con-

nection was in the habit of losing from the fleshy tissue at the lower part of the back. The phenomena may well differ according to the subject; we still lack sufficient experiments.

We see that Crawford's immense work still leaves open the field of research. When are we going to stop using our metapsychic subjects to demonstrate the reality of the phenomena, instead of making them serve ends truly scientific? Here again we must follow Crawford's example:

"Time should not be wasted in eternally seeking to verify the actuality of the phenomena. When the experimenter has satisfied himself that the phenomena with which he is dealing are genuine, he should not seek to satisfy all the world, for that is impossible. He should go ahead and try to discover the mechanism of the phenomena and the laws regulating them. Psychic phenomena are quite as real as any other, and the man who nowadays denies their occurrence on *a priori* grounds is not worth wasting time upon."

OBSERVATIONS ON ELEONORE ZUGUN—II *

BY ZOF, COUNTESS WASSILKO-SERECKI

Phenomena of bodily damage to Eleonore began to occur only some two months after her arrival in Vienna. On March 21st, at about seven o'clock in the evening, Dr. Baron Winterstein was calling on me; and, as we had often done before, we made some small attempt at a sitting with Eleonore. We sat with hands joined about the small round table, on which the lamp was lit. After a short time Eleonore recoiled, and announced that her right hand, which was in the Baron's grasp, had been stabbed by something sharp, like a needle. The pricking was repeated four times on the same hand, before our eyes and in bright lamp-light. Immediately following each thrust, there appeared at the point indicated by Eleonore a round, red, inflamed spot, with a darker red puncture in the center. In addition, on the same evening this type of phenomenon took this turn: that real needles were stuck into Eleonore's hand, for the most part being thrust horizontally through the upper layer of the skin so that the point would emerge again. How or whence

* Translated from the original German manuscript by the Research Officer of the Society.

these needles came was not to be observed. A movement of shrinking, a cry, and the needle would be there; Eleonore would hold her hand out to me for me to pull it out. These needle stabbings were repeated during the next day, with amazing frequency, becoming a great torment to the poor child. On the day following this alone, twenty-eight needles were thus stuck into her left hand, mainly in the ball of the thumb.

In spite of this relatively high number of occurrences, only once did the possibility present itself to me of making an absolutely unobjectionable observation of the needle phenomena. This happened on March 22nd, in the afternoon. Eleonore came crying out of the kitchen into my room and showed me her hand, covered with pricks. She had been playing out there with her balloon, but had been continually crossed in her play by the needle thrusts. In complete despair she sat down on the raised leaf of my writing table. I brought the alcohol bottle and bathed her wounded left hand, which, together with the right, she left lying motionless on the table. The two hands were some fifty centimeters (twenty inches) apart. In just this situation the child sat there apathetically and motionless—it was a very heavy day of thirty-two phenomena—while I finished with the alcohol bath. I spoke to her consolingly; and, keeping my eyes upon her in ordinary fashion, without any purpose of observation or control, I moved slowly backwards about three steps, as far as the what-not, without turning around. As I reached this, Eleonore gave the characteristic movement of recoil; and in the very same wound which I had just this moment been bathing and which I had accordingly been inspecting with the greatest care, there was stuck another needle! Never since have I been able to observe this phenomenon so unequivocally, despite the fact that within the following three days Eleonore was stabbed by at least a hundred needles. Later it even occurred on her face.

Immediately following these phenomena, there came along a period of peculiar and characteristic scratches and spots of color on her neck and cheeks, which looked exactly as though made by moist black, red or blue pencils. Linear marks, stars, circles, etc., would suddenly become visible in the same way, in appearance approaching the needle marks. There would be a shrinking or recoil by Eleonore, a cry "it scratched me," and there would be the visible colored mark on the skin. At first I had to make her aware of the presence of the colored marks by holding up a mirror before her; she knew only that she had been scratched. My best observation in this category came on the morning of March 25th, while Eleonore was putting my room in order and I was keeping my eyes constantly upon her for the very purpose of control. In spite of this sharp observation, all at once she had on her right cheek a large, flam-

ing red spot of about four centimeters ($1\frac{1}{2}$ inch) diameter, whose prior presence I could not possibly have overlooked.

That afternoon Hans Hein, Professor of Mathematics at the University of Vienna, was at my apartment to observe Eleonore. I told him of the events of the preceding days, and we expected an actual repetition of these; when a new phenomenon made its appearance. Eleonore cried out louder than was her wont, complained that she had been badly scratched, and showed us where: mostly on the neck, the cheeks, the chin and the shoulders. Very soon thereafter, on the spots which she had indicated, there developed right under our eyes thick, white welts, which reminded one of the burns produced by a branding iron. After a few minutes they would disappear again. As this phenomenon became more frequent we took Eleonore between us and each of us held one of her hands, naturally in full light, as always. Then there appeared suddenly on her hands and forearms marks, which one could recognize only as bites. There were sharp teeth-marks, completely and unmistakably recognizable as such, exactly as though she had been bitten by somebody. There would be from six to nine teeth above and below, the size of the oval varying, just as though this hypothetical mouth had been more or less widely opened. These teeth-marks were first visible as heavy red depressions in Eleonore's skin; later they would get quite as thick and as white as the scratches which had preceded them. There even came, on the left forearm which I held, six bites at once, alongside one another. In the course of the hour during which Professor Hahn and I sat with Eleonore at the round table she was bitten about twenty-five times, under the most rigorous conditions, as Professor Hahn declared himself ready to confirm to anybody. It was especially notable that one of the bites came under the sleeve of Eleonore's heavy woolen vest; and that, in spite of the best of control, about three of the marks were damp, as though to confirm their character of bites. On this evening the poor child was tormented until quite late; I sat by her bed until midnight. Since then, these bite phenomena have not again been so plentiful; but they have not ceased. Many—among them Professor Hans Thirring—have had the opportunity of witnessing them.

An altogether unique experience was mine on the late evening of March 30th. Eleonore was already in bed, on the sofa; I sat at my writing table, writing a letter. All at once a low, breathy, altogether toneless voice said, very close to my right ear, in the Rumanian tongue, "ce este cu Domnul Klein?" (where is Herr Klein?). The beginning of this question was distinct, the end sounded as though from a distance; much as though an opening were slowly closing, through which

the voice entered from another room. Likewise the voice was so toneless that one could not possibly say whether it were masculine or feminine. But all this came into my realization only later; at the moment I reacted to the question quite as though it had been put to me in the ordinary way, meeting it with a question of my own addressed to Eleonore: "How in the world should I know?" I had to repeat my question: "You asked me about Herr Klein?" and only after this repetition did she answer me, saying: "But I did not speak a word!" Her utterly uncomprehending and astonished countenance gave ample confirmation of her statement. Then she crossed herself and huddled beneath the bedclothes. Could I have heard an actual disembodied voice? In all my mediumistic experiences, that was something that had not happened to me! The experience as I have reconstructed it was in any case remarkable. Since then, I have heard this voice several times, in the same way. Always its utterances have corresponded to the immediate contemporary interests of the child. Thus, this first time, we had had no news from Herr Klein, of whom she is very fond, for a long time; and we knew that he was ill. That very night, after I too was in bed, "it" sighed twice from the neighborhood of the what-not; this time, Eleonore and I heard "it" simultaneously; as I know from the fact that immediately after each "sigh," she asked me in some afright: "What was that?"

The sounds of knocking, with which we have so far not dealt, appear almost invariably just before Eleonore goes to sleep; and principally at the end of a day of heavy psychic action. Since at times of mediumistic maxima she never gets to sleep before midnight, and since these make a heavy demand upon me, too, it will be understood that I cannot fully utilize every one of these opportunities; and that in particular, I have often fallen asleep myself during the knockings, without first having disposed of all questions upon which the satisfaction of my collective readers might depend. It is very seldom that the knockings show any tendency toward numbered groupings or rhythm.

Simply to complete the picture, I now proceed to give my chronicle of the day (March 25th, 1926) of maximum action; and here on account of the simplicity of the phenomena I present a mere statement of fact, without any detailed comment.

Up to 11:00 A. M. While I was making my toilet, with Eleonore in the other part of the room, sitting mostly on her bed, the following occurred, unfortunately all without any direct observation on my part. So far as possible I controlled the phenomena, interrupting my toilet eighteen times for the purpose. The celluloid ball from the what-not is on the floor; the appearance was as though the cat Nazi, who had been

looking for a plaything, had been granted his wish. Twice the rubber ferrule from the end of a cane which lay on the what-not falls to the floor, the second time coming to rest against the stove. While I hear Eleonore talking to Nazi at the little round table, and see her lift him down off it at my command, a number of books—afterwards found to be the entire middle row—fall in unison to the floor. Shortly afterwards the same thing happens again. A slight noise, and the waste-basket stands by the parlor door; returned to its place between the writing table and the chest of drawers, it is next found in Eleonore's bed. The Madonna picture from the what-not against the ante-room door. Also the compass from the writing table; and its lid is raised. Three times the marble pigeon is moved off the what-not; once like a rifle-shot against the bedroom door; and after I had called out "gently" following this incident, once very softly and slowly to the ante-room doorway. Three times the small stamp-box from the writing table. Something small—a bead?—near my bed. The rubber eraser from the writing table into my wash-basin. Eleonore's water-glass from the writing table on to the hassock under the round table.

While the apartment is being tidied up, I stay in my room and do not let Eleonore out of my sight. In spite of this, she suddenly has a large red spot on her right cheek.

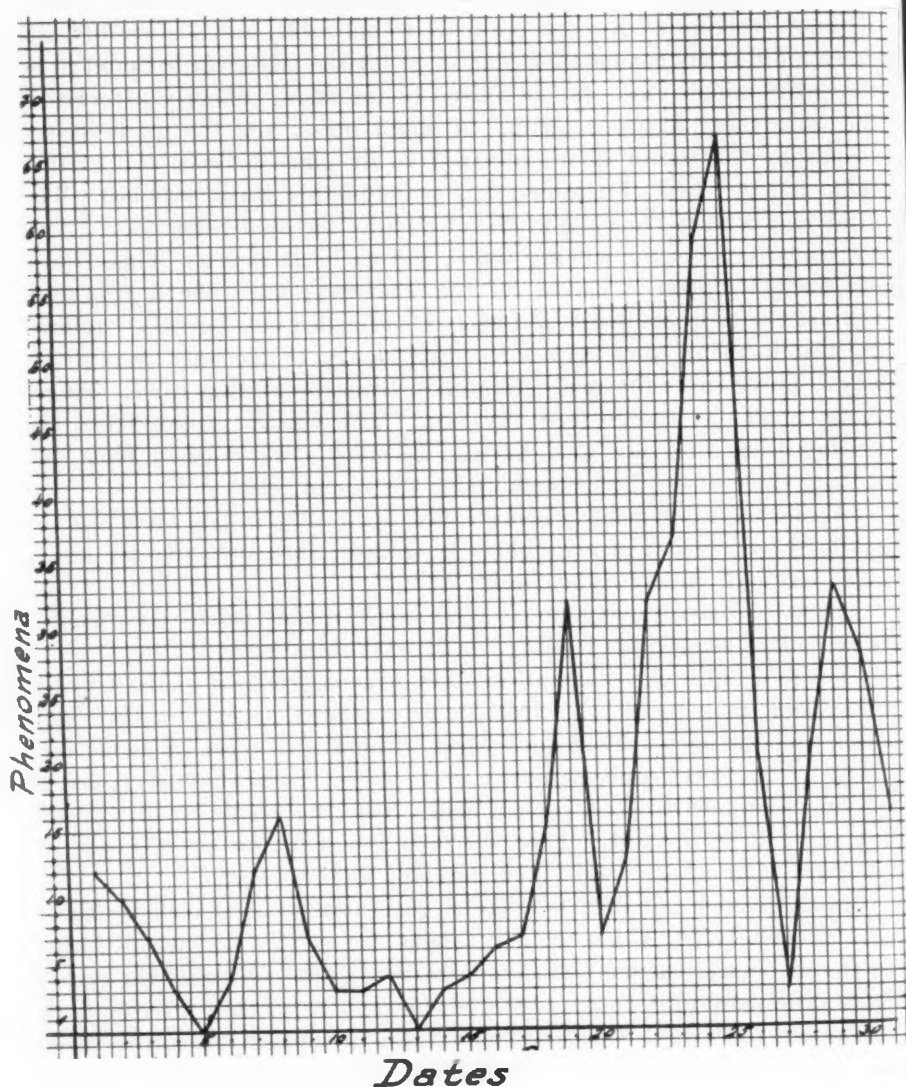
In the kitchen during lunch Eleonore's thimble ostensibly "comes back," after being quite missing for at least three weeks.

Up to 3:30 p. m. Eleonore sits beside me at the leaf of the writing table, and three times is scratched as by a black pencil, on the right cheek and the neck. Then four times without any trace of color, followed by the appearance of heavy white welts. Somewhat later, she is playing with her balloon; several books from the what-not are thrown out and fall at her feet. Then she feels a scratch on the left side of her chest, and a heavy white welt develops at this point.

In the presence of Professor Hahn, from four to eight o'clock: Eleonore frequently felt a scratch and showed the welt on her neck. Later on the under lip and the chin, while we were gathered about the round table as for a sitting, holding both her hands. After this, bites on both hands and forearms. One can count the individual teeth-marks, from six to nine above and below. At one time, six complete bites beside one another. In all, twenty-five bites in three-quarters of an hour. Once, stabbing as by a needle, occurring during automatic writing and foretold in the script. Afterwards, when I am alone with Eleonore, she is again scratched on the right side of her chest.

10:45 p. m. I am at the writing table, Eleonore is making her bed: one of the artificial birds falls on the writing table, grazing my head.

11:00 P. M. Eleonore in bed. Up to twelve o'clock, Eleonore is bitten about ten times on her arms and hands. Twice the biting was



Curve showing daily count of Eleonore's phenomena for March, 1926. Total phenomena for the month, 474.

done under irreproachable control, and the bite-marks were at the same time wet. One bite came under the sleeve of her vest.

The curve of frequency of phenomena for the entire month of March

is reproduced. In this accounting, the knockings, the needle-stickings and the individual falls of the coral-bead showers are counted in groups. Each month has two or three wholly negative days, one strong maximum, and three or four local maxima.

In formal sittings, Eleonore has as yet shown only bite and scratch phenomena. All else, despite every effort, has been unattainable—not even a single knock can we get. Accordingly, I have been exhibiting Eleonore's phenomena by inviting those who are interested to come to my apartment, and keeping the little girl in the room while they are there. Such afternoons are hardly ever completely negative, and our experience is that they give as satisfactory evidence of the occurrence of occult phenomena as do the more conventional séances. Through automatic writing we have had considerable success in coming in contact with Eleonore's personifications. Following sixteen days of negative attempts, Eleonore wrote automatically for the first time on March 11th (in the Rumanian language); and after this she rapidly brought the process to perfection. Through this medium of communication we have succeeded in agreeing upon phenomena, and yet up to date I can show only three completely fulfilled promises. Best success is had with the pushing back of the books, which is hardly ever denied us.

Eleonore herself believes that all her phenomena are done by an invisible devil, whom she calls "Dracu," in Rumanian, and who has also announced himself through automatic writing. This concept has its origin in the peasant environment of her early years; and it is so firmly rooted in her mind that I have made no attempt to displace it. And so she is always using such expressions as: "Dracu threw something at my head, stabbed me, bit me," etc. I make a point of falling in completely with this habit of thought of the child's.

In conclusion I should like to discuss the general conditions which appear to accompany and to characterize Eleonore's phenomena. Most striking of all is the pronounced mischievous or even malicious tendency, which inheres in every group of her phenomena without exception; which is mainly directed against the medium herself; and which is very seldom turned against another person—as, for instance, in the episode of the disappearing dress-goods. Most of the things that are thrown hit Eleonore in the head; ink-wells and ink-bottles are poured over her or in her bed; her shoes are filled with water; her books and blank-books are mutilated; her handiwork disappears; her needles are broken; her favorite playthings are often destroyed, as when a needle is thrust through her balloon; she herself is stabbed, scratched, smeared and bitten.

Eleonore's forehead seems to be a center of activity; eggs have been broken on it several times, as well as my marble paper weight (in three

pieces) and my amber cigarette holder (in several pieces). Eleonore is with slight exception the focal point of an apparently unsystematic medley of mechanical motion. Speaking quite pictorially, it has the appearance as though some force were implanted in every object which remains for any time under her influence; and as though, given the appropriate conditions which are of course outside our present knowledge, this force flew back to her organism, carrying with it the object in question. With the objects which are later to be moved, she must often be placed beforehand in relation—which is to say, for the most part, in physical contiguity. In new surroundings, several days must elapse before the phenomena get under way. When the path of any object affected by her mediumship does not terminate at Eleonore's forehead, it seems to display a preference for a high, vertical surface—for instance, the ante-room door, or the wall of the balcony, which latter has figured in numerous episodes.

All observers agree in reporting an excess of noise above what would be heard in normal throwing of the same object: a short, harsh clang suggestive of a slight detonation. Once a glass vase fell, without breaking, from the round table to the carpet in front of the what-not; the noise accompanying this fall was that which would have been heard from the shattering of a large pane into a thousand pieces. This happened close behind my back, and for a moment I scarcely dared turn around to see what devastation had been done. My maid heard the noise four rooms away—the effect was nothing more than that of a wholly intact vase upon the soft carpet!

Among the very most interesting of Eleonore's phenomena is the extremely rare, gradual return of objects out of the "invisible." Only twice have I had the opportunity to observe this. Once, at about twelve o'clock noon, I had just gone into my room, and was looking out of the window, when a shadow slipped across and in through this, slowly and not in a straight line; then I heard a hard impact. I looked behind me, and found on the bed, a small snuff-box of thin metal, in which a set of small dominoes was kept. It was closed, yet one of the dominoes was spilled out on the bed. Eleonore was standing right behind me. The sound was that which should come from the fall of the box from a moderate height, such as the upper sash of the window. Another time I sat in the early afternoon at the round table, with Herr Klein. Eleonore stood in front of the what-not, the cat in her two arms. There we saw—Herr Klein better than I—behind Eleonore, a dark, round, moving something, coming toward us. It grazed her left arm and fell upon the hassock beneath the table. It was a white vaseline jar out of the bath cabinet. For this shadow-like, moving riddle I have hit upon the

expression "hole in the world" as most descriptive; and I am reminded that during my residence in Rumania the people often spoke of a shadow—Rumanian, *umbra*—which Eleonore in particular was said to have seen more often than others. This shadow has absolutely nothing in common with the aspect of a moving object, and in fact completely precedes the coming into visibility of the object to which it is related. As further corroboration of my conception of Eleonore's phenomena of spatial transfer as apports, I might cite the fact that the violence of its fall always corresponds exactly with the height at which the object, *as such*, is first fully visible. One cannot resist the impression that it is at this moment that the apported article first comes again under the dominion of the physical laws of our world. Articles which consist of several parts may "come back" in successive parts: as, for instance, cork, ink, bottle. With reference to this observation I am particularly interested in the article *Ein unbezweifelbares Apporterlebnis* (An Unquestionable Occurrence of Apport), by Professor Blacher, which appeared in the March number of the *Zeitschrift für Parapsychologie*. I quote from this article:

"After some time, while the medium followed with his eye the shadow which he alone saw, I too suddenly noticed a shadow-like something seeming to come from somewhere in the immediate vicinity of the medium, who in all other respects sat motionless. It executed a swinging motion upwards, and then fell to the floor by the door D. . . . It is just as though the object were gradually passing out of a hyperspace or para-space of some sort, and reentering the normal spatial domain." This absolute correspondence between Professor Blacher's observations and mine has strongly reinforced my own views. I should be equally happy to find my experiences also awakening an echo.

Two physiological symptoms accompany the phenomena: severe headache, with head ringing that persists after the mediumistic eruption, and a pressure "as from something heavy" in the back (on the spine and at the height of the sixth rib), with the onset of which one must always be prepared to see Eleonore collapse to the floor. While she is asleep no phenomena of any sort occur. Nor have I ever been able to mark any appearance of trance, although there is often a slight darkening of consciousness, which would not strike anyone not very well acquainted with Eleonore's make-up. An easy focussing of the mind working through stimulation of the imagination, without any intentional, strained directing of the attention, gives the best atmosphere for the onset of the phenomena, the incidence of which is checked at once if medium and observer are in a state of conscious expectation or waiting. It seems to be a fundamental principle of the mediumship that this atti-

tude of mind be maintained, even if the concession consist merely in numerous second-long diversions (*not* releases) of the consciousness, which would be in reality altogether too short to be of any avail in connection with attempted fraud. But the fact must be faced that this circumstance greatly enhances the difficulties of observation, that it forces the investigator to fall back upon indirect measures of control, and that in the case before us it interferes with the functioning of the medium in formal sittings.

On the other hand, hints dropped apparently without intent in Eleonore's hearing often have the strongest effect, through associations which are not altogether conscious. Thus, Eleonore sat one day writing at the leaf of my writing table, in the cloth cover of which two needles were sticking. In order to reassure myself that the needles were still there, I cast an eye toward them; and I noticed that the child had intercepted my glance. I quickly spoke to her about something else, in order to prevent her from taking conscious account of what had happened. In scarcely half a minute, one of these needles was stuck in her hand! On another occasion, she was writing automatically at the other table, as usual, and in this way forecast the fall of the small marble pigeon. The indicated hour came and brought no phenomenon. So I sent her for the other table, which I needed for tea; and as Eleonore came toward me, carrying this table with both hands, the pigeon fell at quite a distance from her. Apparently the sight of the table had released the phenomenon.

Mental excitement in any form furthers the phenomena: for instance, excess in play or in rage at reproof. Each new and important phenomenon, on its first occurrence has repeated itself constantly for four or five days, apparently under some sort of compelling driving force, until the corresponding psychogenic impulse has seemed to run down; after which the phenomenon in question occurs only sporadically or not at all.

To the physical mechanism of the phenomena I have devoted the greatest attention, and have reached certain settled views as to its *modus operandi*; an exposition of these views I reserve for another time. Here I will only say that I regard the phenomena from a purely animistic viewpoint; and in the mischievousness of the manifestations I see a species of castigation, which is strongly confirmed by the uncommonly informative utterances of the automatic writing. The reader who is psycho-analytically inclined will understand what I mean.

The underlying psychic causes of Eleonore's phenomena seem to me, after a few months study, relatively transparent; the physical operation of these phenomena, in their expression of psychogenic force upon the

objective world, seems wholly unclarified. In order to remedy this, a laboratory would be necessary, something unfortunately out of the question so far as I am concerned. Eleonore's total lack of sensitivity toward light would unquestionably enable one, with the expenditure of a little patience and a few thousand feet of film, to run off a cinematographic record of the course of an apport manifestation, and thus to settle once and for all that this phenomenon is an incontrovertible fact. With the hope that such an undertaking will yet come into effect through the Zūgun phenomena I close this report, which is in reality but a preliminary sketch of my forthcoming book, "Das Medium Eleonore Zūgun and seine Phänomene."

THE MARGERY MEDIUMSHIP

EVIDENCE BEARING UPON MATERIALIZATION, MORE ESPECIALLY OF HANDS

BY MARK W. RICHARDSON, M.D. (HARVARD)

In 1924, while the Scientific American Committee was in charge, there was produced in a sitting with "Margery" an imperfect paraffin glove, similar to those seen in the mediumship of Franek Kluski. The conditions under which this glove appeared, however, were not test conditions and comparatively little attention was paid to it. More recently, and under strict control, there has been a resumption of this hand formation and it is believed that in the near future practically perfect results will be secured.

The recent literature on psychic research has contained a number of articles bearing upon materialization, and none of these articles has been more scientific, constructive, and illuminating, than that of Gruber in the May and June numbers of the *Journal of the American Society for Psychical Research*. Gruber's experiences with Willy and Rudi Schneider have been curiously parallel with those observed with "Margery," and this note is written to illustrate by photograph one or two points of similarity. Gruber says in part:

1. "The materialization arises out of a primordial substance which is mostly invisible, but sometimes luminous. In about four years of sittings in the past I have plainly observed how an already formed hand

has differentiated itself in a few seconds out of an apparently freshly formed gaseous cloud. . . .

2. "The appearances and forms of materializations are very different. Near to the dark, black-green paw-like production which was poised on the lighted spot on the table in order to take objects away from there, I saw in strong red light hands appear already formed and with lifelike fingers. Then again only claw-like forms appeared, one with two forked projections, the other an organ which resembled a hand with a missing thumb, but with stiff fingers. It could seize and lift objects, but could not carry out fine executions. Then again there appeared only a longish, conical stump which only produced contacts, raised a small table in the air or shoved it into the light and rocked it visibly."

In other words, there were present in the so-called "field of activity" strong and multiple efforts to carry out the idea of hand formation. In confirmation of this experience I publish herewith a photograph taken with "Margery" in November, 1924.* For some time Walter had promised that he would, eventually, show his hand on the flapper of the bell-box, and on the evening mentioned, all preparations having been completed, the photograph (frontispiece) was taken by flashlight. The flashlight was taken in the midst of red light. Our eyes saw nothing supernatural but the quartz lens camera through which ultra-violet light passes, records two psychic hands. This photograph shows several very interesting phenomena. First, the irregular splashing of light which represents teleplasm in a primitive state; secondly, Walter's large white left hand on the flapper of the bell-box (actually ringing it, as a matter of fact); and thirdly, a small baby hand in contact with Dr. Crandon's little finger. This baby hand seems to spring from a rounded column of teleplasm, which in its lower part is light in color. At the wrist, however, there is a sharp line of demarcation, and the hand itself is quite perfect, showing a normal photographic reaction. This experience also runs parallel with that of Gruber, who says, "It is a fact that end-organ materializations—called also teleplastic end-organs—give the appearance of having only part of the forearm materialized in the case of hands or hand-like organs."

Whatever may be the explanation of these extraordinary, though evanescent materializations, there can be no doubt that they occur. They have been observed in widely separated portions of the world under the strictest conditions, and represent, doubtless, the preliminary

* See also Bird's "Margery, the Medium," p. 476; and for a striking parallelism in the direction of the rudimentary character of the hand formations, see Baron Winterstein's report of his Silbert observations, page 580, this issue of this *Journal*.

stages of complete materialization as exemplified in Katie King and Bien Boa. With "Margery," the production of psychic lights and luminous clouds has become more and more pronounced (the area having been as great as twenty-four by eighty-four inches) and it is from these emanations that we may expect further and more complete phenomena of materialization.

EXPERIMENTS IN HYPNOSIS

BY KENNEN D. HERMAN

One evening a Mrs. G. upon her own request and in the presence of a friend, was hypnotized by me. First she was requested to close her eyes and relax. After a few minutes had elapsed, two attempts to "suggestionize" her into the desired state were made, but failed utterly. Then, after merely willing for two or three minutes while sitting about ten feet away from the subject, who had never been hypnotized before, and without any gazing, passes, contact, commands, or bright lights, the desired condition was easily brought about. First, I said, "I do not believe you can get up out of that chair." Laughing incredulously, she said, "Yes, I can," and started with a forward effort, but sank back unable to do so. Three times she tried and failed. The will to do so was there, the belief that she could do so was there; but the nerve centers through which the operation was to be performed were inhibited by another force. Then I told her that I did not believe she could open her eyes, to which, with a smile, she replied, "Yes, I can;" but try ever so hard she could not. Inhibition of the motor process was complete.

It may be desirable to remark here upon the similar case—previous to the above—of Mr. B., who had never been hypnotized before, and who was of a determined nature. I was attempting to hypnotize him, with my hands on his head. After a few moments, in order to find out whether he was in the desired state, I told him that he could not get up out of the chair. Obstinate, he replied, as he opened his eyes, "Whenever anybody tells me I can't do a thing, I'll show 'em," and he started to get up. But he was unable to do so and fell off the chair, collapsing in a heap on the floor. Again he tried but could only get himself up enough to sit with his back against the chair, in which position he remained for several minutes, while he kept rubbing his nose, which he said was "drawing so," due to contraction of the compressor muscle. He and Mrs. G. both experienced a sensation of heavy pressure in the

top of the head, as has often happened with others—though not hypnotized—due to excitation of the deeper nerves of touch.

After several other details with Mrs. G., which are common knowledge to experimenters, I asked her concerning Mr. F., a friend, who had been out of the city several days, and who had just returned that afternoon. We were about three miles from his location, and neither of us had any communications from him as to his intentions that evening, and I was constantly in the presence of the subject all afternoon and evening, and hence positively know there was no information obtained by ordinary means. Furthermore, neither of the persons, for a moment, would have considered deceiving me. An exact account of what happened follows:

"Can you find Mr. F. for me?"

"Yes."

"Where is he?"

"In a room."

"What is he doing?"

"Talking."

"To whom?"

"A lot of men."

"Do you know any of them?"

"No."

"What kind of men are they, young or old?"

"Young men."

"About how many are there?"

"Ten or twelve."

"What are they doing?"

"Talking and laughing."

"What is in the room?"

"A long narrow table."

"What else is in the room?"

"Food."

"Food?"

"Yes."

"Where is it?"

"On the table."

"Can't you tell me who some of the men are?"

"No."

"What else is in the room?"

"Just food."

"Can you see Mr. F.?"

"Yes."

"What is he doing?"

"Sitting at a desk." (Note the sudden inconsistent turn.)

"What is he doing at the desk?"

"Writing."

"What is he writing in?"

"A book."

"What is the book?" I asked, thinking of a printed volume, since Mr. F. is given to much reading.

"A large flat one, a kind of folio," she replied, illustrating by holding up her hands about a foot apart—eyes closed all the while.

"What else is on the desk?"

"A pile of papers."

Again I asked, "What is the book?"

"A folio."

Then she awoke.

Next day, I called at the office of Mr. F., who is a devoted friend of mine, and who would deceive me under no circumstances. In the course of the conversation, he remarked about his being up late the night before at the ——— hotel. I asked who were there. "Oh, just some old fraternity members that meet once in a while," said he. Then I continued to question him as follows:

"How many were there?"

"About a dozen."

"Young or old?"

"Young."

"What kind of a table did you have?"

"It was a double table, but we had to string it out endwise to make it long enough."

None of them were persons of Mrs. G.'s acquaintance. I asked Mr. F. what time he left, which he stated; and he further remarked that he came on over to his office to write up the minutes of the meeting. "What did you write them in?" I asked; and he pulled out of his filing case a large loose-leaf book, about a foot square, and handed it to me as he remarked, "In this folio." His desk is usually piled with papers, and so it was on this occasion.

As evidence alike of the good faith of this narrative, and its freedom from errors of memory, etc., the following two statements are offered:

Springfield, Ill.,

Feb. 16, 1926.

With reference to the account given by Kennen D. Herman in his report of experiments to the American Society for

EXPERIMENTS IN HYPNOSIS

Psychical Research concerning the impressions given off by Mrs. "G.," while in a state of hypnosis, relating to the circumstances attending Mr. Aubrey Cribb (designated as Mr. "F.") on the evening of July 1, 1924, I can truthfully state that I was present throughout the whole of the experiment, that I clearly recollect the circumstances, and that to the best of my knowledge the results have been truthfully given. I can further state that Mr. Herman did not trust to memory, but wrote down his notes as the experiment progressed. I possessed no knowledge whatever concerning the circumstances attending Mr. Cribb, and no one else was present except the experimenters.

Mary Salmon

Bookkeeper for Mrs. "G.'s" husband at the time.

Springfield, Ill.,
Feb. 16, 1926.

In an account of experimentations by Kennen D. Herman submitted to the American Society for Psychical Research, mention is made of a Mrs. "G." under hypnosis displaying supernormal knowledge of the activities and environment of Mr. "F."

I am the person whom Mr. Herman arbitrarily designated as Mr. F. I had no knowledge whatever of the intentions or whereabouts of Mr. Herman or Mrs. "G." at the time, and I knew nothing of the experiment until Mr. Herman called on me shortly after noon of the next day (July 2, 1924) and verified the knowledge he possessed before informing me what it was all about. To the best of my recollection, which is clear upon the matter, he has stated the facts correctly.

Aubrey Cribb

*Manager and Staff Correspondent, Associated Press.
Springfield, Ill.*

Though the account of Mrs. G. appeared so utterly inconsistent, yet it was true in every respect. In her normal state, she does not evince this faculty. At the time she was giving the account, the banquet was over, and Mr. F. was in his office writing up the minutes. Yet, why could she not give the names of some of the attendants, even though she was not acquainted with them? It is to be noted that the name of a person is purely an abstraction residing in the mind of the knower, while every bit of information she gave had to do with physical objects actually present or the operations of such—men, food, table, desk, book, papers, talking, laughing, writing. Is there a relation here between materiality and the functioning of a life force, such as we saw operating throughout my previous experimentations? ¹

Miss S., who had been witnessing the experiment with Mrs. G., wished to undergo a similar experience, and desired to see if she could ascertain the circumstances attending a friend of hers. She was easily hypnotized by the same method as was used in the former instance; but she was unable to see the desired person, though I repeatedly suggested to her that she could. Then Mrs. G. (who was in her normal state) was instructed to take the subject by the hand, and almost immediately she remarked, "Now I see him," and she described his clothing, the room he was in, the cot ("not a bed") that he was lying on at that particular time, together with other circumstances, none of which she could have known beforehand, and all of which were subsequently verified. As long as Mrs. G. held her hand, or merely kept within about an inch of contact with the body, the subject could see him; but, as soon as Mrs. G. removed the hand farther than the approximate distance of an inch, he was "gone," and the subject could see nothing. Reestablishing contact, or approach to within about an inch of the subject's body, restored the vision. Contact by the hypnotizer made no difference in any instance. About ten minutes before her awakening, I suggested to the subject that, on waking up, she would see and know everything as before with one exception, viz., that for five minutes after awakening, she would not see or hear Mrs. G., who, all the time, was sitting in a rocker about four feet in front of the subject. Awakening on time, she acted normal in all other respects, remembered nothing that had happened, was intensely interested in what I narrated to her, and laughed and commented thereon; but to Mrs. G., who talked to her, questioned her, and laughed at her, she paid no more attention than if she (the subject) were a post. After two minutes of the time had elapsed, the subject observed me talking to Mrs. G., and all of a sudden she exclaimed, "Why there she is!" and

¹ This *Journal*, February, 1926, p. 93; April, 1926, p. 226; September, 1926, p. 547.

for a moment appeared quite confused. Mrs. G. said to her, "I have been here all the time. Didn't you know it?" "No," she said, greatly surprised, "when I awoke, I saw the chair there empty, but I didn't see you."

A FORCE OPERATING AT A DISTANCE AND AFFECTING THE SUPPOSED
EXCLUSIVE RAPPORT OF THE SUBJECT WITH THE HYPNOTIZER

A professional hypnotist had on display, in a downtown show-window, one of his subjects, a hypnotized man, constantly playing a piano from 2 P. M. to 7:30 P. M. The hypnotist and one of his assistants were present. Passing the place at about 3 P. M., it occurred to me to enter the crowd and see if I could affect the operation by properly concentrated will. In less than thirty seconds, his arms and hands were at a complete standstill, except that the middle fingers of the hands weakly continued to wiggle, showing the persistence of the original impulse. The moment I relaxed, his hands flew out over the keys as if suddenly released by a spring, and he continued to play at the same old rate. Again the process was brought to bear upon him, and again he came to a standstill as if brakes had been applied; but the fingers weakly wiggled, as before, though they struck no notes. As I relaxed, out flew the arms again, and the hands played over the keys with the same old strength. By this time, the hypnotists were eyeing me sharply, and since the spectators could easily have mistaken the subject's action for shamming, it seemed advisable to desist.

Again there is an invisible force, passing from one person to another, that operates to produce inhibition of a neuromuscular process, though the persons concerned were separated by a distance of eight or ten feet, and a thick plate glass window intervened. However, it is not necessary for the subject to be hypnotized in order that effects may be produced at a distance; for, by proper concentration, and at distances varying from one to twenty yards, tingling, extreme warmth, coldness, muscular contractions, and anesthesia have been produced repeatedly on persons who were resting or leisurely reading, when they did not know the operator was about. When the subject's own will is actively engaged, the results, if any, are seldom pronounced. It may be well to remark here that none of the persons, either subjects or operators, concerned in these experiments have suffered any ill effects whatever, either mentally or physically, as is so often feared by those who are afraid of the truth.

THE DOWSER OR WATER-DIVINER *

BY C. R. HAINES, M.A.

The terms *dowsing* and *dowser* came from an old word in our language meaning to "strike." The Germans called the rod that was used for "divining" or locating the presence of minerals underground, *schlagruthe* or striking rod, and it was from this term that the exploiters of the Cornish tin mines in Queen Elizabeth's reign took our word to "dowse," for they learnt the best methods of mining from Saxony. By this means all the Cornish tin mines were located. But though this method of discovering underground things had been used in the case of precious ores and buried treasure, and even latterly for oil-springs, yet it is known in England chiefly as a means for detecting water on properties where all the usual devices and expert knowledge of geologists and other scientists have totally failed to trace any. The tendency towards unscientific skepticism of the scientific man has never been more clearly shown than in the attitude towards this question, which is of high scientific and practical value. As lately as March, 1921, Dr. Millais Culpin brought out a book called "Spiritualism and the New Psychology." He taxes with credulity—but there is an incredulity quite as common and quite as unscientific—those who believe in water-diviners, clairvoyants, and others. He can see in the dowser only an egotistical person who wishes to show off before an admiring audience as an interesting sort of conjurer. The usual theory is called in, that his hits are remembered, not his misses. The man is pronounced to be in earnest, though at the same time an unconscious deceiver. The twig in his hands moves, unconsciously, because he wishes to trick the audience into believing that some unseen power moves the indicator in his hand. Very thin, feeble, and inept is such an attempt at explaining away what cannot be explained away. It is amusing, on the other hand, to see how a far more honest and capable observer, the late Sir. W. F. Barrett, F. R. S., who, with great reluctance, gave up his skeptical attitude, admitted that he was at first "inclined to scoff at what seemed a mere relic of an ancient superstition." Scientific (!) men as a body, he says, held that dowsers were but clever charlatans, and the twisting of the forked-rod a bit of

* Reprinted from the *West Sussex Gazette*.

stage-play. "Finally," he adds, "and with reluctance, I was driven to the conclusion that certain persons really possessed an instinct or faculty new to science, of which the muscular spasm, that causes the twisting of the forked-rod, is the outward and visible sign."

The conclusions to which scientific "high brows" can only come with difficulty and against the grain will in such cases be arrived at quickly and surely by far inferior minds through a due appreciation of the evidence. This is available to all, and in our present subject of discussion is irresistible.

THE DIVINING ROD IN HISTORY

Before giving one or two incontrovertible instances, a few words must be said about the general history of the divining rod, or what has sometimes been called Jacob's rod, though it should rather be Moses' rod. The earliest mention of the *virgula divina*, as it was then called in the colloquial Latin, is in a book published in 1500. The rod was at that time used for detecting minerals. This rod is not the forked-rod that came into use later. The way in which the forked-twigg is used is for the dowser to cut from a neighboring hazel or holly or beech or willow, or any suitable tree, a forked branch, and grasp the ends one in each hand with the palms upwards, the arms of the holder being pressed to the sides of the body so that the twig is in a position in which it can easily be acted upon by movement of the hands. The earliest mention of divining for water by means of a "rod" is to be found in the life of St. Theresa in 1568. The site of a convent was lacking in the one essential requisite, a water supply. But a certain Father Antonio was equal to the emergency, for, carrying a twig in his hand as he passed over the site, he paused at a certain spot, and, making some movement with his twig, said, "Dig just here," and just there was found a plentiful spring that never ran dry. But though this has always been considered the first example of finding water by means of a rod, I have come across an instance centuries earlier. We are told that the saintly Eanswith, King Ethelbert's daughter, and abbess of a nunnery at Folkestone, finding her convent unprovided with a proper water supply (a curious oversight in choosing the spot!), *carrying a stick before her*, as she walked over it, "drew as it were by the sound of her voice a stream from the depths to the heights over cliff and summit to her 'oratory,' and it gave abundant drink for men and horses." This was in the seventh century A. D.

This method of water finding was used much earlier on the Continent than it was here, for it was only introduced into England at the end of the eighteenth century. In France just before the French Revolution

there appeared one of the most remarkable and successful "dowsers" ever known. He was only a boy, not in his teens, when he first became famous as possessing wonderful water-finding powers. He was a poor child named Bleton, and his uncanny instinct changed an arid province of France into a fruitful land. Full reports of his success in discovering plentiful supplies of water, and the critical tests applied to prove his bona-fides, were published by Dr. Thouvénel in 1781 and 1784.

THOMAS DE QUINCEY'S OPINION

De Quincey, writing in the earlier part of the nineteenth century in his article on "Superstition," and again in a note to his "Opium-Eater," mentions the success of local "jowsers," as he calls them, in Somerset, the most arid county of all in England, and, with his usual commonsense, remarks that "Whatever science or skepticism may say, most of the tea-kettles in the vale of Wrington are filled by *rhabdomancy* (a Greek word meaning 'divination by means of a rod')." He describes how "these men traverse the ground, holding the willow-rod horizontally: wherever that dips spontaneously towards the ground *there* will water be found. I have myself not only seen the process tried with success, but have witnessed the enormous trouble, delay, and expense accruing to those of the opposite faction, who refused to benefit by this art. To pursue the tentative plan (i. e., of trying for water by boring at haphazard) ended, so far as I was aware, in multiplied vexation. In reality these poor men are after all more philosophic than those who reject their services. They build upon the uniform results of their life-long experience. The others do not deny this experience: all they have to allege is that, agreeably to any laws known to themselves *a priori*, there ought not to be any such experience. *Now a sufficient course of facts overthrows all antecedent plausibilities.* And, after all, the supposed *a priori* scruples against this rhabdomancy are only such as would, antecedently to a trial, have pronounced the mariner's compass impossible. There is in both cases a blind sympathy of some unknown force with a passive index that practically guides you aright." I am responsible for the italics above, as the principle enunciated in the words italicized has been my guiding principle in sifting and pronouncing judgment upon the questions in natural history which I have dealt with. It is this principle, as opposed to mere *a priori* skepticism, which justifies a belief in the reality of ghostly manifestations and of the material phenomena which attend spiritualistic séances.

It has been a grievous shock to many people to have to admit that persons of no account and without any pretensions to scientific knowledge of geological formations and strata and faults and rock fissures,

men, too, who have never seen the localities to find water in which their services are called in, can and nine times out of ten, do, find the water-springs, not merely a little surface water, where the experts and scientists previously consulted have themselves been entirely at fault, and only caused their employers endless trouble, expense, and loss of time. Professor Barrett gives several cases which clearly illustrate this, of which two may be given here as examples, one in our own county.

AN IRISH FACTORY EXAMPLE

A large bacon factory in Ireland wanted an ampler water supply than they had. Under advice, therefore, they dug a well sixty-two feet deep, but got no water. Acting furthermore on expert geological advice, with blind faith in their experts, they bored through clay, slaty sandstone, and then a rock so hard that at times only four inches a day was the progress made, to a depth of 292 feet, but the water found was quite insufficient. The next year (1888), relying on still more skilled advice, the sixty-two foot well was again taken in hand, and a seven-inch bore used, instead of a $2\frac{1}{2}$ inch. The boring was continued to 950 feet beyond the original sixty-two feet. Then another attempt was made under fresh expert advice, but after fifty-two feet had been pierced it was found useless to proceed further. More than £1,300 was thus spent to no purpose.

At last the firm did what they should have done at first. They sent for a well-known dowser, the late John Mullins, of Wilts. He had never seen that part of Ireland. Without previously communicating with anyone, or asking any questions, he walked over the area of 700 feet by 300 feet and pointed out by means of his indicatory stick four places where water would be found. These proved to be all in a line, which passed seventeen feet from one of the boreholes, at which spot the forked-twist twisted so violently in his hands that it broke. Here Mullins said plenty of water would be found at about eighty feet below the surface. The result, says Professor Barrett, reads like a fairy tale. At exactly eighty feet the borers struck the same hard silurian rock that had baffled their efforts previously, when a sudden rush of water followed, giving a yield of 2,000 gallons an hour of the purest water. From that time an unfailing yield of 3,000 to 5,000 gallons an hour has been obtained from this well.

JOHN MULLINS SUCCEEDS AT HORSHAM

It appears that Mullins, by some intuitive faculty, taking physical form in the movement of his twig, hit exactly upon a line of fault or break in the hard strata, the fissure being filled with porous grit through

which the water percolated up from the high ground beyond. The line of this fissure lay under forty feet of alluvial drift, and, therefore, could have given, even to a geologist, no indication of its existence. We cannot, however, agree with Professor Barrett when he says that, if this case stood alone, chance coincidence is the only explanation we could give. What would be the chances against such a chance coincidence? Uncountable.

The second instance is that of Sir Henry Harben, who first built himself a great house, with all its adjuncts, on a fine estate at Horsham, and then bethought himself of a water supply. Sinking a well to ninety feet he got no water, and then a second well of fifty-five feet in an adjoining field; result the same. Experts then recommended another spot for a third attempt. This was made, and a large well 100 feet deep explored the Horsham clay, but without result. The same people then advised running channels in different directions from the bottom of this well. After spending a thousand pounds, Sir Henry gave up his attempt as a complete failure. At last, against his will (!), he consented to call in John Mullins. On arriving, Mullins was personally conducted to the estate, but not informed as to what had been done. The search was for some time in vain, but at last, on a violent twisting of his rod, at a certain spot, the dowser affirmed that at a depth of twenty feet water would be found there. Another spot was also indicated near by, both being on a small elevation. Wells dug at these points through sandstone rock gave an abundant and persistent supply of water. This sandstone cap over the Horsham clay was unknown to the scientific experts, being hidden beneath the surface soil. How could Mullins, who was strange to the locality and no geologist, have guessed the secret? Of course, he did not guess it. He was told by some subconscious intuition or feeling that here was the water he was seeking, and this conviction somehow conveyed by his unconscious self to his conscious self, made the latter, without his volition, cause the twig to move in his hands, so as to give a visible sign of the message telegraphed to him in some unknown way. Hundreds of other instances have been investigated and found to give the same trustworthy evidence.

AT SULVA BAY

One other instance we must allude to, because of its interest and historical importance. Our troops at Sulva Bay being sorely short of water, the usual experts were had recourse to, but pronounced that there was no water thereabout. However, Sapper S. Kelley, of the Third Australian Light Horse, mentioning to an officer his power or gift for water-divining, said, "Why, there's water here, where we stand."

Brigadier-General Hughes, not being routine-hardened, and, like all capable soldiers, open to new suggestions, sent for Kelley and told off a thousand men to dig for him. In a very short time thirty wells were opened, which provided sufficient pure cold spring water for every man to have a gallon a day, and every mule six gallons.

These few instances, which have been brought forward, out of many hundreds, will suffice to establish that water, if there is any to be found, can be discovered by means of a trustworthy and experienced dowser, and that any man who is in urgent need of a supply of water on his estate, or for a factory, if he rely in preference on ever-so-clever and scientific a geologist, or any other theoretical locator of underground water, is a fool for his pains, and will inevitably incur useless loss.

LIMITS AND EXPLANATION

But it still remains to say something of this surprising faculty and the people who possess it, and to suggest such explanations as are possible of its nature and manifestation. In the first place, then, it is not in itself a very uncommon faculty. One or two persons out of every score, men or women, possess the art of telling where water may be found. Not that all who are so gifted are equally sure in their prognostications. In some the instinct is more vivid and more pronounced than in others. No doubt, also, practice and experience in its actual applications are required for such perfections as shall ensure success. But even the best dowser is not infallible, though they are apt so to think themselves. There are perhaps ten per cent of failures in their attempts. Possibly the apparatus that transmits the wireless message to their sensory muscles is not always tuned to the right pitch. Nor is the estimate of depth at which the water will be found, or the amount of it, always correct. No doubt, accuracy in these points depends on a true interpretation of the strength of the perceptions experienced by the diviner.

Now as to the explanation? Is it physical, or is it psychical? Is it some external force, not electricity, almost certainly, though that is the force generally pressed into the service, that emanates from the water or mineral, or whatever is looked for, and acts upon the sensory organs of the recipient; or is it something internal, something of the nature of instinct, that, being first assimilated by the subconscious mind, is then telegraphed to the consciousness and manifests itself in an automatic muscular action shown in the gyrations of the twig held? Professor Barrett rules out any physical action. All the evidence, he says, points to the good dowser's unconsciously possessing the faculty of clairvoyance, in fact, a supersensory perceptive power. This is sometimes so

strong that a twig is not necessary to give an indication of its presence in action, and in such a case the dowser is made to feel in himself by some transient reflex action upon himself, such, for instance, as we feel when "goose-flesh" suddenly rises upon the skin, or the hair stands up in fright, that the object he is looking for is beneath his feet.

As in cases of hypnotism, the dowser has to leave his mind absolutely vacant, so that it may receive any impression, however faint, and have it recorded at once in the form of motor-automatism. That he can catch this impression is due to his possession of a supernormal perceptive faculty. A suggestion coming, one knows not how, from one knows not where, tells him what he is seeking to know. It guides him to his goal, just as the homing instinct of the pigeon shows it the way to its loft. We may call the faculty intuition, instinct, clairvoyance, perception at a distance, or what we will, but we cannot in any true sense explain it, that is, not yet, any more than we can explain the cause of the phenomena at a séance. But we shall find out some day. It is not due to electricity or any "hygrometric" sensibility. It is a personal idiosyncrasy, which enables an individual to see with the eye of the subconscious mind, and catch impressions that do not affect the ordinary man.

Meanwhile, what we have to do is not to pooh-pooh the whole thing, as due to coincidence, chance, or imposture, but to accept it as a practical fact in nature, which needs further study and investigation, the solution of which will add one more stone to the cairn of knowledge, which shall one day reach to the foot of the throne of God.

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

In a recent *Note* I mentioned that in the Bernese Oberland and the Valais the Swiss peasants take a greater interest in psychic matters than do their brethren in the surrounding cantons. I have recently visited the Oberland and find that a number of ghost stories and legends—some of which are accepted as facts by the peasantry—have been collected by Dr. Johannes Jegerlehner and published by him, the stories proving so popular that four editions of the book were called for

within a year. Recently an English translation has appeared, a work¹ which I can cordially recommend to my readers. The stories are well told and the colored and other illustrations are a distinct improvement to the book. One of the stories, "The Spinner of the Aletsch Glacier," particularly pleased me. The Great Aletsch Glacier, the largest in the Alps, fills the valley between the Jungfrau and Finsteraarhorn Group and the *massif* culminating in the Aletschhorn, and descends in a broad stream of ice towards the Rhone valley. In the glacier are immense green *crevasses*, surmounted by huge ice pinnacles and *seracs* which make an awe-inspiring spectacle which can easily become terrifying at nightfall. The story is that the souls of the departed awaiting their atonement are in the depths of these blue ice *crevasses*, and the clairvoyant state that they can see the unhappy spirits struggling together in the rushing water hundreds of feet below.

The story is that many years ago there stood close by the glacier a little chalet, weathered by many storms; in it a widow used to live. A relation, who resided some distance away, used to bring her a load of wood sometimes, so that she could keep nice and warm in the winter; he would bring it on his empty cheese-carrier on his way home.

The widow occupied her time spinning, and though really her name was Altschmidja, the people of the valley called her the Spinner of Aletsch. She often prayed for the poor spirits out in the glacier, and if she went on spinning till late into the night the whirl of her spinning wheel would mingle with the murmurs of her prayers.

Every night she left her house door open so that the poor spirits could come into her cozy room, and warm themselves at her stove. But the spirits of the Aletsch Glacier could not enter the house until the old woman had gone to rest, and so that they might know when this had happened the widow would open her window and call towards the glacier: "Now you can come, but mind you do me no injury or harm!" Then she left the stump of a candle burning and went to bed.

Soon the house and the living-room doors were opened as if by the delicate hands of women, and a cold blast of wind rushed in, and there was a pattering and scurrying as if hundreds of people were thronging into the room and pushing towards the glowing stove. The whole night long there was a commotion in the room like a hive of bees, but the good widow slept soundly in her bed with the coverings pulled well up over her head and she saw and heard nothing.

Towards morning, when the bells in the valley were ringing for early Mass, the host of spirits disappeared; the old woman got up and

¹ *Alp Legends*, Manchester, Sheratt & Hughes, 1926, n.p.

dressed herself; put her milk on to boil; and sat down to the spinning-wheel again. This happened every night all through the winter.

One specially cold night she stayed longer at her spinning-wheel than usual, because she wanted to finish off her piece of tow. Time slipped by rapidly and before she realized it, it was nearly midnight. For some little time she had noticed a buzzing, humming sound, but she thought it was the sound of her spinning-wheel. Suddenly she heard someone at the window calling quite clearly: "Zill, Zill, Zill!—Altschmidja's spinning still!" which meant that the spirits were feeling cold and wanted to come in. The old woman stopped the wheel and moving to the window called out: "All right, I know! I am only just going to finish this piece of tow."

But it took longer than she expected, and soon the same call came from outside: "Zill, Zill, Zill!—Altschmidja's spinning still!" Then she lost patience and cried out: "If you cannot wait till I am ready you'll have to come in before I have finished." But she forgot to add: "Be sure you do me no harm!"

The doors and windows then burst open and hundreds of spirits swarmed in, making such a commotion that the old woman thought it would never end. She held her hand to her heart, beads of perspiration rolled down her cheeks and she never felt so frightened in all her life. She could not move, either backwards or forwards because of the crowd and she had to sit by her spinning-wheel until her unwelcome visitors disappeared again with the daylight.

She looked upon this unpleasant incident as a punishment for having kept the spirits waiting so long in the icy cold air outside, and from now onwards she did not go on spinning longer than her usual time. When she had finished her work, she left the candle burning, gave the signal from the window and went to bed. Many years passed in this way and old Altschmidja began to feel the burden of her years and found her strength ebbing.

One day she became very ill and she knew her end was near. The friendly cheese-carrier brought two of his relations to be with her at the dissolution. When night fell they were discussing what the glacier ghosts would do without the old woman when they heard someone calling at the window: "Zill, Zill, Zill!—Altschmidja's living still!" The dying woman raised her head for a moment, and a happy smile spread over her wrinkled features; then she folded her hands and her spirit left her.

Suddenly a light shone in front of the window as if the full moon had suddenly emerged from behind a cloud, and the watchers by the bedside saw a long line of flickering flames gliding along slowly from

the chalet to the glacier in a procession. When they reached the glacier they disappeared. "Those will be the poor spirits carrying the candles that Altschmidja has burned for them," said one of the attendants, adding: "In return for her good deeds they are now bearing her company to the place where she will make her final atonement."

* * * * *

The washing of dirty linen in public is always an unedifying spectacle and the latest spiritualistic *cause célèbre* proved no exception to this rule. I refer to the case—recently decided in the Chancery Division—in which Miss G. D. Cummins, the medium, sued Mr. F. Bligh Bond, author of various spiritualistic works, claiming the copyright in an original literary work called *The Chronicles of Cleophas* which was produced from automatic writing while she was in the "dream state." It was stated that sometimes Miss Cummins produced as many as 2,000 words in an hour, continuous writing. She told the court that occasionally Mr. Bond put his two fingers on her hand for certain periods—an act which made the writing slower. It was stated that the name of Cleophas, the alleged communicating entity, appeared once in the Bible, and that he was intimately acquainted with the twelve Apostles and the other disciples. Mr. Bond, in defence, stated that the transcript of the writing was given to him by the plaintiff, and that he annotated the material with historical references and published it under the title of *The Chronicles of Cleophas*.

His Lordship (Mr. Justice Eve) in giving judgment (July 22nd) said it would almost seem as though the original authors of the documents were the individual who had been dead and buried for something like two thousand years, and the lady; but, inasmuch as his Lordship was incapable of making any declaration which would include Cleophas, he had no jurisdiction extending beyond the British Isles, and he must confine himself to the present time. The defendant was apparently under the impression that these messages were transmitted from his brain to the unconscious brain of the medium, and that by his presence he transmitted the classical and historical references which were to be found in the documents. His Lordship said he was not competent to decide such questions as those. He looked on the matter as a terrestrial one, of the earth earthy, and he would deal with it on that footing. The plaintiff was entitled to a declaration that she was the owner of the copyright in the script² and he gave judgment accordingly with costs. The decision is of some importance as it has always been a debatable point as to whom the copyright in an automatic script belonged.

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² To be published shortly by Hutchinsons.

In my *Notes* last month I mentioned that the suggestion had been made that Sir Oliver Lodge should resign from the Royal Society owing to his heterodox views on survival, not meeting with the approval of some of the Fellows in that body of scientists. Prof. Armstrong, writing to *Nature* (Feb. 6, p. 195) more or less crystallized the views of some of the extreme materialists. Sir Oliver, in the issue of *Nature* for March 27th (p. 453) replies to Prof. Armstrong and his argument is unanswerable:

My exuberant friend Prof. Armstrong seems uncertain about many things for which there is good evidence, and to glory in his uncertainty; but there is no merit in uncertainty in itself: it is just as much a sign of crankiness to reject good evidence as it is to accept bad. His attitude prevents his own enjoyment of the great discoveries of the present generation, because they do not dance to the *drone* of his water bagpipe—a serviceable instrument but in danger of becoming a fetish. . . .

Yet the object of science is truth, not hesitating ignorance; and though caution is admirable it may degenerate into obscurantism. Prof. Armstrong would probably have been on the side of the orthodox in the days of Galileo, and might now justify himself by relativity; but progress and truth were on the side of Galileo nevertheless, however crude his formula. A pioneer is usually ahead of orthodoxy.

In his letter, Prof. Armstrong virtually asks me to withdraw from the Royal Society because I have gradually reached complete conviction on a subject of age-long debate and uncertainty, and have said so: while as yet the majority of Fellows still doubt. I can promise that when such a request is made officially I will resign promptly without giving trouble; but I will not refrain from stating what I firmly conceive to be the truth, as demonstrated by clear and repeated evidence, whenever such statement seems called for. If I had any uncertainty about it I would say so, but it is madness to be false to truth—no matter what the penalty may be.

■ * ■ * ■

Professor Armstrong may voice the opinions of a certain group of scientists who will not tolerate anything for which they cannot find a normal explanation. But the fact remains that the subject of psychical research is being *forced* upon orthodox science by the sheer weight of accumulated evidence. *Nature*, the great scientific weekly, has already published (July 3rd, 1926) a sympathetic review of the first issue of the *British Journal of Psychical Research*, and has just printed (July 31st) a long article by Dr. R. J. Tillyard, F. R. S., the eminent biologist, who discusses the question of science and psychical research with special reference to a sitting he had with Miss Stella C. At this

sitting, held at the National Laboratory, the sensitive transmitting thermograph was used with most interesting results. Almost at the moment that Stella became entranced, the temperature began to fall after a previous steady rise. An examination of the graph—which *Nature* has reproduced—clearly proves that the temperature was never constant for more than a short period during the time Stella was in trance. Mr. E. E. Dudley suggests³ that energy is transferred when the mercury drops. I think there can be no question that the heat removed from the immediate vicinity of the medium is transformed into the force responsible for the telekinetic movements. I have a theory that a thermal change *always* occurs when a medium becomes entranced.

* * * * *

This question of temperature is engaging the attention of the leading psychists and I have recently received a letter from Professor Dr. Karl Gruber, of Munich, who tells me that he has succeeded in getting a *definite drop* in the temperature (using a minimum thermometer) when experimenting with Willy Schneider. When, in 1923, I discovered by instrumental means that the temperature fell during Stella's trance state I knew I should not have long to wait before my thermal experiments were repeated by other investigators. Almost immediately afterwards Prof. Winther found that the mercury fell during his experiments with Anna Rasmussen. Now we have the same phenomenon with Willy Schneider and, I understand, with "Margery."

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My readers will be interested to hear that Willy has developed a new trance personality, by name "Schuler." I understand that a Herr Schuler was an old friend of Baron Schrenck's and when the new control comes through Willy imitates various gestures and peculiarities of the Baron's dead friend which are very remarkable. A new form of mechanical control is, I am informed, to be shortly used at the experiments with Willy. It has been devised by Herr Krall, of Munich, and, although some secrecy is being observed concerning the details, I am informed that indicator lights become visible when the medium moves—or the lights go out, I am not sure which. Several years ago I drew up plans for what I termed an "electric chair" which rendered a medium absolutely immobile: this, too, was done by indicator lights, and I got the idea from watching the roulette balls (which light up a number when finally at rest) at the Continental casinos. This chair of mine had light push-buttons on various portions of the chair so that a medium's hands, feet, legs, arms, back, head, seat, etc., had to be in close contact with the buttons, or warning lights (of various colors) at once indicated

³ Am. S. P. R. Journal, July, 1926, p. 429.

what portion of his anatomy was not in its prescribed position. This chair has not yet been constructed but I might resuscitate the idea some day. The psychological effect of the chair upon a medium would not, I should imagine, be good.

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T. P.'s & Cassell's Weekly has recently published two interesting articles¹ by Sir Oliver Lodge which were inspired by the publication of Sir A. Conan Doyle's *History of Spiritualism*. Referring to the attitude of science towards psychical research, Sir Oliver says: "Certain it is that the subject has not yet made its way and effected an entrance into the precincts of orthodox science. Not yet, for instance, has a serious attempt been made to bring it under the official notice of the Royal Society. The nearest approach to such an attempt was made by Sir William Crookes when he unsuccessfully invited one of the secretaries of that august body to witness a simple and inexplicable physical phenomenon. Neither has the British Association, a more omnivorous body, ever seriously attended to it in any of its sections. An attempt was made by Sir William Barrett in 1876, with thought transference as the thin end of a wedge, to effect an entrance; but though his paper was read, its publication was suppressed.

"Hence so far the scientific world in its corporate capacity has saved its face, and held aloof from phenomena which have aroused the attention and enlisted the services of individual workers in science. Such workers have entered on the subject at their own risk, and with some inevitable damage to their reputation. Yet the British Association has long had an Anthropological Section, under which a study of human faculty, even of an unrecognized kind, might find a place; and recently it has developed a Psychological Section, to which presumably the subject may some day be held to belong. Meanwhile, however, that section has limited itself, certainly in the main, to orthodox experimental and introspective psychology."

Discussing the British S. P. R. and what he calls the "Sidgwick tradition," Sir Oliver says: "The Sidgwick tradition has been, and still is, to regard abnormal physical phenomena as so unlikely, so contrary to general experience, and to be so impressed with the possibilities of skilled and deceptive legerdemain, that the benefit of the doubt must be given in the opposite or negative direction." Sir Oliver emphasizes the fact that "such procedure was legitimate, was indeed called for, and has been fruitful, during the period of comparative ignorance; but it has all along been irritating to those who in others ways and by per-

¹ *An Apologia for Spiritualism* (July 3rd).
The Living and the Departed (July 10th).

sonal experience had satisfied themselves that phenomena of an unusual and at first sight incredible kind were truly possible." He adds that there is a "large group of investigators who have felt this irritation, and have regarded the Society as rather an obstacle and a suppressor of the truth than as a promoter of it. The careful, critical methods of the Society are appreciated; but the feeling is that they have gone too far; that the nascent and probably growing private and personal conviction of the truth of some of these things ought no longer to be suppressed and overlaid by a multitude of damaging and more or less offensive precautions; that progress is by this means retarded, and sensitives discouraged who in a more congenial atmosphere are able to display results beyond the reach of controversy."

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What is really an anti-spiritualistic play (though the promoters do not state this) was produced at the Everyman Theatre, Hampstead, on June 29th. It is called "The Twin" and the authors are Vere Sullivan and George Brenchley. In the prologue we are told that a certain Rev. Lothian Maitland had married a girl who, in the early years of their wedded bliss, developed mediumistic powers. The vicar's congregation complain to the bishop, who informs the "erring" wife (Miss Sybil Arundale) that she must give up her mediumship. The wife refuses, and quarrels with her husband, whom she leaves with three young children—an elder girl, and boy-and-girl twins. The elder girl is not mediumistic, but the vicar is warned that Pearl, the girl twin, is psychic—a statement he disbelieves. The boy is killed in the Great War.

The play opens with an intensive campaign by the Rev. Lothian Maitland against the spiritualistic lectures of "Sylvia Brent," the famous medium—his wife, of course. Pearl visits the medium; who does not reveal her identity, but encourages her daughter to develop her mediumship in order that the girl may meet her dead brother, Roddy. I will let Mr. James Agate (in the *Sunday Times*, July 4th) finish the story:

"Roddy, it appears, has spoken to Pearl and has promised to materialize as soon as she becomes more expert. Now you must understand that the Vicar took his strong line against the spirits, not because he believed so little in them that he deemed them humbugs, but because he believed so much that he knew all about them and their most intimate particularities down to the fact that they were emanations of the Evil One. At this point the Vicar's wife intervened to warn him about their daughter. Pearl, she declared, being a medium, was in great danger from her father's mania for exorcism. For if you were nice

to a spirit the spirit would not do the medium any harm, but if you were nasty the spirit would do all the harm it could.

"Most opportunely one of the Vicar's choir-boys became 'possessed.' The Vicar promptly exorcised the inhabiting devil, whereupon the boy went raving mad and died. Did this teach the Vicar a lesson? Not a bit of it. He promptly exorcised his daughter's familiar, whereupon the girl nearly died on the spot, afterwards falling into a long illness. When she recovered there was a battle royal between the father and the mother as to whether the girl should continue to exercise her faculty, the mother saying that it would be all right if she didn't do it in the dark, and the father declaring that he wouldn't have it at any time of day. Then the spirit of Roddy took a hand, appeared when it was not bidden, and invited Pearl to throw herself out of the window, which she did. Whereupon another clergyman, himself a medium, who had been brought in by the Vicar to help, evoked the spirit of Roddy, who obligingly appeared and straightway confessed that he was not Roddy at all, but an emissary of the Devil who wanted Pearl's soul for himself."

On July 9th, Miss Sybil Arundale gave a special *matinée* of the play and invited many prominent spiritualists to witness it, afterwards asking for criticisms on the part of the audience—an invitation which was accepted with alacrity, Mr. E. P. Hewitt, K. C., being the chief protagonist. As a play, the piece is excellent; as subtle propaganda, it is ineffective; as a piece of logical or scientific reasoning it is ridiculous. If there be a moral to the story it is that a man has no right to be a parson who is so stupid as to use towards his daughter the same methods which have already succeeded in killing a choir-boy!

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Zoë, Countess Wassilko-Serecki and her *protégée*, Eleonore Zügun, the poltergeist medium, are visiting London during October at the invitation of the National Laboratory, where the little girl psychic will be kept under observation for four weeks. Countess Wassilko is giving a lecture on Eleonore to the members of the Laboratory. Another visitor from Vienna, Prof. Dr. Hans Thirring, is giving a lecture to the National Laboratory on October 19th, his subject being "The Position of Science Towards Psychical Research," with especial reference to the difficulties of a scientist when attempting to study psychical research.

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A propos of my remarks⁵ concerning Dr. Geley's experiments in séance room illumination by means of luminescent micro-organisms, it

⁵ This *Journal*, July, 1926, p. 416.

is interesting to note that as the result of research work carried out on the trawling grounds off the Galway coast, a substance unlike anything that has been hitherto known has been discovered, according to the *Journal of the Marine Biological Association*, in small fish which are caught in great numbers by trawlers fishing for hake. Sufficient liquid can be extracted from a hundred of these fish to give a light equal to that of an ordinary candle. It is stated that it is possible to mix this extract with ordinary water, the whole of the liquid becoming luminous. There appears to be a possibility that this natural light might be utilized in the séance room.

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Having been asked by the French Minister of Labor and of Health, M. Durafour, to give its opinion as to whether the *Institut Coué* ought to be recognized as an establishment of public utility, a special commission of the *Académie de Médecine* has decided in the negative. The commission's views are that while metapsychic studies are of real interest, the knowledge acquired so far in this domain is too fragmentary and not of sufficient scientific value. At the same time the commission distinguishes between institutions that are under strict scientific control (such as the *Institut Métapsychique International*, already recognized by the French Government as of "public utility") and those that are not, and adds that the latter may eventually prove injurious by their treatment of patients. It is not really surprising, of course, that any organized body of medical men should turn down the Coué system.

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During a recent visit to the Continent judgment was given in the tenth Chamber of the Paris Correctional Court in the proceedings taken against three exponents of animal magnetism, who were charged with illegally practising medicine. All three were convicted (July 10th) not for trying to cure patients by animal magnetism, but for continuing to give advice. The Court held that a magnetizer not having a medical degree must not carry on a case without the advice of a properly qualified medical man, who alone could form an opinion as to the patient's general condition. One of the defendants was fined 500 frs. and ordered to pay 3,000 frs. damages to the mother of a youth who died after having been treated by him. The other defendants were fined 100 frs. each, and all three were ordered jointly to pay 500 frs. damages to the doctors' professional union.

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A curious story from Calcutta is forwarded by the correspondent of the *Morning Post* which publishes particulars in its issue of July 7th:

A ten-year-old Indian boy credited with magical powers and reputed to be a saint is mystifying a number of people in Colombo. Strange stories are current with regard to miraculous feats in stopping of trains, tramcars, and 'busses, and it is stated that when the boy was put off a tramcar for not paying his fare he did not allow the car to proceed for half an hour. The boy is the son of a former Cochin high priest, and has received many gifts in Colombo. A well-known Mahomedan jeweler presented him with a watch worth Rs. 2,500. The boy, whose name is Sayed Ahamed Koya Thangal, rode off with a bicycle from Colombo. This was immediately paid for by an influential Mahomedan. A story went the rounds in this case that he hypnotized a European assistant, who handed over the bicycle to him.

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Italy, at the time of writing, is seething with miracles and miracle-mongers. The villagers of Quarto Disoccavo, near Naples, are particularly excited over what they regard as the miraculous treatment of diseases by a local priest, Don Luigi Garofalo. More than 100 cases, ranging from tuberculosis to paralysis and from toothache to broken limbs, are stated to have been treated successfully by this priest with a special earth found near Pozzuoli (on the coast near Naples). The earth is either taken in the form of pills or applied externally to the injured part.

The priest's fame has spread rapidly throughout the province and his house has become the object of numerous pilgrimages by people suffering from all sorts of diseases. Thousands of ailing Italians surround the house night and day acclaiming his treatment. Recently, when the priest visited Naples, he was recognized and became the center of such a commotion that the police had to interfere and escort him back to his village. He explains his success by saying that man being dust, certain earths have curative properties. The priest has never accepted payment for his treatment.

Mussolini, becoming alarmed at the extent to which alleged phenomenal happenings are spreading, has now issued an order by which very stringent measures may be taken against those who have been connected with such occurrences.

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In the current (August) number of the *Contemporary Review*, Sir Robert Armstrong-Jones makes a strong protest against what he calls the immorality of psycho-analysis. Sir Robert is the Lord Chancellor's Visitor in Lunacy, an expert in mental diseases, and an ex-president of the Medico-Psychological Association. Sir Robert says:

The vocabulary of psycho-analysis is obnoxious and unjustifiable in its gross sexuality. . . . It is right to call attention to two inevitable implications of the psycho-analytic methods; one is that (a) suggestions are made to the minds of the young which tend to upset their moral conceptions and they are therefore improper, impure, and highly objectionable from the moral standard; and (b) that confessions are encouraged from the sufferer, and to elicit confessions is to imply sin, and therefore to suggest penance. Why should the doctor's patient be treated as a wicked sinner? Whether confession be right or wrong in the hands of the priest I am not concerned to express a view, but in the hands of the medical man or the layman it can only amount to an unjustifiable abolition of the personality, and is damaging ethically; for this reason I believe psycho-analysis a great moral danger.

The view of psycho-analysts that all mental and moral abnormalities are of sexual origin is a pernicious doctrine, and from the scientific standpoint the suggestion that there is a floating energy of libidinous origin is not supported by evidence or founded on fact. . . .

The use of psycho-analysis by others than medical men is not advisable, and even by them, in my opinion, it should only be very rarely employed; its use being only justifiable when all other avenues to the mind have failed. . . . I can see but little assistance to the divine power of healing from psycho-analysis.

THE ARGUMENTS FOR HUMAN SURVIVAL

FROM "THE MIND AND ITS PLACE IN NATURE"

BY C. D. BROAD, M.A., LITT.D.

Doubtless our readers are in many instances familiar with the broad scope, the thorough execution, and the catholic principles of inclusion which characterize the selection and production of the volumes going to make up the International Library of Psychology, Philosophy and Scientific Method, sponsored in this country by Messrs. Harcourt, Brace and Co., and in England by Messrs. Kegan Paul, Trench, Trubner and Co. There came, some months ago, to the editorial desk one of the more recent books of this group. The title is "The Mind and Its Place in Nature." The author is C. D. Broad, M.A., Litt.D., Fellow and Lecturer in the Moral Sciences at Trinity College, Cambridge.

The volume is a healthy one of some 666 text pages, and one is informed that it consists of the Tarner Lectures, delivered by the author in Trinity College during 1923, rewritten and expanded to satisfy the lecturer's feeling of dissatisfaction with them as originally delivered.

The present mention of Dr. Broad's book will, as the reader must speedily discover, develop into a review by process of extremely liberal transcript from its pages. Its title conveys no positive assurance that a review in this place is particularly apropos; so we quote, first of all, a paragraph from Dr. Broad's preface:

"I shall no doubt be blamed by certain scientists, and, I am afraid, by some philosophers, for having taken serious account of the alleged facts which are investigated by Psychical Researchers. I am wholly impenitent about this. The scientists in question seem to me to confuse the Author of Nature with the Editor of *Nature*; or at any rate to suppose that there can be no productions of the former which would not be accepted for publication by the latter. And I see no reason to believe this." Had Dr. Broad deferred writing his preface for some eighteen months, he would have been witness of the spectacle, over which our good friend Mr. Price has shown such glee, of the appearance in the columns of *Nature*, of Dr. Tillyard's account of his Stella C. séances. This would have been unfortunate, for it would have obliged Dr. Broad to employ another parable; whereas the one he has used is such a thing of beauty that we should grieve to have lost it. We mention this phase of the matter merely to remind the reader that the Gibraltar of orthodox science is not so impervious to the seepage of enlightenment as might have been supposed.

The aim of the Tarner Benefaction, Dr. Broad's text tells us, is to found a course of lectures on "the relation or lack of relation between the various sciences." Dr. Whitehead, who first gave the lectures, dealt with applied geometry, chronometry, dynamics, and relativity. Dr. Broad, who follows him in the Tarner incumbency, "determined to choose a problem which should be supplementary to Dr. Whitehead's work and should overlap it as little as possible." He has done an admirable job, and his book should be read by every thinking person. A reasonable idea of its scope and content may be got if we review briefly his section and chapter headings. In his first section he treats the alternative theories of life and mind; discussing mechanism and its alternatives, and the traditional problem of body and mind. Passing in his second section to the subject of the mind's knowledge of existents, he deals with sense-perception and matter; with memory; with introspection; with the mind's knowledge of other minds. In a third section labelled "The Unconscious" he talks of the various meanings for this

term, the alleged evidence for unconscious mental events and processes, etc. His fourth section consists of a display and discussion of the alleged evidence for human survival of bodily death; while in the final major division of his work he deals with the unity of the mind and the unity of Nature.

We are very frankly not going any further than this in the direction of a general review of Dr. Broad's volume; this very heavy debt we leave to some other authority and to some other vehicle of publication. His fourth section, however, which might be welcomed if it involved merely a recognition by an orthodox scientist of the existence of the psychical field and its problems, amounts really to something far more important than this. It is in every sense a contribution to the philosophy of psychical research. As such, it merits a place in the organized literature of metapsychics; and with the publisher's permission, we proceed to give it such place, by reproducing in full (in this and subsequent issues) Dr. Broad's introductory remarks in coming to the subject of the evidence for survival, and his Chapters XI and XII in which he discusses this evidence. We dispense with quotation marks; the balance of this installment and all of the future ones consists of Dr. Broad's own words.

INTRODUCTORY REMARKS

In this section I am going to consider certain causes which have led people to believe that the human mind can and does sometimes exist apart from the human body. And I am going to consider how far these causes are also adequate reasons. It is worth while to remark that, for our purpose, arguments which led to the view that the human mind existed before it became connected with its present body would be just as important as arguments which led to the view that it exists after the destruction of its body. And arguments which led to the conclusion that a human mind can become temporarily disconnected with its body during life, can function during this interval, and can then again animate the body would be equally important for our purposes. For, if there be reason to believe that a human mind can *ever* exist and function apart from a human body, it will be almost impossible to accept the epiphenomenalist theory of the mind and its relation to the body. I propose, however, to deal only with arguments which claim to prove that human minds survive the destruction of the bodies which they have animated; the other possibilities will be considered only in so far as they are involved in certain arguments for survival.

I think that men have believed in human survival for five reasons.

(1) Some have thought that it was immediately obvious or that they

had received a divine revelation which assured them of it. (2) Others have believed it on authority. (3) Some have thought that it could be proved by general metaphysical arguments. (4) Some have thought that it follows from certain ethical premises. And (5) some have thought that there is special empirical evidence in favor of it. I shall say what I have to say about the first three causes of the belief in these *Introductory Remarks*, and I shall devote one chapter to ethical arguments and one to empirical arguments.

(1) Most of us do not find the proposition that our minds will survive the destruction of our present bodies in the least self-evident. And most of us do not claim to have received personally a divine revelation on this or on any other subject. And, if I believe in survival because I believe that it is immediately certain to someone else or that it has been divinely revealed to someone else, I am believing it on authority. So that it is certain that the vast majority of people who believe in human survival must do so either on authority or because of some kind of argument which seems to them to make it certain or probable.

(2) We all of us believe a great many propositions on the authority of others, and we should be behaving very unreasonably if we did not. We must, therefore, try to distinguish the cases where it is reasonable to believe something on authority from those where it is not reasonable to do so. And we must then consider whether the proposition that human minds survive the death of their bodies is or is not one which it is reasonable to believe on authority. (a) My authority may himself believe the proposition as the result of an argument, which is too difficult or unfamiliar for me to follow for myself. I am then justified in attaching considerable probability to his conclusion, provided (i) that I accept his premises; (ii) that I can follow and accept simpler arguments of the same kind as he has used to prove this proposition; (iii) that I know that men's capacities for following arguments of this kind vary, and (iv) that other experts who have looked into the matter for themselves all come to the same conclusion. I am, *e.g.*, justified in attaching considerable weight to any proposition in the *Theory of Numbers* which Professor Hardy and Mr. Littlewood tell me that they have proved. Now a great many much better philosophers than I (*e.g.*, Plato and St. Thomas) have persuaded themselves by argument of the truth of human survival. Ought I then to attach a high probability to this proposition on their authority? It does not seem to me that I ought. For (i) I am quite competent to follow their arguments, and they seem to me not to be valid. (ii) They use premises which seem to me very doubtful. And (iii) there is no consensus among experts either about the validity of these arguments or the truth of the premises. Kant was a greater

philosopher than I, and he thought such arguments involve logical fallacies. Spinoza was a greater philosopher than I, and he rejected the premises of such arguments.

(b) My authority may believe a certain proposition because he has access to facts which I cannot perceive for myself. These facts may be imperceptible to me simply because I am not placed in a suitable position in space and time for perceiving them; or because I lack the necessary instruments of precision and the necessary training in using such instruments; or because my mind or body or both lack certain powers which are possessed by the mind and body of my authority. On the first two alternatives my authority claims only to be perceiving something of the same *kind* as I can perceive; and there is no reason why I should not be able to perceive it too, if I went to the right place and did the right things. If I have reason to believe that my authority is a skilled experimenter and observer, and if he is believed to be so by other experts, it is rational to attach considerable weight to what he asserts. This weight will, of course, be increased if other experts perform the same experiments and observations and reach similar results. It is on such grounds as this that it is rational for me to attach considerable probability to statements made by Professor Rutherford or Dr. Aston about the experimental splitting of atoms. But, when people are said to believe in survival on the authority of some religious teacher, the situation is not at all closely analogous to this. They suppose that the religious teacher is either himself a divine being or that he has received his information directly from some divine being. The Christian who believes in survival on the authority of Christ is an example of the former case, and the Mohammedan who believes it on the authority of Mohammed is an example of the latter. Let us consider this kind of authority a little more closely.

The ultimate authority in either case is the supposed divine being. Before accepting such statements on authority we must therefore satisfy ourselves (i) that our religious teacher was a divine being or was inspired by one; (ii) that he has been properly reported; (iii) that the divine being knows the truth about the question under consideration; and (iv) that the divine being is not intentionally deceiving us, or accommodating his statements to the current beliefs of the time and place, or speaking metaphorically. Lastly (v) if our authority is not supposed to be himself divine, but only to be divinely inspired, we must be sure that he has not deliberately or unwittingly falsified the message with which he has been entrusted. I can only say that I know of no historical case in which there seems to me to be any strong reason to believe that all these conditions have been fulfilled. The question has

been discussed by Mr. Hobbes with his usual acuteness in Chapter XXXII of the *Leviathan*, where he writes as follows. "If a man pretend to me that God hath spoken to him immediately and supernaturally, and I make doubt of it, I cannot easily perceive what argument he can produce to oblige me to believe it. It is true that, if he be my Sovereign, he may oblige me to obedience so as not by act or word to declare I believe him not; but not to *think* any otherwise than my reason persuades me. But, if one that hath not such authority over me shall pretend the same, there is nothing that exacteth either belief or obedience." (My italics.) I find nothing to add to Mr. Hobbes's statement or to alter in it.

(3) I pass now to the case of general metaphysical arguments in favor of human survival. These are at present somewhat out of fashion; and I think it would be generally admitted that the older kind of argument which Kant dealt with in the *Paralogisms of Pure Reason* really was refuted by Kant. The only modern philosopher of importance, so far as I know, who claims to prove the immortality of the soul by general metaphysical arguments is Dr. M'Taggart. He points out quite rightly that all such arguments have an *a priori* and an empirical part. The *a priori* part consists in proving that anything which had certain characteristics would necessarily be permanent. The empirical part consists in showing that the human mind has such characteristics. How then do such arguments differ from those which I call "empirical"? The difference is this. An empirical argument for survival takes certain special phenomena, viz., those which are dealt with by Psychical Research. And it argues that the hypothesis of human survival explains these phenomena better than any other hypothesis that we can think of. Such an argument of course uses *a priori* principles of logic and probability, as every argument does. But it has no *a priori* premise. In this respect it differs fundamentally from such an argument as M'Taggart's, and is of exactly the same kind as the arguments for the wave-theory of light or the constitution of the benzene molecule.

Now I cannot prove that all general metaphysical arguments for human survival must necessarily be invalid. I can only say that all that I am acquainted with seem to be extremely doubtful either in their *a priori* part or in their empirical part or in both. And they are so much bound up with elaborate metaphysical systems, and have persuaded so few men beside their authors, that I propose to ignore them here. We are thus left with Ethical Arguments and Special Empirical Arguments. I shall deal with the former in the next chapter, and with the latter in the chapter which follows it. I may say at once that my own view is that, if human survival can be rendered probable at all, this

can be done only by empirical arguments based on the phenomena which are treated by Psychological Research.

ETHICAL ARGUMENTS FOR HUMAN SURVIVAL

It has been held by many philosophers that all arguments from "value" to "fact" or from "ought" to "is" are necessarily invalid. I have certainly expressed this view myself from time to time. I believe now that this is not true without qualification; and that, if certain conditions be fulfilled, such arguments are not necessarily fallacious. Whether any of them in fact succeed in proving their conclusions is of course another matter. I will, therefore, begin by discussing in general terms the question whether such arguments can ever be valid, and, if so, what conditions an argument of this kind must fulfil in order not to be logically fallacious.

THE LOGICAL STATUS OF ETHICAL ARGUMENTS WITH FACTUAL CONCLUSIONS

An ethical argument is one that uses at least one ethical premise; we must, therefore, begin by explaining what is meant by an "ethical premise." I assume at the outset that there are certain purely ethical characteristics, i.e., characteristics which cannot be identified with or defined in terms of non-ethical or "natural" characteristics. I should consider that the characteristics of being "intrinsically good" or "right" or "a duty" are examples of purely ethical characteristics. Now presumably some ethical characteristics are simple and indefinable, whilst others can be analyzed and defined in terms of other ethical characteristics. *E.g.*, some people have held that a "right action" may be defined as "an action which has as good consequences as any action which is possible to the agent." Again, even when an ethical characteristic is not definable, there may be synthetic propositions about its properties or about its connections with other ethical characteristics. *E.g.*, we may say that the goodness of a whole is not necessarily the sum of the goodness which each of its parts would have in isolation. Again, we might hold that both "good" and "right" are indefinable, and yet accept the synthetic proposition that no action is right which does not have at least as good consequences as any action which is possible for the agent. I think that I can now define what I mean by a "purely ethical proposition." It will be a proposition which either (a) states that a certain ethical characteristic (*e.g.*, "good") is indefinable; or (b) analyzes it in terms of other ethical characteristics; or (c) states some intrinsic property of an ethical characteristic (*e.g.*, that it is

quantitative, that it is not simply additive, etc.); or (d) states some synthetic connection between two or more ethical characteristics.

Now I think that it is certain that no argument *all* of whose premises are *purely* ethical propositions can lead to a factual conclusion. But I am very doubtful whether anyone has ever used such an argument. Now there are other propositions which involve ethical characteristics, which I will call "mixed ethical propositions." These assert a synthetic connection between an ethical characteristic and one or more non-ethical characteristics. I will give some examples. "No action can be a duty unless it be physically possible for the agent to perform it." "No state of affairs can be good or bad unless it is or contains as a constituent some conscious mental state." "The goodness of any state of affairs depends on nothing but the balance of pleasure which it contains, and is directly proportional to this balance." All these are mixed ethical propositions; the first being true, the second highly probable, and the third certainly false. Mixed ethical propositions can always be put into one of the two forms: "If anything had the ethical characteristic E it would have the non-ethical characteristic N," or "If anything had the non-ethical characteristic N it would have the ethical characteristic E." Any ethical argument with a factual conclusion must contain a mixed ethical premise of the first kind in order to be logically valid.

We can now go a step further. The mixed ethical premise is essentially hypothetical. The conclusion is categorical. It follows that one premise must be categorical, if the argument is to be logically valid. And it is plain that the categorical premise must be of the form: "Something does have the ethical characteristic E." We can then conclude that something does have the non-ethical characteristic N. I have now stated what Mr. Johnson would call the "constitutive conditions" for the validity of such arguments. We must now consider what he would call the "epistemic conditions." If the argument is not to be circular we must be able to *know* (a) that if anything had E it would have N, and (b) that something has E, without having to *know* beforehand that something has N.

We may divide up ethical arguments on two different principles, thus getting four different kinds of ethical argument which might possibly be valid. (i) The ethical characteristic under consideration might be "good," or it might be "right" or "duty." (ii) The factual premise might take the form "Something has E" or the more determinate form "This has E." *E.g.*, it might take the form "Some actions are right" or "This action is right." Of course the latter entails the former. But it is plain that the argument is stronger if it only has to

use the milder premise. We might be pretty certain that some actions which have been performed have been right, but doubtful whether any particular action which was brought to our notice was right.

This seems to me to be about as much as we can say about the general question of whether ethical arguments with factual conclusions can ever be logically valid. We have seen that they can be if they fulfil certain conditions, and we have stated exactly what those conditions are. I propose now to give an example of an ethical argument which seems to me to fulfil the conditions and to prove its conclusion. I think that Kant's argument from duty to freedom is a case in point. It may be put as follows. "If it can ever be truly said that it is a duty to perform (or to avoid) an act, it must have been possible for the agent to perform it and possible for him not to perform it. Now there are some acts of which it is true to say that they ought to have been done (or avoided). Hence there are some acts which their agent could have performed and could have avoided." It is plain that this argument fulfils the constitutive conditions. It seems to me clear that the ethical premise can be known to be true by merely reflecting on the conceptions of "duty" and of "possibility," and that it is not necessary to know beforehand that some acts which have been done could have been avoided or that some acts which have been avoided could have been done. So that the first epistemic condition is fulfilled. I am also inclined to believe that we can know that the characteristics "ought" and "ought not" have application without having to know beforehand that some actions which are done could have been avoided, and that some actions which have been avoided could have been done. It is difficult to be sure of this because every one does in practice believe the conclusion of Kant's argument. Assuming that the above statement is true, Kant's argument fulfils the second epistemic condition, and proves its conclusion. Unfortunately the only conclusion which it certainly proves is not of much interest. It no doubt makes it almost certain that we are *in some sense* "free" in some of our voluntary actions. But it is not in the least certain that the "freedom" required is inconsistent with determinism. And we could have reached the conclusion that we are "free" in several very important senses without appealing to ethical arguments at all. It seems to me doubtful whether Kant's ethical argument proves that we are "free" in any sense of "freedom" which could not have been established by direct inspection; and all these senses seem to me to be probably consistent with complete determinism.

I will now give an example of an ethical argument which seems to me obviously to fail to fulfil the conditions and to be invalid. We might argue as follows. "Unless God existed it would not be our duty to

address private prayers to him. It is our duty to address private prayers to God. Therefore God must exist." (I put in the qualification "private," because it might be my duty to address public prayers to God, even if he does not exist and I do not believe that he exists, if the State of which I am a member orders its citizens to do so by an act which has been properly introduced, discussed, and passed into law.) Now the above argument seems to me to break the second epistemic condition. I do not think that it could possibly be maintained that I can know that it is my duty to address private prayers to God unless I already know that God exists. Hence this ethical argument for the existence of God would be circular.

PROFESSOR TAYLOR'S ARGUMENTS FOR IMMORTALITY

Now that we understand the logic of ethical arguments for factual conclusions we can consider the special ethical arguments for human survival. These arguments have been stated in many forms. Fortunately the essence of them has been put with admirable persuasiveness, brevity, and clearness by Professor A. E. Taylor in an article called "The Moral Argument for Immortality" in the *Holborn Review*. As I have no expectation of seeing the case put better than Professor Taylor puts it there, I will take this article as the text for my discussion. I think that the article contains two distinct arguments, though Professor Taylor passes from the first to the second without definitely saying that he is making a transition.

The Argument from Duty. Crudely stated, the first argument comes to this. If we and all the human race will eventually die, certain acts which it would be our duty to do on the opposite alternative will not be duties. And certain other acts, which it would be wrong to do if we were immortal, would be harmless and reasonable enough if the lives of ourselves and our fellows are limited to the three-score years and ten which we spend in this mortal body. The duties of a Christian are the right and reasonable behavior of a man who is going to survive the death of his body; they are not right or reasonable if we die with our bodies. The reasonable course of life on the latter alternative would be that which is sketched for us in Horace's *Odes*. Now we know that it is right for us to live in accordance with the Christian ethics, and that it is wrong to live in accordance with the Horatian ethics. Since the latter mode of life would not be wrong if we were mortal, we can conclude that we are not mortal. I will deal with this argument first.

It is not in the least necessary for the argument to assume that the Christian ethics are wholly right or the Horatian ethics wholly wrong. I must confess that it seems to me that Professor Taylor allows much

too much to the Horatian ethics, even on the assumption of human mortality. He seems to suggest that, if we all die with our bodies, the only reasonable course of action is to enjoy the passing hour. I should have supposed that, even if the belief that I and the race will perish makes it unreasonable for me to trouble about anything but my own pleasure, the reasonable course of life for me might be very different from that which Horace recommends. If champagne gives me a headache I shall be foolish to take too much of it merely because I am mortal. And my mortality will surely not make it my duty to "sport with Amaryllis in the shade" if I find the society of Amaryllis and all her kindred an intolerable bore. If I happen to prefer philosophy, or scientific research, or charity-organization, to dinner-parties, race-meetings, and night-clubs, there seems to be no reason why I should not indulge these tastes as much as any immortal spirit. Professor Taylor admits that Horace's *Odes* do not make very cheerful reading; surely this may be due, not simply to the fact that Horace believed himself to be mortal, but also to the fact that he acted unreasonably even for a mortal being whose sole aim is to maximize his own happiness. In a good many people the passion for scientific research, for artistic production, or for the construction of engineering works and the organization of businesses, is extremely strong and largely disinterested. The Horatian scheme forgets these facts. If a man wishes to provide himself with sources of pleasure that will ensure a quiet but strong happiness over the greater part of his life, rather than a few spasms of enjoyment in the earlier part of it followed by years of boredom, he will be most unwise to adopt the "fleeting-hour" plan even if he believes himself to be mortal. His wisest course will be, not indeed to neglect bodily pleasures in the earlier years of his life, but at any rate to indulge in them only to such an extent as will not interfere with the acquirement of sources of quieter but more permanent happiness which can be enjoyed when gout has forbidden port and a failing digestion has vetoed oysters.

Thus, even if we die with our bodies, and if this implies that it is only reasonable to do what will give us pleasure, this will not necessarily make the right and reasonable line of conduct for most of us very different (though it will be somewhat different) from that of a convinced Christian. But of course the mere fact, if it be a fact, that we are mortal has no tendency to make it right to consider only our own pleasure. Suppose that I and all other men are mortal, this will not alter the fact that, so long as they and I are alive, some states of mind, such as the appreciative hearing of good music, are better than others, such as enjoyment of another's pain. Nor will it alter the fact that it largely depends on our present actions whether I, my contemporaries, and a

long series of successors shall experience the one kind of state or the other. Whether we are mortal or not it will still be our duty, I suppose, not to produce a worse state when we can produce a better; not to treat our own pleasure, simply because it is *ours*, as more important than the pleasure of others; and not to show favoritism in the distribution of those materials for a good life which are at our disposal. Thus the duties of Justice, Rational Benevolence, and Prudence remain duties on either hypothesis.

Professor Taylor says that he assumes that "the highest goods are roughly the discovery and knowledge of truth, the attainment and exercise of virtue, and the creation and fruition of beauty." To these he later on adds the relation of love between persons. "All other goods," he says, "are secondary and insignificant as compared with these." I have no quarrel with these statements. The question is whether it would cease to be rational to strive for these goods if we believed that all human beings are mortal and that the race will eventually die out. So far as I can see, the only argument which Professor Taylor uses to support this view is that, on this hypothesis, it will make no *permanent* difference whether we pursue these goods or not. Now I agree that this consequence follows from the assumption that the race will eventually die out. And I agree that it is practically certain that the race will die out unless some individual members of it are immortal. Finally, I agree (subject to certain qualifications which I will mention in a moment) that, if no goods that we can produce are permanent, the world is a poor thing. The qualifications which I have to make are these. (1) Although every species of intelligent beings may last only for a finite time, yet there might always be some species of intelligent beings existing. And the scientific discoveries and artistic treasures of the human race might be capable of being known and appreciated by the race of intelligent beings whose sun is rising while the sun of the human race is setting. On this hypothesis all values which consist in relations between human beings, or which are stored up in the characters of human beings, would indeed be lost; but a good deal would be saved out of the wreck. The hypothesis which I am suggesting is analogous to what has happened many times in the history of the earth, when one race (*e.g.*, the Greeks) has flowered and decayed, and eventually another race has found inspiration in their artistic, literary, and scientific productions. (2) Professor Taylor holds that, if all the values which the human race has created die with it and are not continued by some other race, the world is *very evil*. This seems to me to be too harsh a judgment; all that is justified is that the world is *not very good*. Suppose that there have not been and never will be any intelligent beings except men, and that the human race lasts

for ten million years, reaching a maximum of virtue, happiness, and knowledge, at some intermediate date and then degenerating. On this hypothesis no part of the history of the world before the beginning of this period, and no part of its history after this period, has any intrinsic value. All intrinsic value, positive and negative, is crowded into this ten million years; and this period is no doubt but a moment in the total life of the universe. We must remember, however, that if there is no intrinsic goodness outside these limits of time, there is also no intrinsic evil. Ethically, all but the ten million years may be wiped out; and the moral character of the universe will stand or fall simply by the balance of good or evil within this ten million years. If there be a balance of good in that period, the universe may be called slightly good; if there be a balance of evil, it may be called slightly bad. But, however great the balance one way or the other within this period, we cannot call the universe as a whole very good or very bad, because the period during which *any* moral predicate can be applied is such a vanishingly small part of the total history of the universe.

(To be continued.)

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Photograph of Rudi Schneider, aged 17 years, the youngest of the Schneider family and, like his brother Willy, a famous medium.

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THE PHENOMENA OF RUDI SCHNEIDER

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

The reader will remember that in my article¹ on the phenomena of Willy Schneider which I witnessed in his home environment I stated that the real reason of my visit was to study and examine the manifestations alleged to occur through his younger brother, Rudi. But upon our arrival in Braünaü on October 28th, 1925, I found to my disappointment that Rudi had just previously poisoned his leg, was confined to his bed, and could not stand without assistance. Obviously, under the circumstances, psychic experiments were out of the question. The reader will recollect that we then had some séances with Willy Schneider, with brilliant results.

Rudi Schneider made a complete and rapid recovery and reports sent to me by Baron von Schrenck-Notzing and others conveyed the information that he was again giving sittings and getting good phenomena. I decided to revisit Braünaü.

For a complete account of the Schneider family, and a description of Braünaü, the reader should consult the article already cited. In it he will find a complete plan of the séance room which need not be reproduced here.

¹ *Brilliant Phenomena in the Home of the Schneiders*, A. S. P. R. Journal, January, 1926.

Rudi is a very jolly, high-spirited youth of seventeen. He is learning motor-engineering and attends a trade school for that purpose. He is very fond of all outdoor sports and—like his brother, Willy—excels at football. Apart from the induced phenomena witnessed at his séances, no trace of abnormality is noticed in the boy. His mediumship became first apparent in 1921 when sitting with Willy. Two elder brothers, Karl and Hans, are also psychic to some extent and occasionally act as auxiliary mediums; *i.e.* they sometimes help in the séances given by their brothers, but appear unable to produce phenomena independently. I was accompanied to Braünaü by two of my friends, hard-headed London business men with no knowledge of psychical research and entirely skeptical that mediums could produce manifestations incapable of a normal explanation. Another gentleman who went with me was Mr. E. Clephan Palmer, a Special Correspondent of the *London Daily News*, a journalist with considerable experience of mediums and séances. Mr. Palmer asked that he might accompany me because he had never seen a single “materialization” in England although he had attended séances with a number of mediums of various nationalities. The paper he represents has published many accounts of psychic phenomena—usually with the statement that the manifestations were unconvincing. The exceptions were the reports on Stella C. and, as the reader will subsequently learn, Rudi Schneider.

We arrived at Braünaü on Tuesday, April 27th, and were met at the station by Kapitan Kogelnik, who had kindly secured accommodation for us. It was too late in the evening for any experiments with Rudi, but we met him and Herr Josef Schneider (his father) and we all had a jolly supper of *Kalbschnitzel* and lager beer, at the “Goldene Kanone,” after which we made arrangements for séances on the two following days. The good people of Braünaü had not forgotten me and several of the residents said “good-night” and inquired after my “American friends” (Mr. J. De Wyckoff and Mr. Roy Holmyard) who had so entertained them when we visited the place in the previous October.

The séances with Rudi are usually held in the same apartment used by Willy and the arrangements are identical. Lest the skeptic should imagine that the room had something to do with the phenomena, it will be as well to state that Rudi's mediumship—like Willy's—has been tested in various countries and he has recently been to Prague where excellent results were recorded.

The séance room is the main living room of the Schneider family. It serves also as a sleeping apartment for two of the boys. The dimensions are as follows: 30 feet $3\frac{1}{2}$ inches long; 10 feet $10\frac{1}{2}$ inches wide;

and 8 feet 5½ inches high. Two double windows occupy the greater part of one end of the room. These windows open out on the main street which, when we had our séances, was well illuminated. The sills of these windows are 22 feet 5 inches to the sidewalk, and it would be quite impossible to gain entry from the street without instant detection. The reader is advised to study pp. 20-22 of my Willy article (*Journal*, Jan., 1926) where he will find the fullest particulars concerning the séance room, cabinet, furniture, etc.

SEANCE OF WEDNESDAY, APRIL 28th, 1926
FIRST PORTION

We assembled at the Schneiders' flat at 8:15 p. m. and found a number of persons awaiting us. Most of these were the usual sitters at the Willy circle, and I was acquainted with the majority. After I had introduced my friends I made a very careful examination of the room itself, and the two small rooms which lead out of the séance room. The only exit to street is by a door at the end of the room farthest from windows, across one of which the "cabinet" was erected. I found nothing in the rooms to arouse my suspicions. The floors could be bared and the walls and ceiling were quite innocent of any preparation. After having closed the three doors and accounted for all the persons present, I assisted in blocking up the windows and erecting the cabinet. In the division between the double windows was a row of plants in pots. The fasteners of the windows are very stiff and creak when turned. To block out the light (it was not yet dark) we fastened two thick blankets over each window; these were suspended by means of hooks. Over the blankets were the lace curtains. It will thus be seen that two windows (opening on the inside), two blankets, a row of flower pots, and a lace curtain were between the cabinet and the outer surface of the building above the street.

The cabinet was composed of two black curtains hung from the ceiling by means of hooks. It enclosed the left window. The span of the curtains was 7 feet 3½ inches, the depth of the cabinet being 5 feet 1 inch. On the floor of, and in front of the cabinet we placed more black curtains. This was done to eliminate any possible use of a trap door or other apparatus. This procedure is usual at these séances and was not done to impress my skeptical friends. At the aperture of the curtain near the top we placed a luminous card cut into the rough representation of a conventional "angel." Lower down, at the side, we pinned another luminous cardboard figure cut into the form of a face. This is known as "August," and was so christened by Baron v. Schrenck. Two long strips of luminous ribbon were pinned lengthwise to the cur-

tains of the cabinet. Every movement of the cabinet could thus be seen in the dark.

Having erected the cabinet to our satisfaction we placed a low square table—17 inches square, 19½ inches high—in front of the aperture in curtains. Weight of table, about nine pounds. Suspended two feet above the table by a length of flex we placed a red electric globe, about 30 watts, shaded by means of a thin silk handkerchief. We then collected a number of luminous articles, tambourine, bell, etc., which I had brought with me, as well as two luminous fans, luminous ribbon and other objects.

After we had prepared the cabinet I again examined the room and found everything satisfactory. We then placed around the cabinet a semi-circle of chairs in close contact, forming a solid barrier which stretched from wall to wall. It was quite impossible for a person to pass this barrier of chairs and sitters—who were linked up—without detection. Our semi-circle did *not* enclose one of the doors leading out of the séance room.

Rudi now offered himself for examination. He wore his street clothes, which I searched as a matter of form. The fact that his hands and feet were held as in a vice during the whole of the sitting made this personal examination unnecessary, but I did it on principle. Nothing suspicious was found. I placed him on the chair at the extreme right of the semi-circle, 3 feet 6 inches from center aperture of cabinet and two feet from table. I sat on the chair to his left. The other sitters now took their places in the circle.

The sitters at our first séance with Rudi comprised the following persons, in the order named, commencing clockwise from the medium: Rudi; Harry Price; Karl Schneider, Herr Schneider's son; Major Kalifiūs; Frau Rosa Schneider, Karl's wife; Mr. J. E. Conie; Mr. Vernon Conie; Frau Schneider; Kapitan F. Kogelnik; Frau Kapitan Kogelnik; Mr. E. Clephan Palmer; Frau Ramspacher. Herr Josef Schneider (father of Rudi) was outside the circle, on a chair just behind Frau Schneider, with whom he made contact. The duty of Herr Schneider was to control the light by means of the wall rheostat, etc. Although Herr Schneider was not actually in the circle, it would have been quite impossible for him to have passed the barrier of chairs and sitters without instant detection. As a matter of fact, he was the farthest away from the cabinet and—consequently—the phenomena. Karl's arm was linked in mine and both hands of Frau Ramspacher were controlled by Mr. Palmer. Kapitan Kogelnik took all the notes which I amplified, where necessary, immediately after the sitting. Because he

was writing, the arms of the Kapitan were linked with those of his neighbors, rather than his hands held in theirs.

The barometric pressure was 29.85 rising and the weather was warm and sunny. Temperature of séance room was 68.5° Fahr. at commencement of sitting. All sitters were in good health, the medium being

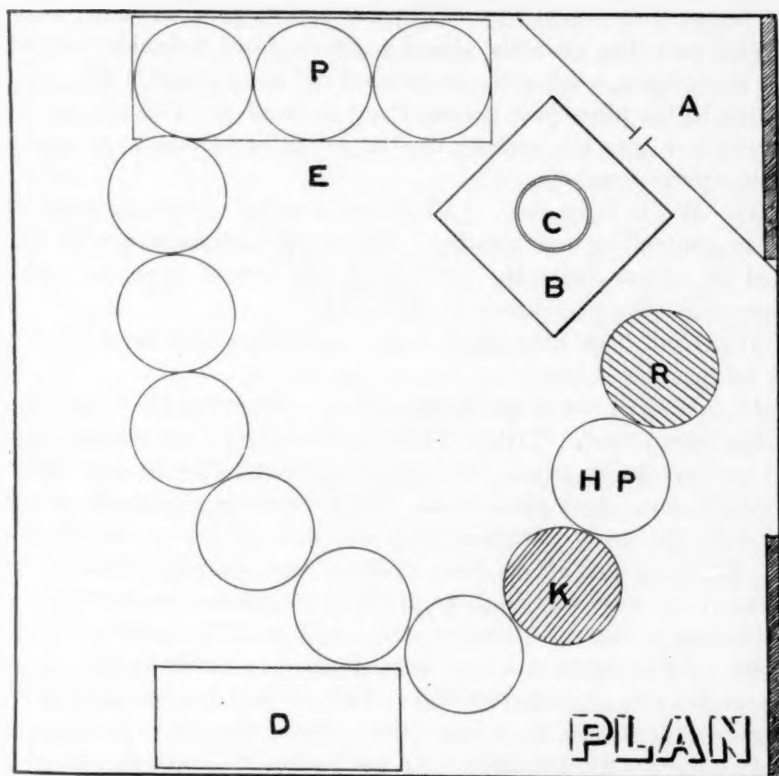


DIAGRAM 1.

Plan, showing disposition of sitters, mediums, controller, etc. A. cabinet; B, low table; C, electric table lamp; D, cupboard on which thermometer was placed; E, sofa, on which were three sitters. The shaded circles show where the brothers Schneider sat, the remaining circles denoting position of the other sitters. HP is the seat occupied by Mr. Price at both séances. N. B. This diagram should be consulted in conjunction with complete plan of séance room given in *Am. S. P. R. Journal*, Jan., 1926, p. 21.

"tired" after a strenuous day's work at the trade school. Most of the sitters were known to one another, the exceptions being my friends. Having placed Rudi on my right (see Diagram 1) I controlled him in the following manner: I had placed Rudi's chair at about an angle of

25° to my own. I pushed his feet and his legs hard up against his own chair, and placed my legs hard against his, the soles of my feet being pressed upon his boots. I then placed his two hands firmly upon my thighs, and gripped his two wrists with my two hands. It will be realized that the slightest movement of the medium was at once transmitted to me. Karl then linked his right arm in my left. I gave a last glance round to see that everybody was in the allotted position and properly controlled and then gave the signal to Herr Josef Schneider to switch off the white light, leaving the suspended red lamp alight. This he did, returning to his place just behind Frau Schneider. This was at 8:35. and I will now give the verbatim notes, my interpolations and remarks being in square brackets.

8:35. White light out. [All sitters answer to my challenge that they are controlling one another. Red light, estimated at 30 watts, enabled me to see dimly the outlines of the sitters opposite, and the features of Rudi quite clearly.] Pulse 75.

8:37. Rudi breathing deeply and regularly. His hand gradually drops on to my left hand.

8:41. Rudi gives a prolonged shiver, denoting that the trance state has commenced. "Olga" [Rudi's "control" or trance personality] now greets us, saying that she is pleased to see us and that she will provide some good phenomena. Rudi trembling violently as if afflicted with the ague. Medium very restless and moves about on his chair. His head now off my lap. "Olga" now intimates that we have commenced too soon and that we are to have twelve minutes' interval. Rudi gradually becomes more restless and at 8:45 is fully normal. Pulse 85. [The lights are now turned up, the circle breaks up and sitters smoke, etc. Just before the end of interval I reassemble sitters: check controls; search Rudi once more; again place him in chair and control as previously described. No one leaves or enters the room during the intermission. I have a last look around and find everything in order.]

8:57. White light out and we recommence the séance. Pulse 80. Rudi trembling violently, his entire body is vibrating. His head drops on to my right hand.

9:02. Rudi gives a shiver which shakes his whole body and trance commences. "Olga" asks that red light be turned down a little. Herr Schneider does this [very slightly, no apparent difference] resuming his seat immediately afterwards. "Olga" asks me to sing "Katharina" [—this I do].

9:05. Pulse 85. Curtains of cabinet are shaken violently as if an animal were "worrying" them. [Movements made visible by luminous

attachments.] Rudi breathing heavily. "Olga" says, "*sprechen! sprechen!*" [speak! speak! meaning that the sitters are entering into a tense state not good for the production of phenomena.] "Olga" asks for luminous tambourine to be placed on table under lamp. [This is done by Frau Ramspacher.]

9:09. Karl Schneider [sitting next to me] goes into trance. Karl shivering and very agitated. "Olga" demands that I sing "Katharina." [This I do, other sitters joining in chorus.] Immediately tambourine is dragged off table on to floor by an unseen object, at the same time as several sitters feel a cold breeze. [I feel the breeze on my left hand and left side of my face, the side *away from window, cabinet, or medium.*] Pulse 90. Curtains roll out like an inflated balloon, *very gradually* assuming their normal shape. Tambourine is "shoved" about on floor [as if being nosed by an animal]. Tambourine is picked up by some invisible force and replaced on table. Curtain again bellows out. Tambourine slid off table, "nosed" on floor, and picked up and thrown over table towards Mr. J. E. Conie. [It is retrieved by Frau Ramspacher who replaces it on table.] Rudi very agitated.

9:19. "Olga" tells me to sing "Katharina" [the sitters joining in the chorus], and the medium beating time with his hands on my thighs. Tambourine slid off table again and taken inside cabinet. After a minute the tambourine is flung through curtains of cabinet on to floor. Karl still in trance, with periods [each of about two minutes] of sustained trembling. Soon after a white, faintly-luminous, nebulous, bulging mass is seen in cabinet; it quickly disappears.

9:21. "Olga" demands bell on table. [This is done by Frau Ramspacher, who at once resumes seat and is controlled by Mr. Palmer.] *Engel* [luminous "angel" made of cardboard] sways violently to and fro. "Olga" asks for "Katharina," with chorus. [Though hoarse, I comply.] "Olga" asks for hand-bell to be put on table. [This is done by Frau R.] "Angel" again sways to and fro, after which a half-formed "hand" or pseudopod crawls out of cabinet and drags bell off table. [It clatters to floor.] "Hand" plays with bell between table and curtain aperture. Bell is rolled about the floor, is dragged into cabinet, and is pushed out again. We cry out "Bravo! Olga." Curtains bellow out again—strong cold breeze. Curtains bellow out again and "something" in cabinet lurches against the table which is moved about six inches towards the center of the circle. "Olga" orders handkerchief to be placed on table under lamp. [Previous to this Frau R. has readjusted table.] Mr. Palmer places his handkerchief and puts it in the prescribed position. Immediately, a small child's perfectly-formed hand, [right] but with four fingers only,

shoots out of cabinet [from near the floor] and snatches the handkerchief from off table. [It remains half in and half out of cabinet.] Frau Ramspacher picks up handkerchief and replaces it on table. Again the small hand [a perfect specimen of a four-fingered hand, belonging to a child of about four years of age; I could see the nails clearly, but no thumb] drags the handkerchief off table again [more slowly than last time]. We called out "Bravo, Olga!" several times. "Olga" tells me to sing "Katharina." [I do my best, the circle taking up the chorus.] While we are singing, the suspended lamp is turned round on its cord; lamp moved again and held towards me for about ten seconds. [Lamp is inclined from perpendicular about 35°.] Suddenly, three violent knocks or bangs on the *other window*, [not the one in the cabinet] startle the sitters. [The window is on my right, and I hear it very plainly.] We call out "Bravo, Olga; thank you, Olga!" and ask for two short and three long taps on window. The window is immediately shaken according to our wishes. Lamp again swings [no visible motive force]. "Olga" asks that luminous plaque [which I had taken to the séance: weight 5 ozs., size 10½" x 8", really a kindergarten "slate," made luminous] be placed on table under lamp. Frau R. does this, at the same time placing handkerchief on plaque. Again the tiny hand takes handkerchief [hand seen very clearly between the luminous plaque and the red light of lamp] and drops it on floor. [The "hand" seems to melt away.] "Olga" demands that fan [my luminous lace fan, made luminous in three colors; weight 1½ ounces] be placed on table. Frau R. does this. [She always resumes her seat and control immediately after placing an object.] "Hand" appears under lamp, takes fan and drags it into cabinet. Curtains bellow out, enveloping my face. Curtain drops back. A brown "arm" or thick rod comes through curtain opening and pulls "angel" off curtain and drags it into cabinet. "Arm" snatches "August" from curtain and throws it on the floor. Hand-bell is picked up again by Frau R. who puts it on table. Cold breeze again. Bell picked up by some unseen object and dropped on floor. "Olga" asks me to sing "Katharina." [I comply, but my vocal effort is almost inaudible.] Bell is rolled about on floor. Curtains "blowing" in all directions. Karl very agitated. Rudi's pulse 104.

9:35. Rudi raises his hands [and mine, of course] and makes sweeping passes lengthwise down my body. [This is known as "magnetizing" and is done on the assumption that it increases the power of the medium.] Karl sighs deeply, and subsides on my shoulder; he is in deep trance. Violent knocking at right hand window. We ask for two short and one long knock, but no answer is given. Curtains blow out.

Karl restless; Rudi's head sinks on my shoulder. Both mediums very quiet. "Olga" says mediums are exhausted and want twelve minutes' rest. Rudi and Karl become restless, have spasms of shivering simultaneously, and simultaneously give one spasmodic shake—and are awake (9:40). Pulse 110. Temperature 72.5°.

* * * * *

When the boys were quite normal again it was seen that Rudi was very hot, the perspiration pouring off him. Karl was quite cool, though the room was unbearably hot. I, too, was hot and as hoarse as a crow. The Schneider trance personalities seem afflicted with a "Katharina" complex which makes it distinctly distressing for the only person who knows the words! But the fascinating lilt of the song seems to exert an extraordinary influence on the phenomena and I regard "Oh! Katharina" as the séance song *par excellence*. The fact that it is of Viennese origin may have something to do with its effect on the Schneider boys.

The room was so unbearably hot (much hotter than the mercury reading would have led one to suppose) that it was decided to open a window. I asked that the window in the cabinet should be chosen and very carefully watched the demolition of our safeguards in the form of curtains, etc. Nothing appeared to have been disturbed. We flung the two (double) windows open and as I gazed on the well-lit street and the little groups of gossipers which the evening invariably produces in every small country town, I could not help being impressed with the utter impossibility of any person's being able to tamper with the window without our knowledge. There was no foothold outside and nothing short of a long ladder would have enabled a person to reach the window from the street. And the glass of the double windows would have to be smashed in order to unfasten the catches of the two frames. And what of the bangs on the *other* window? And yet a careful perusal of the verbatim notes above makes it very evident that all the phenomena emanated from the cabinet which was erected around the window. As I was thus meditating on the wonder of it all, I suddenly remembered that in my pocket I had a small tin containing a roll of white adhesive tape or court-plaster, such as is used for mending a cut finger. I decided I would stretch a length of this tape across the window, on the wood-work, before our blankets went up, and unknown to the other sitters.

Just before we were due to resume the séance (the sitters are always very careful not to prolong the intermission more than the prescribed number of minutes), I said I would assist in fixing the cabinet again, and proceeded to fasten both of the double windows. In the meantime I had unwound my adhesive tape (which, made luminous, I sometimes

use for control purposes) and unseen by the sitters I stuck this right across the frame of the window. Anyone entering the room from the street outside would, of course, displace it entirely. Then I fixed the blankets, and helped to erect the curtains forming the cabinet. The temperature was then 73° Fahr.—a *rise* of .5° in spite of the fact that we had had the cool night air in the room for ten minutes. When all was ready I marshalled the sitters who resumed their old seats. I sat between the two mediums, as before, and my control of Rudi was identical to that already described. Karl linked his arm in mine. When all was ready I gave the signal to Herr Josef Schneider who switched off the white light (9:52), and took up his position behind Frau Schneider. Kapitan Kogelnik took the notes as usual.

SÉANCE OF WEDNESDAY, APRIL 23th, 1926
SECOND PORTION

9:52. White light out—red [about 30 watts] switched on [for the second portion of the séance the metal *table lamp* was used, it being placed in center of low table already described]. Rudi's pulse, 70. Both Karl and Rudi restless, but at

9:56 both are in trance, with the usual preliminary shivers and spasmodic contraction of the muscles; much more pronounced in Rudi. Both mediums very restless. Rudi speaks normally, and appears exhausted.

9:59. Both boys out of trance. [It is very unusual to make two false starts at one sitting; I think that in the case of Rudi he had worked too hard all day. We had taken Herr and Frau Schneider and Kapitan Kogelnik to Salzburg that day by auto but Rudi was not allowed to come with us because he was "too busy."] No reason given. We do not leave our places and I do not relinquish control of Rudi. [We just sit talking a few minutes.]

10:05. Rudi trembling. Pulse 80. Rudi and Karl entranced; very quiet entry into the trance state. Rudi breathing heavily; his head drops on to my shoulder. He lifts his head and "Olga" says *sprechen!* and asks that handkerchief and luminous slate be put under lamp on table. Curtains of cabinet sway towards table and almost envelop lamp. "Olga" whispers to me that she will take handkerchief; handkerchief is immediately snatched off table and comes to rest in cabinet opening—half in, half out of cabinet. Curtains sway again. "Olga" asks me to sing "Katharina." [I can hardly speak, but I do my best.] Rudi "magnetizes" himself [by making passes in front of me, my hands following his movements, of course]. Curtains sway. Frau R. picks up handkerchief [Mr. Palmer's property] and [to the amazement

of the sitters] *it has two tight knots in it.* [I kept glancing at the handkerchief as it lay on the floor and I saw no movement; it is curious how the knots arrived during the transit from table to floor; the knots were in the portion of handkerchief hidden by cabinet curtains.] We cry "Bravo! Olga." "Olga" now orders Karl to change places with Rudi. [This is done quite mechanically. I control Rudi in exactly the same way as described, and Karl links his two arms in mine. Major Kalifūs links his right arm in Rudi's left. We sit like this for some time, but nothing happens, so at]

10:33 Rudi and Karl return to their original positions [I control exactly as described above]. Rudi's pulse 95.

10:37. "Olga" asks that there be less light, so a light silk handkerchief was placed over lamp shade. [I could not detect the slightest difference in intensity.] "Olga" asks that "August" and the luminous fan be placed on table. [Frau R. does this.] At once the fan is taken up by some unseen force and waved several times over lamp, once nearly touching ceiling. This is continued for about three minutes. "Olga" throws the fan into circle. Rudi "magnetizes" himself in the usual manner—luminous slate on table gradually rises, slips back on table and falls to floor. [Frau R. replaces slate or plaque on table.] "Olga" demands "Katharina" and that the tambourine be put on table. [I promise to do what I can; Frau R. places tambourine under lamp.] As the sitters take up the chorus of "Katharina" tambourine rises and beats time to the music by tapping the table-top. [Wonderful effect.] We cry out "Bravo! Olga." Tambourine is lifted up from table and tossed over lamp towards sitters. Very cold breeze. Curtains sway and bellow [as if a powerful air jet had been turned on them from the interior of the cabinet]. The movements of the curtains suddenly cease. [The whole atmosphere of the séance appeared to change at this moment. The effect on me was exactly the same as I feel when I have been conversing with a room full of people who suddenly depart and leave me alone in the room; the atmosphere felt as if something had been taken away from it—as if something were *missing*. Even the cabinet, lamp, table and toys we were using appeared suddenly to become "dead." It was a curious feeling, an impression very difficult to describe on paper.] "Olga" whispers that she is tired and is departing, but will try again the next night. Rudi and Karl grow restless, sigh deeply, and [Rudi only] give a sudden spasmodic start and it is apparent that both Rudi and Karl have come out of trance [at 11:15]. Rudi's pulse, 110.

At the conclusion of the séance the first thing I did was to look at my traveling Negretti & Zambra thermometer: the mercury stood at

74.5° Fahr. (The instrument was always placed on the piece of furniture behind and to the right of the circle.) My next action was to examine the "cabinet" and window curtains. I carefully removed the curtains from the window corner, and the blanket from the window. My adhesive tape was exactly as I had placed it and I put it in my pocket without informing my companions of what I had done—in case I should want to use it again. I had clearly proved to myself (if proof were necessary) that the operating force came from *within* the room—certainly not from outside. I emphasize this point to convince the skeptical reader that a confederate had *not* planted himself on a long ladder, in the well-lit busy main thoroughfare, and that he had *not* obtained access to the room by breaking two windows, removing five flower-pots, two blankets and some curtains—all this without a soul in the séance room being aware of the fact. I know the skeptic will still murmur "What about the chimney?" till I mention the fact that the apartment contained the typical German stove with stove-pipe leading into the bowels of the furnace—had the stove been alight—at the far end of the room.

When the boys were fully awake, I made an examination of the room, the floor, side rooms, etc., but saw nothing whatever suspicious. One of the joys of pursuing the unknown in the Schneider *ménage* is that one can do exactly as one likes. If I had requested that every member of the circle be put in handcuffs and leg-irons, the Schneider family would have cheerfully consented. I have never known any member of the Schneider family demur at any suggestion I have made for stiffening the control.

We left the séance room at 11:45 and my friends and I, and the Kapitan and Karl and his wife adjourned to a café across the road where we consumed cakes and ale—in the shape of the very cool, clear local lager—till nearly two o'clock the next morning. But not all the lager in Austria could have restored my vocal organs to their normal condition—I was literally speechless through my indulging in "Katharina" not wisely, but too well. But we all agreed that we had had a brilliant evening and some amazing phenomena.

SÉANCE OF THURSDAY, APRIL 29th, 1926
FIRST PORTION

The next morning I learned that Herr Schneider had received a telegram from Baron von Schrenck-Notzing saying that he would like a sitting with Rudi during my visit, if possible. We got on the 'phone to the Baron and told him that I was leaving the following morning for Vienna and could he come that day? Unfortunately, he could not and

we were all disappointed. I was very sorry not to have included Baron Schrenck in my circle. I also wanted someone else to sing "Katharina" (I understand the Baron has tried this potent melody at some of his séances at Braünaü) because I was still so hoarse that I could hardly order my breakfast. However, a visit to the local chemist relieved me somewhat.

We had arranged to be at the Schneider flat at 8:15 p. m. and punctually at that hour my friends and I presented ourselves. I learned with regret that Rudi had been working hard all day and playing football all the evening; also, that he was very tired and had had only five hours' sleep the previous night. But we hoped for the best.

The circle was not quite so large as on the previous evening, and we sat in the following slightly different order, clockwise: Rudi, Harry Price, Karl Schneider, Major Kalifiüs, Frau Rosa Schneider, Mr. J. E. Conie, Mr. Vernon Conie, Herr Ramspacher, Frau Kapitan Kogelnik, Mr. Clephan Palmer, Kapitan Kogelnik. The weather was not quite so warm as on the previous evening and the barometer had fallen to 29.65, falling. Temperature of séance room at start of sitting, 65° Fahr. Kapitan Kogelnik again took all the notes. The room was prepared as previously, under my supervision, and Herr Schneider sat behind his daughter-in-law's chair, managing the lights, etc. We used the table lamp, on the small table as usual, with a red light at an estimated wattage of 30. I checked every control, and controlled Rudi in precisely the way I have previously described, Karl linking his right arm in my left. At exactly 8:30 I gave the signal for the white light to be switched off.

8:30. Séance commences. Rudi's pulse, 84.

8:35. Rudi enters trance state [with characteristic spasmodic trembling].

8:37. Rudi's head sinks on to my left hand. "Olga" whispers that Rudi will shortly awaken and that we are to recommence in twelve minutes after that time.

8:40. Rudi lifts his head from my hand, withdraws his left hand from my right and sits up in his chair—he is awake and normal. [We remain in our places, but Herr Schneider switches on the white light. Karl, who was getting drowsy and was entering the trance state, is also awake. We sit and chat until 8:52 when Herr Schneider again switches off the light. I again control Rudi.]

8:52. We recommence. Rudi's pulse, 80.

8:54. Rudi gives a spasmodic shudder and is entranced.

8:58. Karl is entranced [I feel him become "limp" in the chair next to me].

9:04. "Olga" says *fester* [*i.e.* hold tighter, in order—mentally—to stiffen up the circle]. Karl trembling very violently.

9:06. "Olga" says *sprechen!* and we all at once commence speaking. "Olga" says "Katharina" [and I croak out something and the circle take up the tune, humming it as best they can]. Pulse, 85.

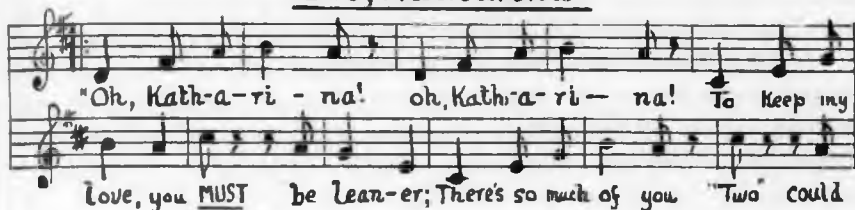
9:12. "Olga" asks that luminous tambourine be placed on table, under lamp. [Kapitan Kogelnik does this.]

9:20. "Olga" says *sprechen!* [We all speak.]

9:35. [Up to this point the séance has been proceeding very slowly, practically nothing happening.] Right hand curtain moves, and "August" sways to and fro. [There is a bulge in the curtain, as if a person were behind it—we could see the contour of the bulge only by means of the luminous strip.]

9:38. Both curtains of cabinet move again [a few seconds' pause]. Curtains shoot out, almost covering lamp. Cold breeze from direction of cabinet. Table [and lamp, of course] makes little jerky movements towards cabinet aperture [distance about 8 or 9 inches]. "Olga" asks for "Katharina." [I make a noise in reply and the others take up the refrain.] Table dances and keeps time to the music. Rudi breathing very heavily. He "magnetizes" himself [and tries hard to release his hands from mine; I resist, and consequently my hands also help in the "magnetizing"]. Curtains move again. "Olga" asks for luminous slate—this is put [by the Kapitan] under lamp near tambourine. Something [unseen] picks up slate and drops it to ground. An object touches my left ankle [estimated pressure, 2 ounces]. I am given five taps on instep [slowly and deliberately]. The plaque is now picked up off floor by the Kapitan and immediately the tambourine is picked up by a stumpy black object and put on luminous slate.

9:46. Karl breathing very heavily. "Olga" demands "Katharina." Curtains move towards lamp. Tambourine is picked up by same stumpy object and is knocked on table to time of the music. Tambourine is picked up again and waved around shade of lamp. At the word [in chorus of song] "must" [*must* be leaner!] tambourine is banged heavily on table. [See bars of song reproduced.] At the conclusion of song the tambourine was violently flung on floor by the [then invisible] pseudopod. Taps are heard under sofa [on which Frau and Kapitan Kogelnik and Mr. Palmer are sitting]. Several loud raps appear to come from sofa leg. Several knocks on window frame in cabinet. My left ankle is again touched five times. "Olga" demands a larger circle and we push our chairs back a short distance. Curtains bellow out and wave to and fro as if by a sudden blast of air; at the same time as a strong, cool breeze was felt.

Oh, Katharina!

10:00. Pulse, 100. Curtains blow out again. "August" and the *engel* swaying and nearly falling. "Olga" orders an interval at this period, to be of exactly twelve minutes' duration. [Rudi and Karl commence to breathe heavily and become restless in their chairs. They have little fits of shivering, then quiescent periods, and finally each medium gives a sudden spasmodic shudder and both are simultaneously awake at 10:10.] Herr Schneider at once turns the white light on. Pulse, 110.

I immediately enter cabinet, but everything appears to be undisturbed. Temperature 67.5° Fahr. The circle breaks up and we chat and smoke, and open the door at far end of room to get some fresh air. Rudi appears very sleepy and more tired than on previous evening. Karl, who is much older and does little, apparently, to help the phenomena, looked comparatively fresh. At 10:20 we reform the circle. Temperature 64° Fahr. At 10:22 I have checked all controls, and we each occupy the same seat as in the first half of séance. Herr Schneider switches off white light.

SEANCE OF THURSDAY, APRIL 29th, 1926
SECOND PORTION

10:23. Séance recommences. Karl immediately entranced [within one minute of white light's being switched off].

10:25. Rudi's head sinks on to my lap. Pulse, 80.

10:27. Rudi entranced [with usual symptoms]. "Olga" says *sprechen!* [We all commence talking.] Curtains bulge out. Table jerks itself about six inches towards cabinet opening. Table is roughly shaken by some force invisible to the sitters. "Olga" demands "Katharina." [I try my hardest to please her, but I depend on the others for the noise.] Lamp is shaken violently. As we come to the chorus the lamp is rattled and shaken in time with the music. Curtains bellow out once more and "something" shakes the lamp again. "Olga" asks for handkerchief; Mr. Palmer puts his under lamp. Curtains again shaken [like a dog shaking a rat]. "Olga" says "Close the circle" [we draw

our chairs in a little (without my control of Rudi relaxing, of course) and all crowd nearer the table]. Table is pushed by something emerging from cabinet and falls on Mr. Conie's knees. [It is righted.]

10:52. Pulse about 100. [Rudi trembling violently—very difficult to get his pulse-rate.] Karl apparently sound asleep [or in deep trance] on my left shoulder. Curtains sway out. Handkerchief is flicked off cabinet into cabinet very quickly; immediately afterwards it is thrown out of cabinet aperture, high up in air.

10:59. Something is pushing lamp which is being inclined [at an angle of about 20°]. A small, distinct hand [not so distinct as the "hand" we saw the previous night] is seen under lamp. It appears larger than the one we witnessed at the previous séance. Lamp [weight about $3\frac{1}{2}$ pounds] slowly rises from table, quite vertically, to a height of about eighteen inches. Lamp is gradually lowered and comes to rest on table. Immediately the lamp rises again to about the height of twenty-four inches, and comes slowly down again. During the elevation of the lamp, curtains were blowing in all directions and something was knocking on the window inside cabinet.

11:25. Pulse, 110. "Olga" asks for fan. Mr. Palmer holds my fan towards the cabinet and the "hand" takes the fan through aperture. Again we all see a hand under lamp. The hand is distinct [and appears to be perfect in its formation] and its articulations seem quite normal, but it does not reflect so much light as the one did on the previous evening.

11:33. Curtains bulge out.

11:35. I feel a cool breeze on my face. Rudi very agitated; sighing and trembling. "Olga" suggests that Karl should change places with Major Kalifūs. This is done, but with no apparent benefit; on the contrary, this seemed entirely to stop whatever force there was at work as we got no more phenomena that night. After waiting about ten minutes "Olga" says "I cannot produce any longer." [We then say "good-night" to "Olga," at the same time thanking her. During her leave-taking both Rudi and Karl are very quiet; both simultaneously give a violent spasmodic jerk which almost sends Rudi off his chair and we realize that the séance is over—I then relinquish my control at 11:50.] Rudi's pulse at time of "awakening," 95.

I at once examine thermometer and find that the mercury has risen to 66.5° . I then scrutinize the cabinet and window fastenings and examine the small rooms leading off main apartment: everything appears normal.

Rudi was very tired and sleepy after the séance which is not particularly surprising when it is remembered that he obtained only five

hours' rest the previous night. Karl looked remarkably fresh and showed no signs of mental or bodily fatigue. After the séance, most of the sitters adjourned to the café opposite Herr Schneider's and over *schlüberbus* and lager we discussed the séance from various angles till the small hours.

SIMILARITY IN THE PHENOMENA OF THE BROTHERS SCHNEIDER

The reader who peruses the above account of the Rudi phenomena will hardly fail to notice the great similarity between these manifestations and those of the elder brother, Willy, whose brilliant performance was recently described² in these pages. The reader should carefully compare the two reports. The bellowsings of the curtains; the cold breezes; the small hands or hand-like terminals or pseudopods; the taps or knocks on the limbs of the sitters; the playing with handkerchiefs, bells, slates, and other toys; the rising and turning of the lamp; the séance procedure, such as formation of circle, control of medium, the issuing of such orders as *sprechen* and *fester*; the varying pulse-rate; and the length of séances and intervals are common to the mediumship of both boys, and the same applies to the symptoms which occur when entering and recovering from the trance state. The trance personalities "Minna," "Otto" and "Olga" all believe in exactly the same way and make very similar remarks. If one were led blindfold into a séance at the Schneider flat, without being told the name of the medium, it would be somewhat difficult to tell whether Rudi or Willy were being experimented with. In fact, there is a very distinct family likeness between the mediumship of the two boys. Karl's part in the production of the phenomena is difficult to determine. My own opinion is that Karl's support is purely a moral one and that he plays little part in the production of the phenomena. This assumption is borne out by the fact that when Rudi gives séances at some distance from home (as recently at Prague) he is solely dependent upon his own powers.

But of course there are differences in the mediumship of the two boys. A marked peculiarity is the curious way that Rudi—or "Olga"—has in making false starts. I believe this is a purely psychological habit, and unfortunately habits are very easily formed in the subliminal consciousness of—especially—a young medium. Another comparison which is right I should point out is the fact that Rudi is harder to control. I may be mistaken, but it is my opinion that when in the trance state the boy requires more watching. Several times when he was "magnetizing" himself, it was difficult not to come to the conclusion that the medium was trying to release one hand; which means, of course,

² Am. S. P. R. Journal, January, 1926, pp. 18-41.

that the investigator has to exercise special care in his control. But that is why a medium *is* controlled—so that these little subconscious—or conscious—actions can be detected and checked.

THE HYPOTHESIS OF FRAUD

The skeptic reading these pages will at once try to place his finger on the weak point in the control of the medium, the room, or the sitters—and the skeptic will be perfectly justified in doing so, assuming that he admits the good faith of the investigators.

In the first place, a good red light was burning the whole time, and at no period during the two *séances* was I unable to see the sitters opposite me, the space in front of the other sitters, the entire "surround" of the table containing lamp, etc., besides a visual—as well as my perfect tactual—control of the medium. It was quite impossible for anyone to have approached the cabinet (whence all the power and phenomena originated) without several people becoming immediately aware of the fact. Also, the circle itself was a barrier through which no one could have broken without detection. Of the three doors in the *séance* room, one leads to a bedroom, with a window overlooking the same main street; the other, at the back of room, leads to a kitchen, and the third at the extreme far end of the room (30 feet, 31½ inches long) leads to a corridor down to a lower flat and to the street. The doors, I found, would not lock, but they had noisy fasteners on them—and the rooms I examined two or three times. A person entering from the only approach to the room could not cause a four-fingered hand of a small child to appear in a cabinet over 30 feet away—and I reiterate that it would have been quite impossible for a person to break through the barrier of sitters, and cross the patch of red light without everyone in the room immediately becoming aware of the fact.

I have already discussed the possibility of a person entering the room *via* the window and, as I remarked in my article on Willy, if there is one spot in that apartment more suitable than another for the isolation of the cabinet, it is that corner embracing the window.

There is the question of collusion or confederacy on the part of the family, but the same arguments apply as they did to our hypothetical stranger trying surreptitiously to enter the room from without; each would have to pass the solid barrier of sitters and brave the illuminated space in the center of the circle. And the best answer to the theory of collusion is the fact that Willy and Rudi have each given *séances* in various European capitals and cities such as London, Vienna, Munich, Prague, Zurich, etc., (often unattended by relation or friend) and have produced their usual—though generally weaker—phenomena. In the

séances under discussion I had three very intelligent, alert London business men in the persons of my friends, all looking for fraud and all very skeptical. But they left that sitting convinced as to the abnormality of the phenomena. These friends of mine were scattered throughout the circle and each was so placed that he would at once have become cognizant of any attempt on the part of the family or friends to "help out" the phenomena.

THE TEMPERATURE

Without an accurate and sensitive transmitting thermograph it is very difficult to draw proper conclusions from the behavior of the mercury if the mercury *happens to be higher* at the end of a séance than it was at the beginning. In my experiments with Willy already referred to, there was a very definite fall in the mercury during each séance—at the end of which the thermometer was found to have fallen 11°, 6°, and 2° Fahr., respectively. But we had no such drop in temperature with Rudi, though we felt the cold—though not very cold—breezes. Though the mercury stood higher at the end of each séance than it did at the beginning I feel convinced that there was a cooling influence at work, and that this influence affected the thermometer.

At the commencement of first portion of first séance the mercury stood at 68.5° Fahr.; at the end, 72.5°—a rise of 4°. But both windows of the séance room had been wide open all the evening immediately preceding the séance—the room was therefore cool. Then a number of persons enter the room, all the openings of which we very carefully close, and yet after an hour in this close and stuffy room, the mercury rose only 4°; and yet, curiously enough, we all felt *very hot*—so hot that we took the trouble to dismantle the cabinet and open a window; though previous to the séance, when the thermometer registered only 4° less, we were quite cool. I think this points to some cooling influence at work. After the ten minutes' interval—during which one window was wide open and letting in the cool night air—it was found that the mercury had *risen* .5°, when of course it should have fallen as the room *should* have been getting cooler. What I think happened was this: I believe that there was a cooling influence at work during the first portion of the first séance which resulted in the mercury showing only 4° rise. If we had *not* opened the window, but had remained confined in that close, stuffy room, I feel confident that during the interval the mercury would have risen considerably, owing to the restoration to normal conditions. But we let in the cool, fresh, night air which *counteracted* the tendency of the room to get warmer—it was really a tug-of-war between the temperature of the room *recovering* itself to normal,

and the cool air outside: the room won by half a degree. If the temperature at end of first portion had been normal, the admittance of the cool air *must* have cooled it considerably. The lights made no difference as there was always one light (of the same wattage) on—either red or white.

Again, during the second portion of first séance the mercury rose only 1.5° which appears to me abnormal with so many people shut up in a room with a light burning. Our experiments at the National Laboratory prove to us that the temperature rises more than this. In the first portion of second séance the mercury rose only 2.5° , and in the concluding portion the temperature increased likewise 2.5° . In other words, at 8:30 P. M. the mercury was 65° and at 11:50 P. M. it was 66.5° —a rise of only 1.5° —curious behavior on the part of a thermometer in a closed room full of people, with a lamp alight. I am sure my readers' experiences of the temperature in a crowded room must be quite different to this. The room was insulated from the outside air by the blankets and other window coverings which would prevent the exterior temperature from having much—or any—effect on the séance room thermal conditions.

The next time I visit Braünaü it is my intention to take a small thermograph (the National Laboratory has recently acquired two portable 2-hour control thermographs, in addition to the special instruments already in use there) and I hope some day to give a reproduction of a graph showing the exact thermal variations during a séance with one of the Schneider boys.

RUDI'S PULSE-RATE

The pulse-rate of Rudi Schneider, like that of his brother, Willy, varies considerably during a séance, but I have not yet been able to discover any law governing the variations or any reason for the constantly changing rate. My own particular theory is that the changes are due to a subconscious reaction on the part of the medium, and that the variations are due to mental, rather than physical processes. Both Rudi and Willy differ from Miss Stella C. in regard to the fluctuations in pulse-rate. Whereas Stella invariably starts with a very high rate, dropping considerably towards the end of the séance, both Willy and Rudi commence with pulse about normal (70-80) which gradually rises as the séance proceeds. I am illustrating the variations of Rudi's rate by means of a chart (see Diagram 2) and the reader should compare this with the charts and rates of Willy and Stella C. already published^a

^a Stella: *Am. S. P. R. Journal*, May, 1924, p. 311.

Willy: *Ibid*, August, 1925, p. 424; January, 1926 p. 27.

in this *Journal*. I consider it extremely important that the pulse-rates of mediums should always be taken and the acquired data used for purposes of comparison. I have endeavored—so far in vain—to procure a sphymograph which will run for two hours or more without attention. It is curious that no psychic investigator thought of systematically

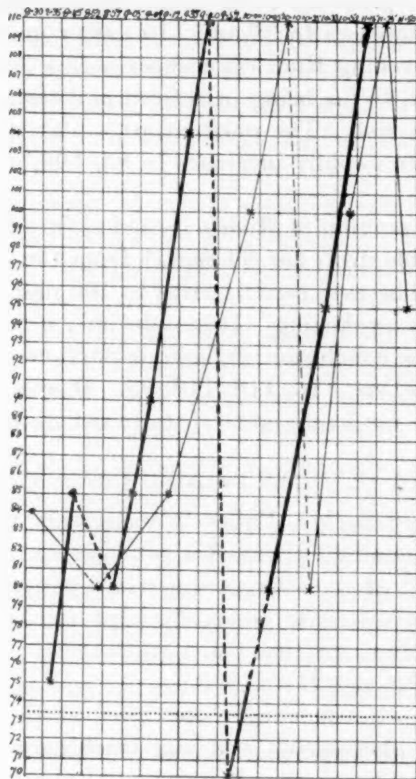


DIAGRAM 2.

Chart showing fluctuations in Rudi's pulse-rate. The thick line denotes variations during both portions of first séance; the thin line representing the change which occurred during the two portions of second séance. The intervals and "false starts" are represented by the broken lines. The transversal dotted line denotes rate of Rudi's normal pulse.

studying the pulse variations until we commenced our experiments with Miss Stella C. early in 1923.

A study of the pulse-rates contained in this report will show that Rudi commenced the first portion of the first séance with a normal pulse of 75 (I understand his average normal rate is 73). He then goes into

trance for a very short period only. At the end of the false start, the rate has risen to 85. After the twelve minutes' interval the pulse has again fallen to 80, but rapidly increases to 85, 90, 104 (after very good phenomena), and finally to 110 at the close.

By the time the interval is concluded Rudi's pulse is rather sub-normal, *viz.* 70, but picks up to 80 after the second false start. The rate then rapidly increases to 95 and 110 (after good phenomena).

On the second evening Rudi commences with a pulse above normal, *viz.* 84, due, I think, to his being in a tired and sleepy state after lack of proper sleep and rest. The pulse drops a little (to 80) after false start. The rate then rapidly increases to 85, 100, and 110 (at end of first portion).

The concluding portion of Rudi's second séance finds his pulse-rate at 80—a considerable drop (of 30 beats) from the concluding rate of the first portion. The rate rapidly rises to 100 and 110, but closes at 95 at the time of his awakening. It may be only a coincidence that the medium's pulse at the conclusion of the four portions is beating at practically the same rate, *viz.* 110, 110, 110, 95. It was impossible to take Karl's pulse-rate as my hands were so fully occupied.

MR. CLEPHAN PALMER'S REPORT

When I consented to Mr. Palmer's suggestion that he should accompany me to Braünaü I extracted a promise that he would not publish a detailed report of the séances—merely a general description and his impressions. This bargain he loyally kept and his report was published in a series of four articles which appeared in the *Daily News* on May 18th, 19th, 20th and 21st, 1926.

Mr. Palmer was overwhelmingly convinced as to the brilliance and authenticity of the phenomena, and was most enthusiastic about the results of his visit to Braünaü. He was suddenly recalled to London by cable, on account of the outbreak of the general strike and on his way to England he wrote an article the like of which has never been seen in a great British newspaper. The article plainly stated that there was no question as to the genuineness of the phenomena; that under the conditions fraud was impossible and the whole article scintillated with enthusiasm for the magnificent manifestations he had seen—much more convincing (with the exception of Stella C.) than any phenomena he had witnessed in England. But alas! when he arrived in London he found that he would have to leaven somewhat this enthusiasm (which is not usual in newspaper accounts of phenomenal happenings) and he rewrote the whole series of articles. The following are extracts from Mr. Palmer's articles:

The most striking phenomenon was the production seemingly from nowhere, of a little white hand, hardly any larger than a baby's, which picked up my handkerchief from a table and then vanished as mysteriously as it had come.

What one is asked to believe is that this hand was "materialized" in some unexplained way by means of an abnormal power possessed by the medium, Rudi Schneider, a high-spirited youth of seventeen.

Here was what appeared to be solid, living matter in human form, controlled by an intelligence and capable of exerting strength. And yet, in defiance of all orthodox science, it had apparently been produced out of nothing.

It seemed to be an act of actual creation—the incredible audacity of creation—that one was expected to accept.

It was a pretty, delicately-made little hand, though as far as I could see it had no thumb.

I saw four fingers—nimble little fingers—quite distinctly but I could see no thumb. And though there was a wrist, there seemed to be no arm. The queer little hand faded away into nothing.

Unluckily I had no opportunity of touching the hand.

It was Frau Kogelnik, the wife of a commander of an Austrian warship during the war, who suddenly squeezed my hand (all the sitters linked hands in the usual way) to draw my attention to an agitation of the curtains of the cabinet in the corner of the darkened room.

The next moment the curtains slightly parted and there appeared through the opening the queer little hand. It moved quickly to a table, on which I had been asked to place my handkerchief under a red-shaded electric reading lamp that made everything immediately round the table clearly visible.

While we all watched intently—I was only about two feet from the table—the little hand took the handkerchief in its fingers and then disappeared with it through the curtains.

This was only one of many strange happenings.

The electric reading lamp "danced" on the table in time with the singing of "Katharina." It also rose about two feet into the air, hovered for a moment, and then returned slowly and gently to the table. A luminous tambourine not only danced in time with the music on the ground, but also in mid-air.

The table was moved along the ground, overturned, and thrown bodily against the knees of one of the sitters.

The curtains of the cabinet frequently bellied out, as if a strong breeze were blowing from behind them.

Between the curtains of the cabinet there emerged a shadowy white

mass which hesitated for a moment and then vanished. This was considered an attempt at the "materialization" of a complete human figure.

The window frame was shaken three times, and when a request was made that this should be repeated, it happened again at once. There were also frequent loud raps under the sofa on which I sat.

Now, it may be said that these are trivial incidents, and in a sense they are; but they cease to be trivial if it has to be admitted that they are not produced by normal means.

To get a fair impression of a séance it is necessary to know the general conditions, the control, and the identity of the people present.

I have already described the conditions under which the remarkable sittings I had with Rudi Schneider were held. The control was in the hands of Mr. Harry Price, who has had much experience with mediums of all types and has exposed several fraudulent ones.

He held both of Rudi's wrists during the whole séance and also controlled his legs by pressing his own against them. It was quite clear that the medium could not move.

This physical control is much better than any system of tying-up with ropes. Houdini and others have shown how possible it is to escape from any bonds. As controlled by Mr. Price it was obviously impossible for Rudi to attempt trickery of any kind.

Next in the circle immediately behind Mr. Price came Rudi's brother, Karl, an auxiliary medium, who has no capacity for producing phenomena himself, but is said to aid Rudi. Karl was also in close contact with Mr. Price, and could not have left his seat without being detected.

The other sitters, who were all linked together by holding hands, were Frau Rosa Schneider (Karl's wife), Frau Schneider (mother of Rudi and Karl), Kapitan Kogelnik (ex-commander of an Austrian warship), Frau Kogelnik, Frau Ramspacher (residents of Braünaü), a major of the Austrian army in uniform complete with sword and two friends of Mr. Price—London business men—who had traveled with him.

Herr Schneider (father of the medium) was present during the sittings, but was outside the circle. He was responsible for regulating the light by a switch which those who formed the linked circle (or rather semi-circle) were unable to reach.

It was the first séance at which the London business men had been present. Before it started they were entirely skeptical. They declined to believe that things could be moved without contact or that a hand could be "materialized."

After the last séance they were both very impressed, and admitted

frankly that they could imagine no means by which the phenomena could have been fraudulently produced.

I was equally baffled.

Shortly after midnight, when the second séance, which started at eight o'clock had finished, Mr. Price, the two business men, and I went across to a café still open on the other side of the street, and stayed there till nearly 2 A. M. discussing what we had seen. No one could suggest how trickery could account for the queer little hand which picked up my handkerchief, the dancing reading lamp, and other things.

Who could have produced these seeming miracles by fraud? In my opinion Rudi Schneider, held hand and foot by Mr. Price, can be entirely ruled out. So can his brother Karl. As for the rest of the sitters, is it possible to believe that there was a conspiracy among them to deceive, and that they were clever enough to produce the little four-fingered hand and all the other strange happenings?

My own impression is that the possibility of any conspiracy of this kind can be dismissed. In my good strategic position, close to the red light and the cabinet, I could hardly have failed to detect any attempt of a sitter to leave the circle and get into the cabinet.

We now come to Herr Schneider. Some may find in his freedom from control a suspicious circumstance, but I find it difficult to share this view. Herr Schneider is a big, heavy man, nearly six feet tall. To produce what we saw it would have been necessary for him to pass undetected through the solid barrier of sitters stretching right across the room and to return in the same way. Even if one ignores the numerous records of phenomena that have occurred under Willy's and Rudi's mediumship in various parts of Europe when their father has been miles away at home, I find it impossible to believe that he could have played any fraudulent part.

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In conclusion, it is apparent from our reports that we came back from Austria very impressed with what we had seen. As regards any hypothesis on which to base an explanation of the manifestations, that is another matter entirely. As Dr. Tillyard said recently when lecturing on "Margery" at the National Laboratory—it is *facts* we want; the explanation is bound to follow in due course. Though the interpretation of the phenomena is of absorbing interest, it is more important that we ascertain the laws governing the phenomena. Immediately we discover the laws, the unveiling of the Great Secret will quickly follow.

THE METAPSYCHIC TRANCE AND MAGICAL DRUGS

BY RENÉ SUDRE

In a recent article we considered the correspondence between trance and hypnosis, arriving at the conclusion that trance is a hypnotic sleep in which the phenomena of metapsychics are produced. From the physiological point of view, we know very little about this nervous sleep, and for that matter we know little enough about normal sleep. But with the school of Pierre Janet we can insist that the two are of different nature. Their common characteristic from the psychological viewpoint is a narrowing of the field of consciousness and a detachment of action, an "inattention to life," to borrow an expression from Bergson, which turns out to be exactly the thing that permits supernormal cognition to enter. Certain psychiatrists, like Sollier, have formulated the hypothesis that this psychological phenomenon is accompanied by a definite cerebral condition; that neuroses, or, as one would say today, psychoses, and in particular hysteria, are the result of a deterioration or enervation of the brain tissue. While we will not disown the profound difference between mind and body, it is impossible not to see that these two are intimately connected. It is therefore reasonable to suppose that the hypnotic sleep has organic causes; that if it can be provoked by suggestion, it can also be brought on by physical and biological means. This double origin is easily explained on the ground that thought is susceptible of working like a physical agent, whereas we comprehend with less ease how physical agents can be equivalent to a suggestion.

Physical hypnogenic action can be brought into play in two ways: first, through the ordinary sensorial channels, as is the case with the fascination of the Braid technique obtained by contemplation of a bright object, with auditive fascination obtained through the use of strident or monotonous music, or with the olfactory fascination obtained through the respiration of certain vapors or certain odoriferous gases. It can equally be brought into play, in the second place, by a more central or subjective means, under the stimulus of magical or hallucinatory drugs. In either case, it is doubtless the brain and the nerve centers that undergo the unknown alteration producing the sleep. Today scientific opinion is particularly engaged with this action of

magical drugs, in consequence of the recent publication of a remarkable book which has excited extreme interest in medical, metapsychical, and general scientific circles. This is the work of the doctor of pharmacy, Alexander Rouhier, upon "The plant that amazes the eye: " peyotl.¹ A specialist in research upon the alkaloids extracted from plant sources, Rouhier had given very special attention to the study of this exotic cactus; and following experiments upon himself, he pronounces its juice one of the most potent and most delicate psycho-physiological reagents, though only slightly toxic, of all the magical herbs. It is in all events a product of incomparable utility to metapsychics, in that it permits the provocation and development of clairvoyance, and perhaps of the other supernormal faculties.

Among all ancient peoples, and to the present day among savage races, it is customary to take certain beverages or to chew certain herbs in order to come into relation with the Gods and the spirits, and to have revelations of the past and the future. These plants are for the better part unknown to us, and when authors have given their names, they have generally been impossible to identify. We remain ignorant, for instance, of the actual identity of the plant "moly," with black root and white flower, which Hermes gave to Ulysses to protect him from the enchantments of Circe; or of the root "bauras" of which the historian Flavius Joseph speaks; or of the "archimenide" of Pliny which bestowed insensibility; or of the "sardea" of Sallust which provoked laughter. What philters were drunk by the initiates into Egyptian mysteries or by the Delphic priestess to give them their oracular powers, we can but vaguely conjecture. The same may be said with even greater force in dealing with present-day savage peoples, who absolutely refuse to reveal to our explorers the secrets of their sorcery. All the recipes of olden times and of today agree, however, upon the one point that there is produced a sacred frenzy during which the Gods commune with man.

This frenzy or intoxication is nothing other than the metapsychic trance, provoked by the drug. We have compared this trance with hypnosis; we now turn to a comparison of the trance and the frenzy, and to an appraisal of the common characteristics of these three states. The remark is not a novel one. It has already been made, so far as concerns somnambulism, by the psychiatrists. In his *Automatisme Psychologique*,² to which I have more than once referred my readers, and in his recent *Médications Psychologiques*,³ Pierre Janet stresses the

¹ Gaston Doin, editor; Paris, 1927; price, 35 francs.

² Page 79.

³ Tome I, page 280.

analogies between nervous sleep and euphoric⁴ intoxication. Almost all the metapsychic subjects whom I have known have manifested a temporary increase of their faculty under ingestion of a small quantity of alcohol. The beautiful test of metagnomy described in these pages⁵ in connection with the Forthuny case (almost instantaneous reproduction of an unusual geometric figure) was effected a few seconds after the absorption of a small glass of cognac. In the experiments made at the Groningen Psychological Institute (Holland) by Drs. Brugmans, Heymans and Weinberg, it was established that alcohol brought the percentage of successes in tests for thought transmission from 26 to 75. The alkaloids contained in the plants recognized as "magical" or "divinatory" act upon the nerve centers in the same way as alcohol, provoking hallucinations of which a certain number will have a metapsychic character, and more generally opening the subconsciousness to supernormal phenomena. Moreover, curiously enough, the plants that produce vivid hallucinations, like opium and Indian hemp (hashish), do not give rise to clairvoyance, according to Rouhier. "These are the potent producers of dreams; they strongly tend to psychic dissociation (what certain authorities call division of personality); but although their votaries are numbered by thousands, I have never seen but one feat of metagnomy produced under their influence." If this were accurate, the fact would be very surprising; one would prefer to suppose that opium and hashish smokers have not given attention to this side of their dreams, or that the habit destroyed the clairvoyant power. With users of coca, or of its alkaloid cocaine, this is the case, although the history of the drug indicates the contrary. Coca was among the plants which played a rôle in the religious life of the ancient Peruvians. It is probable that all the chemical products which lead to intoxication—that is to say, which narrow the field of consciousness, excite the imagination and promote dreams—awaken to a greater or less degree the metapsychic powers that are dormant in all of us. The products in question merely adapt the nerve centers to another form of cognition than that which corresponds to the ordinary sensorial faculties and hence to practical activity. This is not saying that each plant does not have its own particular mode of sensitizing the organism. Ordinarily they contain not one but several alkaloids, which act in different ways upon the mind and which thereby give rise to specific frenzies. The intoxication of peyotl affects the visual centers almost exclusively. According to Rouhier and foreign experimenters like Eshner, Prentiss and Morgan,

⁴ Euphoria is a medical term signifying a disposition (usually pathological) to bear pain well; its connection with hysteria and the propriety of the term "intoxication" in connection with it are therefore rather obvious.—J. M. B.

⁵ February, 1926, page 68.

Havelock Ellis, Putt, Weir Mitchell, etc., its effects, so very interesting alike for psychologist and psychical researcher, are as follows:

Peyotl, to begin with, is a small cactus without spines (*Echinocactus Williamsii*) which grows on the Mexican plateaus and in the rocky valley of the Rio Grande. Its chief active elements are found in the tops of the plants, which are cut into rings for the commerical traffic. These rings, when dried, are known under the name of mescal buttons, or mescal beans. They are also called dry whiskey, and in the United States their importation and sale is forbidden by administrative action, based upon the Act of June 30th, 1906, which authorizes the seizure and destruction of all foods and drugs that are a menace to the health of the inhabitants of the country.⁶ Chemical analysis of the peyotl extract shows the presence of six alkaloids, in highly variable proportions. Now the mixture of these alkaloids does not seem to be toxic to man, says Rouhier, who cannot understand the American prohibition of the drug. The Indians are accustomed to eating as many as fifteen of the buttons, and Rouhier has taken thirty-five grams of the fluid extract (0.875 grams of the six alkaloids) without inconvenience. Of these six alkaloids, it is *mescaline* that produces the visual effects, through its action upon the brain. A second, *lophophorine*, acts upon the spinal marrow and the medulla oblongata. The other four have an intermediate action. To be effective, intoxication must involve some three-quarters gram of total alkaloids.

There are two phases: the first of general excitement, contentment and euphoria; the second of nervous calm, physical languor and reverie. The latter is the hallucinatory phase, properly so-called. The first effect is a slowing of the pulse, followed by a brightening of the face and a heightening of the color. The eyes become bright and shiny, and the subject goes about his work with ease and skill; he is even capable of physical effort without fatigue. Without losing the sense of reality, he feels nevertheless as though a light gas had interposed between himself and the external world. His pupils dilate, his vision becomes keener; he marks with some surprise infinitesimal details which under ordinary conditions do not gain his attention at all; objects stand out in higher relief than is normal, and he becomes extraordinarily sensitive to color. But soon the feeling of muscular energy and intellectual power vanishes, giving place to a calmer state, with slight discomfort which disappears on lying down. There ensues a sensory dulling, but the intelligence remains clear. The pupillary dilation is accentuated, and intoxication arrives. Space appears filled with smoke, or spangled with mauve or

⁶This is the only means of barring peyotl, since it is not included under the Harrison Antinarcotic Act.—R. S.

green sparks; objects appear to be surrounded by halos. It is then necessary to darken the room in order to see the luminous phenomena which next manifest themselves. Closing his eyes, the subject sees spots of color which incessantly keep changing their shapes, and running into each other; then geometric motifs, indefinitely repeated, which suggest snow-crystals, Japanese heraldry, or oriental tapestry. At times this effect takes the form of numerous points or globes of light, a veritable fireworks in incessant movement.

These visions may be classified in four types: kaleidoscopic images of a purely ornamental character, figures or scenes which involve a poetical embellishment of material obtained from the subject's normal memory, fantastic figures and scenes resulting from creative imagination, and finally visions of a more singular character. It is in the latter group that we may place metapsychic visions. All experimenters are in accord on the feverish intensity of color, which nevertheless produces no effect of dazzling and no retinal shock. The luminosity is comparable with that of a mercury lamp whose rays have been softened by a frosted glass. In certain cases, the luminous source appears to be behind the subject, who makes unconscious efforts to see it, but without success. All the objects of the visions stand out in abnormally strong relief, considerably augmenting their esthetic character. Even when the eyes are kept open, real objects are transfigured and embellished, or at times deformed. The images seen with the eyes closed have in general the size and the perspective of real objects; but even they are seen in miniature as through the large end of a telescope. They may even become entirely Lilliputian without for a single instant losing their clearness and precision.

A curious phenomenon is the rigid correspondence which is found among a majority of subjects between the different sensorial domains, especially between vision and hearing. We have here a realization of the words of the poet, Baudelaire, "All sounds contain a color." Rhythmic sounds are accompanied by colors and visual images manifestly in harmony. Bits of music provoke architectural visions of appropriate character. In half of the experiments of Havelock Ellis there existed a sensible resemblance at times very remarkable between the music and the images.

It is to be regretted that in his excellent monograph Rouhier has not regarded it as necessary to give a chapter to the divinatory properties of peyotl. He has, however, referred in the *Revue Métapsychique* to the experiments which have convinced him of these properties; and in a recent lecture upon the magical plants, he has sought to show that the mysterious doings attributed to these plants are not entirely out of

the realm of legend. The first experiment which he describes is of a telepathic order. An engineer under the influence of two grams of chloroformic extract of peyotl spontaneously saw appearing an image of what one of those present had been picturing to himself. Then another of the experimenters took the subject's hands and thought of Dante's head, which the subject immediately saw at his left. The experimenter wrote the word "wolf" upon a piece of paper and the subject at once saw a forest and a wolf. The experimenter wrote Henry IV; the subject saw a series of medallions terminating with Catherine de Medici and Henry IV. The experimenter tried to transmit the picture of a book on babies which she had presented to her cousin, recently accouched. The subject did not see the book, but he did see the sick room and described it in considerable detail, although not at all acquainted with it.

A second experiment is even more instructive for it shows a metag-nomic faculty, produced by peyotl, in a person who previously had only been "sensitive" and who has since given numerous clairvoyant phenomena. It is thus proved once more that the metapsychic faculty can be developed. It is still an unsolved problem whether this faculty can be created in any person whatever; for those who believe that it must be innate can always say that there existed a germ or a latent power. Nevertheless, if all users of peyotl without exception became clairvoyant, we could regard it as highly probable that the supernormal faculties are not confined to certain persons, but are rather part of the unsuspected inheritance of the human species. This represents my own opinion. It will, however, be understood that it should be supported by innumerable experiments, something which is still a long way from realization in view of the legal prohibitions and other difficulties in the way of getting an adequate supply of the drug. It would be most fortunate if chemistry should find a way for the easy synthesis of these alkaloids. In any event, psychological laboratories should be permitted an ample supply of these precious psychic reagents, in order to be able to utilize this valuable tool for the investigation of the subconscious. Rouhier believes that peyotl would be of great aid in the Freudian psycho-analysis. It might cause the emergence into consciousness in the form of visual images of the entire ensemble of desires, tendencies and suppressed thoughts in the subconscious. It is one of the best of all psychological drugs.

These data with regard to peyotl supply very considerable arguments in behalf of the thesis which I advanced in my recent book, with reference to the fundamental unity of the metapsychic faculty and its natural continuity with the other faculties of the human mind. It is

now proved that a simple medicament which is capable of producing a super-excitement of the imagination or of the memory is likewise capable of giving us access to a world heretofore reserved for mysticism and barred to science. Nothing could be more encouraging to those who, in accord with the long tradition of the western and the Greco-Latin world, would rest our knowledge upon a foundation of reason and experiment.

Intoxication produced by peyotl confirms that the psychological phenomena which we have described are accompanied by derangements of the personality. The English and American authors and particularly Havelock Ellis have determined all this. The derangements in question are either "depersonalizations," in the sense in which the term is used by Dugas, as indicating a feeling of extraneity from the external world; or else a duplication of the personality. One of Rouhier's subjects, Mme. de K., has the feeling of possessing two egos: one of which, very lucid and normal, seems to control another upon which it looks down. We have here the decoy of a prosopopesis which, differently directed, might conduct itself in accordance with the familiar "astral plan." Another of Rouhier's subjects feels the birth within him of a new personality. Certainly, there can be metagnomy without prosopopesis, and reciprocally; but the two phenomena have common conditions.

Further, we may remark that if the phenomena produced by peyotl are of the mental order, they seem to act as bait for physical manifestations. Hallucination is really the transition between the two classes of phenomena, just as Mrs. Leaning has put it in her excellent study⁷ of the hypnagogic phenomena.

In the descriptions of the peyotl intoxication, one perceives that there is a passage from the purely mental interior representation to one involving images localized in space. Of this Rouhier says: "It is to be remarked that all the images and particularly the isolated ones always occupy a very well defined place in the visual field." It is obviously not necessary to conclude from this that they are external or objective in the sense that they could be seen by another person. But the problem of objectivity is not as easy of resolution here as normal psychology is in the habit of picturing it. If we believe that the phenomena of materialization are the sort of objectivized dream that immediate translation of the experience would have them, we cannot fail to be struck by the objectivized character of the visions arising from drugs, nor can we fail to be equally struck by the similarities of the ideoplastic creation in the

⁷ See her note: *Faces in the Dark: a Suggestive Parallel*, in this *Journal* for June, 1926.

two cases. Rouhier here remarks, "One can imagine assisting in the creation by an invisible worker of plastic forms of infinite diversity, but there is constructed only a sort of linear sketch. . . . One perceives clearly the directing intent of the creation. This is to be a pelican, that a butterfly. . . . But the constructive processes do not continue; the figure disappears while still hardly delineated. . . . Another form replaces it, tending, itself, toward a precise realization which likewise comes to nothing." Could not one believe that this was a reading from the description of certain teleplastic phenomena observed by Gibier, Richet, Schrenck-Notzing, Geley? Here is a question which merits exploration even if it should end in establishing the irreducibility of these two groups of phenomena.

A final characteristic which it is important to mark out is the influence of suggestion upon the visions due to peyotl. In general, these proceed automatically and the will is impotent to stop or change them. Eshner, Weir Mitchell, Havelock Ellis are in accord upon this point. Nevertheless, their conclusions are not absolute. They have been able up to a certain point to call up certain images. The consciousness is not without its hold upon the subconscious and this is indeed the one fact which is at present determined in metapsychics. We must admit, as the Oriental schools of mysticism teach, that training can put the production of all these phenomena at the service of the will. On the other hand, suggestion very evidently succeeds more easily in releasing or obliterating the hallucinatory images; and here again we know that this is a characteristic in common with metapsychic visions.

In summary, magical drugs put the individual in a state of trance without the least spiritual agency, by a simple chemical action upon the brain cells. This reaction of the body upon the mind cannot be too strongly urged; since it interests not only normal psychology but metapsychology as well, and goes to show that there is not at all a deep chasm between these two fields. And this is the very duty which we have imposed upon ourselves in facing scientific opinion: to show that psychical research is an extension of psychology and has for its goal the exploration of the human mind.

THE MARGERY MEDIUMSHIP

AN EXPERIMENT IN FRAUD-PROOF CONTROL OF A NEW TYPE

EDITED BY THE RESEARCH OFFICER OF THE SOCIETY

On Saturday, September 18th, 1926, the signers of the notes reproduced in the latter part of this article conducted a sitting with Margery at 10 Lime Street, Boston. An effort was made to establish a control which should meet certain current allegations against the medium, and which at the same time should be so rigorous in general that no conceivable loophole for fraud would remain open.

The psychic was attired in a single undergarment, of the bloomer variety. The upper and lower margins of this garment were sealed to the skin by surgeon's adhesive tape; and blue pencil markings, criss-crossed in all directions, were made from the tapes to the skin at numerous points, to render it self-evident that there could have been no removal and replacement. The tops of the stockings were similarly sealed, and the shoes were fastened on with figure-of-eight ties of surgeon's tape, again marked with the blue pencil. The wrists and ankles were fastened with No. 2 picture wire (tensile strength, 128 pounds), in the same general arrangement as that pictured in this *Journal* (July, 1926; pp. 400-401). Care was employed to use only square knots and surgeon's knots; and the ends of the wires, after the pass had been made to the eye-bolts in the cabinet, were closed with lead seals of the sort used by the railway express. The rubber-enclosed wires passing about the wrists and ankles were made immovable by surgeon's tape and blue pencil. The knees were brought into contact, and the legs wrapped with surgeon's tape from a point four inches above the knees to one four inches below; this tape again being made immobile by use of the blue pencil. This particular measure was taken to meet the claim that objects might be grasped between the knees for fraudulent manipulation, as well as to increase the inaccessibility of the anatomical storehouse whose use for fraudulent purposes is charged against all female mediums.

Over all this, the psychic wore only a single kimono, which had been thoroughly examined before she was put in it. The mouth, the ears, and the (recently) bobbed hair were searched. The neck was fastened as shown in the illustrations referred to, so that there was no freedom

for moving forward and downward; and the Windsor chair in which the psychic sat was fastened to the floor of the cabinet. The distance from the knots in the wire to the eye-bolts about which they were fastened is recorded. The general outline of the psychic's body, including arms, wrists, ankles, knees and head was made visible to all sitters at all times by the insertion of fifty large-headed luminous pins.

Under these conditions, there occurred cognition of wooden letters, cognition of personal objects, and a wide variety of levitations.

During the séance, at irregular intervals, the psychic was examined by white flashlight (always with the control's permission); and the lashings of hands, feet and head were explored and verified by the sitters, in darkness, whenever they wished to do so. The mouth was felt by the hand of one of the investigators several times through the sitting while levitation was occurring; and on one occasion, while the exploring hand was over the psychic's mouth Walter spoke freely.

For one experiment, all the sitters were excluded from the room save Professors McComas (Princeton) and Overstreet (College of the City of New York). For this experiment the door of the cabinet was closed and locked; yet with all this, levitation of the luminous basket went on freely inside the cabinet. At the end of the first part of the sitting, before the psychic was released from the glass cabinet to move to the older, open cabinet, all the controls described were examined and found to be as they had been at the beginning.

In the open cabinet, with the psychic free from mechanical control but with the phenomena occurring in good red light, the Scientific American bell-box was picked up by one of the investigators, and rang intermittently while he walked about the room. At another time the same thing occurred while the box was handed from one sitter to another. The intermittent ringing in both instances began and ended in a continuous period of red light. During this same period, in one instance, an examination of the box was made in white light (flashlight), revealing no normal explanation for the intermittent ringing.

It is hoped that to minds scientifically interested in this matter, the following stenographic notes of the sitting, made at the time as things happened, will close for all time the question of adequacy of control. It is obviously *not* the case that a necessary condition for the occurrence of the phenomena of this mediumship is a looseness of control which leaves the psychic free to produce effects with hand, foot, etc. It is equally obvious that a prerequisite is not an arrangement of the sitters and of the room which permits one to think of the phenomena in terms of a confederate. These things have been obvious to many observers for a long time past; it is thought that the conditions of this

séance are sufficiently more rigid than those of any preceding séance to make them obvious to any fair-minded or open-minded critic. Regardless of what particular one be chosen from the several general types of explanation which are available, does not the present record establish (within the reservation just made) the *reality* of the physical phenomena of this mediumship?

STENOGRAPHIC RECORD OF THE SÉANCE

SEARCH OF THE MEDIUM

The medium was searched and dressed in bloomers. Mrs. Richardson applied two-inch-wide surgical adhesive bands around her waist, the band covering the top of her bloomers and the skin above the bloomers, and an adhesive band around each leg of the bloomer in the same manner. The wrapper was searched and a pair of shoes not her own, were put on her feet. Mrs. Richardson made blue pencil, continuous lines, from the adhesive bands to her skin, on legs and abdomen. Mrs. Richardson also attached surgical tape to the tops of the stockings and the skin and made similar continuous, blue pencil marks. All of this was inspected by Drs. McComas and Overstreet.

All members of circle removed coats and vests in library and were thoroughly searched by Dr. McComas and Dr. Overstreet, this search including collars and neckties. These gentlemen also made a complete search of each other. Upon completion of the search, all sitters joined hands and proceeded, under this hand control, from the library to the rear room on top floor.

Dr. Overstreet applied a strip of the same width surgical adhesive tape over the slipper and cross-wise around the left ankle of the medium, joining the same under the instep of the slipper and then in various places covering the joint between the top of the slipper and the stockings. Blue pencil marks in diverse directions were made. The same course was pursued in regard to surgical tape and pencil markings on the right foot by Dr. McComas.

*Dr. McComas dictating:*¹ Mr. Dudley tied a No. 2 picture cord around Margery's right ankle, making first a square knot and then a surgical knot, leaving, when the limb was relaxed, only sufficient margin for the insertion of the tip of finger. The same procedure, exactly, was carried on with the left ankle: Mr. Dudley tied the same grade of picture cord on Margery's right wrist with first a square knot and then a surgical knot, leaving as a margin, width for the insertion of a finger tip. Same procedure was carried out with the left wrist.

¹ The dictation in general, where not specifically ascribed to another sitter, is by Dr. Crandon, to whom the task was assigned as the most experienced of those present.

Dr. McComas went over the wiring of the bell-box, examined it, and locked it.

Dr. Overstreet inserted luminous pins in the sleeves and body of the robe of Margery and also examined the surgical fastenings on the bloomers. Dr. McComas added luminous pins to both feet.

Mr. Dudley bound the wires which controlled the wrists with surgical tape in a figure eight, completely covering the wrist band; and Dr. McComas made numerous blue-pencil lines from the tape to the wrist.

Dr. Overstreet, Mr. Dudley and Dr. McComas carefully examined the cabinet before *Psyche*² was led in.

Mr. Dudley dictating: The securing of the right hand in the cabinet was done by passing one of the free ends of the picture wire through the eye-bolt, the other free end being passed through from the opposite direction, the two crossed over the eye-bolt, tied with a square knot, then with a surgical knot in such manner as to allow a distance of less than three-quarters of an inch between the knot and the eye-bolt. In addition, a standard lead seal was passed over the two free ends, slipped close to the eye-bolt, and compressed with a pair of pliers.

The right foot was secured to the eye-bolt in the floor by passing the free ends of the picture wire through the eye-bolt and tying and sealing in exactly the same manner as for the right hand. The left foot was secured in exactly the same manner. The distance from the knot to the eye-bolt in the floor is $3\frac{3}{4}$ inches for the right foot and 4 inches for the left.

The left hand was secured to the eye-bolt on the outside of cabinet in exactly the same manner as was the right hand, sealed, and the distance from the knot over the wrist to the eye-bolt measured as less than one inch.

Dr. Overstreet attached collar to *Psyche*, the distance from eye-bolt to lock being $35\frac{1}{4}$ inches. *Dr. McComas dictating:* The length of the cord from the collar to its attachment at rear of cabinet is $35\frac{1}{4}$ inches.

Surgeon's plaster was passed round and round the lowest two inches of the thighs, around the knees and down the legs two inches, binding tightly thus, the knees together. Blue pencil crossed the line from plaster to skin above and below.

The door to séance room was locked and key left in the door.

Dr. McComas dictating: A luminous pin was inserted in surgical

² The record as originally dictated speaks of the medium indiscriminately as *Psychic*, *Psyche*, and *Margery*. It has not seemed needful to alter this feature in the interests of uniformity; there can be no question to whom any of these terms refers.

tape round each wrist. I carefully explored Margery's mouth with my forefinger, going over upper and lower gums.

Dr. Overstreet dictating: I examined her ears and hair.

During entire search and lashing, Psyche's skin was in a normal condition and her limbs and body relaxed.

9:45 P. M. Music started.

9:49 P. M. Séance began. Order of circle from Psyche's left: Dr. Overstreet, Mrs. Richardson, Dr. Crandon, Mr. Hill, Dr. Richardson, Dr. McComas. Second circle: Dr. Brown, Mr. Smith, Mr. Dudley. There are two concentric segments of circle thus, and each sitter's left leg is in front of his neighbor's right leg. Dr. Overstreet's right leg and hand are in contact with Mrs. Richardson. Dr. McComas' four limbs are controlled by Dr. Richardson.

Experiment 1

Dr. Overstreet in complete darkness picks out any four letters of wood from box, puts them in the tall basket and puts the basket in Psyche's right front of cabinet. He picks the letters with thumb and forefinger so that he is not able to identify any letter.³

Walter spoke in about a minute and a quarter after the opening of the sitting, and whistled.

The basket is heard to crackle and hit the side of the cabinet and Walter says, "There's an 'E' for you, Overstreet" and Dr. Overstreet picks up the letter and confirms it as "E." Walter says, "Here's an 'X' for McComas" and throws it out of the cabinet. Dr. McComas found the "X" on the floor behind his feet after sitting. Walter says, "Here's an 'N,' come right in and find it at Psyche's left." Dr. Overstreet confirms the "N."

The basket is heard hitting the side of the cabinet.

Psyche went into trance within two minutes of the beginning of the séance and snores are heard from time to time.

10:01 P. M. Violent crackling noise from the region of the basket.

10:02 P. M. Basket thrown out and landed on the floor in front of the cabinet. End of Experiment 1.

Experiment 2

Dr. Overstreet has put some personal object, known only to him, into the basket, put the basket into Psyche's right front of cabinet and basket rattles at once. Walter's conversation goes on continuously. The basket rattles for about four minutes. Walter talking all the while, then the basket is thrown out and Walter says, "Overstreet put

³In order to exclude telepathy from the experiment.

some of his clothes in, his necktie." Overstreet confirms this. End of Experiment 2.

At this point red light is turned on, Dr. McComas examines the right hand control. Dr. Overstreet examines the Psychic's mouth, and left hand control. The shelf is put into the cabinet by Dr. Crandon, in front of Psyche. Dr. Overstreet now puts luminous basket, lying on its side, on the shelf, midway between front and back edges of shelf. Just before this, white flash was flashed through the cabinet in particular reference to Psychic's face. Nothing was observed. The shelf was moved and replaced by Dr. Overstreet in red light, and he looked at Psychic's mouth at the same time.

Experiment 3

The luminous basket began to roll on the shelf. Walter called for red light. The basket rolled without falling. While it was rolling, in red light, Dr. Overstreet put his hand and forearm between Psyche and the rolling basket, above and below the shelf. The basket now was rolled off the shelf in darkness. While the basket was rolling, Walter was whistling and talking.

10:12 p. m. Now the shelf begins to shake and rattle. Walter was whistling all the while the shelf was rattling. Overstreet and McComas each put his hand on Psychic's mouth and found nothing. In white light, Dr. McComas and Dr. Overstreet felt for a period of twenty seconds at all quarters of the Psychic, searching for rods and apparatus, and found nothing. The luminous basket is now placed on the floor of the cabinet, to Psychic's right front, and the shelf is removed by Dr. Overstreet. Walter now told Dr. Overstreet to put the small basket into the big basket and the luminous doughnut into the little basket, and the whole combination in Psyche's right front of cabinet. This was done.

Experiment 4

While Walter whistled an obligato to the victrola, the luminous basket was heard to crackle and was seen to rise to the region of the Psychic's lap. Violent motion and crashing of baskets is heard. Continuous talk by Walter about his baskets. The doughnut is now seen to be rising out of the bottom of the small basket and presents itself vertically. The small basket is now levitating, moving between the doughnut and Psyche. The doughnut now follows it. The basket goes up to the height of the Psychic's head. The doughnut moves vertically and not in tune with the basket. The two are now in the air at the level of the Psychic's head. The basket went over her head and fell, leaving the doughnut floating in front of the Psychic, at the level of her head.

At this juncture, by direction of Walter, Dr. Overstreet put his hand over the Psychic's mouth, while the doughnut remained vertically in the air so that he could see it. The basket and the doughnut were two feet apart during their simultaneous levitation and they were not in line with each other. The doughnut at the level of the Psychic's head, right front of cabinet, is rotating. It rotates as if held on a terminal as a wheel on an axis. Walter calls attention to this fact. Dr. McComas can see the doughnut but the other sitters cannot. In other words, Walter shows the bright side of the doughnut and then the dark side. Under instructions of Walter, Dr. McComas puts his hand in contact with Psychic's hand out through the right hole. Dr. Overstreet does the same on the left and also puts his other hand on the Psychic's mouth, the doughnut remaining in the air, visible to all, at the level of the Psychic's head. Walter is whistling an obligato. The doughnut moves all the time.

Let it be noted again that while Dr. Overstreet's hand was over the Psychic's mouth, the doughnut was up, in motion, and Walter was whistling or talking.

Dr. Overstreet now, in white light, went in after the basket, to get it out of the cabinet. At this time all sitters were able to see the Psychic completely.

Walter now told Dr. Overstreet to put luminous basket in big basket. Under instructions, Dr. Overstreet put the shelf in, in red light, and then put the luminous basket on the shelf on its side. Walter then ordered it changed to standing up.

Walter tells that the shelf was in unevenly and it was so found and corrected. It, meaning the basket, was thrown on the floor. Dr. Overstreet replaced it.

Walter said, "This will be a long sitting. McComas got you into it, now let him get you out of it."

The basket is now seen to be between the Psychic's chair and the east side of the cabinet. The basket now fell to the floor in front of the cabinet and Walter said, "Don't touch it." Walter ordered the shelf removed by Dr. Overstreet. The basket now moves on the floor, in the center of the circle, outside the cabinet.

10:46 P. M. Cold air is felt coming from the cabinet by at least three sitters. The breeze is now felt by all but two of the sitters. Violent raps are heard on the west side of the cabinet, made by the basket.

Experiment 5

10:49 P. M. On Walter's instructions, everyone left the room but Dr. McComas and Dr. Overstreet. Roll call was taken, Dr. Richardson guarding the doorway. The glass door of cabinet was closed and it was

locked by Dr. Overstreet but before it was closed, Dr. Overstreet put his hand on the Psychic's mouth. Roll call was taken again and everybody was out but Overstreet and McComas.

Dr. Overstreet dictating: The basket is knocking against the front of the cabinet, above Psyche's head, about $4\frac{1}{2}$ ft. from the floor (about the height of my chest). Walter whistles while this levitation is going on. The basket is being levitated against the left side of the cabinet, facing forward on the side of Psyche and to the front, Walter still whistling. Now the basket is being thrown down. The door was opened and Psyche was observed under white flashlight and experiment closed. The basket is on the floor of the east side of the cabinet. It started, this experiment on the west side of the cabinet. This last note applies to the big basket and now the big basket is thrown out of the cabinet from the west side.

Experiment 6

The voice machine⁴ was put out on the table in front of the Psychic. The floats were activated by white light. The tube was examined and blown through by Dr. Overstreet and the apparatus was put in Psychic's mouth by him, her mouth being free from everything as observed by all sitters to the best of their ability.

The collar was removed from the Psychic now by Dr. Overstreet and she has come out of trance. Dr. Overstreet takes charge of Dr. Crandon's two hands and his mouth. Everyone's mouth is controlled by his neighbor. Dr. McComas controlled open end of U-tube. The Psychic now blew up the voice machine to a difference of level of about ten inches and Walter talked, recited poetry, whistled, pronounced difficult words, repeated any word that the sitters asked. Then Walter added, "Notice that the floats are slowly coming to level which could not be done if the pipe was blocked. The Kid is leaking." The experiment lasted about thirty-two seconds and at the end of it, in both white and red light, the Psychic seemed to have apparently nothing in the mouth and she was examined and searched by Mrs. Richardson.

The lashings were now cut by Dr. McComas and were observed by all sitters to be as they were at the beginning. All pencil marks were observed to be as originally put on.

11:17 P. M. The circle now moved to the old cabinet. Dr. Overstreet was on the left and Dr. McComas on the right of Psychic. Trance came on at once. The circle was made but with no foot control.

11:20 P. M. The bell rang in the dark. There was no movement of the luminous pins on the Psychic's body or arms. Hand control was reported as complete as was also hand control of Dr. Crandon.

⁴ See this *Journal*, Dec., 1925. for description.

11:30 P. M. Dr. Brown, in the red light, picked up the bell-box, walked three feet away from the table, turned 360° C. and the box rang intermittently several times as he was doing it. It was ringing intermittently in white light.

Dr. Overstreet, in the red light, picked the box up, walked over to the bookcase; the flap quivered but no ringing. He brought it back. Half a minute later, in red light, he picked up the box and it rang intermittently as he walked to books, 9 ft. from the Psychic, turned 360°, walked back to circle, handed the box to Mr. Smith who handed it to Mr. Dudley, who handed it to Dr. Brown, who handed it to Dr. Richardson and while it was ringing still, the white flashlight was played upon it ringing in Dr. Richardson's hands. Dr. Richardson now put it on the table. Nothing abnormal or supernormal was found under the flap and the flap was restored. The bell did not ring. This ringing all took place in red light, beginning and ending in the same period of red light.

Dr. McComas removed the bell-box. Dr. Brown put the scales on the table and they were seen to balance evenly. All in red light. Dr. Overstreet took charge of the checkers used as weights. Walter said his forces were getting low. He was far from home.

Sitting ended at 11:40 P. M.

Mr. Hill unlocked the door.

Dr. McComas dictating: The wiring on both ankles was found to be intact and the taping under instep of shoe and over ankle also intact with markings as they were originally placed on the same. This also applies to both wrists.

Dr. Overstreet and Dr. McComas both observed the taping which was on the waist line of Psychic's bloomers and also the tapes at the extremities of the bloomer legs and the limbs and everything was as originally arranged. The taping above and below the knees was intact. Psyche resumed her own shoes and the borrowed shoes were searched and found to contain nothing.

The sides and back of cabinet were examined by Dr. Overstreet and Dr. McComas and seals were found intact. The interior of the cabinet was also searched by Drs. McComas and Overstreet in the presence of Mr. Dudley, disclosing nothing of a suspicious nature.

(Signed) H. C. McCOMAS,
(Signed) H. A. OVERSTREET,
(Signed) E. W. BROWN,
(Signed) CHARLES S. HILL,

(Signed) E. E. DUDLEY,
(Signed) M. W. RICHARDSON,
(Signed) J. L. RICHARDSON,
(Signed) L. R. G. CRANDON.

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

According to the *Belfast Telegraph* for April 12th, an "Anti-Spiritualistic Society" is being formed in that city. The founder, in advertising the formation of the Society says: "I have a large number of facts about spiritualism which the public should know." The sooner the writer lets us have his new "facts" the better. I was under the impression that we had heard everything—both *pro* and *con*—there was to be said about this vexed and vexing question.

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Something resembling a duel concerning spiritualism has taken place recently between Lord Hugh Cecil and Sir Oliver Lodge. Lord Hugh, in a very long letter to the *Morning Post* (April 17th) says he was inspired to write because the suggestion had been made in that paper that the Church should consider the proposal to examine and assimilate the religion of spiritualism. Lord Hugh says:

"It seems to me quite plain that the Christian Church and all individual Christians are bound to reject Spiritualism with the same absolute and uncompromising hostility with which Christians oppose any transgression of the moral law. In saying this I have not in mind the purely scientific investigation of Spiritualism. Scientific inquirers may, and I suppose do, concern themselves with practices which are morally very objectionable. But I am speaking of the practice of Spiritualism by ordinary unscientific persons, and especially of Spiritualism as a religion or an adjunct to religion. Christians must, I think, unequivocally renounce any such practice. For if it be neither fraud nor delusion, it is forbidden by that moral law which was revealed to the Jewish Church and accepted by the Christian Church. . . .

"If the Spiritualists are really in communication with spirits, then, I say, neither the Christian Church nor any Christian ought to consent to or participate in any such communication. . . .

"Dealing with familiar spirits is denounced as a kind of idolatry, as spiritual fornication. It is, like the worship of Moloch, spoken of as "going a-whoring" after them that have familiar spirits and wizards

(Lev. xx: 4-8). And this is surely a censure to which the modern conscience responds. We must not turn to any spirit save God; we must not pervert our spiritual powers from communion with God to seek communion with other spirits. We must love the Lord our God with all our heart, mind, soul, and strength. We must not "go a-whoring" after strange spirits. . . .

"The Spiritualists enter into direct relation not with the faithful dead, not with glorified saints, but with unknown beings whom they call "controls" and who seem not to be distinguishable from familiar spirits. Nor does it seem the least certain that the communication effected through these spirits is with the blessed dead. The mistakes which are not uncommonly made in such communications, the uncertainty of indentification, especially at first, suggest that it is spirits pretending to be dead friends who are thus communicating. And while all invocation of saints (if it be such as any Church approves) is directed to obtain aid in the approach to God through Christ, and is part of a worship always centered on God, the undivided Trinity, Father, Son, and Holy Ghost, so far as I have read, God is not in the same way the center of spiritualist devotion, nor (I believe) among spiritualists is our Lord Jesus Christ represented as Divine or as the Saviour of mankind, the only Mediator between God and man. Above all, if it be true that dealing with familiar spirits is forbidden, these "controls" cannot be spirits obedient to God, and to have relations with them must be full of peril."

Sir Oliver Lodge at a luncheon at Brighton a few days afterwards replied to Lord Hugh:

"Some feel able to shut their eyes and continue as they were until they themselves pass into a larger region; others feel the responsibility of the times in which they live, the claims of the opportunities which are flooding in, and are not content to be inert and silent; while to each advancing movement there are some who feel they must conscientiously be actively hostile. One of these recently made a pronouncement in the *Morning Post*, and of him I desire to speak with all respect, because of his manifest sincerity—Lord Hugh Cecil. Among his contentions I quote the following:

"'If certain people are really in communication with spirits, then I say neither the Christian Church nor any Church ought to consent to or participate in any such communication.' And again: 'We must not turn to any spirit except God. We must not pervert our spiritual powers from communion with God to seek communion with other spirits.'

"Surely we are spirits. How dare we seek communion with each other?"

"'No, but I mean discarnate spirits,' he would answer; 'those who, having no flesh, body, or material brain, are inaccessible to us—the blessed dead.'"

"Why more blessed than we?" asked Sir Oliver. "Why should separation from matter make so much difference? Why should we be so utterly changed when we pass on that the link of affection is broken, all interest suspended? Lord Hugh Cecil does not say that communication is impossible. He says it is sinful. I say that that is a human, conventional, traditional idea. We do not know what possibilities of communion there are. We can only ascertain by trial."

"Fifty years ago it was impossible to hold conversation with New Zealand by word of mouth, but, through instruments and the proper medium, it can be done. We might call it miraculous. But why call it sinful? Depend upon it that all our powers are for use, and in developing their use we have to guard against abuse. The evolution of man is very slow, but time is unlimited, and we can afford to wait."

"In the meanwhile surely we can all agree to concentrate on truths which unite, not on details which make for separation."

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Since writing in last month's *Notes* concerning Mr. F. W. Percival and his association with Daniel Dunglas Home, I have had a chat with Mr. Edward Legge, the well-known author, who is also one of the very few remaining links with the famous medium. Mr. Legge was a very intimate friend of Home's and was with him when he died in Paris in 1886. He was with Home all through the notorious Home-Lyon case when the medium was made to disgorge some £60,000. Mr. Legge's personal views on this case are that Home was more sinned against than sinning.

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By the time these *Notes* are in the hands of his readers the writer will—he hopes—be bronzing himself in the ultra-violet rays of an Alpine sun somewhere in the Bernese Oberland. As a nation, the Swiss concern themselves very little with psychic matters. This is due, I imagine, to the multiplicity of nationalities, languages, and religions comprising the Helvetian Confederation. But in the Bernese Oberland weather lore and portents occupy the minds of the peasants to a large degree and many traditions concerning meteorological phenomena have been handed down for centuries. In the *Berner Oberland* for May, 1926, some of these old fables are related by D. M. C.:

Long ago, when men had still much to learn about the planet they inhabited, the romantic, nature-loving Swiss peopled their land with

dwarfs, mannikins, and subterranean goblins. To these many of the vagaries of the weather were attributed. Some were malicious and caused a sudden storm, others more favorably disposed, brought fair warning of its coming. The primeval peasants, who gave such legends birth and credence, lived their simple lives mainly in the open. The Book of Nature was perhaps their only literature; who will blame them for reading now and then between the lines?

In the Bernese Oberland many such legends are still heard and in country places it is not surprising that they should center round the welfare of cattle and crops. An old saying declares that when the dwarfs dance in the spring moonlight, the harvest will be good. If, however, they creep disconsolately beneath the bushes, crops will be scanty, while groans and sighing can only betoken much rain and disaster by flood.

To the Bundalp in the Kiental belongs the tale of the Rain Mannikin. His house was so hidden among the rocks, that only the chamois passed it in their climbs. When however the herdmen saw something whisking between the stones, and heard the clatter and stamping of small feet, they told each other:—"It is the Rain Mannikin, going across to the Arnerloch. A great storm is coming, so drive in the cows and may Heaven protect us all!"

Strange and beautiful cattle have appeared among the flocks near Spiez, portending bad weather, and in the Kandertal, a supernatural sow, followed by her seven young, has been seen by the *senner* before rain.

Near the lower glacier at Grindelwald Kali-Grossi was held responsible for storms. This tall and malignant old gentleman, with staring eyes and a flowing beard, used to clatter up and down the valley in vast wooden shoes, striking terror into the inhabitants. No door or window could withstand his powerful clutches, and even if he did the peasants no harm he teased and frightened them, for he was not kindly disposed towards any man.

Who, staying within sight of the Niesen, has not heard the famous rhyme of which I give a rough and rather free translation?

"When the Niesen wears a hood
Then the weather will be good.
If a collar he should wear,
Then to venture forth we dare.
But a dagger showing plain
Surely means we shall have rain."

This refers to the strange cloud effects which are seen over the great

cone,—the “hood” enveloping the summit, the “collar” below it and the “dagger” a pointed steel-edged cloud, seen so clearly in uncertain weather.

“It will rain, the dwarfs are cooking,” says the Simmentaler as the mist rises out of the “Priest’s Hole” on the Gutbrunnenfluh. At first one smiles and feels rather superior to such picturesque interpretations of clouds, wind, and the distant rumblings of thunder. Yet though the Rain Mannikin and Kali-Grossi’s wooden shoes may be explained away by wind and hailstones there is almost a supernatural feeling in those sudden Alpine storms. Where a world of blue and gold can be transformed in a moment to steely grey, when the lake becomes a ruffled ocean, and the mountains draw nearer and seem to menace, one is ready to accept a childish story as a possible portent.

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Crystal-gazing as an after-dinner amusement or as an attraction for garden parties, *fêtes*, etc., has a perennial fascination for a certain class of society who regard the lighter forms of occultism as an entertaining diversion from bridge or the Charleston. A lady *clairvoyante*, Miss Nell St. John Montague, whose sensational psychic experiences are well known to readers of the Sunday papers, has just published a volume³ describing her adventures among the “best people.” She claims that she looked into the depths of her crystal for Lord Kitchener, Sir Evelyn Wood, Lord Northcliffe, Admiral Cradock, etc. Of the ill-starred Admiral Cradock who in the Great War went down with his ship in the battle of Coronel she says:

“Admiral Cradock, before he went out in his last fatal action, knew that it meant his end. Coming in from hunting . . . he asked me, laughingly, to look into the crystal to see if he was going to have good hunting luck on his leave next year.

“Instead of any vision of him on horse-back . . . I saw him standing in an atmosphere of death, his hand raised as if at the salute, while he encouraged his men around him.”

Miss Montague alleges that when in the solitude of her Irish home she had “a sudden longing” to gaze into her crystal and this is what she saw:

“I saw what appeared to be a wide expanse of sea. Next moment I was filled with horror, for on the surface of the sea I saw struggling human forms . . . Then the vision was lost in the mist, out of which human arms appeared beckoning.”

³ *Revelations of a Society Clairvoyante*, London, Thornton Butterworth, 1926, 10/6 net.

Later in the day she heard that the *Lusitania* had been torpedoed.

Equally astonishing was her experience with "a certain important official" in India, who turned up at a dinner party without his wife, whom he reported to be ill. The crystal was apparently brought out as a joke, but almost immediately the gazer told him his wife was not ill, but was dancing in her room with a grey-haired man: "I paused frowning, for the grey-haired man's face seemed familiar to me. 'She is wearing such a pretty kimono, with butterflies . . . The man looks like Col. M———.' I mentioned the name of an officer commanding a regiment of native cavalry stationed some miles distant. 'He is kissing her—kissing her on the neck . . .'"

The "certain important official" would not stay. He ordered his carriage and left at once.

"Years afterwards," adds the writer, "I learned how, as a consequence of that crystal vision, there had ensued one of the most famous divorce cases of the time."

What proportion of fact to fiction there is in these *Revelations* must be left to the imagination—or intelligence—of the individual reader.

* * * * *

Lady Clerk (whom I met at the Institut Métapsychique some months ago), wife of the British Minister at Prague, read a long paper at the International Psychic Congress, recently held in Paris, on the curative powers which she possesses. Describing the development of her powers, she informed her audience that at the age of fourteen she could put anyone in a trance merely by dangling a gold bracelet in front of the subject's eyes, and making passes to the right, willing silently that he should go to sleep. Passes made in the reverse direction awakened the sleeper. She found that by means of her powers of hypnosis she could cure even some of the major ailments. Prof. Oskar Fischer, of Prague, took a great interest in her work and she cured many cases which he sent to her. Lady Clerk states that the curative "rays" appear to come from her finger-tips, and although she cannot affect the gold leaves of an electroscope, she can apparently magnetize water. She informed her audience that she had never failed in any case she undertook to cure.

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An exceedingly interesting debate on psychical research and spiritualism and their relation to the orthodox creed of the Church of England was held at the Exeter Diocesan Conference on Wednesday, June 2nd. The following report is taken from the *Western Times* of June 4th:

"This Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life and in immortality and of the true content of belief in the Communion of saints as involving real fellowship with the departed through the love of God in Christ Jesus."

Rev. G. G. Payne Cook, in moving the above resolution at the Exeter Diocesan Conference, said it was the Lambeth Conference resolution of 1920. It welcomed scientific research and investigation, and they were glad that the Anglican Church had taken this attitude rather than turn down the whole subject as had the Church of Rome. He reminded the Conference of the tremendous vogue of spiritualism today. Many men were knee-deep in the cult of spiritualism. Although there was nothing essentially new in it, there had been a great increase in the practice of spiritualism since the war. The spiritualist made a big appeal to those absorbed in materialism. The tremendous extent to which this evil cult had spread had made it necessary for the Church to explain the fundamental truths of the Christian revelation. Following upon these fundamental truths we should be told the purposes of our life here, of love, discipline and hope. He believed that the Catholic faith alone could meet the menace of spiritualism. The vast majority of those who had embraced spiritualism were those who had never made their own the Catholic faith of Christendom as unfolded in the Bible, summed up in the Creeds, and realized here on earth in the sacramental system of the Church. The spiritualist was concerned principally with the survival of human beings after death far more than with God. Survival did not necessarily mean immortality nor eternal life. He did not believe spiritualism exalted God or put God in His right place. It diverted attention from the approach to God through the Mediator, Jesus Christ, the only medium the Church recognized. In spiritualism there was much that was immoral, fraudulent, and gravely perilous to the mental, moral, and spiritual health. Of this, overwhelming proof was available. What, he asked, could the Church do in face of this great growth of the cult of spiritualism? He complained that the Church had been lax in the past, especially in regard to the silence of her liturgy with regard to the relations between the Church on earth and the Church beyond the vale. Was not, however, the Church's Eucharist a Communion between the living and the departed? Could anything be more truly satisfying than the presence of our Lord and our dear ones with Him realized in the Blessed Sacrament? That was the Church's true spiritualism, and only as this country and the world

in general became more truly Christian would there be signs of spiritualism or decay, and, he hoped, ultimate disappearance.

Rev. S. W. Dewey mentioned that the spirits spoken of by spiritualists had nothing to do with phenomena such as telepathy, which was the combined power of thought and will. They may go on and say that if thought and will possessed that power between people now, there was no reason why they should not have such power in the next life. There was no reason why communication should not pass between a person in this world and one in the next. That was just a possibility, and not an actual fact. Most of the raps and messages came from the mind of the medium, as owing to the subconscious power, the medium was able to read the subconscious minds of others. Raps, table lifting, and automatic writing were due to natural causes with which those present were unfamiliar, but which it was their duty to study. There were genuine mediums, but the medium who was paid to give his séance must be subjected to criticism. Everyone knew that there was a great deal of trickery in séances of that description. Some people had unusual psychic gifts and occasionally might act as if they were four-dimensional beings, and so rap tables and so on. He did not, however, admit the hypothesis that those things were due to spirits brought through the medium. As to clairvoyance, there was evidence that some people could describe things at a distance they had never seen. There was no need to drag in spirits here: it was an illustration of that marvelous thought and will which we had not really explored. All phenomena should be investigated in a scientific spirit in order to get a scientific explanation—(hear, hear). It was a mistake to mix them up with religious opinions.

Mr. C. E. Last, who said he was not a spiritualist, although he had read practically every book on spiritualism, regretted that doctors and chaplains in the war were not asked to write an account of the extraordinary occurrences they had come across. Spiritualism was not all necromancy. The whole Christian religion was spiritualism. Buddhism, Mohammedanism, was all human religion. Christianity was the only transcendent religion, i. e., it transcended all human experience. They could not exclude Christian spiritualism from their view. They should make it clear that they were denouncing necromancy, and not spiritualism, which he would rather call transcendental Christianity. He reminded them that today no atheist could get a hearing in Hyde Park.

Commander Ladwell said a cursory reading of the writings of men like Myers, Oliver Lodge, and others, could not fail to convince even the most stubborn that the conclusions threw a beautiful light on the Christian truths, a more lovely radiance on the personality and teaching

of the Redeemer, and on the Communion of Saints, Resurrection of the Dead, and the Life Everlasting. He admitted that there were grave dangers, as there was in anything in life worth winning. Spiritualism had been used, as had all philosophies and religions, by charlatans for unworthy purposes.

The resolution was carried, nem con.

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Dr. Richardson's voice control apparatus proved such a great success and is of such obvious utility for the purpose for which it was invented that it prompted the present writer to devise an instrument which not only answered the same purpose, but also recorded upon a chart the breakdown of the safeguards, at the same time rendering it unnecessary for the medium or user to be controlled in any way. The principle of the instrument is based on the fact that the user has to keep up a steady pressure of air applied by means of a special mouth-piece—an operation which absolutely immobilizes his mouth so that he cannot speak, or make any noise by means of his vocal organs without immediately relaxing the air pressure. The pressure is recorded on a fifteen-minute drum by means of a luminous needle; immediately the needle is seen to drop, an electrical circuit is closed and a red light appears at the window of the instrument and the graph at once marks the instant the pressure was withdrawn. The instrument is fraud-proof and is entirely self-contained. An illustrated account of the instrument will shortly appear in this *Journal*.

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A curious fact was revealed recently at an inquest at Borough Green, near Maidstone, on the body of Benjamin Naylor, aged fourteen, who fell from a bedroom window and was killed. The father stated in evidence that the previous night the boy had a most vivid dream that his brother had fallen out of the same window and was killed. He suggested that his son had the same dream again and lost his life in attempting to save his brother from death. The Coroner agreed that this explanation was the most probable one, and a verdict of Accidental Death was returned.

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The mechanical control to be used by Baron Schrenck-Notzing for the Schneider séances is described and illustrated in a recent (September) number of the *Zeitschrift für Parapsychologie*. As I anticipated in a previous *Note*, the control is an electrical one, and various lights, corresponding to portions of the medium's anatomy are put into action when the removal of an arm, leg, etc., closes a circuit. The

reader will remember that I have already described an elaborate "electric chair" which I devised some years ago for the same purpose and working on the same system of signal lights. With Willy and Rudi Schneider it is an easy matter to control them in the manner described. But many mediums would object to such a contrivance and, rightly or wrongly, refuse to sit under such conditions. I hope the control will prove an unqualified success in the hands of the Baron.

THE ARGUMENTS FOR HUMAN SURVIVAL—II

FROM "THE MIND AND ITS PLACE IN NATURE"

BY C. D. BROAD, M.A., Litt.D.

(Continued from October issue.)

After this explanatory digression I return to the main question. Supposing that there will come a time when all our scientific knowledge will be lost, when all our artistic productions will have ceased to exist or will have ceased to be contemplated and admired by any conscious being, and when all the values which are stored up in personal character and in human relationships will have vanished with the human beings who owned them, does it follow that it is irrational for us here and now to pursue those goods and to sacrifice other kinds of pleasure in order to attain them? I cannot see that it does. Let us begin by taking an analogy within a single three-score years and ten. It is certain that no doctor can prevent me from eventually dying. Does this render it irrational for me to go to a doctor if I have an illness in the prime of life, in the hope that he will cure me and enable me to live for many more years in comfort to myself and in useful activities and valuable personal relations to others? Surely it does not. Now, if it is rational to seek to be cured of an illness, though eventually *some* illness is certain to be fatal to me, why is it irrational for me to seek to enlarge scientific knowledge and to produce beautiful objects, though eventually a time will come when this knowledge will be lost and these objects will no longer be contemplated? The human race has probably a very long course before it, and I can certainly affect for better or worse the lives of countless generations of future men. I cannot see the least reason to think that, because the course of human history is not *endless*, it ceases to be my duty to do what I can to assure to these future genera-

tions decent social conditions, clear scientific knowledge which they can build upon and extend, and beautiful objects which they can admire and use as an inspiration for the production of yet more beautiful objects. That it will all come to an end eventually is a tragedy; but this tragedy seems to make no difference to my duty here and now. If you like, it lowers the worth of *every* kind of activity; but it does not, as far as I can see, alter the *relative* values of various alternative kinds of activity.

No doubt, if one's duties are affected at all by matters of fact, one very important fact which will influence them is the particular place and time within the cosmic process in which one's lot happens to be cast. It would be irrational to start an elaborate scheme of social reform, or a three-volume novel, or a treatise on the theory of functions, if there were reason to expect that the world was coming to an end next week. At least it would be foolish on any other motive than the enjoyment of the activity itself. But it is not obviously foolish, if there be a prospect of a long series of human generations between oneself and the twilight of the earth, so to act that they may have fine works of art, profound scientific speculations, and the opportunity to live in a reasonably ordered community. Even if men were immortal and the human race destined to last for ever, it is certain that my scientific speculations will become obsolete and my artistic productions unintelligible. If they will be appreciated by myself and my contemporaries and will form a basis from which my successors will be able to build something better, it is rational for me to occupy myself in these activities. I am quite prepared to admit that, if the race is going to die out, the duties of a man who is born some millions of years hence may be very different from my duties, and very different from the duties which would be incumbent on him if he believed in immortality. If it were certain that the race had passed its prime, and that nothing now awaited it but a hopeless struggle with an increasingly unfavorable environment, the main duty of a good man might be to preach and to practice contraception and infanticide. But I do deny that the question of mortality or immortality makes any appreciable difference to the duties of a man here and now; and the fact that it *will* make a great difference to the duties of a man born some millions of years hence seems to me to be irrelevant.

It seems to me, then, that the difference between the duties of a Christian and the duties of a man of the present time who believes that he and his fellows are mortal are not nearly so great as has been represented. No doubt there are considerable differences; but these depend on the fact that certain details of the Christian ethics are accepted by Christians on the authority of a supposed divine revelation. Differences of this kind are irrelevant to the present argument, for the following

reasons. (a) It is needless to prove to Christians that they are immortal from the special features of their ethical system, for they already believe that they are immortal on the same authority on which they accept these special duties. On the other hand, in arguing with non-Christians it is useless to take as the basis for your argument special duties which, since they are believed to be duties only on the authority of the Christian revelation, will not be regarded by non-Christians as duties at all. (b) In any case differences of this kind will not be relevant to the argument for immortality. We must find some difference in our duties which depends simply and solely on the question whether we are or not mortal, if we are to base an argument for immortality on our supposed knowledge of what it is our duty to do. What I have tried to do so far is to show that it is by no means clear that there are any duties which fulfil the two conditions of being regarded as binding by virtuous disbelievers in immortality, and of not *really* being binding unless we are immortal.

It would be enough, however, for Professor Taylor's purpose if a single act can be found which is admitted to be a duty by all competent judges, and would not be a duty if we were mortal. Now, although I do not know of any act which fulfils these conditions here and now, it would be rash to assert that there may not be at least one. Let us assume then, as a hypothesis, that a clear case of such a duty can be produced; and let us then ask whether we should be justified in concluding that we are immortal.

It is plain that the argument fulfils the necessary constitutive conditions. It would run as follows. "I know it is my duty to perform actions of a certain kind. I can show that it would not be my duty to perform such actions unless I were immortal. Therefore I can conclude that I am immortal." The question is whether the argument could fulfil the necessary epistemic conditions. If the argument is to be epistemically valid I must be able to know that so-and-so is my duty without having to know beforehand whether I am mortal or immortal. Now I am extremely doubtful whether the epistemic condition can be fulfilled. Either my duty depends on circumstances or it does not. If it does, how can I know what it is until I know the circumstances in which I am placed? And a very important circumstance will be whether I am mortal or immortal. Thus, if my duty does depend on circumstances, it seems to me almost incredible that I can know what it is while I am ignorant of the relevant circumstances. Now, by hypothesis, the question whether I am or am not mortal, is highly relevant in connection with the duty on which the argument is based. If, then, my duty does depend upon circum-

stances, and the question of my mortality or immortality is highly relevant to the question whether so-and-so is my duty or not, I find it hard to believe that I could be certain that so-and-so is my duty at times when I am uncertain whether I am mortal or immortal. I fully admit that there is no logical impossibility here; but I have the gravest doubts whether any actual instance could be produced. If, on the other hand, my duty be independent of circumstances, then there is of course no difficulty in supposing that I can know that so-and-so is my duty at times when I do not know whether I am or am not mortal. But then the other half of the argument will break down. If it be my duty to do so-and-so *regardless* of circumstances, it will be my duty to do it whether I be mortal or not; and, therefore, the fact that it is my duty to do it will not enable me to decide between these two alternatives.

I will now try to state as shortly as possible what I do and what I do not think that I have proved. (1) I have not proved that there is any logical incoherence in Professor Taylor's argument. It is theoretically possible, so far as I can see, that an instance might be produced fulfilling all the conditions which the argument requires. (2) I have tried to make these conditions explicit, and I will now sum them up. In trying to prove to a man M by this argument that he is immortal it is necessary to find some action which fulfils the following conditions. (a) M recognizes it to be his duty. (b) It would not be M's duty unless M were in fact immortal. (c) M can *know* that it is his duty without having to know beforehand whether he is immortal or not, in spite of the fact that it can *be* his duty only if he is in fact immortal. (3) I have tried to show that it is uncertain whether any action can be suggested at the present time which fulfils conditions (a) and (b). And I have tried further to show that, even if an action could be produced that fulfils (a) and (b), it is most unlikely that it would fulfil (c) also.

The Argument that the World would be very evil unless Men are immortal. This is plainly a different argument from that which we have just been considering. The first argument took as its premise that we have certain duties and that these would not be obligatory on us if we were mortal. The present argument is of the following form. "If we and all men die with our bodies the world is very evil. The world is not so evil as this. Therefore some men, at any rate, are immortal." Professor Taylor does not directly discuss this argument. But he has a good deal of importance to say about it. In the first place, he incidentally uses an argument, which seems to me to be invalid in the present connection, to suggest that the world is not so evil as it seems. Secondly, he argues in considerable detail, not that it is *false* that the world is very evil, but that it is *inconsistent* for a scientist to hold that

it is so. I will first consider the argument for myself, and will then consider Professor Taylor's remarks about it.

I think that the argument under discussion could take two forms, one of which applies more directly to the individual than the other. The first form is this. "Men often die quite suddenly at the height of their powers, and other men die when their full powers are not developed. If such men do not survive the death of their bodies they are treated with gross injustice. If there were such injustice the universe would be very evil. Now the universe is not so evil as this. Hence such men do not really die with the death of their bodies." If such an argument were valid at all, it would not directly prove that *all* men survive the death of their bodies or that *any* man is immortal. Some men seem to be provided in this life with ample opportunities to display the best that is in them, and to display nothing that is worth preserving. And it is not obvious that any man needs unending time to display all his powers to the utmost. If you answer that every man *may* have valuable characteristics which need only favorable conditions to develop, and that we cannot be sure that any man could develop his full powers in a finite time, the answer is true but irrelevant. We can argue only from what we know to be true, not from what we do know to be false.

I have already stated the other form of the argument. I will begin by making some comments on the first premise and the conclusion. For reasons already given the first premise needs to be stated in a more guarded form. We must not suppose merely that all human beings are mortal and that the race will eventually die out. We must also suppose that there will not be other races of intelligent beings who will be able to take over, appreciate, and develop the science and art of the human race, as one nation of human beings has often done with the science and art of another nation which has died out. If there always will be such intelligent beings, though none of them are immortal, the world need not be very evil; though I think it would be less good than it would be if some individuals, human or non-human, were immortal. Secondly, I am not prepared to say that the world would be *very evil* even on the more detailed hypothesis that there will be no other races of intelligent beings related to the human race in the way suggested. I am prepared to say only that the world would *not be very good* on this hypothesis. It is worth while to remark that the world *might* be very much worse on the hypothesis of immortality than on the hypothesis of mortality. If all human beings be immortal, and most human beings spend eternity in Hell, it seems to me that the world will be very evil; much more evil than it would be on the hypothesis of universal mortality. In fact immortality is a necessary condition (on the present restricted hypothesis)

for very great good or very great evil. But it is quite neutral between the two. So much for the first premise of the present argument.

About the conclusion I have to make the same remark as I made about the conclusion of the first form of the argument. So far as I can see, the argument would not prove that every one is immortal; it would prove only that some men must be so. It would be quite consistent with the view that no one who has existed up to the present date is immortal, or that only a small proportion of the men who are alive at any date are immortal.

It now remains to consider the second premise, which is common to the two forms of this argument. Two conditions must be fulfilled if the argument is to be valid. (i) It must be true that the world is better than it would be if all human beings were mortal. And (ii) we must be able to *know* this without having to know beforehand whether all men are mortal or not. It is this second and epistemic condition which renders a perfectly true observation of Professor Taylor's completely irrelevant to the present purpose. He supposes an objector to say that, on the face of it, there is a great deal of evil in the world; and, since the world contains so much evil anyhow, we can feel no confidence that it may not be evil enough to be consistent with universal mortality. To this he answers that a great deal in the world which seems to be very evil would be trivial if we are immortal. This is no doubt true; but it is surely quite irrelevant. If we knew independently that we were immortal this would be a perfectly good argument against the pessimist. But, when we are trying to *prove* that we are immortal, we must surely take the world at its face-value and not import considerations which depend on the hypothesis that we are immortal. Whether we are immortal or not it is certain that pain and cruelty exist, and it is certain that they are *intrinsically* evil. If we are immortal, they may have a great instrumental value which they will not have if we are mortal. But we have no right to assume either that they do or that they do not have this instrumental value when we are trying to prove that we are immortal; the question of their possible instrumental value must here be dismissed as simply irrelevant. It is perhaps worth while to add that, if we are to play fast and loose with our data in this way at all, we may as well do it in one direction as in another. Whether we are immortal or not it is certain that love and pity exist, and it is certain that they are *intrinsically* good. But intrinsically good states sometimes have bad consequences; and, if we are immortal, they may have a great instrumental disvalue which they will not have if we are mortal.

For my own part I believe the objection which Professor Taylor is here trying to answer is a perfectly valid one. There certainly is *some*

evil, and I do not know of any general principle by which we could decide, *e.g.*, that toothache is not too bad to be true whilst universal mortality is too bad to be true. Perhaps here may be some general principle which would enable us to draw a line somewhere, if only we knew it. But, so far as I can see, we are not acquainted with any such principle and have not the least idea where this line is to be drawn.

The alleged Inconsistency between holding that the World is "rational" and denying that it is "righteous." Professor Taylor imagines the case of a scientist who should argue as follows. "I see that it is my duty to act in such and such a way. I also know from my study of natural science that the efforts of the human race will all come to naught in the end, whether we do what is right or what is wrong. So much the worse for Nature. It is a fact that it has at a certain stage produced beings who can distinguish between right and wrong and be guided in their actions by this distinction. Such beings can judge the cosmic process and condemn it as indifferent to, and in the end destructive of, all that is valuable. It is a fact that, if men survived the death of their bodies, there would be at least a chance that their efforts and experiences might be of some permanent value. But we have no right to think that this provides any reason for holding that men will survive bodily death; what ought to be and what is fall into two utterly different spheres, and we cannot argue from the former to the latter. Their sole connection is that the world of what *is* has, under temporary and exceptional circumstances, thrown up for a moment beings who can contemplate the world of what *ought to be*, and can criticise from its standards the material world which has made and will soon break its critics."

Now I understand Professor Taylor's position to be that there is a positive inconsistency in a scientist who combines the view that the world is "rational," in the sense of being coherent enough to be a possible object of scientific knowledge, with the view that it is "irrational," in the sense of being indifferent or hostile to what we know to be ethically valuable. Now we must at the outset distinguish two very different cases. (a) That the two propositions: "The world is logically coherent" and: "The world is ethically incoherent" are mutually inconsistent. And (b) that *I* should be inconsistent if *I* believed both of them. The distinction may be illustrated as follows. There is no inconsistency between the two propositions: "Smith is in the dining-room" and "Jones is not in the dining-room." But, if my sole ground for any determinate belief about the position of either is that the housemaid has told me that both are in the dining-room, *I* shall be incon-

sistent if I assert that Smith is there and deny that Jones is there. I think it is certain that Professor Taylor claims to prove only the second kind of inconsistency. I will, however, deal with the first before I consider Professor Taylor's arguments for the second.

(a) It seems to me quite plain that there is no inconsistency between the two statements that the world obeys the laws of logic and that it breaks the laws of ethics. There appears to be an inconsistency only because of a confusion between two senses of "law" and two senses of "breaking." Murders are committed from time to time; and this, in a sense, conflicts with the moral law: "Thou shalt do no murder." But it conflicts simply in the sense that something happens which the law asserts to be wrong. It does not conflict with the law in the sense that it is inconsistent with its truth. If every one always and everywhere committed murders, this would not have the least bearing on the fact that murder is wrong, if it be a fact. At most it might make it harder for us to recognize this law. To say then that the world breaks the laws of ethics means only that it contains a great deal of evil; and, since the laws of ethics make no assertion whatever about the amount of evil which may exist, there is not the slightest intellectual incoherence between this fact and the laws of ethics. There is therefore no difficulty whatever that I can see in believing both that these laws are true and that they are very often or even always broken.

Let us now see what would be meant by saying that the world never breaks the laws of logic. This means that neither the world as a whole nor any part of it can be the subject of two true propositions of the kind which logic asserts to be inconsistent with each other. Is there any incoherence between this statement and the statement that the world or parts of it break the laws of ethics? There would be an incoherence if and only if a breach of the laws of ethics by anything implied that this thing was the subject of two logically inconsistent propositions both of which were true. But we have seen that a breach of the laws of ethics entails no such consequences. If I commit a murder I break a law of ethics, but I do not thereby become the subject of two true propositions which are logically inconsistent with each other. The two true propositions: "I commit a murder" and "I do wrong to commit a murder" are perfectly consistent in logic with each other.

(b) We may therefore pass to the second question. Granted that there is no inconsistency between the *propositions*: "The world is logically coherent" and "the world is ethically incoherent;" is it inconsistent of me to combine the two? I understand Professor Taylor's position to be that I have no positive ground for believing the world to be logically coherent which is not also a positive

ground for believing it to be ethically coherent, and that it is therefore inconsistent in *me* to assert the former and doubt the latter. Let us now examine this contention a little more closely. When we say that a man has no ground for asserting *p* which is not equally a ground for asserting *q* we may mean one of two things. (i) We may mean that he has no ground at all for either assertion. Or (ii) we may mean that he has a positive ground for asserting *p*, and that this is just as good a ground for asserting *q*.

The former alternative would mean that the belief that the world is rational is an act of pure faith, and that the belief that the world is righteous is another act of pure faith. Supposing this to be true, all that follows is that A, who believes on no grounds that the world is intelligible, cannot cast stones at B, who believes on no grounds that the world is righteous. Equally, of course, B will not be able to cast stones at A. But, so far as I can see, though A and B could not refute each other, they also could not convince each other. Because I believe one proposition on faith, and another man believes another proposition on faith, it does not follow that I ought to add his belief to mine or that he ought to add my belief to his. Thus, on this alternative, the argument may produce mutual charity but it has no tendency to produce mutual conviction.

The second alternative is that the two beliefs that the world is intelligible and that it is righteous have a common positive ground. If so, it will be inconsistent of me to assert one proposition on this ground and to deny the other. In order to deal with this case it will be necessary to state more clearly what is meant by the proposition that the world is "intelligible" or "intellectually coherent." I think that this involves two points; (i) that the world obeys the laws of logic, and (ii) something more. The first is all that the pure mathematician requires; the second is required in addition to the first by the natural scientist. I will deal with these two points in turn.

(i) It seems to me that my ground for believing that the world obeys the laws of logic can be stated, and that it is obviously quite different from my ground (if any) for believing that it obeys the laws of ethics. Why do I believe that the world obeys the laws of logic? Because I seem to be able to see quite clearly that no term of any kind could be the subject of two true and logically inconsistent propositions. It is true that this belief "has no grounds," in the sense that no reasons can be given for it which do not presuppose it. But it also needs no grounds in this sense; for it is self-evident. It is merely an abuse of language to call it an "act of faith" in the sense in which my belief that my friend loves me in spite of his being sometimes cold and sometimes peevish to

me may be called an "act of faith." I have this self-evident knowledge of some of the more abstract principles of ethics as well as of the laws of logic. But I have no such knowledge of the proposition that the world conforms to the laws of ethics. So far from its being self-evident that the world conforms to the laws of ethics it is perfectly certain that some parts of it do not. At least it is as certain that the world does not wholly conform to the laws of ethics as it is that there is moral evil in it. It is no answer to this to say that we often meet with apparent contradictions, and that we always feel quite sure that they are *only* apparent and that fuller knowledge would show that the laws of logic have not been broken; so why should not the same thing be true of apparent breaches of the laws of ethics? The two cases are quite different. We *know* beforehand that nothing real can break the laws of logic; we do not know that nothing real can break the laws of ethics. Moreover, additional knowledge will not show that something which I took to be intrinsically evil is not intrinsically evil; at the most it will only show that something which is intrinsically evil is a casual condition of something else which is intrinsically good, or that it is a constituent of a whole which is intrinsically good in spite of the intrinsic badness of this part of it. There is thus no parallel at all between the two cases, so far as I can see.

(ii) There is then not the slightest inconsistency in the position of a pure mathematician, *e. g.*, who believes that all apparent contradictions in mathematics can be resolved and also believes that the world is very bad or not very good. But Professor Taylor was not really considering the case of a pure mathematician. He was considering the ordinary natural scientist; and here his argument has much more plausibility. The intelligibility of the existent world does imply that it and every part of it obeys the laws of logic; but it requires more than this. Nature might obey the laws of logic; but, unless at least two further conditions were fulfilled, it would still be an unintelligible chaos to the scientific investigator. The first condition is that changes shall be subject to general laws, such as the laws of motion, gravitation, etc. This is in no way implied by the fact that nature obeys the laws of logic. But this is not enough. Nature might obey the laws of logic, and every change in the existent might be subject to general laws, and yet nature might be utterly unintelligible. The laws might be too numerous or too complex for us to unravel; they might be such that it was practically impossible for us to isolate any one phenomenon from all the rest even to a first degree of approximation; or again, our situation in nature might be so unfortunate that our sensations came to us in such an order that they failed to reveal the laws which really are present in nature.

The scientist who assumes that nature is and will always remain intelligible must therefore assume that nature obeys other laws in addition to those of logic; that these are of such a kind that we shall be able to disentangle them if we try patiently; and that we are not fixed in such an exceptional corner of nature or so badly provided with sense-organs that all our efforts will be vain. These assumptions are not self-evident, like the laws of logic; and they cannot be proved by any known process of reasoning from any known set of premises which are self-evident. Let us call them "postulates," as contrasted with the laws of logic, which are "axioms."

Of these scientific postulates we may say (a) that they cannot be *disproved*, any more than they can be proved; and (b) that it is practically more advantageous to act as if we believed them than to act as if we disbelieved them. There is no *logical reason* for believing them, but there is a *practical motive* for acting as if we believed them. The practical motive of course is that, if we act on these postulates, we shall go on investigating; and that if, and only if, we go on investigating, we may discover explanations of what is at present unintelligible. Now I suppose that the corresponding ethical postulate would be that our efforts to do what is right, to discover truth, and to create beautiful objects, have an effect which is *permanently* valuable. I think it is true to say that this (a) cannot be disproved, and (b) that most men are more likely to exercise themselves in valuable activities if they act as if they believed it than if they act as if they disbelieved it. There is (apart from the special empirical arguments which I reserve for the next chapter) no *logical reason* to believe this ethical postulate, but there is a *practical motive* for acting as if we believed it. It is thus in precisely the same logical position and in precisely the same practical position as the scientific postulate. So much I think we may grant to Professor Taylor.

What is the bearing of this admission on the question of human immortality? It seems to me to have no direct bearing at all. It is desirable that men should act as if they believed that their efforts will have permanently valuable results. If Professor Taylor be right, the proposition: "Human efforts will have permanently valuable results" entails the proposition: "Some human beings are immortal." All that follows from this is that it is desirable that men should act as if they believed a certain proposition which entails the proposition that some men are immortal. It is plain that this does not give us any reason to assert that some men *are* immortal. It does not even justify us in saying that it is desirable to act as if we believed that some men are immortal. It may be desirable to act as if we believed *p*, and *p* may in fact

entail q ; but it might be highly desirable that men should ignore this implication. It is one thing to say that it is desirable to act as if we believed p ; and it is another thing to say that it is desirable to act as if we believed both " p " and " p entails q ." And the second does not follow from the first, even if p does in fact entail q .

All that Professor Taylor's argument justifies us in asserting is a certain proposition about practical politics. If people do not *believe* that their efforts will produce permanently valuable results, or if they do believe something which is inconsistent with us, there is a danger that they will cease to *act* as if they believed that their efforts will produce permanently valuable results. And this will be very unfortunate. Now, if Professor Taylor be right, those who believe that all men are mortal are believing something which is inconsistent with the proposition that their efforts will have permanently valuable results. And of course there is a danger that they may come to see this; and may thus cease to *believe* that their efforts will have permanently valuable results, and finally cease to *act* as if they believed this. It follows from this that it would probably be wise for the State to adopt the immortality of the soul as a fundamental "myth," and not to allow it to be publicly questioned. I wroolly agree with Plato in thinking that human society requires to be founded on certain "myths," which are not self-evident and cannot be proved; and that the State is within its rights in forbidding all public discussion of the truth of these "myths." And I think it is quite possible that the doctrine of human immortality (whether it be in fact true or false) is one of these socially valuable "myths" which the State ought to remove from the arena of public discussion. This of course has no bearing whatever on the question whether the philosopher in his study ought to believe the doctrine of human immortality. He ought only to believe what is either self-evident, or capable of certain or probable proof, or verifiable by sensible or introspective perception.

I have suggested that the view that nature is "intelligible," in the sense in which the natural scientist believes this, is in precisely the same logical and practical position as the view that our efforts can produce results of permanent value. And I have suggested that it is arguable that the State ought to propagate and defend such "myths" as are needed to support the latter belief. Ought I in consistency to suggest that the State should propagate and defend the scientist's "myth" also? I do not think so. In the first place, no one of any influence attacks the scientist's "myth." Secondly, the practical success of the scientific postulate up to the present is much more obvious to the general public than the practical success of the ethical postulate. This of course is not *really* any logical ground for *believing* the scientist's

postulate. But it is commonly thought to be so. Hence most people believe that the scientist's postulate is continually strengthened by experience. So long as this logical fallacy is commonly accepted as a truth there is no danger that people will cease to believe the scientist's postulate, and therefore there is no danger that they will cease to act on it. Hence there is no need for the State to take any special precautions in favor of this particular "myth."

Conclusion. The upshot of the matter is that I feel no confidence that Professor Taylor has produced any ground whatever for believing in human immortality. It does not of course follow that there *could* not be a valid ethical argument to prove that some men at least are not mortal. But if, as I think, Professor Taylor has failed to produce one, I should be very much surprised if anyone else were more successful. And, until someone does it to my satisfaction, I shall venture to doubt whether it can be done.

(To be continued.)

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SOME RECENT PERSONAL EXPERIENCES WITH MARGERY

BY R. J. TILLYARD, D.Sc., M.A., F.R.S., Etc.

EDITORIAL NOTE.—Dr. Tillyard is one of the Vice-Presidents of the (British) National Laboratory of Psychical Research. His own text gives admirably the history behind his presence in the Lime Street séance room. He returned to London from Boston, and on July 6th, 1926, at the Laboratory, he lectured on his experiences with Margery. The stenographic transcript of his remarks received his own editing, and was then published in the *British Journal of Psychical Research* (Sept.-Oct., 1926), the organ of the Laboratory. From this source we reprint it in full. Our American public will of course appreciate that the use of the third person by Dr. Tillyard in the published report of his lecture is in accord with British custom. The British editor also reminds us that the lecture is merely a summarization of Dr. Tillyard's impressions of the phenomena which he witnessed through Margery; and informs us that the copious and exact notes which he took at the time of the séance will be incorporated in a work which he will ultimately publish on his psychic experiences in general.

The lecturer began by saying that this was a novel position for himself as a biologist. He had lectured on biological subjects for many years, and felt himself competent in that sphere, but he had never previously lectured on a psychical research subject, and he hoped it would be borne in mind that this was his first attempt to relate in public his own experiences along that line, and that those experiences only dated back to a few months ago.

In undertaking certain important biological researches for New Zealand, chiefly in the field of economic entomology, he had come, with

his wife, to England *via* America, and both he and his wife felt that as opportunities for getting to England and America were few and far between, and as his week-ends and also his evenings to some extent would be his own, they should lose no opportunity of inquiring into the advancement of all branches of scientific knowledge. They asked themselves what they could least afford to miss. Among other things they put down psychical research. In New Zealand they had very little knowledge of this subject. He wrote accordingly to Sir Oliver Lodge, and asked whether he could recommend any medium as genuine, and, if so, whether he could use his influence to get him a sitting with him or her. Sir Oliver very kindly replied in a long and most interesting letter, in which he spoke in favor of Mrs. Leonard, and got him an appointment which, unfortunately, he could not keep, because he was ill on that day. But Sir Oliver mentioned *en passant* that as he understood he was going to America he should take care to get in touch with "Margery," who was a very genuine medium.

At that time the lecturer did not even know "Margery's" real name until he looked it up in the *Scientific American*, and even then he did not know her address, so he wrote to her, "Mrs. Crandon, Boston." The letter found its billet, and a kind reply reached him from Dr. Crandon, telling him to let him know when he was in Boston and to come and have dinner with him, after which a sitting would be arranged. Owing to a motor accident he was three days late in getting to Boston, and instead of a week, as he had hoped, he could spend only 3½ days there. One of the evenings was booked for a dinner which the biologists were giving him, and the other evenings, namely April 29th and May 1st, he spent with the Crandons. It was one of the most extraordinary experiences he had ever had in his life. He did not know whether those present realized the stir Margery had caused in that quaint old city of Boston, the center of American intellect and culture. It was strange to find the intellectual University of Harvard in the throes of a mental, if not a moral, revolution because of one woman. He could only refer to it in the way in which it had reacted on him.

The hospitality of Boston was very marked. He was the guest of professors who showed him every kindness; in fact, there was nothing too troublesome for them to undertake on his behalf. One of them had a car and offered to run him around wherever he wished. But when he mentioned 10 Lime Street, they begged him not to go to that place. One professor of Harvard told him that it was a thoroughly bad place, that his honor would be stained for ever if he went, that no decent man or woman should set foot inside that door, and they even insinuated that Margery was a descendant of Mary Magdalene. They did their best to

stop him going, but when he asked them if they had ever been they said they would not think of going, that the woman was a vampire, and so on, and that he would be thoroughly compromised if he went. He told them, however, that they could not "put that over" a New Zealander, and he decided that he would go; so one of them finally consented to drive him there.¹

He decided to see Professor McDougall before he went, and with him he had three hours' conversation; in other words, the Professor talked to him for three hours, partly on his own theories of psychology and partly on the wickedness of the Crandons. The lecturer said to him, "If this is so, will you put me up to a few tips?" whereupon McDougall said that he thought Crandon employed a magnet in the scales experiment, and he gave him a little child's magnet to take with him to test this effect; he also gave him several other "tips." He listened to all that McDougall had to say, and agreed with him that possibly the whole thing was a gigantic conjuring trick, though McDougall, in answer to his direct challenge, could not bring any definite evidence of fraud against Margery. All he could say was that she was far too clever to allow fraud to be evident, but he did not believe that she did the things in question except by fraud.² That was the attitude of these men throughout, and on going later through the various departments of Harvard he could see that that University was thoroughly materialistic. It was the most materialistic university he had ever come across. They had no time whatever for anything that contravened the tenets of materialism. They held that if a thing was not provable on a materialistic hypothesis it must be a fraud. But the essence of science was open-minded inquiry. To those of them who were wholehearted spiritualists and had thrown their cap to the winds and "gone the whole hog," he would say that they should pause and be a little careful, because, looking at this thing from the biological point of view, he would say that there was a good deal more in it than even they thought. The

¹ In some ways this paragraph is the most important part of Dr. Tillyard's contribution. Margery's partisans and her personal friends have for some time been insisting that the opposition to the mediumship which centers in Harvard arises out of unworthy personal motives, and that one form which it takes is that of personal vilification. The allegation has of course been vigorously denied from Cambridge; and it is one that can be credited with extreme difficulty in the absence of good independent evidence, which has heretofore been lacking. This evidence Dr. Tillyard now supplies, and in the most conclusive form imaginable. It would be impossible for Margery's most impassioned defender to present the conduct of her critics in a form more utterly damning than Dr. Tillyard's terse statement of the facts to which he was exposed.—J. M. B.

² Again we have a most brilliant delineation of the state of mind of those who persist in a negative attitude toward this mediumship. If we may but substitute "would not believe" for "did not believe," we shall have the complete and perfect characterization of the genus *skepticus psychicus*.—J. M. B.

scientific method was rigid proof step by step, and not only the proof of the phenomena but a gradual interpretation. Were not spiritualists or some of them, rather in the position of a schoolboy who, having mastered Dalton's atomic theory, thought he had got enough chemistry? The spiritualistic hypothesis might be right, but it was not the whole thing by any means, and credit must be given to the honest psychic researcher who was determined to find out as much of the whole thing as he possibly could.

So much for preliminary. He was under a special difficulty, because, in his own department of biology the question of personality hardly entered. But he hoped he had got it over to them that there in Boston was a town and a university thoroughly divided; several hundred people had been to the Margery séances, and the great majority were absolutely convinced. One felt oneself almost back again in the old days in Jerusalem, when our Lord was there, creating stir and division.

Into that extraordinary atmosphere his wife and he were literally precipitated. They were set down at 10 Lime Street, at about ten minutes to eight. The residence was a fine-looking old house, (which might have been in South Kensington), in the old fashionable part of Boston. They went up one flight of stairs and were met by a charming gentleman, Dr. Crandon, one of the best known surgeons in Boston. In the drawing room they were introduced to Dr. Crandon's wife and mother—an old lady nearly eighty—and his sister, an able literary woman. Mrs. Crandon's mother, Mrs. Stinson, was a Canadian. Margery had a younger brother named Walter Stinson, who lived in Canada, and who was killed in a railway accident. Mrs. Crandon and her mother, being Canadians, talked much the same as the Americans, but with a slightly different accent on the "o"—they did not talk blatantly American. There had been a good deal of play about the difference between the Canadian and the American pronunciation in Walter's case, but really there was nothing in it.

The dinner was very delightful, very beautifully served, and the conversation on a much higher level than he was accustomed to amongst even biologists. They returned to the drawing room about half-past eight, and Dr. Crandon told him something about the history of the case and a little bit about the *Scientific American* affair. In the course of the next half-hour Mr. and Mrs. Litzelmann, old friends of the Crandons, who had sat with them in a great many séances, came in, also a Mr. Dudley, who told him he was a journalist, and had previously been sent in a spirit of somewhat skeptical inquiry to try and get a sitting for one of the leading papers, but came away convinced. He was a very charming and delightful fellow.

The lecturer here threw on the screen a lantern slide showing a plan of the room, also a photograph of Mrs. Crandon, a very cultured woman, of a type, however, which did not photograph well. The criticism was brought against the arrangements of the room that a good deal of the phenomena might have been carried out by confederates outside a door. The room had now been altered so as to make any suggestion of this sort impossible, and as a keyhole was suspected, the keyhole in the new door was made so as not entirely to penetrate it, and the door was locked only from the inside. The cabinet in which Margery used to sit was originally simply a curtained semi-recess, in front of which a table was placed. A most wonderful cabinet had now been fitted up, made entirely of glass and wood, and very costly. It could be entirely closed except for the front, where the table or anything else was placed. There were only two openings—little rectangular apertures through which Margery's hands were drawn. That new cabinet was a most admirable construction.³ At the back of it there was let in a ring through which a very strong strap passed, and this had a bolt and padlock on it.

The medium was tied up very tightly with picture wire, hands and all, the picture wire being covered with rubber tubing so as to prevent abrasion. He himself did the tying as tightly as he possibly could—so tightly that to undo it at the end of the séance a pair of very large, strong scissors had to be used. He had to apologize for tying so tightly, excusing himself on the ground that it was said she was double-wristed and double-ankled. He padlocked her neck, so that she was entirely immobilized, and the padlock was in the same position when he came to undo it at the end. The conditions, therefore, were very stringent. The first part of the sitting consisted of work done in the glass cabinet, but before he detailed the actual experiments he wanted to say that these séances differed entirely from many others he had known because of one outstanding phenomenon—the presence of "Walter" as an independent voice.

The medium having been fixed in the glass cabinet, a circle was formed, himself in control of her right hand, on his right Mr. Litzelmann, then Mrs. Litzelmann, then Dr. Crandon, then Mrs. Tillyard, and then Mr. Dudley on the left of the medium. The light was turned down and Margery went into trance after ten minutes' waiting, during which time a gramophone with an automatic repeating device went on and on with a beautiful soft melody like a gentle lullaby. Walter said the musical vibrations gave him power to work with. Somebody then said,

³ See this *Journal*, July, 1926, pp. 385 ff.

"I think the medium has gone into trance," and the lights were turned up. Margery was found peacefully asleep, and her head had just gone over sideways. Dr. Crandon said, "I think it is about time Walter came through," and then, right down on the floor, a voice like a hollow stage whisper, said, "Hello! Hello, everybody! I am here. I am fine. I am coming along all right." He gave a chuckle. This chuckle had given rise to the criticism that it was a Japanese chuckle, the inference being obvious because the Crandons at one time had a Japanese servant. A chuckle in Japanese, however, was not unlike a chuckle in any other language, and the Japanese servant had left long before. Walter had many absurdities. He was a very human being, a bad boy at swearing, and when he got annoyed he let out some good American expressions. The lecturer said that he listened to this independent voice with the greatest attention. He watched Margery to see if there was any movement of the lips, and there was absolutely none, and there was no twitching of the fingers either; the medium was quite motionless and sound asleep. He did not himself know the difference between a trance and sleep.

Walter came along and was introduced to everybody. When Dr. Crandon told him that he (the lecturer) was an eminent entomologist, Walter said, "Hello, here's an insect man. Hello, bugologist!" Walter was a great boy, full of quips and jokes. The independent voice was so remarkable a phenomenon that it could not be produced by ventriloquism. Ventriloquism was a deceiving, not so much of the ear, as of the eye. If a ventriloquist tried to speak without a doll or a marionette he would have to be a very good ventriloquist indeed to deceive an audience. He doubted very much whether one could ventriloquize in the dark.⁴ Walter spoke in the dark, but also in red light and in white light, though he asked that the white light should not be left on too long because it was inimical to the voice.

The lecturer next showed two diagrammatic views and a photograph of Dr. Richardson's voice control apparatus,⁵ which a scientist of Harvard had invented with a view to studying the phenomena. But for his own part he could say that he was in control of this experiment; that everybody's hands and feet were immobilized, that there was no sitter except Margery anywhere near the apparatus. A clever arrangement was employed to immobilize the mouths of the company; thus his wife had one hand on Dr. Crandon's mouth and the other on Mr. Dudley's,

⁴ The Chairman being appealed to on this point, Mr. Price stated it was quite impossible to produce a vocal illusion in complete darkness as the all-important *mise en scène* was absent.

⁵ See this *Journal*, Dec., 1925, pp. 673-89.

and altogether in that circle there were only two mouths free, his own and his wife's. It must be realized that Margery had already done three-quarters of an hour of wonderful phenomena under trance; she then came out of trance and was quite wide awake. He put the voice control apparatus into position, and when he was sure that everything was controlled and all the mouths immobilized he asked, "Are you ready?" and Dr. Crandon gave a nod. Then he asked Walter to whistle, and Walter gave a sharp clear whistle. He was next asked to whistle in tune with the gramophone, and he whistled several bars of a negro melody which was being played. Then he asked for the voice in another position, and before he could say "Jack Robinson" he heard a strong voice from behind his left ear saying, "Look out, or I'll get you!" Walter was really the master of the ceremonies. Afterwards when the light was turned up he found the apparatus quite all right, and he was for his own part entirely satisfied about the voice experiment. Then Margery began to talk to him, and he noticed that at one point Walter "chipped in" and cut Margery short and started talking. He asked Walter to talk with everybody in the circle and he did so. Walter most obligingly mingled his voice with that of each sitter in turn. He challenged Mr. Maskelyne and all the conjurers to produce anything to equal that. That experiment with Dr. Richardson's apparatus was absolutely fraud-proof. The impartial observer would say that there was no possible trickery that could produce that effect.

He was now quite prepared to accept Walter as a distinct and engaging personality. It might be he was an extension of the medium's personality, for usually—nearly always—he made no appeal unless the medium was there, either in trance or sitting in the chair. But he had a distinct personality, and from that point he was going to talk of him as Walter, whom they knew and understood and liked, though they could not see or feel, but only hear him. The independent voice continued all the way through, and the comments that Walter made on the experiments were keen and interesting.

The first experiments carried out had to be done in the dark, owing to their very nature. There was behind his own chair a large wooden box containing fifty or a hundred figures carved in wood. This was a test of what Walter could do when nobody in the room knew what was being done. When the light was out, the speaker felt behind his chair, picked out five of the objects from the big box, being careful to hold them by the tips of his fingers so that he could not determine their form, and these he placed in a little flower-basket. Then he asked Walter to take out one or two or three of these and name them. Walter started rocking the basket to and fro, tipped out one of them and said, "This

is a K," and jerked it over to Mrs. Tillyard's lap. The same performance was gone through with an 8, an E, a Y and a 4. In each case the lady in whose direction they were jerked confirmed the statement. The lecturer had in his pocket a pair of entomological forceps with a piece of baize around them, and this he put into the basket, and his wife put in an amethyst brooch. He then placed the basket on the floor, unfortunately among a number of wires, and Walter, who detests the touch of metal, said, "Oh! blast these beastly wires!" He mentioned something about hell and to the remark that there was surely no hell he replied, "There isn't really; only the one I am getting ready for Professor X." But he correctly named the object as a pair of forceps which the lecturer had thrown into the basket, and when asked if there was not something else with the forceps he replied, "A bit of cloth." He then got hold of the brooch and threw it heavily in the direction of Mrs. Tillyard, and said what it was. In another experiment, Walter levitated a flower-basket containing inside it a cardboard disc with a hole in the middle known as the "luminous doughnut," about four inches in diameter. Finally the doughnut was taken out of the basket, floated about inside the cabinet, and was sent quickly out through one of the small wrist-holes at the side.

This completed the glass cabinet work, and then a move was made to the old cabinet. Margery sat in there just to give her greater freedom and because her arms and legs were sore. She was here tied up again, though by this time he was sure that there was no deception on her part. The first experiment tried was the ringing of a bell-box. He lifted the bell-box about two feet from the table, and asked Walter if he could ring it. He replied, "Of course I can ring it," and did so. He rang the bell-box in all kinds of positions exactly as he was told. Dr. Crandon then suggested a test whereby each member of the circle in turn picked the bell-box up and did what he liked with it, walking across with it to the other side side of the room, twirling it above his head, waltzing with it, and still it kept on ringing. Others tried it low down and high up and it made not the slightest difference. The electric bell was still ringing when it reached the end of the circle.

The scales were the next experiment. This was the cunning invention of which McDougall had told him to beware. Walter said that the weights could be placed on whichever pan one liked, and as many weights. The lecturer put them in one of the pans, and Walter immediately brought the empty pan down while the weighted one went up. Some interesting experiments were tried with various kinds of weights, but Walter always came up to scratch. Whether he was told to put the pans up or down or level or to oscillate them he did so. That was a

very remarkable experiment. In some conversation about the magnet Dr. Crandon admitted that he did carry a magnet—a very small thing—with him, but he used it for the purpose simply of drawing the mercury of a maximum-minimum thermometer back to its position. Later on Dr. Crandon said, "If you have any doubt about it take the balance to pieces." It was then found that all the metallic parts of the balance were made of copper, the pans were of wood and there was not a single part of it which had any attraction for the magnet. The allegation concerning the use of the magnet, therefore, was quite unjustified.⁶ How Walter did these things was not explained at that séance, but he had stated that in order to weight the pan down he filled the interstices of the matter with psychic stuff, so that in that way he made the empty pan considerably heavier than the pan carrying the weights. If he were in a joking mood, as he frequently was, he would say, "I jumped into the pan." When asked how he could make the empty pan go up again, he said that he had what he called a psychic terminal, or, as he sometimes named it, his "ace of spades," and that he stuck that on to the pan and pulled it up. At Walter's suggestion two photographs had been taken together, one with flashlight in the ordinary way and the other with a quartz lens and a mercury-vapor lamp so that this second photograph was by ultra-violet rays. On the first photograph nothing unusual was seen, but on the second there appeared the psychic cylinder which Walter said he had put out. Certainly in that photograph—which was shown on the screen—there was a construction of some sort which was not visible to the eye at the time the photo was taken or on the photograph taken in the ordinary way.

In the last part of his lecture he wished to deal with teleplasm—he would not use the term "ectoplasm." "Teleplasm" means a formation of substance at a distance. This extraordinary thing, which quite a number of people now had witnessed, but few had handled or tested, was shown in a number of slides. The explanation given by Walter was that he drew from some part of the medium's body a fine mesh-work of living cells connected with the central nervous system. This formed just a fine film, and was apparently hardened up and made turgid and also visible to the eye by being filled with some kind of psychic stuff. Its outward form appeared to be under the control of the invisible operator—in this particular case, Walter,—and it could be moulded or developed into various instruments suitable for the particular work in hand.

⁶ The simple and straightforward procedure of trying their theories of fraudulent *modus operandi* out, in the séance room, to determine whether they will work, apparently is not in the books of the Harvard group. It is indeed easier to deal with unchecked hypothesis than with fact; but not nearly so safe or so conclusive! —J. M. B.

Thus, Walter used a long, straight rod or "terminal" for many of his experiments, and was able to make the end of this terminal luminous or phosphorescent if required. Walter also stated that the production of his independent voice was done by means of a teleplasmic lung and voice-production apparatus, while certain delicate manipulations were carried out by finger-like processes from a kind of teleplasmic arm. In the case of Margery, the teleplasm usually came out by a fine white cord from the nose or ear. A large number of photographs were shown by the lecturer to illustrate the nature of this peculiar psychic cord and the material attached to it. One day a very heavy man [a physician, from a city some 500 miles away, and whom we may call Dr. Jones] was present at a séance, and Walter stated that he was strongly psychic; he was very quickly sent into a trance, and a large amount of teleplasm was produced from his left ear. Dr. Jones was present at the second séance which the lecturer attended, and, as far as he could see, most of the teleplasm used in forming the psychic hand or glove obtained that evening was formed in this manner from this strong physical medium, who went into trance alongside Margery herself. It took about thirty minutes to produce a large mass of teleplasm and to pile it up on Jones' head. The lecturer asked for leave to examine it and handle it in red light, and this was granted by Walter. Just as he was stepping forward to examine it, he heard Dr. Crandon say to Mrs. Tillyard that the medium would groan when the teleplasm was touched; and, sure enough, as soon as he touched it, Jones emitted a deep groan, though he was sound asleep. It seemed at the time that it was the suggestion made by Dr. Crandon which reacted on the subconscious mind of the medium and made him groan, but the lecturer learnt afterwards by inquiry that the medium always groans when the substance is handled, although he is certainly not conscious of any pain. The lecturer carefully examined the mass of teleplasm and stated that it was white and somewhat shiny, rather like the white part of a large cauliflower cooked and served with white sauce, or perhaps a better simile would be that it was like a plate of cooked sheep's brains. As for what it felt like, it was most difficult to describe this; he could not think of any living tissue which gave him either the appearance or feeling of it exactly. One got a very strong impression of great turgidity and firmness, something like that of a well blown-up pneumatic tire, but there was also a suggestion of a living response to pressure, like reciprocation from a friendly hand-pressure.

In the formation of the psychic hand, it was, as had been already stated, Dr. Jones who provided most of the teleplasm, though Walter said that he got most of the "power" from Margery. In this experiment, two buckets were provided, one containing almost boiling water

on which was floating about four inches of hot melted paraffin wax, while the other contained cold water. The lecturer had control of these two buckets and sat with his face almost over them so that he could see and hear everything that went on in them. The hot bucket was made of *papier-maché* stained red, and this caused the wax in it to become pink by the end of the experiment; the teleplasm itself, on the other hand, was shining white, and, if any paraffin moulds had been secretly introduced from outside fraudulently, they also would have been white; the psychic mould finally produced was exactly the same pink tinge as the wax in the bucket and had clearly been extracted from it.

When Walter said he was ready to begin, he asked the lecturer what part of his anatomy he would like to have dipped into the pail for the psychic mould. The reply given at first was that he would like to see a thumb-nail carefully modeled. This, said Walter with a chuckle, would be very easy, and soon afterwards one heard a gentle dip of something into the pail. The lecturer then changed his mind and asked for a mould of the whole thumb, which Walter at once agreed to do. This operation took five or ten minutes, and involved a number of dippings and transferences to the cold water and back. Then the lecturer deliberately changed his mind again and said that he would like a whole hand with wrist complete. Walter demurred somewhat at this, pointing out that he had practically completed moulding his thumb and that the hand would be uneven; however, when pressed, he said he would do his best, and for about fifteen or twenty minutes the dippings into each pail alternately proceeded. Suddenly there was a big splash in the hot bucket and an object was heard to fall right into it; immediately Walter's voice was heard swearing roundly and calling on Mark, his assistant (Mark was the small son of Dr. Richardson, who had died some time previously) to come quickly and help him as he had badly damaged the mould. After a lot of splashing and some more dippings into the cold pail, Walter announced that his job was finished but that it would be found to be somewhat imperfect around the lower or wrist end; he then instructed one of the sitters, Dr. Holmes, to come forward and feel in the cold bucket and lift up whatever he might find carefully on to a leather cushion placed near by for its reception. This was done, and red light was turned on gradually while the mediums came out of trance. Dr. Jones came round more slowly than Margery, and when he was examined it was seen that his left ear was considerably inflamed around the place where the teleplasmic cord had been seen emerging.

The psychic mould was allowed to cool and was then carefully examined by all present. It was not closely like the hand of any person in the room, but showed considerable resemblance to that of the lecturer

in having the knuckles strongly double-jointed and in being rather short and broad. The thumb had a less broad nail than the lecturer's and was much smaller than Jones', though otherwise not dissimilar. The whole hand was quite unlike Margery's and all agreed that it was a male hand but much too small to be Jones', quite apart from many obvious differences in shape. Walter claims that it is a model of his own hand; what the lecturer could be certain of was that it was not a model of the hand of anybody present at that séance in the flesh.

The lecturer then exhibited the psychic mould to the audience, pointing out that it had been filled with plaster of Paris to preserve it, but that, owing to partial collapse of the fingers, which had less wax around them than the more carefully moulded thumb, the wax had not filled the finger cavities completely, and therefore it would be useless to melt the wax away to get a plaster mould, as the finger portions would be misshapen.

Dealing with psychic lights and cold breezes, the lecturer stated that both were obtained frequently at the Margery séances. The drop in temperature amounted sometimes to as much as fourteen degrees Fahr. The best psychic lights that he had seen rose out of the bucket of hot paraffin while the teleplasm was being formed at the second séance. One of these was in the form of a tiny child's hand, which floated up like a luminous cloud, then formed a complete hand showing the tiny fingers, and disappeared as it passed upwards. Walter also showed him the luminous end of his psychic terminal or "ace of spades," a very beautiful, disc-like area of luminosity with a second luminous area or reflection just below it.

In conclusion, the lecturer emphasized that the account given was from memory only, but that he had his signed notes, eleven pages in all, of the two séances which he attended, and that this full record of all that had happened must be appealed to in the case of any doubts in the minds of his audience.

* * * * *

In the course of some questions following the lecture, the Chairman said that this was the only first-hand account from a trained scientist of the Margery phenomena that had been heard in Europe.

The lecturer, in reply to questions, said that he did notice the attachment of the teleplasm. It was attached by a very fine cord which entered the lobe of the left ear, just about the size of a piece of spaghetti. He did no attempt to give any explanation of these phenomena—he was out solely for facts. The greatest distance of the electric bell-box from the medium was ten or twelve feet. The greatest height above

the ground was the height to which the tallest man in the room could lift it. Walter spoke in darkness, in red light, and for at least a minute in good white light, when he (the lecturer) turned on the electric torch.

He added, still in reply to questions, that he was not at all sure whether the spiritualistic hypothesis was right or not, but he thought in the case of Walter that it was reasonable to suppose a distinct personality. Margery's brother, Walter, was killed in a railway accident before the war. But from the scientific point of view that was not the whole question. The scientist starting on this subject saw even more possibilities than the spiritualist saw. The scientific spirit—the spirit of dealing only with facts—was absolutely essential in these matters. At the same time he was by no means opposed to the spiritualist theory. If he became a spiritualist, however, he would not join the spiritualist church, he would remain a member of his own church and endeavor to leaven it with this new truth, and that was what he would urge on every man.

He also explained, in reply to another question, that the photographs he had shown were taken at other seances. He thought that Professor Comstock took all the photographs. He believed that those taken with the ultra-violet rays had twenty minutes' exposure.

The vote of thanks was passed to the lecturer with hearty acclamation.

METAPSYCHICS AND MAGIC

BY RENÉ SUDRE

He who seeks to take account of the reality of the metapsychic phenomena, or who attaches any credit to the scientific experiments made by modern investigators, is very shortly brought to revise the notions which have been planted in him in school about the "miraculous" in history. The predictions of the ancient oracles, the miracles of the saints become comprehensible to him, and he no longer questions the permanence of the metapsychic faculty across the centuries. There remains, nevertheless, a whole assemblage of facts, grouped by the ancients into a body of science, and whose correspondence with the facts constituting the object of our study cannot be perceived. I refer to *magic*. In magic, phenomena contrary to the ordinary course of

nature are produced deliberately, under a technique precise and defined; while in metapsychics such phenomena are involuntary, improvised, not dependent upon rites or ceremonial forms. The magician or the sorcerer is conscious and active, the medium unconscious and passive. Nevertheless, the results obtained by these two are in a certain number of cases analogous or even identical. Whence arises the fundamental difference which we have stressed?

Before proceeding with this question, it will be well to define the position of official French science with regard to magic; a position very different from that taken by the English anthropologists, notably Tylor and Frazer. These latter consider magic as primitive man's first rough sketch of science. For them magic consists in a group of practices distinct from the religious practices, and founded upon two so-called "sympathetic" laws: Like produces like, and two objects which have been in contact continue to act upon one another. Such laws are illusory, and primitive man has finally perceived that they are so. He has then ascribed to the Gods, the spirits, and other supernatural beings the powers which he had been naïvely supposing himself to possess; and he has resigned himself to the invocation of these beings through prayer and incantations. Religion has thus arisen out of magic, in exact proportion with primitive man's realization that he is not master of the forces of nature.

This theory of Frazer has been strongly criticized by the French sociological school. In an important work dating back some two decades,¹ Hubert and Mauss make the observation that there were other magics than the sympathetic magics: notably the invocatory magic that establishes a traffic between man and the spirits or the demons. For these authors, magic is essentially a social phenomenon, comprising those acts in the efficacy of which it is necessary for the entire social group to believe. But magical rites are quite the inverse of religious rites in that they are generally maleficent; in any event they are considered as irregular, abnormal, discreditable. "We apply the term *magical* to any rite which is not part of an organized cult; to private, secret, mysterious rites, tending in the limit toward proscribed rites."

A point which anthropologists and sociologists alike neglect to emphasize is obvious: the inefficacy of the magical rite. We no longer believe that we can make it rain by waving a wand over the water and muttering some incomprehensible words. All the alleged facts of magic, whatever their nature, are uncompromisingly ranked by modern

¹ *Esquisse d'une théorie générale de la Magie: Année sociologique, VII, 1902-03.*

science as superstitions. "Magic," say Hubert and Mauss, "is the domain of pure production out of nothing; it makes with words and signs what technics makes with work." It must then be explained why magic has held such a place among primitive men and among all ancient civilizations. How have rites which always fail been perpetuated, in the face of technical procedures, like the striking of a light or the extraction of metal from the ore, which always succeed?

The sociologist replies with a word which for him has a sort of mystic virtue: magic is a collective faith. Collective faith, he tells us, has a force that dominates the individual judgment; it brings suggestion into play; it creates hallucinations, and forces the perception, as reality, of that which exists only in the imagination. To which may be added that the magicians have been very adroit persons, able to obtain certain results by ordinary technical methods, by "fraud" as we should say today. In civilized society, magic is a mixture of scientific procedure and the practice of illusion. Alchemical magicians, astrological magicians, medical magicians, have been in Greece, in India and elsewhere the founders and the workmen of astronomy, physics, chemistry, and the natural sciences. In the course of ages, human rationality has eliminated the chimerical; and there has been left science. Such is the concept of magic which is put out by the university sociologists in France and in other countries where the theories of Dürckheim have found an echo.

In his book *La Magie*, appearing in 1922, Dr. J. Maxwell, Procurer General of the Bordeaux Court of Justice, has protested against this interpretation. He has tried to show that "only the reality of magic is sufficient to explain its persistence under forms practically identical in all communities." It is to be remarked that the sociologists themselves have given this objection a certain standing. In the work which we have cited, Hubert and Mauss declare that it would be erroneous to conceive of magic as a chain of absurdities and propagated errors; for we could comprehend the invention poorly, and the propagation not at all. In the view of the group that believes in it, the magical rite is not an absurdity; on the contrary, the entire world is of the opinion that the touch of a frog will cure a fever. If the cure does not ensue, this is because certain conditions have not been fulfilled; the belief remains as active as ever. "It is always society that pays itself in the false money of its dream."

Those who do not conceive of society as a collective entity, having a reality distinct from that of the sum of the individual components, have extreme difficulty in understanding such an explanation. And the objection presents itself anew, with invincible force: it is impossible

that a "chain of absurdities and errors" can continue for centuries, when it has to do not with unverifiable allegations such as those about paradise and the holy trinity, but with daily facts of the most common experience. Magic is without question full of illusions and nonsense, but it rests upon a foundation of reality. It is this reality, unintelligible to the eighteenth century, which the psychical research of the nineteenth and twentieth has made it possible for us to isolate.

Before seeking the common content of magic and metapsychics, it is well to establish the separation of magic and religion. In this the anthropologists and the sociologists seem to have failed. For Frazer, the magical rite is not alone sympathetic, but it has a characteristic of constraint; while the religious rite has a characteristic of conciliation and adoration. For Hubert and Mauss, the magical characteristics are irregularity and maleficence. With reason, Maxwell remarks that this latter definition is applicable to *black* magic or sorcery; but that there is in addition a *white* magic, a beneficent and elevated magic, the theurgy of the Neo-Platonists. The criterion cited is therefore insufficient. Maxwell declares that the magical feat is before all else an act of will. "The magical rite is the expression of a strong desire, affirmed in each detail of the ritual, looking toward the subjugation of the supernatural beings or the domination of the natural forces, ordinarily exempt from the empire of man." It is this desire which gives to the rite the sense not of a prayer but of a command, the characteristic of constraint so well established by Frazer. The magician commands, he *never* implores. He is not that creature, distracted with terror in the presence of the forces of mystery, whom we see in our pictures of the primitive religions. He is the man superior to these forces, the man who has enslaved them to his will, either by his audacity, or by his knowledge of the formulas and the laws which bind them. Under this view religion and magic are absolute opposites, the one proceeding out of fear and the other out of arrogance.

This genesis of the business of magic exposes the ridiculous presumption of man in imagining that he can control the natural and supernatural world; but at the same time it attests the sentiment of strong confidence which has enabled man to build up the structure of science. Under this point of view magic is truly the mother of science; and we should want to see this mother continue to nurse her child. As Karl du Prel says in *Die Magie als Naturwissenschaft*, "There are always phenomena which contradict the known laws, and which do not yield to the principle of casuality because they correspond to laws not yet known."

According to whether magic tends to enthrall the supernatural

beings or the physical forces it is called *evocatory* or *natural* magic. These two forms are in reality closely mingled, and there is no primitive magician or sorcerer who does not practice both of them. It were an error to suppose that the belief in gods, spirits and demons is a consequence of that "animism" which drives the primitive individual to people his environment with invisible personalities analogous to himself. Just as is the case with the belief in magic, this other belief would not be so solidly planted in him if it had not had experimental "proofs." These proofs were furnished to primitive man by the facts of possession. I reserve this phenomenon, so interesting to the human psychologist, for study in a later article. It presents itself in identical form among the savages of all countries of the globe and in the most refined civilizations. It takes color from the circumstances of time and place: gods for the Australian savage, demon for Socrates, devil for the Catholic nuns, spirits for modern spiritualists; but always it corresponds to an invariable psycho-physiological phenomenon: the division of personality. Hence it is already to be recognized as singular that the two major forms of magic correspond to the two categories of facts which the psychical researcher meets every day and which a valid scientific method should separate: the act of prosopopesis, and the metapsychic act proper, that is to say, the supernormal cognition or action. Such a correspondence gives us a foretaste of the conclusion to which this article will bring us: that metapsychics and magic have a common basis; and that beyond this common ground magic is nothing but a false science without consistency or reality.

The first part of the demonstration is easy if we but apply ourselves to the inventory of the facts of magic which has been transmitted to us by tradition. In early times and today among savages, magic is not easy to separate from medicine, to which it nevertheless remains superior, as Pliny tells us in his *Natural History*. In fine, to material remedies, to drugs of more or less uncertain action, is added the medicine of the imagination. And always the latter is the more effective. We are then in the domain of "spiritual healing," of "faith cures," of psychotherapy: that is to say, at the very frontier of the metapsychic field. In primitive society, the mental communion which is exacted in psychical research séances is perfectly realized. From this there follows that state of attention and of prepossession so favorable to hallucinations of every sort. We know how our adversaries explain by this mental state, so strongly emotive, what they look upon as false perceptions, as illusion of sense. But far from arising out of experience, such an explanation can be justly given only as a matter of applying the prejudgment which is unwilling to take into any consider-

ation the phenomena of metapsychics. Certainly it were easier for primitive man to believe that the moon is made of green cheese than for moderns to accept this notion; but what we refuse to see today is that the state of mono-ideism, of extreme tension of thought, can give rise to forces capable of acting upon the external world.

The magician is not alone medicine-man, he is likewise soothsayer; he reads one's secret thoughts, he explores the past, he predicts the future—now speaking in his own name, now wrapping himself in the mask of some god or spirit. Here we have no difficulty in recognizing that we are on an outright basis of mental metapsychics. So far as concerns perceptive metagnomy, that is to say the faculty of seeing events which are occurring at another place, we meet the same old problem of the conditions of the extra-sensorial perception. The sorcerer claims that he actually transports himself from one place to another, and that for this purpose he enjoys the property of rendering himself invisible. In quite the same way the somnambulists of the nineteenth century believed that they made "journeys." Psychical research seems to establish that images, or "doubles," really are projected from one place into another; but even if we are to regard the phenomenon as partly physical and teleplastic, it remains a purely psychical one so far as concerns the cognition. In other words, the sense organs are not transferred from the subject to the phantom; the act of perception remains extra-sensorial.

The magician likewise claims to change himself or others into animals. Here we fall into the domain of phantasy. The stories of werewolves and of enchanted beasts must be left to the books of childhood, along with the fairies that so interest Sir Arthur Conan Doyle. Experience has not yet indicated that ideoplastics is capable of such miracles. And no more can we grant that the magician is capable of influencing meteorological phenomena. I recall having gone, twenty years ago, to see a mahatma who claimed to produce rain at his pleasure. He was never able to make a single drop of water fall upon my hand—something which was not beneath the faculties of the celebrated Home.

Among the other practices of natural magic, it is necessary to cite the magical charm. The magician would mold a little figure of wax to represent any given person, and by his powers he would establish an organic correspondence between the image and that person. He could thus bless the latter, plague him, even cause his death from a distance. A modern occultist, Colonel de Rochas, has tried, through his experiments in the exteriorization of the senses, to show that this magical operation is not too presumptuous a one. By suggestion in a state of

hypnosis, he succeeded in making his subject's body insensible and in transferring his tactile sensibility to a distance of several centimeters from the skin, either in the air or even in a glass of water. Tischner's verification of several years since appears to prove that this is wholly a matter of suggestion. In any case, it takes place only under the hypnotic relation, and hence under conditions altogether different from those of the pretended operation of the magical charm. The manufacture of charms from hairs, nail-parings, or blood of the person at whom they are directed makes one think of "psychometry" of the classical and familiar type. It is unquestionably this actuality of tactile metagnomy that has given rise to the belief that a man or an animal can be affected from a distance; but in the case of the sorcerer, this belief would again appear to be wholly an illusion.²

So, most of the time, the magician has been led to exaggerate his powers, not so much with the deliberate idea of increasing his prestige, as through the false ideas which he has built up regarding the nature of things. This would operate mainly with reference to his faith in the principle of sympathy, for Frazer the very foundation of magic; and his faith in the power of rites and of symbols, in the collaboration of demons and spirits. The history of philosophy is crammed with the errors which the human mind creates when it applies the rules of pure logic to imperfect or false experience. The Pythagorean arithmetic, cartomancy (fortune-telling with playing cards), astrology, alchemy, and many other chimerical teachings are all infected with this same vice: they are systems of ideas which have only isolated points of contact with reality. Primitive man has believed in the complete power of the word, the name, the sign; to name a person is to call him, to name a thing is to act upon it. Between the symbol and the thing for which it stands, exist magic bonds. As the scope for invention of symbols and combination thereof is infinite, the magical world constitutes a world of imagination, superposed upon the world of reality and accessible to every intelligence. From the low witchcraft of the country districts to the quintessence of occultism, we have a science, false and strange but universal, from which true science will emerge only with great difficulty. And if we pass this magic through the sieve of modern thought, we find that of all these marvels there remains a

² I think M. Sudre will be willing to have me point out one type of case which might by some be regarded as an exception to this generalization. Instances are on more or less satisfactory record where the sorcerer's intended victim, though remaining at a distance and hence being immune to ordinary hypnosis, has had knowledge of the weaving of the sorcerer's spells; and through his own belief in the efficacy of these, has succumbed under a process analogous to faith healing. Perhaps it would not be out of the way to call this auto-hypnosis.—J. M. B.

substantial fraction which is exactly the part that corresponds to the discoveries of psychical research. The balance can be branded as extravagant and illusory, and consequently classed among the superstitions.

I have noted, at the beginning of this article, an important difference between magic and metapsychics. The feat of magic is a conscious and voluntary act, while the metapsychic phenomenon is in general unconscious and half-spontaneous. We have seen that the essence of magic is the will to do. Now the metagomnic or teleplastic subject is ordinarily in a state of trance, that is to say, in a hypnoidal condition where the field of consciousness is sharply narrowed and the will eliminated entirely. So the magician works all alone, while the psychic needs either a director or a circle to create the environment necessary for the exercise of his faculty. We touch here a problem that has quite evaded the perception of the authors of *l'Esquisse d'une théorie générale de la magie*. Without in the least intending to do so, they confirm our thesis when they attribute to the magician the larger part of the qualities which one recognizes in the psychic. "The magician is of nervous, excitable temperament." He "falls into ecstasies, at times real, in general voluntarily induced. At such times he often believes himself transported without the human shell, and always appears so transported." The magical ceremonies "are often accompanied by true nervous trance, hysterical crisis, or catalepsy." So it indeed appears that one does not become a magician by mere virtue of the wish to be one; that there are necessary certain congenital qualities of morbid origin.

Nevertheless, a little further on, Hubert and Mauss state that magic is associated with the exercise of certain professions such as those of the barber, the smith, the shepherd, the actor, the gravedigger; for the reason that the professional life of these persons puts them apart from the common run of men. Among primitive folk it is often the tribal chief who possesses magical powers, at least to the extent that he is elected chief because he is already a magician. The magical power is sometimes attributed to whole groups. "When two civilizations are in contact, magic is ordinarily ascribed to the lower. . . . Wandering tribes who live in the midst of a fixed, sedentary population invariably pass for sorcerers." Finally, the existence of schools of magic establishes that magic is susceptible of being taught, that to become a magician it is sufficient to understand the ritual secrets. All this is in contradiction with the concept of mediumship³ in psychical research.

³ The French Academy, which is engaged in a revision of its great Dictionary, has

The problem now presents itself in its full scope: Is the metapsychic faculty innate or acquired? I am certain that we are not yet in a position to give a definite answer to this question. A study of the great mediums indicates that the gift runs in the family. Many of these subjects have had a hysterical temperament or have presented nervous troubles. But we also know that a moral or psychic shock can make one psychic. And we have seen in a recent article that drugs can produce the same effect to a degree. It is then logical to suppose that the organism can be put artificially into a metapsychic state; and that this is perhaps true for the entire race, but certainly so for a large number of persons of normal health. At the Warsaw Congress, Dr. Sokolowski maintained that any person whatsoever can produce metapsychic phenomena, for the simple reason that anybody can be placed under hypnosis. It remains to determine whether other means than this may not be employed. Tradition informs us that sorcerers and magicians used to go through a severe physiological and moral training before being able to exercise their gifts. Definite procedures such as fastings, terrors, intoxications, auditory fascinations, etc., are imposed upon them. It is in these techniques, and not in any ritual efficacy, that we must seek for the genesis of the magical powers. If the magician was not a psychic to begin with, he had to know how to get himself into a psychic condition if he was to succeed in what he had set out to do. From the reports of travellers, we conclude that the Hindus have brought to the highest point the art of voluntary provocation of supernormal phenomena. And though we may not accord too high credit to these tales, metapsychists ought to address themselves to the problem of determining just what authority they do possess. On the day when we are able to isolate these practices from the esoteric rigamarole with which they are surrounded, and to state them in physiological or psychological terms, psychical research will truly become the experimental science which we are trying so hard to make of it.

laid down the following definition for the word *medium*: "A person regarded as serving as intermediary between living beings and those in the so-called world of spirits." From this we appreciate the imperative necessity of choosing another word to designate the person gifted with the metapsychic faculty.

THE POSITION OF SCIENCE IN RELATION TO PSYCHICAL RESEARCH

BY PROFESSOR DR. HANS THIRRING

Professor of Physics, University of Vienna

A lecture was given at the National Laboratory of Psychical Research, in London, on October 19th by Professor Dr. Hans Thirring, of Vienna, on "The Position of Science in Relation to Psychical Research." Dr. R. J. Tillyard occupied the chair.

The chairman, after referring with pleasure to the presence in the audience of Sir Richard Gregory, editor of *Nature*, said that a little time ago the Laboratory was told in one quarter that it had no right to the title "National," but he was beginning to think that they ought to claim the title "international." They had drawn into coöperation not only those scientifically interested from various parts of the British Empire, but others from foreign lands, including Professor Thirring from the famous and ancient university of Vienna. Professor Thirring had worked on the space lattices of crystals, and was a great exponent of the theory of relativity, but his mind had a good space lattice of its own, and he had not hesitated to study this debated subject of psychical research.

Professor Thirring apologized for reading his lecture. He knew how much more effective it was to speak without manuscript, but his command of English was not sufficient to enable him to do so. Although his lecture was meant to deal with the general subject set out, an account of his personal experiences with mediums would fill up the greater part of the evening. His experience might be regarded as a very typical one, repeating itself often in the history of psychical research. A new medium was found, the hopes of psychical workers were aroused, a committee of investigation was formed, but was not convinced; a few members of the committee, however, felt that some doubts remained still to be resolved, and decided to proceed unofficially with investigations in spite of the more or less open contempt of their colleagues. He believed that a full account of the essential details of such an attempt at scientific investigation might serve as a good basis for a discussion of the position of science in relation to psychical research in general.

His own position towards this matter three years ago was exactly that of the average scientist—complete ignorance of the serious literature of the subject and an absolute incredulity with regard to the claims of the psychists. He had refused to believe in materialization phenomena which came in conflict with all their biological and physical experience. This was the state of affairs in the late autumn of 1923, when he came in touch with a number of those investigating the subject, many of them literary men, who he thought had fallen victims to a kind of hypnotic suggestion. Professor Meyer, director of the Vienna Radium Institute, had attended a few séances, and although there had been some skepticism at first this had lessened a little after the first sitting. When Meyer and others invited him to join in the research he was even more skeptical than they. His own plan of investigation was one which would occur readily to any physicist; it was to photograph the medium in the dark, but unfortunately the idea did not work for the reason that, with the filtering off of the actinic rays, an exposure of more than one minute would have been necessary to get a tolerably good negative. After the failure of the first experiments his interest in the subject declined considerably. But he learned certain things which impressed him. The only phenomenon occurring at the sitting at which he had participated—a violent knock on the table—was unmistakably an ordinary physical sound. There were only two alternatives for explaining its origin, either it was a genuine psychical phenomenon or the statements of his colleagues concerning the conditions of the sitting did not hold.

Professor Thirring then, with the aid of lantern-slides, described the conditions of the investigations in which he had taken part with the medium Willy Schneider, and later he gave an account of the experiments with Kraus, which, however, had proved unsatisfactory. He concluded by confessing that even after working with one of the best living mediums producing telekinetic phenomena he did not feel convinced of the genuine character of the phenomena, but he considered the probability of the real existence of such phenomena to be much greater than was generally realized by scientists. Mistakes on both sides were largely responsible for the bad relations between science and psychical research. The question of psychical phenomena was generally treated in a too superficial way by scientists, who were too ready to accept all the arguments against the reality of these phenomena without examination, while the opposite arguments were scarcely listened to. In no other branch of experimental work would it be admissible for a man gathering his information merely from gossip or from newspaper reports to pass a judgment on a theory, but that was often

enough the method adopted in dealing with psychical research. On the other hand, the mistake of being insufficiently critical was frequently made by psychical investigators, who became too credulous and allowed swindlers to deceive them, thereby discrediting the case for psychical research still more. Professor Thirring suggested that an understanding between science and psychical research might be established on the basis of mutual respect for the opinion of the other. When the psychical investigator was attacking the problem with the scientific methods which were provided for in the National Laboratory it might be hoped that a closer *rapprochement* between the two positions would be forthcoming.

The lecturer concluded by showing a few lantern slides illustrating the case of Eleonore Zügen. The first showed a number of stigmatic markings produced on the arms of this Roumanian girl; to all appearance these were biting marks. In the ordinary way such marks disappeared after a few minutes, but in the case of Eleonore they remained as weals afterwards. They were not produced by any visible or objective means, and must be the result of pure imagination or some subconscious cause. He had seen such marks produced while watching the girl in Vienna; the photographs he showed had been produced at the Laboratory in London, but the phenomena were of the same kind as those he had witnessed. They came up while Eleonore was under observation in full daylight. The marks were first concave and then convex, and corresponded to the impressions which would be made by the upper and lower part of a mouth. There were also scratch marks on the face. It had to be admitted—as critics would point out—that the biting marks appeared only on parts of the body which Eleonore could herself have bitten, and on her face were only scratch marks which, of course, it might be said she could produce herself. It could only be answered that she had been very rigidly controlled, and yet these marks had appeared.

At the close of the lecture questions were invited.

Dr. B. Dasannachanja asked whether it was necessary to have two people to control the medium as was done in one of the sittings. By means of wires both hands could be properly tied.

Dr. Thirring said that objective control by means of wires or lashing had often been done. "Margery" was always controlled in that way. But others preferred the subjective controls; there was always the objection to the other method that conjurors were able to escape from all sorts of lashing. When he was holding a man with his hand, on the contrary, he was pretty sure that there could be no mistake. He agreed that it was better to have one controller, and it had often

been done in that way. Mr. Harry Price, in relating his experiences with Willy Schneider in the *American Journal*, had told how he controlled the medium alone. This was not done in the speaker's own institute because, at the period when these observations were made, it seemed to be necessary for the medium to have a female very near him. The connection between sex and psychical phenomena was a well-known fact. In this instance no manifestation could be obtained unless a lady were near. But the controllers were perfectly reliable. His own experience was that good subjective controls were more reliable than objective controls. If he made any objection to the experiments with "Margery" it would be the absence of reliable subjective controls.

A lady asked whether in the case of the stigmatic markings the medium herself had any explanation to give. Did she expect them at all by any psychic happening?

Dr. Thirring said that Eleonore's explanation was that "the devil does it." It was "Dracu"—the devil. All the things that happened in the case of Eleonore were supposed by her to be of the devil. In reply to a further question he said that the phenomena with Eleonore took place chiefly by light.

Susan, Countess of Malmesbury, said that she had sat several times with Eleonore and she thought the idea of "Dracu" had probably been suggested to her. What really took place she did not suppose that anybody was in a position to say, but she certainly sat with her two or three times when she was controlled—both hands and feet—by reliable people on each side, and curious happenings took place. Coins at a distance would travel across the room, and small toys which had disappeared for days reappeared. With regard to the stigmata she could not say that she had seen very much of that. Eleonore was a peasant girl who had been very kindly taken in hand by Countess Wassilko, who had tried to teach her various things, including reading and writing. The girl was as uneducated as all that, and if the priest told her that "Dracu" was about she would probably believe him. Whatever the force was which had produced these various extraordinary phenomena it had certainly produced them more than once.

Mr. Harry Price thought that Eleonore got the idea of "Dracu," or the devil, from the vulgar talk of the peasants in her own village. The ignorant peasant people around her put every happening down to the devil, and the parish priest probably upheld the idea. But the girl had no fear of the devil; she was always laughing and talking about him. With regard to the phenomena, there had been real telekinetic movements in the Laboratory. Two or three days ago when he was working in the office and the little girl was playing in the passage, both

of them heard something fall in the séance room. Together they walked into the séance room, and in hunting about they found a Danish copper coin in a position in the room where the girl could not have thrown it from the open door. But still more curious phenomena happened. On a cabinet was a row of coins, including a brass French franc, and this coin, while no one was near that part of the room, fell off from the top of the cabinet on to the floor. The coin was in such a position in the cabinet that it might have been there a thousand years without moving except through some external agency.

Dr. Thirring said that the Countess Wassilko was able to record hundreds of similar phenomena.

The chairman said that Professor Thirring had made it quite clear to him that the original suggestion of "Dracu" came from the village priest.

A visitor asked whether it was thought that any power of suggestion accounted for the telekinetic movements.

Dr. Thirring pointed out that a trance itself was a kind of suggestion—a hypnosis.

Dr. Abraham Wallace said that years ago he had seen a large table and other objects moving about in perfect light. In Sir William Crookes's house quite a number of telekinetic phenomena were produced in good light at his own suggestion.

A lady asked whether Eleonore was ever told that the devil would bite and scratch, so that suggestion might account for the marks.

Dr. Thirring said that he was told by the Countess that when the phenomena occurred the first time nobody had mentioned that anything of that kind could happen. They occurred quite spontaneously. He did not think the point raised in the last question was important at all.

Mr. Harry Price thought that the stigmata were really urticarial markings on a sensitive skin. In the case of Eleonore the weals arose through a subconscious action which obviously was not under her control. But the weals were exactly like urticarial markings.

Dr. Tillyard (from the chair) said that it fell to his lot to make a short summary of the evening's proceedings and to express on behalf of all present their hearty thanks to Professor Thirring for his most interesting lecture. The main point of the lecture to the speaker seemed to be the absolutely honest and straightforward way in which Professor Thirring had placed before them the difficulties of research in psychical phenomena as expressed in his own experiences. He had himself investigated only a little way, and he had felt the difficulties very much. Any man who had worked in the field of science was aware of the acuteness of the difficulty. It was a question as to which one

valued more—one's reputation for respectability, or the search for truth. Upon this depended whether one would run away from these things or face them out. He had not himself yet run away, and he had no intention of doing so, and if he had the time and the leisure he meant to sift these things out as far as his ability carried him. He did not believe that he was one of those who thought he had hold of both the hands of the medium when in fact he had hold only of one hand and knee, but if it was discovered that he was imposed upon or had been negligent or inaccurate in his search he must bear it. He was quite prepared to go on. The thing was interesting, fascinating indeed, and invited study. The problem altogether was a very large one. He had recently been appealing in the pages of *Nature* for a more scientific attitude. Those of them who were scientists had nothing to fear, even if they were shown eventually to be a little more foolish than they themselves believed. It was all for the good of ultimate truth. They had to go on extending the bounds of knowledge, and this was one way. This was what suggested itself to him as the outcome of that lecture. The main objection that scientific men seemed to have to these things appeared to be that they could not be reduced to a physico-chemical basis. But he believed that a number of his friends among the psychicists and chemists had the same complaint to make about the biologist. There was clear proof that mental phenomena were of a different character from physical phenomena, and when one was working on these things one had to be a dualist and to postulate that the world of matter consisted of two kinds—matter and mind, the first completely controlled and measured, and the second not controllable or measurable. The fascination of psychical research to him was that it was the field where the one interlocked with the other.

A vote of thanks to Dr. Thirring was carried by acclamation.

INTERNATIONAL NOTES

BY HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

How orthodox science regards psychical research is of exceptional interest at the present juncture when we are sparing no effort to present our data to the scientist in a manner which will at least command his sympathetic attention. In the *Weekly Dispatch* of September 12th, the eminent scientist, Sir Richard Gregory, D.Sc., editor of *Nature*, gives his views on survival and his article ("The Great Se-

cret ") makes most interesting reading. Sir Richard says: "It is permissible for anyone to believe that individual existence ends with death, but not to intrude this negative proposition upon the attention of others." Sir Richard will not discuss the phenomena. He continues:

"It would be presumptuous of me to express an opinion upon manifestations or revelations of which I have no experience whatever, and the descriptions of which leave me cold and critical. These things are outside my world, and I can only envy those whose childlike faith in them is a means of present comfort and prospective bliss.

"But, though 'tis far better to have this positive belief in the world beyond than to know nothing of it, ultimate truth is not determined by word of authority or voice of democracy. There is a great gap between the conceptions of modern churchmen and General Booth, or between them and a devout Mahomedan, as to what the future life will be; yet each believes he has found the truth and desires to impress his convictions upon others.

"When I was a child, and in the days of my youth, few of us supposed there was any secret as to what awaited us beyond the grave. Heaven and hell were made very real in Sunday school and chapel; and we were taught that it was necessary to be 'washed in the blood of the Lamb' in order to secure one and avoid the other.

"My nature soon revolted, however, against the crudeness of this teaching, and my intelligence afterwards refused to accept the doctrine of the literal inspiration of the Scriptures upon which it was based.

"It is now possible to deny the Virgin Birth of Christ and His actual physical Resurrection and Ascension, and yet to remain a member of the Established Church; but when I was a young man, and in the Wesleyan Methodist communion in which I was brought up, it was blasphemy to express the faintest doubt as to the need of believing these things in order to secure salvation.

"Is it to be wondered at that a reaction came to this depressing doctrine? I lost all desire for the Heaven which was offered me and all fear of the hell over which I had often been shaken, while stories 'of Jesus and His love' which brought sinners to penitent forms at revival meetings seemed to me to be more histrionic in intention than divine.

"Even today pictures and images of Christ are too effeminate to arouse any emotion in my heart, and it is to His life rather than His death that I look for inspiration and guidance. What comes after death, whether as reward or punishment, does not trouble me, but I know that every action of mine in this life has an influence upon others, and by this sure and certain knowledge is my conduct shaped.

"Whether I believe in the after-life or not is probably of little consequence, but, on the other hand, the asseverations of spiritual teachers in different ages and of different persuasions as to what is before us on the far side of the dark river are too ephemeral in their character to be accepted as more than personal opinions.

"Just as man makes God in his own image, so he creates his own conditions of existence beyond the grave. He is not satisfied with continued existence of an abstract kind—the merging of a dewdrop in an infinite ocean—but demands that somehow his personality will be preserved.

"The belief that life after death does not materially differ from that on earth seems to go back to the remotest times of which we have any evidence.

"So sure was prehistoric man of this after-life that ten thousand years ago he regularly deposited food, weapons, clothing, ornaments, and similar personal things with his dead, whether buried or burned, as a provision for the needs of the next world. The practice of burying personal ornaments and other articles of value with the dead was continued by pagan tribes in Europe into historic times.

"Among Viking burials have been found instances in which the body of a chief or prominent member of his family has been deposited in a warship which was afterwards covered with earth to form a burial mound. The binding on of the 'hell shoon' in which the deceased was to tread the road to his abode after death was an essential part of the funerary ceremonial.

"It is a frequent occurrence that the remains of a large number of individuals of varying ages are found in a burial, and the conclusion is inevitable that sometimes the whole of a chief's household, as well as his wives, were sacrificed at the time of his burial in order that he might enter the next world with a befitting number of attendants.

"This custom of human sacrifice shows how real was the belief in life after death of the body. Small representations of the human form in clay or other material, and also models of all the household and other activities, with the necessary servants, were afterwards substituted by the Egyptians in the belief that these would serve the same purpose as the souls of sacrificed slaves and attendants in ministering to the needs of the master after death.

"Belief in the existence of a soul which is independent of the body is, indeed, almost universal. To primitive minds the phenomena of dreams during sleep were explained by attributing them to this separate soul, which forms the main theme of many fairy and folk tales. The soul of the central figure is embodied in some material object, such

as a tree, and if this is injured, some harm, or even death, may befall the body of the owner of the soul.

"The belief in the reality of a soul that could wander away during sleep naturally gave rise to that of the continued existence of the soul after the sleep of death and to the belief in ghosts. The dead and the living were thus members of the same body, and there was no secret to solve.

"Many mourning observances and ceremonies have for their object the protection of the living from the ghosts of the departed. For example, a dead body is carried out of a house feet first so that it may not return, or it may be passed out of a special exit from the house made for the purpose, or the door through which it is carried may never be used again. Mourning dress, it has been suggested, is an attempt to disguise the living so that they may not receive the unwelcome attentions of the spirit.

"From the infancy of the human race up to the present age there does not therefore seem to have been a period in which the belief in the continuance of personality after death did not exist. Primitive man accepted it completely, and the greatest philosophers from Plato onwards have discussed it.

"For nearly 2,000 years we have been taught that to the Christian Church alone has true knowledge been revealed of the future life and the way to secure it, and modern spiritualism claims to have established the most familiar contact with the spirits of those who have passed over to the other side.

"The confusion of testimony derived from these varying sources is disturbing, but the one thing that emerges from it all is the aspiration of the heart of man towards conscious existence after death. His mansions in the sky may be purely products of imagination, but they express universal human needs, and faith in them brings such happiness to many that to deprive them of it would be cruel. . . .

"The size and shape of the earth have been determined by purely physical laws, and man's bodily structure is adapted to them. If the earth had been larger or smaller, lighter or heavier, the human body could not have had its present form of structure. If we had appeared on Mars instead of on the earth we might quite reasonably have had the shape of Mr. Wells's Martians instead of being as we are.

"Yet the personality which most people like to believe is preserved in the future is that having the form of their physical selves, which is purely a consequence of terrestrial conditions.

"Both the earth and man had a beginning and will have an end. Man has occupied this globe for something like half a million years, and

he may continue upon it much longer, but with the sun and the earth and the material universe he must eventually perish.

"In eternity the whole period of human existence is but an episode, yet man presumes to regard space as his spiritual empire for all time. He is one organism among many, transient and varying from the brutal to the noblest type, yet he claims relationship with a personal Creator and regards immortality as almost his right.

"It is outside the province of science to pass a judgment upon such beliefs. All that can be said is that, so far as we know, there is no actual annihilation in the natural world, but only change, and that mind or consciousness may similarly not cease at death, but continue to evolve independently of the body. Thought itself may be creative, and just as we have the power to recall impressions of the past, we may construct for ourselves the life of the future.

"It used to be held that the creation of substance out of nothing was unthinkable, but that could not now be said by any philosopher familiar with modern science. The substance of the sun and stars is continually being transformed into beams of light and other rays, and it is possible that in the depths of space these beams are creating new matter, thus calling into being a new material universe out of a void.

"It is easy, therefore, for a scientific man to endow intangible thought with creative properties, and even if he is not convinced of the reality of life after death he may place the belief among the 'as ifs' which help to make human existence tolerable. As he has not yet solved the problem of mind, he cannot reasonably assert that it is necessarily bound up with the brain and the nervous system, or that it cannot exist as a separate entity.

"So much he must acknowledge, but that is very different from accepting the popular conceptions of spiritual teachers as to the nature and destiny of this immortal soul. Their creeds and doctrines have done as much to retard the evolution of the mind of man as to promote it.

"Far higher than views of an after-life in which earthly desires are fulfilled is that of the scientific inquirer, who, though he dares to comprehend the universe, yet regards no knowledge as final, and can therefore contemplate a future in which the mind of man may veritably create a new heaven and a new earth.

"Human thought has itself made the Great Secret and will itself bring into actual being the continued existence required to make life something more than an incident and a mockery."

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Sir Richard Gregory, in a letter to the present writer, says: "I think the chief reason why scientific men generally do not take up psychical research is that they have so many other interesting things to their hand which demand investigation that they have no time to enter into other fields." Sir Richard might have added that when the scientist *does* take up the subject thoroughly and systematically—as he would any other branch of science—he invariably becomes convinced of the existence of phenomena for which no normal explanation is at present forthcoming.

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Sir Oliver Lodge addressed a large gathering of members of the Leeds Luncheon Club on September 30th, on the reality of the unseen. He asked his audience to keep an open mind on the subject. There was evidence of survival, and his own view was that the explanation was to be found in the ether of space. Man had an etheric body as well as a physical body. The intelligence which had left his body was able under certain conditions to borrow another, whose owner went into a trance and vacated it for the time. Sir Oliver said that his interpretation, based on many years' study, was that the mechanism of living people can, under certain conditions, be used by those who are no longer living. He said that it might be objected that this involved the use of a third person, a medium, but so did the communications of the telegraph and telephone. Sir Oliver emphasized the fact that we knew really very little about the subject of survival, and drew attention to the small amount of information we got directly through our senses and the large amount of knowledge which was inference. We never saw an atom, he said, but we knew a great deal about it. We had never seen the interior of a star, but we knew more about it than we did even about the earth. A picture was nothing more than a patch of color on the retina of the eye, and what we saw in a picture was largely what we ourselves put into it.

"Show an animal a picture and he does not see it," said Sir Oliver. "A picture is simply the medium for a communication from mind to mind."

"If we limit ourselves simply to what comes to us through our senses, it is no wonder we are materialistic." The physical side was insignificant as compared with the soul of a thing.

Our bodies, he continued, were simply the instruments of manifestation, the things we could discard at death and go on without. The last word did not rest with those who thought of us as dependent purely on the brain. After death the brain was left behind—merely an instrument destroyed, and we could no longer manifest ourselves because we

had no instrument, though it was possible under certain conditions to borrow another one. That could happen when the person who held that instrument lent it by going into a trance and vacating it.

There was nothing to be afraid of in death. It was like an emigration to a foreign country when there were tears and mourning, but very often the emigrants went off on what was to them a new adventure. There was nothing to fear, for things were well arranged in this universe. All our mental life was in the unseen, and when we went into the unseen we did not go out of existence, and we were not entirely cut off, though unusual means had to be employed just as unusual means had to be employed with the emigrant.

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To mark the forthcoming departure to New Zealand of Dr. R. J. Tillyard, F.R.S., a Vice-President of the National Laboratory of Psychical Research, the Council of the Laboratory arranged, on September 28th, a debate on the "Interpretation of Psychic Phenomena," Dr. Tillyard discussing the question from the scientific standpoint. Sir Edward Marshall-Hall, K.C., was in the chair. Dr. Tillyard opened the debate by stating that he was not going to attempt a scientific explanation of psychic phenomena, but he was satisfied that they existed because he had seen them. He said the phenomena might be explained scientifically by one of the following hypotheses: the physical, the biological, the psychological and the mathematical (four-dimensional theory). Did the manifestations transcend the laws of physics? In certain cases he felt sure they did. One scientific theory which might perhaps explain physical phenomena was connected with Einstein's doctrine of relativity, which might be stated in popular language as "the doctrine that our ideas of space and time must depend upon what part of the universe we live in." He admitted that the spirit hypothesis covered most of the facts, but as a biologist he would keep an open mind pending the further examination of the other theories he had mentioned. He, personally, had no preference for any particular theory—but he was sure about the facts. Mr. E. P. Hewett, K.C., I.L.D., a convinced spiritualist, contended that the spirit hypothesis was a reasonable one and that many skeptics had been forced to accept spiritualism through their own personal experiences. Mr. W. R. Bousfield, K.C., F.R.S., said that in the capacity of judge and jury he had weighed up the evidence for survival, and had come to the conclusion that communications were received from those who had "passed over." The mass of evidence was so great that he could not ignore it. Sir Edward Marshall-Hall, in a most amusing speech, said that we should never reject evidence, however improbable, if it were

corroborated by trustworthy persons. Men had often been hanged on evidence not nearly so convincing as much of that submitted by spiritualists. The large audience much appreciated this most interesting debate which could hardly fail to be brilliant, conducted as it was by three K.C.'s, of whom two were Fellows of the Royal Society. The *Times* and other dailies reported the debate.

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Eleonore Zügen, the poltergeist medium, arrived in England on September 30th with the Countess Wassilko, and the little Roumanian girl has taken London by storm. Although no intimation of her visit was given to the Press, the newspapers printed columns about her before she arrived and elaborate arrangements were made by the pressmen for meeting the Countess and her protégée upon their arrival in England. During the experiments at the National Laboratory of Psychical Research it took all our ingenuity to circumvent the wiles of the newspaper men who so badly wanted "copy" concerning the child. Most of the papers took the matter seriously, though a great deal of rubbish has been written concerning her. Even the *Daily Mail* (which for the last two years has refused to print anything concerning psychical research, owing to the "Return of Northcliffe" publicity) printed several articles concerning Eleonore and the National Laboratory and published daily bulletins concerning the phenomena. Newspaper "leaders," articles by prominent writers, and paragraphs by alleged humorists are, at the time of writing, filling the great dailies with news about the "poltergeist girl." Arthur Machen writes an article—"Queer Things"—in the *Observer* for October 10th, giving an account of Eleonore and her phenomena and states that he investigated a poltergeist some years ago in a house in North London. He could come to no conclusion concerning the matter, but soon after the strange occurrences one of the children of the house, a boy of eleven, became subject to epileptic fits. Mr. Machen wonders whether the boy's epilepsy can be compared to the fact that at one time Eleonore was placed in a mental home. What Mr. Machen does not know is that Eleonore was incarcerated in the home by simple Roumanian peasants because they were totally ignorant of psychic matters.

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Mr. Arthur Machen gives us another story which was published in *Pot-Pourri Mixed by Two*, a book by Mrs. Earle and Miss Ethel Case. Miss Case says: "A curious thing happened to a friend of mine living in the country. She was going to London on a visit, and packed a small brown card-case carefully in a jewel-box; this she distinctly remembers doing. On leaving the house, the butler handed her a bag

which she is in the habit of using when traveling, which contained a card-case, and she thought at once that she would use that one and not the other she had packed. She was in London a few days, and my brother met her to bring her down to stay with us. At Waterloo they got at once into a first-class carriage, as the train was already at the platform. To her amazement, in the corner seat was the identical brown card-case containing her cards which she had packed at the bottom of her trunk before she left home, and never seen since. She had traveled up from the country in a third-class carriage." Mr. Machen considers this story even "more confounding" than the case of Eleonore Zügun.

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It is a debatable point whether newspaper publicity is a help or a hindrance to psychical research. The Council of the National Laboratory have never encouraged it, but the great publicity forced on the Laboratory has been productive of some good. Writers—whom I know were previously antagonistic—have treated Eleonore with respect and have taken an intelligent interest in the subject of abnormal happenings. Psychical research—which is caviar to the general public—has attracted the attention of the masses of newspaper readers who have eagerly devoured every scrap of information concerning Eleonore. A similar extraordinary interest on the part of the press and public resulted from the publication by the S. P. R. of the Murray-Balfour experiments in thought-transference.

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An example of the prophetic type of dream comes from St. Leonards-on-Sea, Sussex. A Miss Mary Douglas Hart, of that town, dreamed that an airplane fell into the sea opposite her house and that the pilot climbed out of the cock-pit and waded ashore. The next morning as Miss Hart was relating her dream to her sister the noise of an airplane was heard. They both looked out, and there, before their eyes, was an airplane falling into the sea. Later, the pilot waded ashore. Mr. Arthur Machen, commenting on the incident, raises the question whether Flight-Sergeant Payne, the pilot in question, was beset by anticipation or foreboding of disaster the night before. We have no evidence to this effect; the journey was a short one—Folkestone the starting point—and the cause of the fall was sudden engine trouble. So I think we may say that Miss Hart's dream was an example of the prophetic as distinguished from the telepathic faculty. An event which had not happened was presented to her as happening.

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Mrs. Gladys Osborne Leonard, the medium, has begun her "life-story" in the popular weekly, *Tit-Bits*, the first instalment being published in the issue of October 9th, 1926. It is to be hoped that her narrative will be published in a less ephemeral form than that of a two-penny periodical. Sir Oliver Lodge, Lady Grey, and others have signed a statement—which is printed by way of introduction—that "Mrs. Leonard's name is honored by all spiritualistic and psychic investigators, and also by hundreds of men and women to whom she has been enabled, through her mediumistic gift, to instil conviction of human survival and provide the consolation of definite communications with loved ones whom they had lost. We understand the term medium to signify one who is able to act as an intermediary and make communication possible between people still on the earth and those who have died." The reader will notice that there is nothing ambiguous about this statement. Mrs. Leonard commences her story by remarking that people are always asking her how her faculty was discovered and what prompted her to develop it. She says:

"When I was a child, about eight years old, every morning, on waking, I saw a most wonderful place; not always the same scene. I remember one which I particularly liked. It was a valley, surrounded with gentle slopes of velvety green on which people walked, mostly in couples or groups, looking very radiant and happy.

"This scene always filled me with a sense of hope and cheerfulness. After a few moments it would fade away and the valleys and hills give way to the table, chairs, and walls of my normal surroundings.

"Because I saw these scenes regularly I took it for granted that everyone else saw them. In this I was rudely disillusioned.

"One morning my father was going away to Scotland, and as a special treat I was allowed to go down to breakfast instead of having it in the nursery. I was bundled quickly out of bed, clad in a dressing-gown, and scarcely awake I sat at the breakfast table and gazed sleepily at the wall opposite me. My favorite view of the Happy Valley (as I used to call it) unfolded before me. Quite casually, I remarked to my father:

"'Dada, isn't that a specially beautiful place we are seeing this morning?'

"'What place?' he asked.

"'That place,' I answered, pointing to the dining-room wall, which was bare except for a couple of guns hanging on it.

"'What are you talking about?' my father asked. I tried to explain. My attempt brought the whole family and household around me in a great state of anxiety and annoyance."

Mrs. Leonard states that through being discouraged the "visions" left her and she started training as a professional singer. Becoming ill, she entered a hospital at which was a nurse, a spiritualist, who invited her to a séance when she left the institution. At this séance she was told she would be a medium. Soon after her mother died the control, "Feda," communicated by means of raps.

"After our respective mothers had given several messages, a communicator came who gave her name as Feda, and explained that she was an ancestress of mine. She had married my great-great-grandfather. My mother had often told me about an Indian girl who married this ancestor, but—you know how bored children are by frequently-repeated family history?—I had not taken much notice at the time.

"After marrying a native girl, my great-great-grandfather, Sir William Hamilton, was not popular in India, and he made arrangements to bring Feda home to England. On the eve of starting home she gave birth to a son, and died. She was then only thirteen. This was about the year 1800."

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Capitao de Fragata Ferraz and his son, of Lisbon, recently journeyed specially from Paris to visit the National Laboratory of Psychological Research in order that they could get full particulars of the arrangements so that a similar Laboratory could be established in Portugal for the *Federacao Espirita Portuguesa*. Lieut. Ferraz, who is an engineer, took elaborate drawings of the rooms, apparatus, lighting system and other equipment and—with his father—stayed some hours at the Laboratory. There is an exceptionally strong psychic society in Lisbon with its headquarters at 7/1 Travessa de André Valente. The list of its council members and other officers comprises eighty names of well-known university professors, doctors, authors and military men. General Julio Cesar Barata Feyo is the president of the society. I was astonished to learn that there are nearly twenty periodicals in Portugal devoted to occult matters. Mediums, I was informed, are fairly plentiful but at present there is no suitable laboratory where they can be scientifically tested.

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The *Lancet* has recently published a special supplement in which twenty famous doctors give the results of their investigation into the early symptoms of mental disorder. The document was prepared for the use of alienists and medico-legal purposes. Stress is laid on the fact that "dabbling in occult matters and spiritualism" is—for some persons—the first step on the journey towards *dementia precox*. But,

from my own observation, it is apparent that a much greater proportion of persons become mentally unstable through "dabbling" in the more orthodox forms of religion. There seems to be a decided bias against the spiritualist simply because he is a spiritualist. How often one sees in the newspapers such headings as: "Spiritualist chokes his mother-in-law"; "Spiritualist robs a bank"; "Amazing fraud by a spiritualist," etc. But a Wesleyan or Unitarian, a Presbyterian or Baptist can murder his entire family without his particular form of worship becoming known. It is really very curious.

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Talking of doctors reminds me that Dr. Colvin, of Glasgow, in a lecture to the National Catholic Congress at Manchester, on September 27th, told his audience that the attitude of medical men towards miraculous cures was not so skeptical now as it was thirty or forty years ago. What was a miracle? he asked; but he placed the onus of the answer on the theologians. In his opinion, after long consideration, six conditions must be fulfilled before a cure could be regarded as miraculous. Of these the most important were: It must be permanent, and it must be one that could not be explained by natural causes. Dr. Colvin deplored the fact that a great deal of ridicule was brought upon the Catholic religion by very good and pious people who proclaimed things as miracles which were really nothing of the kind.

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Another medical man, Dr. M. P. Leahy, has just published a book¹ on the effect of the mind on the body and has reached the following conclusions: (1) That the mind is a factor in disease; (2) that it acts sometimes by virtue of will-power, at other times by virtue of the imagination; (3) that by combining these two factors, imagination and will-power, many diseases can be cured, and (4) that both the imagination and will-power can be developed by suggestion. Dr. Leahy is careful not to exaggerate the power of suggestion:

"I wish to emphasize that suggestion treatment is not a panacea. It will not cure malaria, nor typhoid, nor fractures, nor cancer, to mention only a few human afflictions. But it can cure pain, even in many physical conditions; it can secure sleep, and, by the very relief of pain alone, it can and does improve the resisting power of the physical organism.

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An extraordinary case of sustained trance is puzzling the British doctors. A girl, Miss Doris Hinton, of Chilwell, Notts., was "listening

¹ *The Mind in Disease*, London, Heinemann, 6s.

in" when she stated that she felt unwell. She removed the headphones and reclined on a couch where she collapsed and has not spoken since. This was twelve months ago and she has been in a state of coma ever since. She is quite oblivious of all her surroundings and suffers from no organic or brain affection. She is fed artificially and her breathing is normal. It is stated that she is now showing signs of awakening—slight twitching of the eyelids and movements of her limbs. I understand that her medical attendants have diagnosed the disease as *narcolepsy*, a form of the sleeping disease, and have every hope that the normal condition will eventually supervene.

These prolonged trances are very rare and usually occur spontaneously without gross brain lesion (such as cerebral hemorrhage) or through the action of some opiate. Trance subjects are usually females between twelve and thirty and are seldom in good health, and are often hysterical. In very deep trances, when death is feared, vitality may be proved by the absence of decomposition, by the excitability of the muscles to electrical stimulation and by the ophthalmoscopic appearances of the *fundus oculi*.

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Dean Martensen-Larsen, one of the best known Danish clergymen, has just published, in Copenhagen, a book, *Glimpses Through the Veil*, in which he deals with ghosts, hauntings, and other psychic phenomena. The old castle of Dragsholm, formerly a royal possession, is stated to be particularly rich in apparitions. Here Bothwell, first the lover, afterwards the husband of Mary, Queen of Scots, spent his last years in prison, and was buried, in 1578, at Faareveile. While Count Carl Moltke, from Nerager, was once visiting Dragsholm Slot and was sitting talking with the owner, Baron Adler, there were sounds as if a carriage-and-four were entering the courtyard. Count Moltke rose to go. "Don't go," said his host, "the carriage-and-four can be heard, but not seen."

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The outstanding feature of the lectures and papers read at the British Association, which met at Oxford this year, was the "sermon" which Sir Oliver Lodge preached from the pulpit of the chapel of Manchester College on Sunday, August 8th. The chapel was packed with people, many contenting themselves with standing outside, under the open windows, in their endeavor to hear what Sir Oliver had to say. Sir Oliver said that the Genesis stories of the Bible were not scientifically true history, but they were in fact truths as they were true to human nature. What, said Sir Oliver, was to follow on this year's momentous meeting? If I had to make a guess, he proceeded, I would

say that, whereas through the nineteenth century and up to the present time we have been dealing chiefly with the material world, there lies before us the discovery of the spiritual world. He believed that evidence was coming, and would force itself on their attention, and that, before the Association met again in Oxford, their aspect of the universe would be revolutionized once more beyond all previous scope.

"In science," Sir Oliver said, "we are supposed to find answers to questions and we do some, but the more we answer the more questions remain unanswered, and the more we are aware of it. We are constantly asked questions such as 'What is matter?' Materialism is one answer of science to the question—molecules with life and consciousness as epiphenomena. Then comes the question, What is God? Some would say, He is an idea thrown up by these aggregates of molecules. Well, anyone able to believe that is very strong in his powers of credence. But you see, we cannot answer the ultimate question. We are up against mystery continually. The universe is still shrouded in mystery. We are probing the unknown and finding more and more of it. What is time?"

"Is death the end of man? Science has also not answered the question: Is man the highest being of whom we have any cognizance? But those are questions which may be regarded as questions to which we are getting the answers. The fact that we are asking those questions and want to know the answers, that we realize that there is a great problem in the universe, far beyond anything accessible to our animal senses—that possibility is itself a great thing to realize. But the eyes of our mind, if they were open and if we could see the vision of reality, would be blinded. It would be too much for us in our present state of development. We could not stand the beatific vision. Mercifully, things are screened from us in order that we may go about our business and do our daily work. That is our job for a time, but that is not the end. All this is means to a great end that we cannot grasp or fathom—'blank misgivings of a creature moving about in worlds not realized.'"

Sir Oliver said that if he had to make a guess as to the next great revolution in science it would be the discovery of the "Spiritual world," and that would happen probably before the Association again met in Oxford.

"The spiritual world is no novelty in religion, but it is a novelty in science. It is not yet accepted, but the indications are that it will not be so very long before these questions, too, will be asked and will begin to be answered. Does man survive? If he does, then the present man is not the highest being we have cognizance of. If this life is a mere episode of the spiritual part of our existence, and if we are workers in

another sphere, we shall become beings a little higher than anything we know of hitherto. We are not limited to our animal existence; we go on with the adventure, we rise to become beings of a higher order, and once we have stepped over the limit, the grave, the gate of death, there is no end to the ascent. We are surrounded by intelligence; space is full of it. It does not make any appeal to our senses. We do not know of it in that way, but it is coming into touch with us; it is coming within our ken; we shall feel that we are not lonely, isolated, separated, but that we are surrounded by a cloud of witnesses, and a company of helpers in a marvelous spiritual world of which we have hitherto been scientifically ignorant.

"I have not the weight of science behind me in saying this. Many will disagree; but I think that that kind of evidence is coming, and will be attended to, will force itself upon our attention, and that before the British Association meets again in Oxford our view of the aspect of the universe will be revolutionized once more and beyond all previous scope—and that we shall be in the position of islanders, of savages, who have for the first time come into contact with the higher race of white men, and learned that we were ignorant of the possibilities of humanity, and are as yet nothing in the hierarchy of existence. It is my conviction that we shall find it out, and that we are beginning to find it out now."

It is difficult to estimate what effect Sir Oliver's address will have upon orthodox science, but it has aroused considerable interest among laymen. When Sir William Barrett read his paper on thought-transference before the British Association many years ago it caused a tremendous sensation, but the paper was never published officially.

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I mentioned in last month's *Notes* that Dr. R. J. Tillyard, F. R. S., had written an article for *Nature* (July 31st) entitled "Science and Psychical Research." This article has caused a great sensation in scientific circles, the more so as this famous organ of orthodox science has now opened its columns to a frank discussion of Dr. Tillyard's views. The fact that *Nature* has consented to discuss psychical research at all is indeed a sign of the times. Dr. Tillyard's contribution is of such an important nature that it cannot receive too much publicity. Dr. Tillyard commences his article with a reference to Sir Arthur Conan Doyle's *History of Spiritualism*. He says:

"Spiritualism as a religion does not come within the confines of the subjects which a scientific periodical like *Nature* may appropriately discuss. But right through the warp of Sir Arthur's book, though by no means carefully distinguished and most certainly very unscientifically handled, runs the woof of psychical research, which is, or at any

rate purports to be, the *scientific* study of what are called *supernormal phenomena*. These phenomena are of two kinds—(a) *physical*, such as telekinesis, or movement of solid objects without contact; independent voice, or the production of sound recognizable as that of the human voice and recordable objectively on a dictaphone; the formation of the substance known as a ectoplasm or teleplasm; psychic lights and cold breezes; formation of structures invisible except by the reflection of ultra-violet rays; and so on: (b) *mental*, such as clairvoyance, clair-audience, automatic script, telepathy and other similar types of phenomena not involving the use of material objects.

“Many years ago, when this question of psychical research was brought to his notice, Huxley replied, ‘Supposing these phenomena to be genuine, they do not interest me.’ We are sorry to be obliged to have to record so unscientific a remark from so great a man, and even sorrier to have to admit that Huxley’s attitude is still that of the great majority of biologists at the present day. The opinion of any man, however great, or of any body of men, however influential, on a subject which they deliberately refuse to investigate, either because it ‘does not interest’ them, or because of a preconceived idea that the phenomena involved are necessarily fraudulent, is really not worth much. It is a sad commentary on human nature that, even at the present day, when the reality of some at least of these phenomena has surely been put beyond the shadow of a doubt by the work of such men as Lodge and Richet, no scientific man can take up the study of psychical research without ‘losing caste’ and undergoing either secret or more or less open persecution from his fellows. Truly, we have not got very far from the Middle Ages after all, and there is a very real danger that organized science in the twentieth century is taking its seat in the very chair from which it once drove the medieval church. ‘E pur si muove’ applies equally to the movement of the earth round the sun or to the movement of a levitated table upwards against gravity without visible support. The former was no more incomprehensible and no less anathema to the medieval church than the latter is today to organized science. But the spirit of today is different from that of the past, and martyrdom no longer wins many converts. Modern Galileos may undergo persecution for what they hold to be the truth, but the modern world will soon forget them in the hurry and rush of modern life, and the truths for which they suffer will perish with them unless they can be presented in such a form as to appeal to the reason of mankind.

“It is just here that a great danger lies. The history of the world is full of evolutionary failures; for every organism, Nature selects a path from which there is no turning back. The advance of science dur-

ing the past seventy years has been definitely along the road to materialism. Though the pace has somewhat slackened and many an anxious glance is now being turned backwards, yet the impetus is still driving us forward mainly in the same direction. For hundreds of years mankind looked to religion to lead them along the right path. Now, in the western world, their gaze is fixed on science. It is certain that, for the next hundred years at any rate, where science leads, there mankind will follow. Are we, the men of science, the leaders of mankind, so absolutely sure of the path along which we are traveling?

"Pilate's question 'What is Truth' has never yet been answered, and perhaps it never will be. It is, however, the duty of science to search diligently for truth and to leave no avenue unexplored in which it may be found. The broad highway may lead us to destruction, even if it appears well marked out and easy to travel upon. The neglected side-path, foul with mire and overgrown with noxious weeds, may be the real entry into the Promised Land, for which we are searching. But because of the foul mire, and because of the noxious weeds, organized science refuses to explore this side-path, in spite of the fact that a few brave spirits, more adventurous than the rest, a Crookes, a Lodge, a Richet, have penetrated into the thicket and returned to report both progress and promise.

"The present writer cannot claim the experience either of a Lodge or a Richet in the study of psychical research. His interest in the subject is one of comparatively recent growth and arises chiefly from dissatisfaction with the adequacy of present-day biological theories to explain life in acceptable terms. He can, however, claim sufficient experience to be able to say, with both Lodge and Richet, that a clear case has been made out for psychical research, and that it is the duty of science to recognize the genuineness of the phenomena and to attempt to explore them. Fraud exists, and always has existed, in all branches of human affairs. It is even blatantly active in biology, to judge by the remarks passed quite recently by leading British and American biologists on the work and character of a certain Austrian professor. Let fraud and cheating be exposed, certainly, wherever it exists; but is that any reason for refusing to accept as a recognizable branch of science any subject in which fraud has been found?

"It appears to the writer that the best avenue of approach for men of science to make on this subject is the study of the so-called physical phenomena. Either these are entirely fraudulent (that is, due to conscious or subconscious cheating on the part of the medium), or else they extend the realm of physics beyond the boundaries explored at present. Take, for example, one of the simplest and most easily experienced of

the physical phenomena, that of *cold breezes*, which generally precede any manifestation of greater energy in a *séance*. It has been maintained that this effect is purely subjective, that the sitters imagine they feel the cold owing to the tense situation created in the mental atmosphere of the *séance* room. In the *séance* room of the National Laboratory of Psychical Research, two very accurate thermographs have recently been installed. One of these is placed against the wall of the room, far from the sitters, while the other records the changes which occur in the temperature of the closed cage of the Pugh table in which phenomena occur during sittings with the medium Stella C. in red light.

"Normally, when a number of people sit in a closed room, the temperature mounts steadily upwards; this is also the case for the temperature of the *séance* room as recorded on the wall during a sitting. But the record of the temperature inside the Pugh table shows a steady rise at first, followed by a fall during the production of supernormal phenomena, as in the accompanying record* (Fig. 1); there are also several marked sudden changes at points where special phenomena occurred. These careful experiments prove the objective nature of the cold breezes and present us with a purely physical problem, which is surely worth solving. It is not an extravagant hypothesis which finds an explanation for the production of 'supernormal' physical phenomena in the withdrawal of heat from the circle of sitters, such heat being turned into some other form of energy, possibly of a kind not yet investigated officially by science!

"The so-called 'physical' phenomena of mediumship should be of interest to biologists as well as to physicists, because, if they are genuine, they offer an avenue towards the study of the control and manipulation of matter by mind which is at present unique in its character. The invisible operators who apparently control the more striking phenomena of mediumship claim that they are able to draw out from the organism of the medium 'psychic stuff,' by the moulding of which they can produce at will the phenomena of independent voice, levitation, materializations of portions of their personalities, and so on. We who have seen these things done under conditions precluding deliberate fraud are not fools, but in full possession of keen faculties. Every man who witnesses these phenomena and becomes convinced of their reality has only two choices before him. He can, as numbers have done, keep quiet and say nothing about it, thereby preserving the respect of his fellow-scientists and committing the sin against the Holy Ghost, namely, turn-

* A reproduction of the thermograph chart taken during a sitting with Stella C. This chart, with other graphs, will be included in an article on Stella C. now being prepared for the American Society for Psychical Research.

ing his back on truth when he has recognized it; or he can, like Sir Oliver Lodge, speak out the truth boldly and allow his reputation to drop in the estimate of his fellow-men. The writer ranges himself alongside Sir Oliver, well knowing what is in store for him in consequence. This article is a plea for a wider and more generous outlook on the part of science towards these phenomena. Science has nothing to fear from fraud; it need only go on applying its experimental method to any problem, and a solution will shape itself in time, either in the form of an overwhelming proof of the fraudulent production of the phenomena, or pointing towards the existence of genuine supernormal results.

"The mind of man seems to have reached out so far in recent years that it has almost succeeded in exploring the entire limits of its own cage. Is it to rest in the belief that there is nothing at all outside that cage, or may it, so to speak, extend a cautious paw outside the bars and begin to feel its way towards a realization that there may be another world outside? Psychical research may perhaps afford the only possible way of exploring the unknown territory outside the cage."

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I have investigated some curious "hauntings" from time to time and have read the strangest reports of how alleged "ghosts" have been laid by the heels. But I have read nothing stranger than the account of the laying of the Tinsley "ghost"—a very lively poltergeist which has been exciting Yorkshire for the past four months. Tinsley is near Sheffield, and at Attercliffe Common (where the ghost "walked"), in the neighborhood, the "ghost" was at last caught. It turned out to be a boy, thirteen years of age, who is remarkably clever in achieving the apparently impossible by being in two places at once. It is also stated that he is a very accomplished ventriloquist and in the night he would call out the names of residents and then throw bottles and other articles at the feet of those who were searching for him. The noises usually began about midnight and continued till 4 A. M. At last the crowds of people on Attercliffe Common became so dense that the throngs stopped the traffic and the police were compelled to interfere. It was not until after a considerable amount of trouble that Superintendent Hughes and other officers tracked the boy who lives near the scene of the "ghost's" nightly performance. His explanation is that he made noises from his bedroom window and then ran among the crowd and helped search for the ghost, returning to his bedroom again and again. He has promised not to repeat his "experiments."

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Readers of the popular psychic press complain that there is a lack of humor in the articles written by spiritualists. Personally I think

their articles are often very amusing if one has the requisite sense of humor to see the funny side of them. Many psychic advertisements are extremely comical though of course the humor is of the unconscious variety. I recently picked up a copy of the Calcutta paper *Forward* in which a certain Mr. Hamid, the "world-renowned Spiritualist" advertises. One of Mr. Hamid's clients gratefully testifies to the skill of the wonder-worker in the following testimonial: "I take much pleasure in a knowing publicly my heartfelt thanks and lovely gratitude for the wonder done for me by Mr. Hamid. My business for the last three years was in a sinking state . . ." but Mr. Hamid "took compassion" on him and sent him a "tawiz" which resulted in his business "flourishing by leaps and bounds."

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The May number of another Indian paper, the *Dacca Spiritual Review*, contains enough unconscious humor to make the fortune of the average comic journal. The *Spiritual Review* is edited by "Promode Prasanna Datta, B. A." and is run by the All-Indian Occult House, Dacca, a kind of psychic mail-order business specializing in quack medicines, and which is claimed to be the only house "which deals enhavestively with occult and Spiritual literatures." Mr. Datta of Dacca will develop your soul ("Those who seek the path of Salvation must purchase") for Rs. 7 or develop your bust for Rs. 5. Their amazing hair-restorer which "by the inherent power of this medicine hairs can be grown even on the palm of the hand" costs but Rs. 7 and the strict injunction is given that the mixture is to be rubbed *on the scalp*—not, you will notice, on the soles of the boots. "If you have spoilt much money" in buying somebody's pills which have had no effect, their "Stambham Pills" which are "things of luxury for Badshas, Kings, and Zeminders" will speedily put you right. Are you thinking of marrying? Beware of the "very bad indications in woman." "A young woman in whose body mosquitoes and flies cannot sit at pleasure and from whose body a variety of leeches turns back should be known as a poisonous girl." Are you going to travel? "The best means that can be adopted for own good and success at the time of starting for another place is to wear an auspicious mark on the forehead with the mixture of Rohita fish—it has the virtue of killing all sorts of evils and does immense good to the journey undertaker." I could go on quoting pages of this most amusing rubbish which is mixed up with articles (cribbed from European periodicals) on clairvoyance, mystic healing, astrology, number cures, breath science, etc. I took Mr. Datta's advice and read "this highly interesting journal from top to toe."

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THE ARGUMENTS FOR HUMAN SURVIVAL—III

FROM "THE MIND AND ITS PLACE IN NATURE"

BY C. D. BROAD, M.A., Litt.D.

(Continued from November issue.)

EMPIRICAL ARGUMENTS FOR HUMAN SURVIVAL

I must begin by saying exactly what I do and what I do not propose to discuss in this Chapter. I do not propose to discuss in any detail the special alleged facts (such as the Cross-correspondences in automatic writings) on which empirical arguments for human survival have been based. This is an extremely technical question which must be left to experts and would be out of place in a philosophical book. I do presuppose that the careful work of the Society for Psychical Research has elicited a mass of facts which may fairly be called "supernormal," in the sense that they cannot, if genuine, be explained on the usual assumptions of science and common-sense about the nature and powers of the human mind. And I do assume that a great many of the facts that come up to the extremely high standard of evidence required by the Society are "genuine," in the sense that they have been correctly reported and that they are not simply due to fraud or self-deception. I assume this on the basis of a fairly careful study of the literature; of a knowledge of the kind of persons who have controlled the policy of the Society and taken part in its investigations; and of some investigations of my own. I have, in fact, exactly the same kind of grounds for assuming the existence of genuinely supernormal phenomena as I have for assuming the existence of certain rare physical phenomena which are difficult to reproduce to order, and of certain rare diseases which competent doctors have described. I accept them on a mixed basis of authority and personal experience; and my authority is of the same kind and carries the same weight as the authority on which I accept the rarer and obscurer kinds of physical and medical phenomena as genuine. I do not think it is necessary to argue this point, because I have always found that those who deny it have not carefully read the relevant literature, have conducted very few careful investigations for themselves, and are ignorant of the intellectual calibre and the scru-

pulous accuracy of such men as Sidgwick, Gurney, and Podmore (to mention only the names of those who are no longer with us). Whenever we are told that "Science *proves* so-and-so to be impossible" we must remember that this is merely a rhetorical form of "Professor X and most of his colleagues *assert* so-and-so to be impossible." Those of us who have the privilege of meeting Professor X and his colleagues daily, and know from experience what kind of assertions they are capable of making when they leave their own subject, will, I am afraid, remain completely unmoved.

I take human survival then to be one hypothesis among others to account for certain reasonably well-established supernormal phenomena. The argument will be of the usual inverse-inductive type. Now, in such arguments we always have to consider the following points. (i) The antecedent probabilities of the various alternative hypotheses. And (ii) the completeness with which the various alternative hypotheses explain the special facts under consideration. If the antecedent probability of h_1 be very much less than that of h_2 , then, even though h_1 explains the special facts better than h_2 , it may be more prudent to try to make some modification of h_2 rather than to put much faith in h_1 . I shall, therefore, begin by considering the antecedent probability of the hypothesis of human survival.

THE ANTECEDENT PROBABILITY OF HUMAN SURVIVAL

When we are considering the antecedent probability of a hypothesis put forward to explain certain special facts there are two points to be considered. (i) There is what may be called its "intrinsic probability." This depends on the structure of the proposition itself, and very little can be said about it here. (ii) There is the probability which the proposition has with respect to all known facts *other than* the special set of facts which it is put forward to explain. If p and q be two logically independent propositions, the proposition pq is intrinsically less probable than the proposition p . This is an instance of the first point. If a bishop falls down in the street it is antecedently more probable that this is due to a piece of orange-peel than to direct diabolic agency. For, although both hypotheses explain the observed fact equally well, the former fits in much better with the other facts which we know about the world than the latter does. This is an example of the latter point. I find myself quite unable to say much of importance about the intrinsic probabilities of human survival and its rival hypotheses. But there are a few logical points which are perhaps worth making. (1) Among alternative hypotheses to human survival which have been suggested we may mention (a) a very extended telepathy among living men, and (b)

the action of non-human spirits who personate certain dead men. The second of these would seem to have the least intrinsic probability of the three hypotheses. For we have to postulate minds, for whose existence we have no other evidence, and to ascribe telepathic powers to them. The first hypothesis postulates no minds for whose existence we have not already independent evidence; but it has to ascribe to them telepathic powers of such great extent that we have little or no independent evidence for their existence. The hypothesis of human survival perhaps makes the minimum assumption of the three; since it merely postulates the continuance of something which we know independently to have existed, and it ascribes to this only such telepathic powers as we have reason to believe exist in embodied minds. (2) There is one very great logical difficulty which is inherent in the subject. We have not the least reason to believe that the hypotheses that have been put forward are exhaustive or even approximately so. Hence we have no ground for ascribing any very high antecedent probability to any one of them. We believe ourselves to know enough of the general structure of the material world to enable us to rule out all but a few hypotheses about the causation of a physical phenomenon. In such an unfamiliar region as we enter in doing *Psychical Research* we have not this advantage.

There is just one other remark that I will make before leaving this part of the subject. It is well known that many Roman Catholics and High Anglicans, not content with ascribing the phenomena to non-human spirits, ascribe them to "devils." Now I suppose that a "devil" means a non-human spirit who is morally much worse than the worst man. There appears to me to be absolutely nothing in the phenomena to warrant this hypothesis. (a) There is a certain amount of indecency in some automatic scripts. So there is in the writings of Petronius and in the conversation of many undergraduates! whilst Mr. Gibbon informs us that "a learned prelate, now deceased, was fond of quoting . . . in conversation" a passage from Procopius about the Empress Theodora which the historian prudently "veils in the obscurity of a learned language." (b) Most spiritualistic communications which are not merely trivial consist of elevated, but to my mind "twaddling," ethico-religious "uplift." If they be the communications of devils it must be admitted that most devils who communicate are decorous to the verge of dullness; and that the aphorism "Heaven for the climate, but Hell for the company" stands in need of considerable modification. (c) It may be admitted that to personate a dead man and raise false hopes in his friends and relations would not be the mark of a very high morality. It would be a somewhat heartless practical joke. But it is not necessary to be a devil in order to play heartless practical jokes; such things have been

done before now by quite kindly but somewhat thoughtless undergraduates. (d) It may be admitted that a certain number of weak-minded people go mentally and morally to the bad through excessive indulgence in spiritualistic séances. The same may be said of excessive indulgence in alcohol or religion. And a devil who chooses this particular method of leading men to damnation when there are so many more profitable alternatives open to him must be extremely incompetent at his own business. (e) There is a certain amount of "roughness" and horse-play at some séances for physical phenomena; there is a great deal more after a bump-supper or at many political meetings. In fact, if we can judge of Hell from those denizens of it whom we meet, on this theory, at spiritualistic séances, we must suppose that it is very much like what I believe is called a "Pleasant Sunday Afternoon" at a Nonconformist chapel, enlivened by occasional bump-suppers. Its nearest earthly analogy would probably be a Welsh University; and I should suppose that those who pass directly from the one institution to the other must often fail to notice the transition. To sum up, from a fairly extensive reading of spiritualistic literature, and from a certain amount of personal experience of séances, I should say that the average "spirit" is morally no worse than the average Fellow of Trinity, though there is a very marked difference in the intelligence of the two.

The motives which make the "devil-theory" so popular in ecclesiastical circles are tolerably obvious. In the first place, there is the perfectly legitimate desire to frighten one's congregation away from dabbling in practices which are very unlikely to do good to any of them and very likely to do positive harm to many of them. The second motive is probably just as strong, but is generally unrecognized or unadmitted. This is the objection which the members, and especially the officials, of all close corporations have to non-members who claim to perform the same functions. The objection of the orthodox churchman, and particularly the orthodox clergyman, to the spiritualistic medium is the same kind of objection which doctors feel towards "bone-setters" and trade-unionists feel towards blacklegs. It is necessary to disguise this to oneself and to others; and for this purpose the "devil-theory" is very handy, just as doctors find it highly convenient to remind us of the deaths of patients under quacks and to forget that patients sometimes die under doctors.

I propose now to consider whether there are any facts other than the special phenomena dealt with by *Psychical Research* which make the hypothesis of human survival antecedently probable. Although, as I have said, I do not think that such special propositions as the survival of man fall within the range of proof or disproof by metaphysical argu-

ments, I can see of course that the antecedent probability of human survival will be greatly affected by one's general metaphysical position. If materialism or epiphenomenalism were strict metaphysical truth, survival, though perhaps still abstractly possible, would be in the last degree unlikely. If mentalism, in one of its forms, were strictly true, survival would not indeed necessarily follow. Lotze and Mr. Bradley were mentalists; but they held quite consistently that their systems did not necessitate human survival and that it is on the whole improbable. Still, mentalism is decidedly more favorable to human survival than is the view of the world which is taken by common-sense, or by non-philosophical scientists, or by dualistic philosophers. Idealism (which I distinguish from mentalism, though most idealists have in fact been mentalists) is still more favorable to survival. For I take it that the essence of idealism is to hold that what we regard as the "higher" characteristics, such as life and consciousness, are fundamental categories which apply to Reality as such and are not just special and probably transitory features of certain specially complicated and probably unstable parts of Reality. It is possible to be an Idealist and yet to regard human survival as false or highly improbable. This position was taken by Professor Bosanquet. But it must be admitted that idealism would favor the antecedent probability of survival.

It might seem then that, in order to determine the antecedent probability of survival, it would be necessary to make up one's mind between various rival systems of metaphysics. I am certainly not prepared to do this. But I think I have a fairly good excuse. On my view no general metaphysical system can be proved deductively by reasoning from *a priori* premises. Idealism and materialism are just attempts to synthesize all the known facts; and their respective probabilities can be decided only by their respective success in doing this. There is then, in my view, no possibility of *first* deciding between alternative metaphysical systems on general grounds and *then* taking the system which we have accepted as a fixed datum from which to estimate the antecedent probability of survival. The question whether we probably do or probably do not survive the death of our bodies is just the kind of question that has to be answered *before* we can decide (say) between idealism and materialism or epiphenomenalism. What we must do then is to discuss the antecedent probability of survival on data which are common to all men, including the upholders of rival systems of metaphysics. And this means that we must consider the arguments for or against human survival which may be drawn from the constitution of the world as it presents itself to enlightened common-sense; for this is the common basis from which all the rival systems start. If we do this we may consist-

ently use our result as one means of deciding tentatively between the various rival systems.

Now, on the face of it, the most striking feature of the world as we know it in daily life is, for our purpose, that it does not present the faintest trace of evidence for survival. Continued action is a criterion of the continued existence of any substance; and this is conspicuously lacking after death. The body ceases to give the characteristic responses, and very soon it decays and loses even its characteristic shape and appearance. Hence the only evidence that we ever had for the existence of a man's mind has ceased abruptly; and, apart from the alleged facts investigated by Psychical Research, it has ceased for ever so far as our experience goes. We do indeed often believe in the continued existence of substances in spite of long periods during which neither we nor anyone else are aware of them by any of their usual signs. *E.g.*, we believe that silver continues to exist though it be dissolved in nitric acid and kept for years as silver-nitrate. But in such cases we have reason to believe that at any moment we could restore a substance having the properties of the silver which we dissolved, and connected with it by identity of mass and continuity of spatial positions. Every such factor making for belief in the continued existence of dead men is lacking in our ordinary experience; and thus such a belief seems to have nothing whatever in its favor, and to be from a logical point of view a bare unmotivated possibility.

Yet of course, as a matter of history, this has seldom seriously militated against the belief in survival. Such a belief has been all but universal. Now, on the one hand, the mere universality of a belief is no proof of its truth. On the other hand, the fact that a belief has been widely held by ignorant and primitive men is no proof of its falsehood. Confronted then by a strong belief which seems to have arisen and persisted in spite of complete lack of evidence in its favor, we must consider what factors may have caused the belief, and whether any of them are *reasons* as well as *causes*.

A primitive man would certainly not accept the statement that there is no evidence in ordinary experience for survival. He would claim to know of dozens of cases of men seen and heard after death; and he might even think that he had met with such cases in his own experience. Now, without prejudice to the genuineness of abnormal phenomena in general or to the possibility that they occasionally happen among savages, we may be quite certain that in most cases the primitive man is mistaken in thinking that there is any need to assume the continued existence of the dead to explain the phenomena which he would regard as evidence for survival. We may divide such phenomena into two

classes. The first consists of those which are capable of a perfectly normal explanation; the second of those which would now be dealt with by Psychical Research. There is no reason to suppose that the latter will be more numerous or striking among savages than among civilized men. The first group provides no evidence at all for survival, since the facts have simply been misinterpreted. The second, supposing it to exist, contains no evidence *antecedent* to Psychical Research; since, by hypothesis, it consists of precisely those phenomena which would now be treated by that science. Hence the primitive man had simply more *causes*, but no better *reasons*, for a belief in survival than we have; but a belief irrationally caused in him may have been handed on to us.

No doubt experiences of fainting and sleeping helped the belief in survival. In these conditions the mind gives no external manifestations of its existence, and the body in many ways resembles a corpse. Yet consciousness returns; and, if we remember our dreams, we remember that it was not really absent when our bodies were giving no external signs of its existence. What more natural then than to suppose that at these times the mind leaves the body for a while and follows its own adventures, and that at death it leaves the body for good? But the differences between sleep and death make it impossible to accept this undoubted cause of a belief in survival as a valid reason in its favor. If, after dissolving a bit of silver several times in nitric acid and getting it back again, we one day dissolved it in something else and found that no efforts of ours could restore anything with the properties of silver, the inference would be obvious. It was reasonable to think that the silver survived the nitric acid treatment, because it could be restored; it would not be reasonable to conclude from this that it also survived the treatment after which nothing like it can be again obtained. If we choose to assume that it still exists, our assumption is an unmotivated one. So once more we have a cause of belief which is not a reason for belief.

Probably neither of the above-mentioned causes would have sufficed to produce an almost universal belief in survival. Both are to be regarded as interpretations of real or supposed facts in terms of this belief rather than as the original causes of it. The truth is that we have the greatest difficulty in actually envisaging the cessation of our own conscious life. It is easy enough to think of anyone else as having really ceased to exist; but it is almost impossible to give more than a cold intellectual assent to the same proposition about oneself. In making a will, *e.g.*, containing elaborate provisions for the disposal of one's property after death, it is almost impossible (unless my experience be quite exceptional) not to think of oneself as going to be conscious and

able to oversee the working of one's own bequests. I at least can continually catch myself in this attitude, and I should imagine it to be quite common even among people who are intellectually persuaded of their future extinction.

Ought we to attach any weight to this primitive belief which nearly every one has in his own survival? The mere fact that it is held without reasons is no conclusive objection to it; for, unless some propositions can be known to be true without reasons, no proposition can be known to be true for reasons. We must, therefore, consider the belief on its merits without prejudice. Now it seems perfectly clear that it is not a self-evident proposition like an axiom, which becomes more certain the more carefully we inspect it. Nor can it be regarded as a postulate; i.e., as a proposition which, though not self-evident and incapable of either proof or disproof by experience, has to be assumed in order to organize experience and to furnish a motive for research. Certain propositions which we use in induction seem to me to be postulates in this sense; the proposition that John Jones will survive the death of his body seems to me to be quite plainly nothing of the kind. In fact I think that the belief represents nothing more profound than an easily explicable limit of our powers of imagination. Naturally all my experience of myself has been of myself as conscious and active. There have indeed been gaps during dreamless sleep or fainting fits, but consciousness has revived and the gaps have been bridged by memory. Again, at every moment I have been obliged for practical purposes to think of myself as going to exist at later moments; it is therefore a breach with the mental habits of a lifetime to envisage a moment after which the series of my conscious states shall have finally ended. This practical difficulty, due to habit, seems the sole and sufficient explanation of our primitive belief in our own indefinite continuance; and it obviously provides no evidence for the truth of that belief.

I think then that we must conclude that a mere contemplation of the world as it appears in ordinary experience furnishes no trace of support for the belief in survival. Ought we to hold that the absence of all evidence *for* constitutes evidence *against*? This is a somewhat delicate question. Sometimes the absence of evidence for a proposition makes strongly against it, and sometimes it does not. If I look carefully round a room and, seeing no one, say: "There is no one in the room," my evidence is purely negative; but it is almost conclusive against the proposition: "There is someone in the room." But the fact that I did not see a tuberculosis bacillus in the room would be quite irrelevant to the question whether there was one there. Finding no evidence for a proposition is evidence against it only if the proposition be

such that, if it were true, there ought to be some observable evidence for it.

Now the proposition: "Some men survive the death of their bodies" is not precisely in the position of either of the two quoted above. I know enough about human bodies and about tuberculosis bacilli to be sure that one of the former could hardly be present in a room without my finding it, that one of the latter could not be seen by the naked eye even if it were present. I know very much less about the conditions under which one human spirit can make its presence known to another; but I do know something about it. I am a human spirit connected with a body, and all other spirits of whose existence I am certain are in the same position. Setting aside the phenomena treated by Psychical Research, I know that one such spirit can make its presence known to another only by moving its own body, thence agitating the air or the ether, and thence affecting another human body. My friend dies; I remain alive and connected with my body. Communication with me, therefore, presumably requires the same complex and roundabout series of material changes as before. Its very complexity and indirectness make it not unlikely that, even if my friend has survived, some necessary link in this mechanism will have broken down. Hence the absence of evidence for his survival cannot be regarded logically as very strong evidence against it.

The present position, therefore, is that at the level of ordinary experience there is not the faintest trace of evidence for survival, though there is a pretty general belief in it. The causes of this belief have been enumerated and seen not to be reasons. But the absence of evidence for the belief cannot be taken as strong evidence against it, in view of what we know about the means by which embodied human spirits have to communicate with each other.

Is there at this level any *positive* evidence *against* survival? I think that there are two sets of facts which impress common-sense and are interpreted in this direction. One is the apparently haphazard way in which men are born and die. Human beings are constantly brought into the world thoughtlessly and by mistake; many children live for a few minutes or hours and then die; many are born idiotic. The general impression produced is that the claim to permanence for creatures whose earthly lives begin and end in these trivial ways is somewhat ridiculous. An unwanted child is produced, let us say, in a drunken orgy; and in six weeks dies of neglect or is killed by its mother. Does it seem likely that a being whose earthly career is started and stopped by such causes is a permanent and indestructible part of the universe, or indeed that it survives the death of its body at all?

The second fact which is felt to bear in the same direction is the continuity between men and animals. The bodies of each begin and cease to be animated by minds through precisely similar physical and physiological causes. No doubt the mind of any living man differs, not merely quantitatively, but also qualitatively from that of any living animal; still the most primitive men can hardly have differed appreciably from the highest animals in their mental endowments. Did *Pithecanthropus erectus* and does every Australian aborigine survive the death of his body? If they do, have not the higher animals almost an equal claim? And, if you grant this for cats and monkeys, will you not be forced in the end to grant it for lice and earwigs? If, on the other hand, you deny that any animal survives, on the ground that their minds are not complex or important enough to be permanent factors in the universe, how can you be sure that any man yet born has possessed a mind complex and important enough for survival? The two facts quoted above do, I am sure, exert a considerable influence against the view that men survive the death of their bodies. I am conscious that they affect me personally more than any others. But the question remains: "Have they any logical right to exert this influence?"

I am inclined to think on reflection that the first argument is wholly fallacious. It really involves the illegitimate introduction of a judgment of value into a question of fact. And the judgment of value is itself a rather superficial one. It is thought that, because the occasioning causes of birth and death are often trivial, therefore what seems to begin with birth and to end with death cannot be important enough to survive. But (a) you cannot argue from the triviality of a cause to the impermanence of its effect. (b) The cause is trivial only in the irrelevant ethical sense that it does not involve a considered and deliberate choice by a virtuous human being. There is really no logical transition from: "This is caused by the careless or criminal action of a human being" to: "This is the kind of thing whose existence is transitory." (c) When we say that the cause is trivial we make the common mistake of taking for *the* cause some necessary cause-factor which happens to be specially noticeable or of special practical interest. The complete cause of the birth of a child or the death of a man must be of almost unthinkable complexity, whether the child be begotten or the man be killed carelessly or with deliberate forethought. This is true even if we confine ourselves to the material conditions; and we are not really in a position to say that the *complete* conditions of so singular an event as the manifestation of a new mind through a new body are contained in the material world.

The second argument is of course of a well-known general type. It

tries to show by continuity of cases that, if a man asserts one proposition, he ought in consistency not to deny a certain other proposition which he would like to deny. Arguments of this kind can be met in one of two ways. (1) We may point out that an argument from continuity is reversible, and that the direction in which one turns it is arbitrary. We might just as well argue by continuity from the supposed immortality of men to the immortality of earwigs as from the supposed mortality of earwigs to the mortality of men. The actual direction in which the argument is used presupposes that we are *already* pretty certain that earwigs are mortal, and much more doubtful whether men are immortal. This no doubt is true. But it immediately raises the question: "Why are we practically certain that earwigs are mortal?" This question cannot be answered by considerations of continuity, but only by reflecting on the special peculiarities of earwigs. (2) When we raise this question two answers are possible. (a) We may find on reflection that we have no good reason for thinking that earwigs are unlikely to be immortal. In that case the argument from continuity to the case of men will prove nothing. Or (b) we may find that those characteristics of earwigs which make it very unlikely that they are immortal are obviously not present in men. In that case the argument from continuity will also prove nothing about men. At most it will show that it is difficult for us to say with confidence about certain intermediate forms of living being whether they are likely to be mortal or not. Let us then consider the question why we think it very unlikely that earwigs should be immortal; and let us also consider whether the reasons, whatever they may be, apply to men also.

In the first place it might be said that an earwig's mind has very little value, and therefore, it is unworthy to be a permanent factor in the universe. And it might be argued that it is therefore unlikely to survive. But (a) this would be an ethical argument of a kind which we have already dismissed. And (b), even if it were valid, it is obvious that most human minds are enormously more valuable than the mind of any earwig; so that it would not be inconsistent to think it likely that human minds are immortal and unlikely that the minds of earwigs are so. All that we should be entitled to say is (a) that it is not certain even that any human mind is valuable enough to be immortal; and (b) that, if it were certain, there would be intermediate cases, *e.g.*, cats, about which the probabilities are about equally balanced.

But the differences between the minds of men and those of the lower animals are never *mere* differences of value. Presumably an earwig's mind has very little unity, complexity, or comprehensiveness. Now it is arguable that such a very simple mind is not very likely to survive

bodily death. But (a) I do not think that what we know of nature suggests any straightforward connection between unity and complexity on the one hand and stability on the other. Both the very simple and the highly comprehensive seem to be fairly stable, though for different reasons. The very simple, like the electron, is stable because of its comparative indifference to changes in external conditions. The highly unified and comprehensive complex, like the solar system, tends to be stable because it contains so much within itself that there is little left over to disturb it. It is therefore quite in accordance with what we know of the order of nature to suppose that the simplicity of the earwig's mind gives it a particularly good chance of survival. (b) Suppose, on the other hand, that we do hold that the simplicity of the earwig's mind makes it very unlikely to survive. Then we must admit that the human mind is enormously less simple and more comprehensive and highly unified. Hence it would be perfectly consistent to hold that the human mind is likely to survive because of its unity and comprehensiveness and that the earwig's mind is unlikely to survive because of its simplicity and poverty of content. Thus on neither alternative does the argument from continuity make it unreasonable to hold that the human mind is likely to survive. As before, all that we can legitimately conclude from the argument from continuity is (a) that it is uncertain whether any human mind even is complex and comprehensive enough to survive; and (b) that, if it were certain, there would be cases of intermediate complexity, *e.g.*, cats, about which the probabilities would be nearly equally balanced.

Again, some people no doubt shrink from admitting the possibility of survival to the lower animals out of horror at the immense number of minds which there would be if none, even of the lowest kind, died with the death of their bodies. This shrinking from mere numerical vastness seems to me to be childish. We have no reason to suppose that the universe is conducted in accordance with the Law of Parsimony; and it may well be that the world exhibits a profusion in the item of minds which would horrify the inhabitants of Aberdeen. Thus I do not think that this consideration makes it specially improbable that earwigs should be immortal.

Lastly, the following argument might be used to suggest that the minds of the lower animals are very unlikely to survive the death of their bodies. The characteristic activities and experiences of animals seem to be specially and exclusively directed to preserving their own lives and those of their offspring. If we judge living things teleologically (and, in practice, it is hard to avoid doing this) it does seem that an animal accomplishes "all that is in it" when it succeeds in keeping itself alive

long enough to produce young and to start them in the world. It is hard to see what "purpose" would be served by the individual survival of an earwig which dies at a reasonable age after bringing up a family of little earwigs. I do not know what weight to attach to such an argument as this. The principle of judging living beings and their parts in terms of a supposed "purpose for which they were made" is undoubtedly valuable as an heuristic method; and it is difficult to suppose that it does not in some way accord with the facts. But unfortunately it is not necessary for our purpose to decide on the legitimacy of such considerations. For the position is this. (a) If it be not valid, the argument to show that earwigs are very unlikely to survive falls to the ground; and with it goes the argument from continuity to the probable mortality of human beings. (b) If, on the other hand, it be valid, the argument from continuity equally breaks down in another way. For it does seem as if human minds had many powers and faculties which are not merely directed to preserving the life of the individual and the species; and that the continued existence of certain human minds after the death of their bodies would "answer the purpose for which they seem to be made" in a way in which the continued existence of an individual earwig would not. Hence it would be perfectly consistent to hold, on the basis of this argument, that earwigs are most unlikely to be immortal and that men are quite likely to be immortal. As usual, the argument from continuity would raise a doubt only about certain intermediate cases, such as cats and dogs, where the probabilities might be about equally balanced.

To sum up. The argument from continuity makes against the probability of human survival only on two conditions. (1) There must be some reason (and not a mere prejudice) for thinking that the survival of the lower animals is very improbable. And (2) this reason must not be the presence of some characteristic in the lower animals which differentiates them sharply from human beings. For, if our only reason for thinking it very unlikely that earwigs will survive be some characteristic in which earwigs differ profoundly from men, it will be perfectly consistent to think it likely that men will survive and that earwigs will not. The existence of a continuous series of intermediate forms between earwigs and men will prove nothing except that there are certain intermediate cases in which the probabilities for and against survival are about equally balanced. And there would not be the least trace of inconsistency in the position of a man who should be practically certain that earwigs are mortal and human beings immortal but should be quite unable to make up his mind about cats or kangaroos. Now, so far as I can see, these two conditions are never both fulfilled. The alleged

reasons for thinking it very unlikely that earwigs are immortal either are no reasons at all or they obviously depend on characteristics in which human beings and earwigs differ profoundly. Hence I doubt whether the argument against the probability of human survival, drawn from the continuous series of living forms between men and the lowest animals, has any logical validity. The world then, as it presents itself to common-sense and everyday experience, offers no positive reasons for and no positive reasons against human survival. The only reason against it is the utter absence of all reasons for it; and we have seen that this is not a strong argument in the present case. Let us now inquire whether the more detailed investigations of science provide us with any grounds for deciding one way or the other.

Science on the whole does not reverse, but merely amplifies and elaborates, the views of common-sense on the connection of body and mind. We already knew that body and mind were intimately connected, and that injury to the former may gravely modify or to all appearance destroy the latter. The additional information gained from science may be summed up as follows. (i) More detailed knowledge has been got of the correlation between injuries to particular regions of the brain and defects in certain departments of mental life. Connected with this is the knowledge that many mental processes, which seem to common-sense to be almost independent of the body, have bodily correlates. (ii) We have gained the surprising information that, in spite of the apparent interaction of body and mind, the body and its material surroundings form a closed energetic system from the point of view of the Conservation of Energy. (iii) We know more about the detailed structure and general plan of the brain and nervous system. What bearing has all this on the probability of survival? We find bodies without minds; we never find minds without bodies. When we do find minds we always find a close correlation between their processes and those of their bodies. This, it is argued, strongly suggests that minds depend for their *existence* on bodies; in which case, though survival may still be abstractly possible, it is to the last degree unlikely. At death there takes place completely and permanently a process of bodily destruction which, when it occurs partially and temporarily, carries with it the destruction of part of our mental life. The inference seems only too obvious. I think it is fair to say that our ordinary scientific knowledge of the relation of body to mind most strongly suggests epiphenomenalism, though it does not necessitate it; and that epiphenomenalism is most unfavorable to the hypothesis of human survival.

It is, however, possible to put forward other theories about the mind and its relation to the body, which are consistent with ordinary

experience and with scientific knowledge and are less unfavorable to survival than epiphenomenalism. I will call the first of these the "Instrumental Theory."

The Instrumental Theory.—We must begin by drawing a distinction between the existence of a mind and its manifestation to other minds. On the Instrumental Theory the mind is a substance which is existentially independent of the body. It may have existed before the body began, and may exist after the body is destroyed. For a time it is intimately connected with a certain body; and at such times it can get information about other things only by means of its body and can act on other things only by first moving its body. If the body be injured the mind may be cut off from certain sources of information about other things, and it may be prevented from expressing itself in certain ways; but otherwise it may be uninjured. It is certain that such a theory as this is consistent with a good many of the facts which are commonly held to prove the existential dependence of mind on body. Nevertheless, I think that, in this crude form, it cannot be maintained. Let us take the case of a man who is injured in a certain part of his brain, and for the time loses his power to remember certain events. It can hardly be maintained that, in any literal sense, he still remembers the events; and that all that has been damaged is his power of manifesting this knowledge to others by speech or writing. The latter case does sometimes arise, and it seems introspectively quite different from the former to the patient himself. Again, if the patient recovers these lost memories after a while, it seems to him that a change has taken place in the contents of his mind, and not merely a change in his ability to express to others what was going on in his mind before. We must suppose then that in such cases something more than the power to manifest one's knowledge to others has been injured. The only other alternative is to suppose that all such patients are lying and asserting that they cannot remember certain things which they actually are remembering. If we reject this very violent alternative we must hold that in some cases an injury to the brain does actually deprive the mind of the power to remember certain events which it formerly could remember. Could a supporter of the Instrumental Theory square the facts with his view? He might say that the general power of remembering is unchanged; and assert that all that has happened is that the injury to the body has prevented certain past events from being objects of memory, as blindfolding a man would prevent certain present objects from being perceived. But in that case the mind is reduced to something which has merely certain very general capacities, and any particular exercise of these powers seems to depend on the body.

Let us now take another example. We will suppose that a man is injured in the head; that before the injury he was of a cheerful and benevolent disposition; and that after the injury he is morose and liable to attacks of homicidal mania. Are we to say that the injury has made no difference to his mind; that this remains cheerful and benevolent; but that the change in his brain compels him to express his cheerfulness by scowling and his benevolence by attacking other people with carving-knives? This is scarcely plausible. And, if we accept it, we shall not be able to stop at this point. We shall have to conclude that it is impossible to tell what the character of anyone's mind really is. Lifelong philanthropists may be inwardly boiling with malice which some peculiar kink in their brains and nervous systems compels them to express by pensioning their poor relations and giving pennies to crossing-sweepers. Once more, the mind will be reduced to something with no definite traits of its own, such as benevolence or peevishness, but merely with certain very general powers to express itself in various ways according to the body with which it is provided. It seems to me that what is left of the mind when we try to square the Instrumental Theory with the known facts is so abstract and indefinite that it does not deserve to be called a "mind."

The Compound Theory.—This suggests a modification of the Instrumental Theory, which I will call the "Compound Theory." Might not what we know as a "mind" be a compound of two factors, neither of which separately has the characteristic properties of a mind, just as salt is a compound of two substances, neither of which by itself has the characteristic properties of salt? Let us call one of these constituents the "psychic factor" and the other the "bodily factor." The psychic factor would be like some chemical element which has never been isolated; and the characteristics of a mind would depend jointly on those of the psychic factor and on those of the material organism with which it is united. This would allow of all the correlation between mind and body which could ever be discovered, and at the same time it is not open to the objections which I have pointed out in the ordinary form of the Instrumental Theory. Moreover, it is in accord with many facts which we know about other departments of nature. We know that chemical compounds have properties which cannot be deduced from those which their elements display in isolation or in other compounds. And yet the properties of these compounds are wholly dependent on those of their elements, in the sense that, given such elements in such relations, a compound necessarily arises with such and such properties. These properties do not belong to either of the elements, but only to the compound as a whole. Now this does seem to accord fairly well with what we

know about minds when we reflect upon them. On the one hand, it seems a mistake to ascribe perception, reasoning, anger, love, etc., to a mere body. On the other hand, as we have seen, it is almost equally difficult to ascribe them to what is left when the bodily factor is ignored. Thus the mind, as commonly conceived, does look as if it were a compound of two factors neither of which separately is a mind. And it does look as if specifically mental characteristics belonged only to this compound substance.

It would be unwise to press the analogy to chemical compounds too far. So far as we know, when two chemical elements are united to form a chemical compound no permanent change is produced in the properties of either. It would be rash to assume that this is also true when a psychic factor is united with a bodily organism so as to give a mind. Both factors may be permanently affected by this union; so that, if they become separated again and continue to exist, their properties are characteristically different from what they were when the two first became connected with each other. Of course many different views would be antecedently possible about the supposed psychic factor. At one extreme would be the view that there is only one psychic factor for all minds. Different minds would then be compounds of this one psychic factor with different brains and nervous systems. Such a view would bear some analogy to Green's theory of the one Eternal Consciousness and the many animal organisms. But the psychic factor on our view would have no claim to be called a "Consciousness;" it would not perform those feats of relating and unifying sense-data which Green ascribed to it; and there is no reason to suppose that it would deserve honorific titles like "eternal," or be an appropriate object for those religious emotions which Green felt towards it. At the opposite extreme would be the view that there is a different psychic factor for each different mind. Then the question could be raised whether some or all of them can exist out of combination with organisms; whether some one psychic factor can combine successively with a series of different organisms to give a series of different minds; and so on. (It may be remarked that the view that the psychic factor cannot exist out of combination with organisms, and yet that the same psychic factor can be combined with a series of successive organisms, has a pretty close analogy to certain chemical facts. There are groups, such as NH_4 , CH_3 , etc., which are incapable of more than the most transitory independent existence. Yet one such group may pass successively from one combination to another, and may impart certain characteristic properties to each of these compounds.) Finally, there is an intermediate possibility for which there might be a good deal to be said. It

might be suggested that the marked individuality of human minds indicates that there is a different psychic factor as well as a different bodily organism to each co-existing human mind. On the other hand, it might be held that there is only one psychic factor for the whole species of earwigs; and that the very trivial differences between the mind of one earwig and another are due simply to differences in their bodily organisms. It is obvious that only empirical evidence of a very special kind could help us to decide between these alternatives, even if we accepted the Compound Theory in its main outlines.

Granted that the Compound Theory is consistent with all the facts which are commonly held to prove the existential dependence of mind and body, and granted that it is in better accord with the facts than the Instrumental Theory, is there any positive evidence for it? We have a set of facts which point to the dependence of mind on body. One explanation is that mind depends on nothing but body, *i. e.*, that mental events either *are* also bodily events, or that at any rate they are all *caused* wholly by bodily events and do not in turn affect either each other or the body. The present explanation is that the mind is a compound of the body and something else, and that mental events and mental characteristics belong to this compound substance and not to its separate constituents. Both explanations fit all the normal facts equally well. But the Compound Theory is more complex than the Epiphenomenal Theory, and it would be foolish to accept it unless there were some facts which it explains and which the Epiphenomenalist Theory does not. Now I do not think that there is anything in the normal phenomena which requires us to suppose that a mind depends for its existence and functioning on anything but the body and its processes. We must therefore turn to the abnormal phenomena.

(*To be continued.*)

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2. The collection, classification, study and publication of reports dealing with the phenomena designated above, from first hand acquaintance and seemingly in good faith. Members especially, but also non-members, are asked to supply data or to give information where such may be obtained. Names connected with phenomena must be supplied, but *on request these will be treated as confidential.*

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