

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

VOLUME XXXIII

JANUARY, 1939

NUMBER 1

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INC. 40 EAST 34TH STREET

Price 50 cents



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The JOURNAL of the American Society for Psychical Research is published monthly by the American Society for Psychical Research, Inc. 40 East 34th Street, New York, N. Y. "Entered as second-class matter May 23, 1933, at the post office at New York, N. Y., under the Act of March 3, 1879." Yearly subscription \$5.00.

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## The Status of Psychic Research Today

BY G. N. M. TYRRELL

ED. NOTE: Mr. Tyrrell is an active psychic researcher in England and his recent book, *Science and Psychical Phenomena*, reviewed in our July 1938 issue, is one of the fairest and most intelligent published on the subject in recent years.

It is a remarkable fact that mankind has been acquainted with the whole range of phenomena, which we now-a-days call "psychic", from time immemorial; yet it is still uncertain whether they exist or whether they may not be the outcome of illusion. Physics, chemistry, biology — the "orthodox" sciences, which, in their imposing array, form the basis of our material civilization — are comparatively mushroom growths; yet they are firmly established, while psychic facts are still in dispute. Yet psychic facts have been known from the time of the Egyptian Pharaohs and the Sumerian Kings. It cannot be said, either, that the psychic has been neglected because it is of little importance to mankind. Unimportant it may be in one sense. It does not create material wealth or bring in dividends: but neither do philosophy, religion, art, history, archeology or any of the sciences which aim at the purely intellectual or spiritual welfare of mankind. The universities open their arms to these human disciplines nevertheless; the public subscribes

for their support; the columns of numerous periodicals are open to disseminate information about them; they are generally welcomed. Meanwhile psychic research creeps about seeking recognition as best it may and is usually accorded the cold shoulder. It is a strange situation, especially when one remembers that psychic research engages upon some of the most vitally important problems with which the human mind can deal.

There appear to be two main causes for this invidious situation. In the first place a strong resistance to the subject is deeply implanted in the human mind and seems to be part and parcel of its intimate structure. The mind is adapted to run along certain laid-out grooves and to think within limits of certain fixed general restrictions, which it has gained from experience in its life among material things. Its attention is focussed, after the manner of a searchlight, on the material environment presented by the senses; and against anything which appears to come into conflict with the world thus shown, a strong resistance is created. The facts which psychic research has brought to light are so completely different from the facts of ordinary life and so at variance with them that the conservative mind rebels. In the second place, the facts themselves are very elusive. Psychic evidence cannot be accumulated as easily as physical evidence. It is only rarely that any experiment can be repeated at will or produced on demand. The conditions on which it depends are either not understood or are beyond our control. Some of the evidence, also, is of a spontaneous character and takes us by surprise when it occurs, so that all we can do is to observe it when it happens to occur. Large numbers of people, therefore, have not the patience to labor at such a difficult subject, and turn away to easier and more tangible things.

But why does the resistance against admitting the cogency of the best existing evidence for psychic things remain so strong? There are two factors involved when any new fact is presented for our acceptance: (1) The strength

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of the evidence, and (2) its relation to the set outlook which our mind has acquired. Whenever the new, alleged fact is unexpected or strange, this second factor becomes of paramount importance, and it is this which is now dominating the attitude of the public mind with regard to this subject. If you tell me that you saw a fire-engine going down Oxford Street, I am quite prepared to accept your statement without demanding a rigorous proof. But if you tell me that you witnessed the *Queen Mary* coming into collision with a sea-serpent, I require a very great deal more evidence before you can convince me. This is because the first statement coincides with my expectation of the probable, based on my general experience and on that of others; while the second statement departs a long way from my expectation of the probable, though not so far as to enable me to say that it is quite impossible.

Some statements depart so far from our notions of probability or possibility that we dismiss them without troubling to look into the evidence at all. No one would think, for instance, about the question of evidence if a person said that he had met George Washington in a street car!

Now, the general outlook upon the world which we accept is the result of ordinary sense-experience, further elaborated by the work of scientists. From that outlook we conceive that there are certain "laws of nature", expressing the general character of the universe, and that with these laws any new fact presented for our acceptance must comply. We judge whether or not the alleged fact is probable or possible by the way in which it coheres with our accepted "laws of nature". The less the degree of coherence, the stronger the empirical evidence demanded. The reason for the resistance which the mind opposes to psychic phenomena is that they seem to be out of coherence with these natural laws.

This mental resistance itself divides into two parts. First, the *intellectual* resistance to the facts, which belongs to the sphere of judgment and belief. Secondly an *emotional* re-

sistance, which is a repulsion from the subject simply because it is strange when compared with the normal. It is a dislike of the unfamiliar and a desire to expel a foreign element from a world in which the experient feels at home. That which is foreign always appears at a disadvantage among that which is familiar; it tends to appear incredible and ridiculous. That attitude of mind is frequently seen in the untravelled person even today, and was much more common in the past. The foreigner was a foolish and absurd person, simply because his customs were different from our own. We did not reason this out; it was quite obvious that what was familiar to us was not only more reasonable and right, but also more *centrally real* than what took place in distant "foreign parts". And the emotional resistance to psychic phenomena is of the same kind. The familiar sense-world is obviously the real; the psychic is a strange, foreign-looking intruder, which naturally provokes a smile and a refusal to take it seriously.

In the cultured ages of the past, the intellectual resistance to the psychic was not nearly as strong as it is today; for the progress of science and the spread of education have done a great deal to foster it. But the emotional resistance was there. The great writers of antiquity did not, for the most part, speak of psychic things, although spiritualism and occultism were even more rife in their day than in ours. So much did they ignore these things that it is now difficult for scholars to fill in in detail the life of the people in classical times, who were subject to every kind of quasi-religious fear, belief and practice. But the omission was not made because they did not *believe* in the occult. Their view of nature was much more elastic than ours; but the same *emotional* prejudice was there. The writers of classical antiquity ignored the psychic because they saw the world as a well-knit scheme of clear-cut and rational ideas, in which psychic facts — ragged-edged, misty, non-rational and obscure — were merely intruders. They spoilt the picture; they were incomprehensible foreigners, and, *emotionally*,



their clear-thinking minds rebelled. Now-a-days the factor of intellectual resistance has been added to this emotional and instinctive dislike, for we have very much more definite ideas of what the world is like and of what can and what cannot happen in it. If anything is alleged to occur, we immediately ask whether it has a physical cause and whether it fits into the system of other events. If it does not, we put our demand for evidence so high that it becomes tantamount to a refusal to accept any evidence for it at all.

Take telepathy as an example. Does it fit in with the scientifically elaborated scheme of nature; or is it a complete foreigner? To fit it in with scientific knowledge, we must be able to point to its *modus operandi*. We must be able to show that it is causal and rational; and this means that we must show that it has some relation with the material and mechanical processes to which scientific explanations always reduce. Telepathy, viewed as some kind of "mental radio" would satisfy this demand; if it were explainable by physical radiations travelling through space from brain to brain, it would fit into the present-day world-outlook. But is telepathy anything like this? Is there any evidence which would support a physical explanation of the slightest plausibility? I do not think there is. Suppose there were some kind of wave-radiation issuing from the brain (or body) of the agent and travelling to the brain of the percipient, as a radio-transmitter sends its energy to the receiving station, would this energy have remained undetected by the sensitive apparatus which physicists employ? Would it not be intercepted by screens etc.? And would it not be subject to the inverse-square law of distance? It would only be necessary for two people, with whom telepathy had occurred at a distance of several hundred miles, to come together into the same room for the effect of telepathy to become thousands of times more powerful. It could scarcely fail to be quite certain in its action and demonstrable at will. If telepathy were a *physical* fact, which had once taken place from one continent to another, one may safely



say that its existence would have been demonstrated again and again with such certainty that science would have accepted it. But that is not all. Physical phenomena needs physical apparatus, and a transmitter capable of operating over a long range must be a powerful thing, which could not be overlooked in the researches of anatomy. It could not be something ultra-microscopic. Think also how *meanings* are transmitted by physical radiation, or by any physical means. The meaning has first to be translated into a *code*. Words are code-sounds standing for meanings, and no message can be transmitted by any physical means whatever without the use of such an arbitrary code. Suppose that the word "telepathy" has to be transmitted over the radio, what happens? There is first the transmitter, sending out a continuous stream of electromagnetic energy. This is being modified by the microphone, which increases and decreases the volume of electromagnetic energy in a very exact manner — in a manner, in fact, which reproduces the rise and fall of the air-waves issuing from the mouth of the speaker. The word "telepathy" is a code standing for an idea. It is spoken as a sequence of sounds, which we call the syllables, and which issue in the form of a modulated train of sound-waves from the mouth of the announcer. Through the mechanism of the microphone, these sound-waves reproduce the exact mode of their own modulation on the stream of electromagnetic waves issuing from the transmitter. On reaching the receiver, these waves induce electric currents in the circuits which rise and fall in exactly the same manner, and these, having been amplified, produce, in passing through the loud-speaker, a similar train of air-waves to that which issued from the announcer's mouth. If telepathy is a physical process, something analogous to all this must be going on in the brain or body of the agent and percipient. Not only must there be a transmitter capable of radiating physical energy half way across the world, but every idea transmitted must be *coded*, either in words or in some other way. The stream of energy must be modulated in such a way as to correspond exactly to the

code, and we can only imagine this being done, either by an inaudible voice and something like a microphone hidden in the brain, or else by some such device as the dots and dashes of the Morse code. In either case elaborate machinery must be installed in the brain to do it. Moreover, the code must be such that the percipient, as well as the agent, understands it, and so can re-translate the code into the ideas. Of course I do not mean *consciously* understands it; all this must go on in the unconscious! Nor does the necessity for mechanism end there. Something must provide for selection. Why is it that when B in America receives a telepathic message from his friend A in Europe, no one else gets the message? It may be that B is the only person interested in the message; but, on a physical theory of telepathy, that is not enough. There must be something physical which prevents several millions of other brains from receiving the message. Something analogous to radio tuning, it might be suggested. But it must be wonderful tuning indeed which entirely isolates receivers close to the source. And by what kind of pre-arrangement is the tuning accomplished beforehand?

We must, then, be perfectly clear in our minds about two things. In the first place, ideas cannot be transmitted from one mind to another, *qua* ideas of any physical means. They can only be transmitted in the form of codes or symbols which *represent* them. In the second place, *if* ideas are transmitted by means of physical radiation and codes, a great deal of very complicated machinery is necessary to do it. And no trace whatever of this machinery has been found in the human anatomy. Taking this consideration in conjunction with the other difficulties in the way of accepting a physical theory of telepathy, it is safe to say that no physical theory of telepathy is tenable.

When this fact is realized, the fundamental character of telepathy and its extreme importance become apparent. It is a new fact, brought to light by observation and experiment, like all the other facts of science: but, unlike all the other facts of science, it fails to find a niche in the scien-

tific scheme of things. It is an interloper — a foreigner in the world of the familiar. This fact cannot be too strongly stressed; for here we come to the ground of the modern *intellectual* resistance to psychic phenomena, of which we spoke above. It is a resistance which did not exist to anything like the same extent in bygone times, before science had traced the "laws of nature" and set up a criterion by which to judge the possible and the impossible. Now the whole issue between normalism and supernormalism (I use these words in preference to "naturalism" and "super-naturalism") is being canalized and brought to a head. We see now why those who have committed themselves to the normal scheme cannot afford to admit the existence of facts which go beyond it and which cannot be reconciled with it. We see why they try to shun and evade the supernormal. The major issue which confronts psychical research today is not the difficulty of making experiments or the elusive character of the phenomena. Difficulties are daily being overcome by human effort and ingenuity in other departments of human thought. Elusive phenomena have been caught and studied before now. Where there is a will there is a way. It is not that. It is the reluctance to *admit* facts which will not square with the materialistic outlook which science has so laboriously built up.

The situation is very curious when we look into it. On what does the outlook of modern science rest? On *fact*, say its exponents — on carefully ascertained, indisputable *fact*. True: but on what kind of fact? There lies the crux. On *relative* fact or on *absolute* fact? There is a great difference. Absolute facts are true once and for always, under all conditions and without reference to the relation of the observer to the thing observed. But relative facts are dependent on the relationship existing between observer and observed. Relative facts are not final; they are not exhaustive; they can contradict one another and yet remain true — relatively true. They are, in fact, *appearances*. Are scientists discovering absolute facts; or are they dealing only in appearances?

Let us take a simple example. You and I are looking at the same house. You are standing in front of it and I am standing behind it. We both describe truly and accurately what we see; yet our accounts are quite different. Why is this? Are we not both giving an account of the same thing? Yet our accounts differ. Surely if one is true, the other must be false, since an object cannot have two different characters at once. The explanation, of course, is that it is only true to say that an object cannot have opposite characteristics at the same time if we are speaking of *absolute* characteristics. So long as we are speaking of *relational* characteristics, or appearances, there is no reason why it should not have any number, some of which may be totally contradictory to others, and yet all equally "true". There is all the difference between what a thing *appears* to be and what, in an absolute and final sense, it ultimately is.

Now, just as the "facts" in terms of which the observer describes his house depend on his relation to that house, may it not be that the "facts" in terms of which the scientist describes the world depend on his relation to that world? What determines his relation to that world? Basically, the same thing which determines the relation of all of us to the world, namely the character of the normal senses. It is true that the scientist can go a long way further than the ordinary man by the use of various instruments. But the fundamental fact remains that every experiment has to be brought to the test of the senses in the end. Instruments augment the power of the senses; they do not supplant them. The five senses form the final appeal for science.

These senses, we know, have a limited scope. There are many things which do not affect them — radiations which do not affect the eye and ear, etc. But that is by no means the most important point. The devastating truth is that we have no guarantee whatever that what the senses *do* show us is true in the ultimate or *absolute* rather than in the *relative* sense. Not only have we no guarantee, but there is a great deal of argument and a great deal of fact pointing

to the view that what the senses show us is a picture of the world entirely relative to our own position in the scheme of things. I cannot go into philosophical arguments here, important as they are, if we are to understand the significance of psychical research. But look for a moment at physics and ask why, if the simple view of matter which the senses give us is *absolutely* true, the researches of physicists have not confirmed it. Could anything have led more directly away from it? Practical utility shaped our senses in the course of evolution. They arose, like the stripes on the tiger and the stream-lined form of the fish, in such a way as to give us the most *useful* picture of our surroundings; not to acquaint us with absolute reality. Very likely what we see, hear and touch is no more like the world of absolute reality than a plan of the London tube-system is like the real city of London. Our instinctive belief in it may be only another of nature's dodges — a suggestion implanted for our advantage.

But if this is so, what of the validity of the scientific outlook, which has been built on "fact"? Clearly it must share the same relativity which infects the senses in the raw. It may be "true", but *relatively* true, like the front view of the house, it may be compatible with other views of the same house, which are quite different from it and yet equally true; in other words, if scientists could leave their bodies and carry out their researches on this same world, using other modes of perception, the scientific view of reality would probably be quite different from what it is — equally true, but quite different.

Another thing occurs to us when we reflect on normal sense-perception. It reveals to us only matter. The materialist will say that that is because matter is the only thing which exists; but that is an assumption based on feeling or instinct or prejudice, — call it what you will. Our senses might conceivably have been constructed so to reveal life and mind *directly*. The difference between a living organism and a dead one might have been something imme-



diately sensed and not something inferred. Then we should have regarded mind not as an "emergent" property of matter, but as an existent co-existing with matter.

On account of the peculiarly specialized and narrowed character of sense-perception, and of the peculiar and special mental processes which go with it, science is ineluctably committed to materialism. Scientific explanation *means* explanation in terms of space, time and matter. There is no other explanation for it. Anything which cannot be explained in these terms is an "irrational" and a scandal and challenge to its integrity. To the scientific mind, such an irrational is a challenge to the *truth* of science, and that is why the intellectual resistance to psychic phenomena is so strong. But, when one has grasped the fact that all scientific truth is *relative*, it becomes clear that it is not the truth (in this relative sense) of scientific discoveries which is being impugned but their claim to absolute finality. As that pertinent writer, Dr. McNeile Dixon, says in his outstanding book, *The Human Situation*: "'The aim of modern physiology', says Höffding, 'is to conceive all organic processes as physical and chemical'. If this key will not fit the lock, science does not look around her for another. She admits no other, for she has no other. She files and oils the old key and clings resolutely to the hope that some day it will be found to turn the wards."

This is emphatically the truth. Here is the source of the intellectual resistance to psychic phenomena, which grows stronger in proportion as the scientific philosophy consolidates its hold. Facts like telepathy declare in the plainest language that the lock of reality will not yield to the scientific key, while scientists declare with unshakable stubbornness that theirs is the only key there is. You may see all this brought out in books dealing with psychical research, written by those who hold this scientific outlook. Messrs. G. H. and G. P. Wells' and Prof. Julian Huxley's *Science of Life* is an example. Towards the end of this excellent book on biological science, there is a section entitled "Bor-



derland Science", purporting to sum up the facts about psychical research. Never was there a more ridiculous travesty. The authors run away from all the cogent evidence, substituting for it odds and ends of pseudo-evidence of a quite negligible kind. They claim to be instructing their readers in science; but these readers will go away without having gleaned any idea that a large mass of first-class evidence exists. It is not mentioned. Then the authors make merry at the expense of the feeble cases they have quote and superciliously insinuate that the whole subject is unworthy of serious attention. "Fact", they say, is what they have based their book on. Biological fact, yes; but what about psychic fact? One can imagine the scorn which these same authors would pour upon anyone who dealt with biological facts as they have dealt with psychic facts. Why should the one be exalted and the other suppressed? Surely, it is because of this intellectual resistance which rejects telepathy and supernormal facts in general. It is not because these are false but because they are true, and true in a deeper sense than that in which ordinary scientific facts are true. When you have based your position upon an abstraction, and do not know that it is an abstraction, truth (which is not a part of your abstraction) is the most awkward thing to deal with.

It is the same all through. Telepathy, extra-sensory perception in general, mediumistic phenomena, all take us out of our depth in a single step, because they all carry us beyond the scientific outlook, which is built on abstractions or relative facts. In the last resort, the scientific explanations do not *explain*; they only *describe*; for the terms in which the explanations are given are not terms we really understand. For example, we are told that life is an "emergent" property of matter, which made its appearance when organized matter reached a certain stage of complexity. When "evolution" has reached a certain stage, material things suddenly manifest a *new* characteristic—life. Again, when living things reach a certain stage, they manifest another *new* characteristic—mind. But ask for an account

of *how* this process happens. Ask for some meaning of "emergence", which is more than a word, and you will find that it means just the appearance of a *new* thing of a rather startling kind. An "emergent" property is a property which the thing in question did not have before; it is a new property of a surprising kind, that is all. "Emergence" *explains* only if we understand what happens when any kind of new thing makes its appearance. New things or changes are common enough; but do we understand how the new comes to be? Of course we expect certain novelties to appear under certain circumstances. Experience has led us to know that they do appear; but we have not the least conception of how or why. Every novelty, so far as our understanding goes, is simply creation out of nothing. So that "emergence" is an "explanation" in terms of the incomprehensible. So are other scientific "explanations". As Professor Whitehead has said: "What is the sense of talking about a mechanical explanation when you do not know what you mean by mechanics?"

Here, then, is the situation in which psychic research finds itself today. The mass of empirical evidence is growing; but there is also growing an intellectual resistance to it, which is based on a hardening conviction that science has sketched out the nature of the universe as it ultimately is. Both sides in the dispute can claim that they are based on "fact". But the facts of one side will not fit in with the facts of the other. At present orthodox science, which is the stronger side, attempts to override psychical research, which is the weaker side, and to rule its "facts" out of court. It attempts to dismiss them and whittle them away, because it is of the opinion that, where two classes of fact disagree, one or the other must prove to be wrong.

The argument advanced in the present article is that neither class of fact will prove to be wrong; the solution being that both classes of fact are *relative*, and relative facts may (apparently) contradict one another without either side being untrue. In normal perception and supernormal per-

ception, the human, cognitive mind is standing in two quite separate relationships to reality. It perceives the same reality in two quite different ways, as does the person who moves from the front of the house to the back. When it is realized that this kind of relativity permeates the whole range of scientific discovery, a profound change will overspread the human outlook, and the true value of the light thrown by psychic research will, perhaps for the first time, begin to be appreciated.

## Haunted Places and Second Sight in the Highlands of Scotland

BY THE EDITOR

The Western Isles of Scotland: Skye, Lewis, Harris and Egg, and the northernmost parts of the mainland, have long been famous for reported supernatural happenings and for the gift of Second Sight which is common among the inhabitants. The people of this northern part are the descendants of Vikings and differ in temperament from the Irish or the Southern Scots who are of Celtic strain. Perhaps their daily battle with the elements in a relentless land have brought them closer to nature or attuned them so that they occasionally glimpse another world. If you go there now, you will be told that the gift is dying out, that the haunted places were never haunted; that the famous stories were the fictions of ignorance. You will be told that a better educational system has rid Scotland of old and foolish superstition. Such an explanation is so old that the intelligent inquirer will not heed it. Each generation feels in a self-satisfied way that it is the first truly enlightened and civilized one that has ever lived upon the earth. The fact that each preceding generation has thought the same, and written the same, suggests nothing to their minds. Dr. Samuel Johnson touches on this subject in his *Journey to the Hebrides* published in 1775:

"It is the common talk of the Lowland Scots, that the notion of Second Sight is wearing away with other superstitions; and that its reality is no longer supposed, but by the grossest people. How far its prevalence ever extended, or what ground it has lost, I know not. The Islanders of all degrees, whether of rank or understanding, universally admit it, except the ministers, who universally deny it. . . .

"This faculty of seeing things out of sight is local\*, and commonly useless. It is a breach of the common order of

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\* Western Isles.

things, without any visible reason or perceptible benefit. It is ascribed only to a people very little enlightened; and among them, for the most part, to the mean and ignorant.

"To the confidence of these objections it may be replied, that by presuming to determine what is fit, and what is beneficial, they presuppose more knowledge of the universal system than man has attained; and therefore depend upon principles too complicated and extensive for our comprehension; and that there can be no security in the consequence, when the premises are not understood; that the Second Sight is only wonderful because it is rare, for considered in itself, it involves no more difficulty than dreams or perhaps than the regular exercise of the cogitative faculty."

Some of the best authenticated cases of prophecy have come from the Scottish seers. The lack of documentary evidence makes them useless to the scientist, but, in studying modern instances of second sight, these prophecies are of importance. The most famous are those of the Seaforth and Macleod families. The Seaforth prophecy was made by the Brahan Seer supposedly between 1630 and 1679. The story is so well known that it is not necessary to repeat it in full. It will be remembered that the Brahan Seer greatly angered the contemporary Countess of Seaforth by disclosing unflattering information scried by him in his famous divining stone. She sentenced him to death whereupon he scried again and foretold the tragic end of the Seaforths many generations in the future. The actual prophecy is given as follows:

"I see a Chief, the last of the House, both deaf and dumb. He will be the father of four fair sons, all of whom he shall follow to the tomb. He shall live careworn, and die mourning, knowing that the honours of his House are to be extinguished forever, and that no future Chief of the Mackenzies shall rule in Kintail. After lamenting over the last and most promising of his sons, he himself shall sink into the grave, and the remnant of his possessions shall be



inherited by a white coifed lassie from the East, and she shall kill her sister. As a sign by which it shall be known that these things are coming to pass, there shall be four great lairds in the days of the last Seaforth (Gairloch, Chisholm, Grant, and Raasay), one of whom shall be buck-toothed, the second hare-lipped, the third half-witted, and the fourth a stammerer. Seaforth, when he looks round and sees them, may know that his sons are doomed to death, and his broad lands shall pass away to a stranger, and that his line shall come to an end.”\*

All the prophecy came to pass about one hundred years later. The last of the Seaforths was a descendant of a collateral branch. He was Francis Humberstone Mackenzie created Baron Seaforth of Kintail in 1797. Due to scarlet fever, he was stone deaf from an early age and after the death of his *four sons* he never spoke again. In spite of his handicap of deafness, he was an able man. Contemporary with him were four Scottish chieftains: Sir Hector Mackenzie of Gairloch who was buck-toothed; Chisholm of Chisholm, hair-lipped; Grant, Baronet of Grant, half-witted; and Macleod of Raasay, a stammerer. On Lord Seaforth's death, his daughter, Lady Hood, inherited Kintail. Most of the estate was sold to strangers. Some years later, Lady Hood was driving her younger sister in the park of the estate when the ponies took fright, an accident ensued, and the Hon. Caroline Mackenzie was so injured that she died soon after. Sir Walter Scott was an intimate friend and a great admirer of Lady Hood. He wrote to Mr. Morrit at the time that Lady Hood succeeded:

“Our friend, Lady Hood, will now be Cabarfeidh† herself. She has the spirit of a chieftainess in every drop of her blood, but there are few situations in which the cleverest women are so apt to be imposed upon as in the management of landed property, more especially of a Highland estate. I do fear the accomplishment of the prophecy that,

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\* Quoted from Macrae's *Highland Second Sight*.

† Chieftain.



when there should be a deaf 'Cabarfeidh' the house was to fall." Scott's apprehensions proved to be well-founded. A large part of the estates were sold. Mr. Morrit testified that he heard the prophecy quoted in the Highlands at a time when Lord Seaforth had two sons alive and in good health, and that it certainly was not made after the event. There is also a letter extant written by Duncan Davidson of Tullock dated 1878 in which he says: "Many of these prophecies (of the Brahan Seer) I heard of upwards of seventy years ago, and when many of them were not fulfilled, such as the late Lord Seaforth's surviving his sons, and Mrs. Stewart Mackenzie's (Lady Hood) accident, near Brahan, by which Miss Caroline Mackenzie was killed."

Though we cannot hold these statements as indisputable proof that the prophecy as published today is the same unaltered prediction made by the Brahan Seer, yet we find enough corroboration to make the tale worthwhile.

The Macleod tradition is a similar one, predicting the end of a great family. It was prophesied that, when certain conditions were fulfilled, for example, the selling of the three maidens which are three famous rocks on the Macleod property in Skye, that the Macleod family would come to an end. These conditions have been fulfilled and the present chieftainship is held by a woman, daughter of the last chief.

Now we come to the consideration of more curious traditions such as seeing strange animals and legendary mythical creatures in the haunted places of Scotland. There has been much controversy about the Loch Ness Monster in recent years which has been reported seen by a large number of people. It is quite possible that some sort of deep sea mammal may live in the lake without being in any way supernormal. The Loch is of unknown depth and originally is supposed to have connected with the sea. It is possible that it still has subterranean passages at great depth by which some vestige of a prehistoric sea monster has come into the Loch and there remained and bred. When one sees the extraordinary fish which come to the surface in the nets

of deep sea fishermen, it does not seem out of the bounds of possibility that some almost extinct sea serpent still exists in remote places.

However, there are many other weird and curious traditions about the isolated lochs of Scotland. A recent contributor to *Country Life*,\* Mr. Francis A. Winder, tells a series of strange stories. It is hard to know how seriously to take them. But their very curiousness makes them worthy of review. Mr. Winder tells how, after an attack of malaria, he went on a holiday to the very north of Scotland. As his health returned, he began fishing the hill locks. He particularly chose isolated and unfrequented ones, though he often had difficulty in persuading his ghillie to accompany him. One night, while fishing for pike, he heard a gasp from his ghillie. Turning, he saw him "gazing intently at a patch of sward which separated two large clumps of rhododendrons growing on the bank." He continues:

"A form emerged from the bushes and loped across the grass. It neither ran nor walked, but gambolled on its hind feet and one front paw—I cannot call it a hand. The moon was half at the full, and the head and form of the creature showed clearly. The face was more like a pig's than a man's, and the squat, naked body was covered in places with short, reddish brown hair.

"My companion called upon the deity, and pulled the boat to the center of the loch. There he rested, as he affirmed that we were now safe, as the creature had never been known to cross water. He would give me no explanation, simply saying that it was not good for me to know."

Mr. Winder soon after met another fisherman of the district who recounted the tale of a haunted loch where a huge amphibious horse was said to appear without breaking the surface into ripples and which, if seen, was a fore-warning of a violent death. At the suggestion of going there, a friend, the local blacksmith, said he would break Mr. Winder's arm with a hammer first. It is strange that

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\* November 26, 1938 issue.

these mythical creatures often seem to be the bearers of evil portents.

A third story tells of another personal experience of Mr. Winder. He was fishing a very much isolated loch against the better judgment of his ghillie who had to be given a good dose of Dutch courage before he would consider the expedition at all:

"The day appeared to be an ideal one for sport, but during the first hour I could not raise a fish. Then my hook met resistance, and the curve of my rod suggested something heavy at the other end of my cast. To my surprise there was no following run, and after a moment the hold gave, and the line flew back with a long golden streamer attached to the hook of the tail fly.

"I heard a moan from behind me, and Alan, who had crept up to the bank, absolutely screamed to me not to touch my catch. Reverently he made the sign of the cross with a dirty finger on his left palm, and then, with the sanctified hand, grasped the streamer and cast it into the loch.

"'You are saved, mon,' he whispered hoarsely, 'but if you had touched that accursed hair without taking due precaution, you would have been damned body and soul.' The old man was so sincere that I could not be skeptical, and we left the loch. Later he explained that the sheet of water was haunted by the spirits of three damsels, who in the dim past had been murdered and their bodies thrown into the loch. Thereafter they had been condemned to haunt the place in the form of loch-maidens, until the time came when they could lure some unsuspecting angler to his death."

These stories are suspiciously like old wives' tales. Yet they are interesting because they are so sincerely believed and because they often go hand in hand with successful predictions. The disposition of the shy inhabitants of the North makes it difficult to gain their confidence. It is therefore hard to guess the origins of these stories. Undoubtedly, the interpretation given such hallucinatory experiences is

wrong and childish. That does not mean that there is no basis whatsoever for the hallucination. I have known several hard-headed skeptical men who say they have had weird experiences in such isolated spots. Is it the isolation which affects their minds? If so, then why does a portent of death so often precede an actual one? For the student not too deeply interested in winning scientific converts to a belief in psychic phenomena, the strange and uncanny happenings of Northern Scotland would make an engrossing research.

In conclusion, Mr. Winder tells the following story. He was again fishing a loch which was listed as undesirable:

"The loch was divided into two separate portions by a ridge of rock split in the center by a narrow, lichen-covered rock gorge. We decided to try the inner part, and found it even more objectionable than the outer one. It reminded me of a crater filled with slimy water. Twice I trolled round its edge, and then in the center struck 'something' which did not behave like a trout. The movement was sluggish, like that of an exhausted pike. Finally I coaxed my quarry to near the surface. The wire trace came into view, and Dougal bent over the boat-side to use the gaff. His face turned the color of cheese, and, whipping out his knife, he opened the blade and severed the line above the wire. The tip of my rod flew back, and what had been at the end of the line sank slowly to the bottom of the loch. We returned to the outer stretch of water and beached the boat at the place where we had embarked. Dougal showed symptoms of being ill, so I strolled up the brae and let him overtake me.

"As we walked back to the hotel, I asked my companion what he had seen to justify the severance of a quite good spinning line. He looked at me with a poker face and said: 'Nothing', and I let it go at that."

## A Letter from England

BY DR. NANDOR FODOR

London, December, 1938.

### AMALGAMATION OF THE INSTITUTE AND THE COLLEGE

The International Institute for Psychical Research and the British College of Psychic Science have decided to amalgamate. Both of them have been struggling with financial difficulties for some time past. Their aims are similar and as the Institute, since my departure, has decreased research activities in order to cater to demands for private séance facilities, the idea of amalgamation is not only sound but inevitable. Separately, neither of the two bodies could have survived; jointly, they may form the strongest psychic society in London. Mrs. Hewat McKenzie, who was the Hon. Principal of the College and the Vice-President of the Institute, was the prime mover behind this union. She has constantly deplored the fact that the College did no psychical research worth mentioning. She thought that the Institute was fulfilling the role for which the College was originally founded by her husband. The Council of the College was, for a long time, opposed to self-extinction. At last they have agreed to merge themselves into the Institute, which will now be known as International Institute for Psychic Investigation Ltd. The separate membership of the two bodies give a total of about 900. There was but little overlapping. Years ago, when the idea of amalgamation first arose, only about 50 members were found mutually belonging to both bodies. It is possible, therefore, that the amalgamated society may have a membership around 800, a sufficiently high number to make the society pay its way. The College's periodical, *Psychic Science* and their Library of 3000 volumes will represent considerable gain for the Institute which had no publication and a small library only. There is every chance that the new Institute, the Council of which will be appointed by Mrs. Hewat McKenzie, will prosper. I, for one, send them my very best wishes.

### FREUD AND POLTERGEIST

The reason of my own departure was an acute disagreement between myself and the Council of the Institute over my report on the Thornton Heath Poltergeist. This report explains the phenomena, both the genuine and fraudulent ones, on a Freudian basis. The Council was of the opinion that I stepped beyond the bounds of Psychical Research, but has agreed that I should publish the report



as my own, without in any way committing the Institute with my conclusions.

Considerable controversy may be expected over this report. It forms a book of considerable bulk. I was fortunate in securing the interest of Professor Sigmund Freud for the MS and have received from him the following commendation:

"You may not realize that for a man who, to begin with, is unwilling to believe in supernormal happenings the reading of these minutes about precautions, statement of witnesses, etc. is a strain, especially when the shallow pranks of a so-called Poltergeist are concerned. But I have persisted and, in the end, I have found myself richly rewarded.

"Your attempt to turn the interest from the question whether the observed phenomena were genuine or fraudulent, your efforts to study the medium psychologically and to uncover her previous history seems to me to be the right steps in coping with the work which will lead to the elucidation of the phenomena under investigation.

"It is very regrettable that the Institute for Psychical Research would not follow you. I also hold it very probable that your conclusions regarding this case are correct. Naturally, it would be desirable to confirm them by a real analysis of the party. This apparently cannot be done.

"With many thanks for the interesting material,

Yours faithfully,

SIGM. FREUD."

As will be seen from the letter, Freud does not believe in Poltergeists. Psychoanalysts who read his letter were rather surprised that he showed so much interest and permitted me to use it as the frontispiece of my book. Professor Freud is now 82 years old. He has recovered from the strain of his flight from Vienna and enjoys good physical health and undiminished mental vigor. It is to be hoped that, as a result of his letter and interest, psychoanalysts will pay greater attention to psychic phenomena than they are wont to do.

#### *DEATH OF DUDLEY PARSONS*

With the death of Mr. T. R. Dudley Parsons of Reading, an enigmatic personality passes out of Psychical Research. Until recently he was the Hon. Principal of the Reading Psychic College and was mainly known for his passionate championship of Hylda Lewis, the Flower Medium. He published two Bulletins on her phenomena which were observed at the Reading Psychic College of which Hylda Lewis was the staff medium. He considered her a wonderful woman and stood



his ground even when standing on it all alone. It was tragic that almost on the day that the second Bulletin was put into the post, Dudley Parsons himself should make a damning discovery. Hylda Lewis purported to bring back Katie King fully materialized. There was no end to the wonderful stories circulated about these materializations. Parsons' report was very enthusiastic, and it must have been a tremendous shock to him when, pulling open a drawer in the College where the Flower Medium was lodged, to discover the paraphernalia of Katie King neatly folded up and ready for the next séance. Hylda Lewis and her friend who shared her room fled without explanations. Dudley Parsons made a brave attempt to explain the discovery but the shock broke him down and shattered the College. No one who knew him could doubt his sincerity. As a barrister, he had a valuable training in logical thinking. It was a great enigma to most of his friends how he could have given his support to the materialization travesty which Hylda Lewis produced.

#### THE FLIGHT OF THE SOUL

It would be rather interesting if a census could be held amongst medical practitioners who attended patients on their deathbed with a view to find out whether, at the moment of death, they had observed anything supernormal. To the number of those who answered such queries affirmatively in the past, we must add now Dr. A. J. Cronin, author of *The Citadel*. In the *Sunday Chronicle* he recently described his experiences at the deathbed of a young patient and stated:

"It was a sad vigil. And when at last he died I was conscious of a strange experience. At the instant of his death, as he exhaled his final breath, I felt, with positive and terrifying reality, an actual sense of passage in that dim little side room. I had often heard death compared to falling asleep, to a physical drop into oblivion. This was neither. This was a soaring transit, both mystical and real. And I, its witness, felt upon my cheek the breath of the eternal."

Answering the objection that he may have been suffering from imagination, he continued:

"Later in life I was to meet a famous physician who told me that in all his years of practice he had never sat beside a death-bed without experiencing in some degree the sensation that had been mine. He called it, unashamedly, the flight of the soul."

#### CURSES FROM HUNGARY

A curious story was published in the November 22nd issue of the Budapest *Az Est*. It is about a young American Hungarian, called Elmer J. Horvath, who came back to Hungary to hunt for interesting

superstitions and family curses allegedly for American film studios. According to the newspaper, he made one of his most interesting finds in County Zala. It concerns the family of a Count who disowned his daughter in the year 1700, because she had acquired the reputation of a witch. The daughter then turned all her magic art against her family and pronounced a dreadful curse on all female descendants. The curse was that when they reached the age of 18, a bush should grow out of their breasts on which berries should ripen full of blood. It is said that this dreadful curse of Velma Viseli (the name which the witch assumed) took effect. At the age of 18 all female descendants of her family temporarily vanished from the sight of the world. They were not seen for many weeks and it took them a full year to recover their health. The assumption is that their bodies were disfigured by some growth which recalled the witch's curse to all those aware of it.

*PROFESSOR SIDGWICK—PROFESSOR  
BROAD AND SURVIVAL*

The centenary of the birth of Henry Sidgwick, one of the founders and the first President of the Society for Psychological Research was the occasion of a memorial address before that society by Professor C. D. Broad. He was Sidgwick's successor as Knightbridge Professor at Cambridge and as one of the past presidents of the S. P. R. The address was an excellent summary of Sidgwick's psychical research interests and has presented a very clear picture of the high idealism which led to the foundation of the S. P. R. Professor Broad's concluding paragraph dwelling on Sidgwick's and his own belief in survival was received at the well attended meeting of the S. P. R. with particular interest. I shall quote it in full:

"It seemed to Sidgwick, and it seems to me, that, unless some men survive death of their bodies, the life of the individual and of the human race is 'a tale told by an idiot, full of sound and fury, signifying nothing.' I cannot understand how anyone with an adequate knowledge of physics, biology, psychology and history can believe that mankind as a whole can reach and maintain indefinitely an earthly paradise. Such a belief is a sign of amiability in the young; but of imbecility, ignorance or wilful blindness in the mature. I am not suggesting for an instant that survival is a *sufficient* condition of any great good; it is obvious that the world might be infinitely worse with it than without it, as it would be if, e.g., the majority of men survive only to be tortured unendingly in Hell. All that I maintain is that it is a *necessary* condition if the life of humanity is to be more than a rather second-rate farce. I do not desire to survive myself; so far as I can judge, it would be an

immense relief to me on purely selfish grounds to be assured of mortality, and I am not altruistic enough to bother very much about the fate of the rest of the human race in my absence. But Sidgwick was a man of noble character and high ideals, with an overmastering sense of duty and the courage to face suffering an unpopularity in doing what he believed to be right. That such a man should strongly desire survival for himself and his fellow men, as the *conditio sine qua non* of the seriousness and worth of human life, was inevitable. And it was natural that, in desiring it, he should seek for evidence of it in the one corner which it seemed to him that evidence might still conceivably be found.

"I suppose it is inevitable that some clever fool should triumphantly remark that the fact that Sidgwick approached the subject from this angle and with these desires discounts the value of his work in psychical research. It would be a sufficient answer to point out that in fact Sidgwick reached a purely negative conclusion about the evidence provided by psychical research for human survival. And, if I may pass from the particular to the general, I would conclude with the following observation. A conscientious and critical person who realizes the immense importance of human survival is much more likely to weigh the scales against *prima facie* evidence for it than to accept such evidence lightly. His desire that it may be true, and that it may be proved to be so, will indeed make him persevere and constantly return to the attack after each set-back and disappointment. This effect it did have on Sidgwick. But he will be so anxious lest his desires should trick him into accepting fairy gold that he will be in some danger of rejecting real gold if it ever should be offered to him."

I think that this last sentence could be applied not only as a tribute but as a criticism both of Sidgwick's work and the work of the S. P. R. Lord Rayleigh himself points out in a paper on "Some Recollections of Henry Sidgwick" that Sidgwick gave a cold douche to F. W. H. Myers' eagerness to resume experiments with Eusapia Paladino after the Cambridge exposure in these words: "I cannot see any reason for departing from our deliberate decision to have nothing further to do with any medium whom we might find guilty of intentioned and systematic fraud." I believe that this attitude is totally wrong and that the time will come when the S. P. R. will be forced to surrender it. Mediumship is essentially a psychological problem. One cannot apply a yardstick to the problem of fraud. It may be intentioned and systematic and still present an important psychic problem. The sooner we realize this the better it will be for the future of psychical research.

## Book Review

GHOSTS AND APPARITIONS, by W. H. Salter. London. G. Bell and Sons, Ltd. 1938. 3/6.

Reviewed by H. F. PREVOST BATTERSBY

(Reprinted from *Light*, Dec. 8, 1938)

It is very curious how in Psychic Research one has to readjust one's understanding to the ever-varying horizons of the psychic researcher—that is to say, of the researcher who is anxious to be convinced that there is "nothing in it".

Quite a short time ago the "scientific" researcher regarded telepathy with much the same abhorrence as he still extends to the rest of spiritistic phenomena. Indeed, it only began to be viewed with a kindly eye when it was seen to offer an escape from the objectionable deductions of the Spiritualists. Even now, after the frigid reception given by science to Dr. Rhine's experiments, one does not know in what proportion the scientific camp is divided, nor how numerous are the die-hards prepared to lay down their scientific reputations in the last ditch rather than accept these new frontiers of the mind.

That, however, does not much concern us; what does is the degree of its acceptance by those whom we may regard as friendly critics.

When reviewing Mr. Saltmarsh's volume on *Foreknowledge*, a fortnight ago, I commented on his too easy acquiescence in telepathy as a solution to prevent the intrusion of the supernormal.

In Mr. Salter's study of *Ghosts and Apparitions*, the tendency is even more strongly marked; and it really seems that very little progress can be made in psychical investigation till we have defined the limitations, if there are limitations, which can be ascribed to telepathy.

When one compares the meager achievements of telepathy under test conditions with the marvels attributed to it where a ghostly alternative has to be evaded, one wonders at the adaptability of the scientific mind.

Here is a simple instance.

An Oxford undergraduate was seen walking in the garden of his mother's house at the time when he was killed climbing in Switzerland.

He was seen, not by any of his relatives, whom he might conceivably have desired to impress, but by the daughter of his mother's laundress, of whose existence he was probably completely unaware.

Mr. Salter suggests "that at the moment of the accident the young man's thoughts and emotions were turned in the direction of

home, rather than towards any person, and that the local association common to him and the percipient had the same effect in facilitating the successful transmission of a telepathic impulse as kinship or close friendship has in other cases."

That is to say, that the mind can send out a broadcast, comparable to a radio message, which can be picked up by anyone who happens to contact the vibration.

Well, will science kindly repeat the experience for us. It does not believe in anything that is incapable of repetition. Let it send, from a Swiss mountain, the picture of a young man walking about in an English garden, and let us hear the result. It may be sent to people more likely to be interested than his mother's laundress's daughter; they may even be apprised of its transmission.

Had there been, as there often is, some suggestion of agonized urgency about the apparition, it would have made a better case for Mr. Salter, who does not seem to have studied the accumulating evidence as to the projection of the astral body, which would have been more helpful than telepathy in explaining many of his stories.

#### *The Unacceptable Conclusion*

One of the author's efforts at escape from an undesired conclusion is given in Case XXII. Lieut. David McConnel crashed and was killed at 3.25 on 7th December, 1918, when flying an aeroplane from Scampton, Lincs., to Tadcaster.

That afternoon, Lieut. Larkin at Scampton, reading and smoking before the stove fire, heard footsteps coming along the passage, and, as the door opened with the usual noise and clatter of David's entrances, heard his friend's "Hello, boy!" and turning saw David standing in a doorway in his full flying kit, but wearing his naval cap. Larkin replied: "Hello! back already?" and David answered: "Yes. Got there all right, had a good trip," and, with a "Well, cheero!" closed the door noisily and went out. There is complete corroboration of the story.

The question arises, says Mr. Salter, whether, though the room was brilliantly lighted, and Larkin was facing his friend the whole time, and identified him as the only officer who wore the naval cap, he may have mistaken the identity of the man he saw; he must, therefore, have carried on with him an incomprehensible conversation.

Alternatively, as the lawyers say—and it is difficult to imagine anyone but a lawyer saying it—the author suggests that David, tired by the journey, had thought himself back in Scampton while still in the air, and that it was his thought-form which had burst into



the room, and carried on a conversation with his friend which was wholly untrue.

Thought-forms do not, as a rule, burst noisily into rooms, and seldom exhibit any conversational ability. Such suggestions make one doubt the value of getting corroborative evidence about anything. There seems to be always an alternative explanation which satisfies the scientific mind.

The same eagerness to escape from any hyperphysical explanation is to be observed in the author's comment on Case XXXII.

There were four percipients, A. and B. were daughters, C. a son, who afterwards married D., a lady visitor.

The family took possession of a house in the Spring of 1905, and on the first night A., waking with a sense of horror and fear, saw the figure of a man enter at the door, and, crossing the room, fall on his knees by her bedside.

The next night, and every night at the same time, the same thing happened, the figure always disappearing at 2 a.m.

B., sleeping in another room, dreamt that the room was haunted, and later on woke one night with a great sense of fear to see in the far corner a dark figure crouching, which got up slowly and came across to the bed, leaning over it and touching her on the shoulder.

Two years later, A. and B. were sleeping in the same room, A. woke and saw a tall, dark object coming towards her. She thought it might be her sister, but she was still in her bed and had never left it.

The brother C., staying in the house and sharing a room with his brother, saw a figure bending over his brother's bed. His brother woke suddenly and exclaimed: "Who's that?" but there was no one in the room.

D., in the following month, never having heard of the ghost, saw, on the second night, an opaque mass of light at the foot of her bed. The light gradually took the form of a very tall man, who, after a while, moved across the room and disappeared through a cupboard. The next two nights the same thing happened, and, about a fortnight later, the figure which came to the bedside was outlined with light.

In order, apparently, to discredit any spiritistic explanation, Mr. Salter suggests that "some of the apparitions may have been A. walking in her sleep."

Now, there is not a hint in all the lengthy evidence that A. ever did walk in her sleep, and, unless she could see herself walking, only her sister could have had the illusion; unless the author includes the



"extremely tall man" who materialized to D. out of "an opaque mass of light" and disappeared through a cupboard as supplying those other of the sleep-walking apparitions on which he relies.

### *The Evidence of Dreams*

The volume opens with a chapter on *Dreams* which are, of course, nearly allied to a variety of apparitions. There is often a difficulty in assessing what dregs of a dream there may be in a vision, as in Case I. where the percipient was assertively sure she was wide awake, though her story is given a dream heading. Really, the state of her consciousness when she saw the Baroness by her bedside matters little; what is of moment was an exact fixing of the hour, whether it was after or before the Baroness's death.

A case of twin dreams where two sisters dreamt, yet dreamt differently, at the time of its happening, of an accident to their brother is of unusual interest; the more so as one of the ladies described in her dream an electric tramcar, a vehicle she had never seen. Curiously enough, she saw the accident arriving, and its completion, without recognizing the victim of it, though overcome with fear and horror.

Her sister was only conscious of a crash and heard her brother cry out: "Oh, Duck, I am done for!"

There is another twin dream in which two friends, a man and a woman, dreamt on the same night that they had met in a dark wood, and that the man shook a tree and its falling leaves turned to flames.

That suggests a gorgeous opportunity for the psycho-analysts.

Though somewhat doubtfully in the dream category, we are given the Chaffin will case, which for many years has stood up against the battering of the skeptics. Mr. Salter cannot forbear having a last shot at it.

It will be remembered that Chaffin, in an early will, left his property to his third son, leaving the other three sons and their mother unprovided for.

Fourteen years later he made another will, dividing the property between them all, and placed it in the family Bible; at the same time sewing a note into the inside pocket of his overcoat, which ran: "Read the 27th chapter of Genesis in my daddie's old Bible."

Two years later he was accidentally killed, the first will was proved, the third son took the property.

After four years the second son, James, began to have dreams, though he was not quite sure if they were dreams, of his father, who, after several appearances, opened the overcoat he was wearing, and said: "You will find my will in my overcoat pocket."

The overcoat was sought, the will found, and, after a stiff fight in the Courts, was admitted to probate, and probate of the earlier will cancelled.

"The only plausible explanation," says Mr. Salter, "apart from supernormal agency of some kind, appears to be that the son, James, had been told of the second will, and had, so far as his conscious memory went, forgotten all about it; but that a latent memory had revived some years later and 'externalized' itself in the form of repeated bedside visions."

Now, from the point of view of scientific research, what can one make of such a suggestion?

Apart from the fact, which must be known to Mr. Salter, that James declared in a sworn statement that in all his life he had never heard his father mention a second will, is it conceivable, if the shock of finding himself penniless had not recalled to his memory the knowledge of a will on the provisions of which he would doubtless have been counting, that its recollection should have come to the surface after four years?

Nor, which makes Mr. Salter's suggestion the less excusable, would a recollection of the existence of the will have been of the least use to him, unless he could have discovered where it was hidden, a disclosure which Chaffin's secretive methods were evidently intended to frustrate.

There is also the fact that after the will had been found, Chaffin reappeared to his son; an appearance which the author can hardly explain as the "externalization" of anything.

One has, regretfully, to go into these matters at length, because science should be superior to any attempt to disparage evidence by unscientific innuendoes.

### *The Poltergeist Illusion*

One is conscious of the same tendency where the attitude of animals to apparitions is considered in this volume.

"A growling dog," says the author, "does not necessarily imply that the dog is aware of an occult presence, or anything more than that his master is nervous."

That is true; but the cases where the dog is affected by his master's fears are scarcely worth mention beside the innumerable instances where the animal has sensed an influence of which the master was entirely unaware and continued to be unconscious.

I knew a household on the best of terms with its ghostly tenants; but no dog would pass the unseen presence on the stairs; and over

and over again it is from an animal that has come the first suspicion of a ghostly haunting.

There is a final chapter on poltergeists, but they are a very poor collection.

Just as the author includes among his apparitions cases of mistaken identity and practical jokes, which seem a sheer waste of space, so he mixes among his poltergeists cases shown to be frauds, which it is certainly waste of time to read, unless we are being conducted to a conclusion that all poltergeists are frauds or fictions of the imagination.

The *Proceedings* of the S.P.R. may not have been very helpful in the matter, but happily there is a good deal of dependable poltergeist literature to be found elsewhere.

"There is a strong probability," concludes the author, "that any poltergeist requiring investigation will prove to be a product of subnormal adolescence. This was established more than forty years ago and should by now be a matter of common knowledge."

To give us confidence in that assertion he provides a report on various cases by Mr. F. Podmore.

Perhaps it would be as well to recall Mr. Podmore's profession of his faith, or want of faith, a few years earlier.

"Believing the testimony to many of these phenomena to be logically indisputable, and believing in the evidence of my own senses in their favor, I ought to believe in the actual occurrence of the phenomena called Spiritualistic. Very good; but I don't believe, and if put on my defense I can only cry: '*Peccavi!*'"

And with that most of us will agree.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Volume XXXIII      FEBRUARY, 1939      Number 2

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## Editorial Notes

The November-December issue of the *Revue Métapsychique* has just arrived from Paris, and we are glad to see that Monsieur René Warcollier is ably carrying on Dr. Osty's work with the Society's bi-monthly publication. Monsieur Warcollier is one of the pioneers in the study of Extra-Sensory-Perception. His work on telepathy, which was first published in the *Revue Métapsychique*, has been translated into English, edited by Dr. Gardner Murphy, and published by the Boston Society for Psychical Research (Bulletin 1938).

Bulletin 1 (June, 1938) of the new Italian Society, *La Società Italiana di Metapsichica*, is of interest. It contains an article by Professor Cazzamali, the Society's president, entitled *A Faculty of Paranormal Knowledge*. Dr. Cazzamali carried out a number of experiments with a subject who was able while under hypnosis to find small objects hidden in the ground. The article is accompanied by illustrations. Dr. Emilio Servadio, one of the founders of the new society, who contributed an article on the relation between psychic research and psychoanalysis to the A.S.P.R. JOURNAL for August, 1938, has written us that he has gone to

India permanently. Dr. Servadio edited the Italian psychic magazine, *Luce e Ombra*, for several years and was a prominent member of the International Psycho-Analytical Association. For his eminent work in many fields, he was chosen one of the editors of the new *Enciclopedia Italiana*. His departure from Italy will undoubtedly be a great loss to the Italian Society for Psychical Research.

The amalgamation of the International Institute for Psychical Research and the British College of Psychic Science was reported by Dr. Fodor in his letter for January. We wish the new society every success.

Mr. H. F. Saltmarsh's recent book, *Evidence of Personal Survival from Cross Correspondences*, is, in our opinion, important enough to mention in our editorial notes. It contains an abridgement of the W. H. Myers cross-correspondences received through Mrs. Verrall, Miss Verrall, Mrs. Willett, Mrs. Holland and Mrs. Piper, published originally in the *Proceedings of the S.P.R.* It is undoubtedly as important evidence of survival as psychic research can offer up to the present time. The S.P.R.'s published records are so complicated and stretch over such a long period, however, that only deeply interested researchers would be likely to grasp their full significance. Mr. Saltmarsh has done a very creditable piece of work in selecting the most important of the correspondences and explaining with accuracy all the details of their production.

At a recent lecture before the Psychic Research Society of New York, Dr. Bruno Fürst, who has recently come to America from Prague University, gave a demonstration of memory improvement and concentration. After his pupils had acquitted themselves well of the many difficult memory feats that he set them, Dr. Fürst gave a demonstration of hypnosis to show the connection between the development of concentration and the hypnotist's suggestive power over the mind of his subject. Dr. Fürst's new book, *Use Your Head*, which is to be published by Funk and Wagnalls Co. in April, deals with many problems of the



mind which are important in connection with the study of trance states.

In our editorial notes for December, 1938, we discussed the important question of the psychic researcher's attitude. In the January issue we published an article by Mr. G. N. M. Tyrrell in which he showed the psychological reasons why the mind often cannot accept facts which the intellect acknowledges to be true but which are so divorced from common experience that an emotional incredulity forms a barrier to a full acceptance of them. In this issue we give you an article by Miss Helen Dallas written for the guidance of the beginner in this subject. We hope that this article will be useful to pass on to those who are beginning to research in this field. It is only through years of disillusioning experience that most researchers have learnt not to accept explanations too quickly or reject what may at first appear to be insignificant phenomena. There is no study in which balance and common sense are of greater importance.

## Hints to Students of Psychological Research

BY HELEN ALEX. DALLAS

EDITOR'S NOTE: A list of books for new students is appended.

The Editor of this JOURNAL approves of my suggestion that an article on the above subject might be useful. My only justification for writing it is that I have been a student for over forty years and perhaps the experience that I have gained by failures or mistakes (due to ignorance or prejudice) as well as by successes, may enable me to be of some help to those who wish to embark on this study. Obviously it is to beginners, not to experts, that I address the following remarks; neither is it likely to be of use to casual readers who only dip into this subject because they think "there is something in it" but do not care particularly to discover what that "something" is. Since it is on my own experiences that I must draw, I am obliged to use the personal pronoun more frequently than I like doing.

When I began to inquire into this subject of psychic phenomena about the end of last century, I became a subscriber to the S.P.R. and benefited by the advice of the secretary, Mr. Edward Bennett, in my choice of books from the library. I began by asking him not to recommend anything that was not strongly supported by reliable evidence. I felt that I was already confronted by many (to me) new facts which I could not dismiss because they rested on indisputable testimony, and I realized that I must establish a standard by which I could form a judgment; I saw that if I were to read works of less authority, I might only confuse my mind and that I had not yet acquired sufficient knowledge to enable me to discriminate. Later I might read the record of experiences less evidential perhaps but still instructive as human documents. I think that beginners who wish to get a firm grasp of the subject would be wise to act as I did. For the same reason I studied the experi-

ences of others for some years before I visited a medium in order to gain personal experience. There are exceptions, of course, to every rule, and there are cases in which personal experience may even precede study; but in general study should come first; otherwise the judgment of an experimenter is liable to lack balance. He is likely to overestimate his own experience, lacking the capacity to compare it with that of others and to estimate it in the light of wider knowledge. The following incident may serve as an illustration of this. About the same time I tried a small experiment of my own. I sent a lock of hair to one of those ladies who advertise that they can read character by handling such objects. The reading I received interested me, so I conceived a plan by which, as I thought, to test it. I sent another lock of my hair to a friend and asked her to forward it to the same address from another county and to send me what she might receive. The two readings were very similar, so I told Mr. Edward Bennett of my experiment and the result. He forwarded my letter to Mr. F. W. H. Myers, who wrote me a kind letter on the subject. He was an ideal director for young students. He began by commending my effort to verify, and then pointed out that the reading was vague and disquietingly like similar documents he had seen. If he had been less sympathetic and tactful, he might have just told me that the reading was valueless and so have discouraged me from any further experiments or from seeking advice on my efforts. Instead of so doing, I felt encouraged and resolved to take heed to his wise advice. He said I should find it necessary in connection with this subject to pay "great attention to canons of evidence". These words became indelibly impressed on my mind and have been a useful guide all through my studies.

Being thus encouraged, a little later on I asked if Mr. Myers would let me show him some automatic scripts, which purported to come from a deceased friend of mine. He readily agreed; when he saw them, he very gently and courteously pointed out to me that they contained no evi-

dence of their origin; he added that it was quite possible that they might be from the influence of my friend, but there was no proof of this and he wanted to spare me subsequent disappointment. That was an instructive interview and highly characteristic of the fine quality of this great psychical researcher. His wide-minded sympathy was a factor of no small importance in the work he pursued with such unfailing patience and such freedom from prejudice, and at the same time such scrupulous attention to evidence; he acted always on the principle that he adopted for himself and urged on others—"Only let them follow fearlessly wherever truth may lead, and beware of pre-constructing from too few factors their formula for the Sum of Things". To this we may add the wise advice of Clifford to "guard the purity of our belief with a very fanaticism of jealous care, lest at any time it rest on anything unworthy".

I am assuming that students are prepared to take trouble and to give earnest thought to this subject; but I would add another word of warning. Do not devote *exclusive* attention to this. It is a mistake to suppose that to do so is to insure a large grasp of the matter. That is far from being the case. Truth cannot be stored in water-tight compartments. Knowledge of any branch of learning is associated with every other branch, and the more a student knows of science and history and human life, the better equipped will he be for the study of psychical research; the more balanced and healthy will be his judgment in studying the supernormal phenomena with which this research deals. The psychologist, Professor William James, has said: "Spiritual excitement takes pathological forms whenever other interests are too few, and the intellect too narrow."

When an inquirer passes the stage of skepticism and reaches conviction as to the genuineness of supernormal occurrences, he is liable to let the subject absorb his thoughts too much, and there is another tendency which needs watching. At first, when he enters on the experimental stage, he is frequently intent on getting something personal for him-

self; this is natural and not blameworthy, but obviously it is not a lofty motive, being mainly self-regarding. With this aim mainly in view, I made appointments with mediums and attended séances, and often the result disappointed me; then I decided that I would not build upon this kind of success, that I would seek to gain experience by which I might discover the truth in this perplexing study and I would make that my primary aim. After that I seemed to make better progress; in the course of many years I recognize gratefully that I have had many personal experiences which I greatly value, and I have gained insight into this subject and learned to recognize its bearings on life. The consciousness of its great importance has made me very careful to examine closely the evidence for supernormal occurrences; it has made me critical, and ready to consider alternative explanations. I felt that I dare not risk the shock of discovering that I had given credence without sufficient justification or based conclusions of vital significance on misapprehensions. I think students would do well to keep a critical faculty alive, but that does not imply that they should deny what is not for them fully established; if they do this, they may lose, not gain, a deeper understanding. It is better to suspend judgment for a long time until full conviction comes of wider experience rather than be too positive. But many things are true that cannot be scientifically proved, and the intuitions of persons with insight should be treated with respect by those who have not the same insight and may not themselves be convinced of the value of this intuition. I will illustrate my meaning by an incident in the life of Mme. Curie. In her wonderful researches she became aware of radiation in Pitchblend which could only, she believed, be attributed to the existence of a new substance (subsequently called Radium); she was *sure it was there*. Her intuition gave her the courage to labor for four years to isolate this substance, for, until that was done, she knew scientific men would not accept her intuition as sufficient to justify a belief in the existence of this new substance. After hard and exhausting work, she



succeeded in isolating this rare substance, so sparsely buried in the Pitchblend.

That is a lesson for all students. It is only those who are too self-confident who will venture to disregard the intuitions of psychics who are often seers, but these intuitions should be supported by objective facts.

As this article is intended to assist those who are just embarking seriously on this study, a few words must be added on the oft-repeated warning that it is "dangerous". No subject can be treated experimentally without some element of danger. The man who first produced fire by striking the flints together made a dangerous discovery and every time we strike a match some risk is incurred of burning our fingers. The important question is not: Are there dangers? but what are they and how can they be met and overcome or avoided? Inquirers, of course, may be incompetent to deal with the subject; in which case they had better desist from personal experiment and be contented to learn from the experience of others, as incompetence necessarily involves danger of being misled. Tennyson has indicated two qualifications which, if they are possessed, qualify a student for experimental work. He describes them as "purity" of heart and "soundness" of head, in other words, a clean mind and a sane well-balanced judgment. With those two qualifications the risks may be taken without fear. In order not to prolong this article unduly, I will briefly mention two dangers. One is the possible contact with mischievous and evil-minded discarnate beings. If we assume that all sorts of persons survive bodily death, we cannot fail to recognize that those who may be able to communicate are of very mixed quality and sometimes their influence may be bad and false; that is why a clean mind and sound judgment are necessary in order to discriminate; the personality of the student must be safeguarded; and undesirable influence must be excluded. The other danger is often an unsuspected one; through automatic writing and through mediumship inquirers may be flattered and led to think too highly of themselves. I have encountered

instances of this. The best class of mediums do not flatter, they are too truthful to do so, but those who possess mediumistic faculties are not always the best. Anything said that leads to self-importance or conceit should be at once regarded as a warning signal and the inquirers should suspect danger. A sound and balanced mind will readily detect this, and will know how to estimate such utterances. They may come by automatic writing through the inquirer's own hand, and their source may be a latent tendency to vanity in the subliminal region of the mind; or they may come from a kindly medium who wants to please. In either case the student should *beware*. "Swelled head" is a fatal obstacle to the discovery of truth.

Students should approach the study in a scientific spirit and apply to it as far as possible the principles that govern other departments of nature. A scientific man remarked to me years ago that in science the student first observes conditions under which any particular phenomenon occurs, and if he wishes to obtain a reproduction of the occurrence of this phenomenon, he establishes the same conditions of temperature and light or something else; but he does not lay down quite different conditions of his own and expect to get the same results. Subsequently he may experiment and alter the conditions and in that case he learns by failure or success how to proceed in the future. It is important to apply this principle to the study of psychic phenomena and not too readily impose conditions of our own devising.

Another principle of science which has been of paramount importance in the discovery of the laws of Nature and in leading to valuable conclusions is the close observation of converging lines of evidence. It is accumulative evidence that leads to secure conclusions rather than single experiences. However impressive the effect of a single occurrence may be, it is often more convincing if *taken in conjunction* with accumulative evidence, for otherwise it may be misleading. We must always bear in mind the unity of the Universe. Even if events occur which we cannot fit

into the known laws of nature at the present time, we must realize that they are, nevertheless, a part of the whole, and amenable to Law and Order.

One reason why scientific men are apt to reject the possibility of psychic phenomena is that these seem to be contrary to the well-established ways of an Orderly Universe. A doctor of Science said this to me some years ago, but I replied that certainly these phenomena were subject to laws, though laws at present unknown. He was ready to listen to what I had to say.

At the close of the last century we heard it said that science had revealed all that could be known about matter, that it was impossible to proceed to new discoveries in the infinitely little; the *atom* could not be divided. Since then we know that the doors of the secret places can be unlocked. In an article in *The Times*, Nov. 14th, 1938 (the 50th anniversary of the Pasteur Institute) the writer wrote "Pasteur had discovered a key whereby vast fields of new knowledge have been opened up in various directions, not the least important of which is the analysis of the *atom*. Mme. Curie discovered yet another key. Some day there may arise another Pasteur or Curie who may place in the hands of Psychical Researchers valuable keys to unlock a larger realm than that of matter, but if so, the work of this Champion of Science will be based on the plodding work of students who have by indomitable perseverance and patience found a clue to the obscurities of Psychical Phenomena." As F. W. H. Myers once wrote to the author of this article: "It is those who can be most patient who will obtain the best results."

\* \* \*

EDITOR'S NOTE: There have been many inquiries as to the right books to read from people anxious to take up the study of psychic phenomena. The Editor, in replying, has tried to suggest books which would be most likely to give the inquirer a realization of the seriousness and importance of the subject. It is impossible to decide the kind of material that will catch each individual's attention and

prepare him to approach the subject with an open mind but at the same time maintain a cautious viewpoint. A great deal depends on whether the desire to study psychic phenomena comes from an emotional need or an intellectual curiosity. Many people feel the emotional need but have an intellectual inhibition which makes it impossible for them to accept the most concrete evidence. Such people may find conviction for themselves but reading will not help them as much as experience.

When Miss Dallas suggested writing an article dealing with the difficulties that confront the beginner, the Editor thought it would combine well with a long demanded list of books. However, Miss Dallas, when asked to make suggestions for such a list, wisely replied that it was almost impossible because some "readers who can thoroughly appreciate one kind of a book may be put off by another, though both may be equally good." Indeed, it is most difficult to make a list of suggested reading even after a personal interview.

Miss Dallas was kind enough to make two suggestions. They are *Psychic Certainties*, by F. Prevost Battersby, published by Rider & Co., London, and *On the Threshold of the Unseen*, by Sir William Barrett, E. P. Dutton & Co., N. Y., 1918. The latter Miss Dallas considers is especially valuable for those who are at a very early stage of inquiry. These books and others mentioned below may be out of print but can usually be obtained from a good public library.

Some time ago, the Editor wrote to Miss Mercy Phillimore, Secretary of the London Spiritualist Alliance, on the same subject: the best books to recommend. Miss Phillimore has not only had many years of experience but is one of the most level-headed students of psychic phenomena that we know. She very kindly made out a careful list in answer to the Editor's specific inquiries.

As evidence for the reality of supernormal faculties, Miss Phillimore suggests:

*Supernormal Faculties in Man* by Eugene Osty, pub. by E. P. Dutton & Co., N. Y.

*Thirty Years of Psychical Research* by Charles Richet, pub. by Macmillan, N. Y., 1923

As evidence of survival:

*The Ear of Dionysius*, S.P.R. Proceedings Vol. XXIX.\*

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\*This famous case can also be found in a book by the same title, *The Ear of Dionysius* by the Right Hon. Gerald Balfour, pub. by Henry Holt and Co., 1920, and an excellent summary is contained in H. F. Saltmarsh's *Evidence for Personal Survival* pub. by G. Bell & Sons, London, 1938.

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*Human Personality and its Survival of Bodily Death* by F. W. H. Myers, pub. by Longmans Green, N. Y., 1913

*A Case of Partial Materialization* by Aksakoff, pub. by The Banner of Light Publishing Co., Boston, 1898

*Clairvoyance and Materialization* by G. Geley, pub. by George H. Doran & Co., N. Y., 1927

The books most helpful from the spiritual and philosophical viewpoint:

*Psychic Philosophy* by Stanley de Brath, pub. by Rider & Co., London, 1909

*Objections to Spiritualism Answered* by H. A. Dallas, pub. by G. Bell & Sons, 1916

*Spirit Teachings* by Stainton Moses (M. A. Oxon), pub. by The London Spiritualist Alliance Ltd., 1912

*Life Beyond Death with Evidence* by the Rev. Drayton Thomas

*The Road to Immortality* by Geraldine Cummins, Ivor Nicholson & Watson Ltd., London, 1933

The books best covering the ground of border topics such as dissociated personality, hallucinations, etc.:

*Dissociation of a personality* by Dr. Morton Prince, Longmans Green, N. Y., 1913

*Psychical Research* by Sir William Barrett, pub. by Henry Holt & Co., N. Y., 1911

*Phantasms of the Living* by Edmund Gurney, F. W. H. Myers and Frank Podmore, pub. by Kegan Paul, Trench, Trubner and Co. Ltd., London, 1918

*An Adventure* by A. Moberly and L. Jourdain, pub. by Macmillan, N. Y., new edition of 1921 the best.

In reply to a final question: "Are there any books of a theoretical nature that you think should be read by the new student?" Miss Phillimore wrote:

*From the Unconscious to the Conscious* by Dr. Gustav Geley, pub. by Harpers & Bros., 1920

*The World of Life* by Alfred Russel Wallace

*Evolution and Creation* by Sir Oliver Lodge.



The Editor hesitates to add to this list. Too many suggestions are worse than none. There are many excellent books and readers may disagree with this choice. We feel that the scientifically-trained mind should embark at once on the great works of the subject: Gurney's *Phantasms of the Living*, and Myers' *Human Personality and its Survival of Bodily Death*. These books should be followed by a careful study of the S.P.R. Proceedings especially volumes XX, XXI, XXII, and XXIV containing the cross correspondences.

There are a great many people who have neither the time nor the scholarly ambition to wade through these excellent but lengthy volumes. For them we suggest Mr. Saltmarsh's *Evidence for Personal Survival*, Mr. Tyrrell's *Science and Psychic Phenomena*, pub. by Methuen & Co., 1938, and Dr. Rhine's *New Frontiers of the Mind*, Farrar and Rhinehart, N. Y., 1937.

For people seeking a philosophy which will embody the many divergent beliefs of the modern day, the content of several supernormally acquired scripts will prove of great interest. For example, *Spiritual Teachings* by Stainton Moses and *The New Nuctemeron* by Marjorie Livingston, pub. by Rider and Co., London, 1930.

For the study of the physical phenomena of psychical research, we suggest Geley's *Clairvoyance and Materialization*, the *Proceedings of the A.S.P.R.* on the Margery Mediumship and Zollner's *Transcendental Physics*.

This list comprises only an introduction to the subject. A great deal of valuable material has been recorded which must become familiar to the student before he can truthfully call himself a well-informed psychic researcher. However, if he digests the material contained in the above mentioned volumes, he will certainly have a grasp of the subject.

# Scientific Psychic Research

BY BRACKETT K. THOROGOOD

**EDITOR'S NOTE:** This article is the fifth in a series on apparatus for the investigation of the physical phenomena of mediumship by our research consultant.

In the first article in this series I specified two conditions either one of which, if provided by suitable equipment, should make it possible to determine with scientific accuracy the authenticity of certain phases of psychic phenomena. They were:

1. The localizing of the controlled apparatus at the locus of the phenomena.
2. The localizing of the phenomena in closed controlled space.

I have already cited a few cases in which the first condition was met. In this article I shall describe some simple equipment designed to meet the requirements of the second condition.

This apparatus is based on a suggestion made by Zollner, but one which he himself seems never to have used. By means of it a rather rare phenomenon, the apport, which appears to involve the transfer of a solid through a solid without destruction or change in shape, may be established. I do not mean to imply that the mechanism of such a transfer would be disclosed, but simply that if the phenomenon should actually occur under such absolutely controlled conditions, it could be taken as conclusive evidence of its super-normality.

For this experiment a hollow ball of pyrex glass (approximately a sphere), sealed off as shown in Fig. 1, was prepared. This globe contains air and some water vapor. No attempt was made to obtain either a partial or a high vacuum as this is unnecessary, although a test under such conditions might be very valuable for some purposes.



FIG. 1

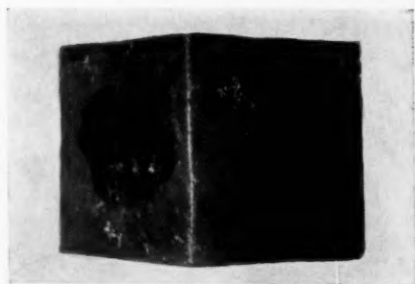


FIG. 2



This glass sphere has an inside diameter of about three inches and bears the maker's trade-mark on its inner surface. Etched into the outer surface, although they do not show in the cut, are finger prints of several persons, placed there to serve as marks of identification.

The softening point of pyrex is about 1500°F, but to be workable it must be heated to a higher temperature than this, the exact degree depending somewhat upon the size of object which is being made and somewhat upon the speed and ability of the glass blower. That is, a temperature higher than 1500°F, is necessary in order to form pyrex into a sphere or to seal it off.

In our experiment the sphere serves as the controlled space and our purpose is to obtain, if possible, the transfer of a cube of wax, such as is shown in Fig. 2, to its interior without damage to or change in either the sphere or the cube.

The wax, of which the cube illustrated was made, is of a light pink color, and is the kind that is sometimes used in modeling. It has a low softening point. In fact, it may be worked by the hand if held for a few moments to warm it. It will not, however, change shape perceptibly if, in block form, it is left resting on one of its flat surfaces. This cube was made of such size that it would fit inside the sphere with very slight clearance if there were any physical means of getting it there. It would be impossible to blow a sphere of pyrex around it for the extreme heat would soften the wax, whose softening point is around 120°F, and cause the sharp edges of the cube to lose shape. (In general waxes do not have a fixed melting point; it is likely to vary a few degrees one way or the other in different cases.) Glass blowers say that even if the wax were cooled to the temperature of liquid oxygen, about -360°F, they could not blow a sphere of pyrex, such as here described, around it, without the heat affecting the shape of the wax.

The wax used in making the cube was chemically treated beforehand to assist in identifying it, and the cube bears



on each of its six surfaces, in ink, finger prints of several different persons to afford further proof of its identity.

Before conducting an experiment with apparatus of this sort, photographs of both sphere and cube should be made, enough of them being taken to clearly show all surfaces, edges, and identifying marks; and both cube and sphere should be carefully measured and weighed. If, after the experiment, the sphere should be found to contain the cube, the identifying marks on each could readily be seen in good light, and both should again be measured and weighed. Care should be taken to see that all twelve edges of the cube are reasonably sharp and that none of its eight corners has undergone appreciable change. The mere weight of the cube, when resting on one of its corners (assuming it to be inside the sphere), might cause that corner to be slightly blunted, even at normal room temperature, but the important thing is to see that the cube is not distorted to any extent, and especially that it shows no sign of having been melted or softened.

I have found from experience that this type of wax is easily damaged, and in an experiment of this nature it is not unlikely that the wax edges might show some scratches or indentations after transference.

It is well known that there are many substances which may be made to pass through what, to the eye, appears to be a continuous membrane. This occurs in osmosis in both vegetable and animal structures. It has also been accomplished artificially in the laboratory. Under proper electrical conditions it is possible to cause some elements, such as metal sodium, for example, to pass through a sealed glass sphere and be deposited on the inside. But in all these cases the transferred particles are molecular or smaller in size and the bodily transfer of a complete geometrically formed object is not involved.

If, however, an ordinary gold-case pocket watch, for instance, complete and keeping time, could be transferred into a sealed wooden container which has no apparent physi-

cal opening, the watch itself remaining intact and continuing to keep time, there could be only two explanations of the phenomenon; either the transfer was accomplished by sleight of hand, in other words by trickery, or it was done supernormally. By supernormally I mean in some way which we cannot at the present time explain by any known law of physics. If such a transfer were made by other than recognized physical forces, it would be correctly classed as a psychic phenomenon provided its accomplishment required the presence of a sensitive and some form of control (as yet unrecognized but seemingly mental), on the part of that sensitive.

Someone may ask why I do not suggest using a watch instead of a wax cube in this experiment. The reason is obvious. A pyrex sphere could be blown around a working metallic watch without doing it serious injury, and so a quite different form of control would have to be devised in order to comply with my two basic requirements for isolation.

The important point, and one which I wish to emphasize, in connection with an experiment of this sort, is that the transfer of any object used must be accomplished in such a way that no damage of any kind can be found on or in the article after it has been completed; and the experiment must be of such nature that it could not have been accomplished by normal physical means.

There are logical, although probably incorrect, hypotheses for explaining phenomena such as the one we have been dealing with, but a discussion of them is out of place here.

I should like, however, to call attention to the value of investigating phenomena of this sort, for if it can be proved that they actually do occur, this might lead in some way to a clarification of some of the knotty problems of modern research in physics and chemistry which at the present time are so far from solution.

It would seem also that such phenomena must be of great biological significance, for they occur only in the presence

of a person peculiarly endowed, but who, so far as has been determined, actually takes no physical part in their production. This fact would make it seem that there must be some very basic and intimate connection between the life function of that person and these apparently "mechanical" results.

## A Strange Happening

BY MADAME HANS DRIESCH

I have never believed myself to be *psychic*, but once something happened to me or through me for which I can find no normal explanation. One hot July night, I sat up writing until half past twelve. At about one o'clock, I went to bed. Soon after I fell asleep, I dreamt that a fire had broken out in one of the rooms opposite my bedroom. I felt as if something were pulling me bodily in that direction. I was very much frightened and called out, "Clara, (the name of my cook) water! water! put water on the fire—more water still more!—oh, Clara". Although in my dream I shouted, I cannot have called out loud because my husband and children heard nothing.

The final "Oh, Clara" seemed to bring a feeling of relief after a terrible moment. Never before in my life have I had such a strong dream impression. It was, in some way, different from other dreams. I didn't see a picture, but knew that there was danger in connection with a fire.

The following morning I remembered my dream immediately. I felt that it was a dream of the early part of the night which astonished me because I rarely remember even my early morning dreams.

When my maid, Ottilie, came in with my coffee, she said to me in a very excited way:

"Madam, what a terrible night. I saw a ghost and then something happened to Clara and there was fire and white smoke. I was so afraid that I shut my eyes."

Clara and Ottilie share the same room. When Ottilie mentioned the fire, I thought of my dream and would have liked to hear more details concerning this fantastic story, but I could not get anything further from the girl. I must explain that Clara, the cook, and Ottilie, the little maid, did not like each other very much and I was sure that no conversation had taken place between them in the morning.

Later, I looked for Clara and told her Ottilie's story and asked her if anything had happened to her during the night. She said:

"Yes, last night I read a book by candle light and fell asleep without putting it out. Suddenly, I felt that you, Madam, were awakening me. I opened my eyes, and saw beside me on the little table close to my pillow and to the window curtain, a huge fire that seemed to reach the ceiling. In reality, it was only the candle that had burnt down and set off a lot of matches. I took the candlestick and threw it into the water in the wash stand. In my hurry, some of the hot wax dropped on my hand and arm". Clara showed me the inside of her arm which was covered with red spots up to the elbow.

I was amazed at the connection between my dream and this occurrence. I told both girls about my dream and of the feeling of a strange power drawing me towards their room, and of my words asking Clara to act. I asked Clara if she remembered the time by any chance when the fire took place. She said that it was at exactly two thirty.

I went to bed at one o'clock and I believe my dream took place soon after I fell asleep. I asked Clara whether she had been frightened upon opening her eyes and seeing the fire. She said:

"No, that is the strangest part, I had the feeling that I was awakened expressly and knew exactly what to do, as if I had been told in my sleep."

I think this is the most extraordinary part of her testimony. The little maid's ghost couldn't be explained. I thought that perhaps she had seen Clara in her nightgown but from her bed she cannot see Clara's bed or the wash stand. Furthermore, the door of my bedroom and that of the two maids close very tightly and my bedroom is separated from theirs by two other doors so that I could not possibly have seen a light or smelt the smoke of a fire in their room which could have inspired my dream.

Neither Clara nor the little maid are spiritualists. But all



three of us had the feeling that a contact took place between us that night though separated by space. Even assuming that it was part of myself that told Clara to act, how could I have known of the danger in another room which I cannot see from mine even when I am awake?

Although I cannot explain this happening, I am thankful that it saved us from what might have been a great misfortune.

\* \* \*

*Editor's Comment*

Madame Hans Driesch is the wife of the well-known biologist and philosopher, Professor Hans Driesch of the University of Leipzig. The interesting incident which she has related above might be placed in two categories: Telepathy or Astral Projection. The only indication that the story is not one of pure telepathic exchange is the mention of the maid's *Ghost*. If it were indeed not the figure of Clara, the cook, that she saw or felt in connection with the fire, then it may have been Madame Driesch awakening Clara. Madame Driesch had the feeling that she was being bodily drawn toward the room. Clara felt that she had been awakened by Madame Driesch. Astral projection is still more a theory than a psychic fact. But as the quantity of stories suggesting it grow, it is becoming more and more a plausible possibility.

## A Letter from England

BY DR. NANDOR FODOR

London, February, 1939

### *THE GHOST IN CHELSEA*

Early in December I received a telephone call from a friend: would I be interested in a case of haunting? She was staying at a house in Chelsea, London, where things kept mysteriously disappearing, and heavy knocks and footsteps were heard, affecting considerably the nerves of the people in the house.

I went to the address at once. I found it to be a small cottage, off Kings Road, two or three hundred years old, and inhabited by a lady whom I shall call Miss Whalen, as for reasons of her professional standing and position she does not wish her name to be broadcast. There was also a lady journalist in the house who often sleeps there. I shall call her Miss Jennings. Finally, there was a dog and a cat who, as will be seen later, also played parts in the story.

I found Miss Whalen suffering from a complete nervous breakdown. She could only speak with an effort, her cheeks were shallow and had a sickly pallor, she shook and shivered, and her vitality was at a very low ebb. This appeared to be due to a thyroid operation which she had recently undergone. The doctor recommended her three months of complete rest. With this order, however, for professional reasons, she was unable to comply, and felt herself becoming more and more exhausted. The haunting phenomena had considerable share in her collapse. She was frightened, could not sleep and, if she did, she suffered from awful nightmares.

One look at Miss Whalen was sufficient to show that she was in urgent need of help. Her condition of health was so bad that any lying in wait for observation or experiments with mediums was out of the question. Either the phenomena stopped at once or she would perish. I had sufficient experience from my dealings with the Thornton Heath Poltergeist and other cases of haunting to know that Miss Whalen herself was the unconscious center of the disturbance, a fact of which she did not have the slightest suspicion. It was her own remaining vitality which was being drained for the purpose of ghostly manifestations: in other words, she was an unconscious medium. It was this leakage of her vital forces which had to be prevented at all cost, regardless of the question whether indeed something from the past was hanging about the old cot-

tage or not. The ghost could wait, Miss Whalen could not, so I told her straight that it was she herself who was responsible for the manifestations, that it was as if her own ghost had walked out on her, trying to call her attention to something, trying to seek admission into her conscious mind by knocks and footsteps from outside, and that the disappearance of objects served a similar purpose, —demonstrating communication between her conscious and unconscious mind. All she had to do was to realize this, and, if she pulled herself together, the manifestations would stop.

This explanation had a remarkable effect. Miss Whalen's eyes lit up, color came back to her voice and her despondent attitude was replaced by one infused with hope. She felt instinctively that I was right and was visibly determined to assert herself.

This change in mental outlook had a very beneficial result. All phenomena stopped and, during the psychoanalytical treatment which I gave her, continued to be absent. Her dreams and her emotional life threw complete light on the genesis of the disturbances. They had a long history. The thyroid operation had little to do with them. Poltergeist phenomena, of a minor degree, have occurred around Miss Whalen for the last six years. She did not take much notice of them. Her nerves only began to be affected when the phenomena became very noisy.

It is impossible to explain in the short space at my disposal the psychological history of the case, but I can give a brief summary of the actual haunting of the cottage. This summary has been written out for me by Miss Jennings and is endorsed by Miss Whalen. Here it is:

"Within a few weeks of May 1st, 1938, manifestations occurred at frequent intervals in this cottage. Miss Julia Whalen was always present when these occurred. She reported loud knockings on the front door, and footsteps outside the house, which would come along as far as the house, pause and then stop. On several occasions when Miss Whalen was ill, I remained at the house, and can verify these occurrences. When knockings came on the door, I have frequently opened it, and found no one there. Also I have watched at the front room windows when the footsteps have been very heavy and quite unmistakable, but there has been no one visible outside.

"These occurrences manifested themselves generally round about 1 a.m. and 2 a.m., though the loud knocks were heard often during the daytime, and by friends who were visiting the house, who knew nothing whatever of the matter.

"Early in July, five shillings disappeared from the cashbox, and the backdoors were found wide open between 6. and 6.30 p.m., a

short period when the cottage was left unoccupied. I left at about 5.55, having carefully locked the backdoors, with a friend to witness that I was doing so because of the fact that Miss Whalen was becoming very nervous of the place. The five shillings was in a box in a bureau drawer. Miss Whalen returned from business at 6.30, half an hour after I left, the cash was missing and the doors were wide open.

"Later in July various things began to disappear in the house, mostly between 8 p.m. and daybreak. Keys which we would put in drawers for safety were frequently found in the doors again by morning.

"During early September, before Miss Whalen's operation, I slept in the front room upstairs, and often heard footsteps going all over the cottage. At first, I was too nervous to investigate, but later when I had become more accustomed to them, I got up one night, and followed them around, but again no one was visible. Miss Whalen slept in the front room downstairs always with her door open so that she might call if she wakened. On the occasion I investigated the footsteps, they went as far as her door, seemed to 'shuffle' uncertainly, and then cease. Miss Whalen was on her bed in a very deep sleep. Her breathing was heavy and she looked, apart from this, as though she were in a sort of trance or coma. She had several of these attacks, which I duly reported to the specialist who had charge of her case. He did not seem surprised but said they often occurred in advanced thyroid cases such as hers.

"During September things disappeared wholesale, much to everybody's embarrassment. Bottles of whiskey, tins of biscuits, coffee cups and saucers, eggs and bacon, besides many other trifles. As there was no one in the house, save a very reliable woman and myself, our discomfort was acute, especially as everything seemed to disappear as if by a wave of a wand. One moment they were there, and the next they had apparently vanished into thin air.

"During the period Miss Whalen spent in hospital—about six weeks, nothing whatever occurred in this house, and I remained here alone all the time.

"During late November, Miss Whalen went to Paris, and I again remained in the cottage. I had dismissed the matter of the manifestations from my mind, thinking that they had some connection with Miss Whalen's illness, and that now she had been operated upon, they would not occur again. However, the first night here, I slept well until 5.30 a.m. and was awakened by what I thought to be a scratching upon the front room door (downstairs). I had elected to sleep in Miss Whalen's room next to it. It sounded as

though a tiger had got loose and was trying to batter the door down. I had kept the dog and the cat in my room. The dog cowered in a chair shivering, but the cat ran round like mad, and hurled itself against the window several times in an effort to get out, and then ran to the door and started scratching on it.

"I hadn't enough nerve to open the door, but I opened the window and the cat flew out into the street and did not return until about midday. I was severely shaken by this, and decided that I could not spend another night in the house.

"I asked a friend (a man) if he would sleep in the house, and explained what had happened. Luckily, he happens to be someone with quite a knowledge of these matters, and readily consented. He took Miss Whalen's room, and locked himself in with the animals. At 5.50 the following morning the same thing happened on his door, but not on the upstairs door. He flung his door open, the cat rushed out and went towards the front door. The dog again remained in a chair frightened. There was no one in the passage.

"When Miss Whalen returned from Paris I was reluctant to tell her about the latest manifestation but a day or so later she was very worried and told me that all through the night something had been scratching outside her window but she had been too frightened to look out.

"Two days later Dr. Fodor came to see Miss Whalen and took over treatment."

#### *HARRY PRICE SEES MATERIALIZATION.*

Mr. Harry Price has apparently attained one of his life's ambitions: he had seen a spirit materialization. This is the statement which he gave me over the telephone:

"I have seen the materialization of a little girl, apparently seven years old, under most exceptional conditions of control. I am very impressed. It is a most extraordinary case, so extraordinary that I am devoting a whole chapter to it (under the title "Rosaly", the name of the little girl) in my forthcoming book, *Fifty Years of Psychical Research*, which will be a critical survey of past results."

Pressed for further information, Mr. Price told me that the séance which he attended had taken place in London at the house of a widow who is no apparent medium. This lady had lost her little girl, Rosaly. She is quite conscious when the little girl appears and talks to her. She would not be investigated as she is afraid that the investigation might drive the little girl away. Mr. Price heard the little girl speak but only understood one word.



*Fifty Years of Psychical Research* will be published in April by Longman. Mr. Price is now busy on a second book on the haunted rectory in Suffolk which he has investigated for years. This book will run to 80,000 words. The title is not yet decided upon.

#### MARION ON THE STAGE.

Since the last week of January, Marion, the Czecho-Slovakian psychic about whom I wrote in the December issue of the JOURNAL, appears twice daily on the stage of the Coliseum, London. He has a twenty-five minute act and is advertised as The World's Greatest Intuitionist. He finds hidden objects by their "smell" and describes the past and present from handwriting enclosed in envelopes.

I was present at the press reception given by Sir Alfred Stoll at the Coliseum to introduce Marion. He was very successful and received excellent write-ups in the daily press. The remarkable thing about him is that he has trained his psychic faculties to work in exceptional conditions. In fact, there is practically no condition which can defeat him, except a cold. If Marion has a cold, his psychic faculties are in complete abeyance. This happened once in the experiments which Mr. Soal is conducting for the London University Council for Psychic Investigations. Marion warned him that he would be unable to do any tests. Soal was intrigued and asked him to go through the prepared series of card tests. He argued that, if Marion is guessing, he would guess equally well whether he has a cold or not. Well, he did not guess well. In fact, he was a complete failure.

Marion will stay for three months with the Coliseum. He has a further option for eight months. It is possible, however, that he will not take advantage of this, but will go to America after his contract expires.

#### THE SHAPE OF THINGS TO COME.

This problem, in connection with psychoanalysis, is exercising Mr. H. F. Prevost Battersby in *Light*, Jan. 19th. He begins by saying "One wonders if any future development of psychology will be able to dig out from the unconscious of an emerging generation the shape of things to come." He quotes Dr. Jung: "In the dreams of Germans whom I treated during the war, I could see clearly the Wotanistic revolution coming on, and in 1918 I published an article in which I pointed out the peculiar kind of new development which was to be expected in Germany." Forecasting the fate of a nation from the dreams of individuals is a tremendous achievement which, perforce, should make the forecasting of individual fate more or

less a matter of fact occurrence. While Jung, to my knowledge, puts no such claim forward, he does mention an instance in which he saw the death of a physician by mountain climbing foreshadowed from a dream in which he had stepped off a mountain peak in the air and glided on with a glorious feeling of exhilaration. He had even warned the doctor of this but he heeded him not, and six months later the fatal accident occurred. It was also reported some years ago in the London papers that Dr. Jung had diagnosed from the dream of a man in London that he was suffering from a tumor in the brain. Subsequent medical examination had proved the diagnosis accurate. In a sense, of course, it should be always possible to detect an oncoming illness from dreams as the unconscious organism must needs be aware of developing trouble. Thus dream-diagnosis may be of considerable help to the attending physician. That an already developed or consciously suspected illness may also influence the dream can hardly be under dispute. But it is interesting to note that the symbol of such an affliction may be so definite as to enable an analyst who does not know the patient to give a correct diagnosis. I am pleased to report such an instance from within my own experience.

A medical friend brought to me several dreams of one of his lady patients. In one, she saw her ring sink into the flesh of her finger, lacerating it and leaving a dark mark. Then she saw the inside of her wrist watch shrink away and vanish, leaving only the empty case. I suggested that the lady suffered from a romantic disappointment and that she was afraid of dying through heart failure. Both statements have proved to be accurate. The lady's engagement was broken and she showed symptoms of angina pectoris.

The first part of the dream requires no explanation, the second only a little. I often find the watch to be the symbol of life in dreams. It ticks away the time. There is such a watch in the human body, it is the heart. When, therefore, the lady dreamed that the inside of the watch shrunk into nothingness, she meant her heart and she expressed her fear of dying through heart failure.

I do not know the lady and the objection that I might have established telepathic contact with my doctor friend is sufficiently answered by the clarity of the symbols used in the dream.

## Book Reviews

DEATH AND ITS VALUES. An Address by Professor W. H. Maxwell Telling. Published by the Leeds Society for Psychical Research.

Professor W. H. Maxwell Telling, M.D., B.S., F.R.C.P., J.P., was the holder of three chairs in the University of Leeds, and senior honorary physician at the General Infirmary in that town. He qualified in 1898 taking his M.D. degree with the gold medal in London. In Leeds he held many important posts, including, in succession, the professorships of Therapeutics, Medicine and Forensic Medicine. During the war he held the rank of Lt. Colonel in the R.A.M.C. He specialized in psychoanalysis. He died on April 28th, 1938 after a few days' illness.

The last lecture which he delivered in the Leeds Society for Psychical Research shortly before his death bears the above title. It has been published by the Society as a memorial and token of regard by that Society.

In this lecture Dr. Telling bears testimony to the nature of Psychical Research. Such testimony from a man with the scientific qualifications he possessed is of exceptional interest and value; the more so because he says that for twenty years he was an agnostic and among those who long and vigorously denied or excluded the spiritual from their scheme of things. He tells us that through the study of Psychical Research he emerged into a "clearer atmosphere and a great sense of release". He adds, "certain it is that life is transformed in its values when these are based upon the conviction of Survival".

How he gained that firm conviction is related by his friend and patient, Mr. J. A. Hill, well known as the author of many books on psychical experiences. Your reviewer first made acquaintance with Mr. Hill over thirty years ago when he too was just emerging from agnosticism along the same pathway of psychical research. Having travelled by that route, he was able to assist Dr. Telling by his own experiences.

The Leeds Society has printed 2,000 copies of the journal and over 1,000 have been taken at once for distribution among medical men. This able and impressive lecture deserves a much wider circulation than the Leeds S.P.R. alone can give it. Will members of

the United States Society cooperate to make this important testimony known?\*

Helen Alex. Dallas.

THE OTHER LIFE. Some Experiences in Christian Spiritualism with Explanations by Rev. D. H. Wilkinson, M.A. Foreword by Sir Oliver Lodge. Rider & Co., 3/6.

This little book, published in September 1937, is a token that Psychical Phenomena are increasingly engaging the attention of the churches. For this reason it deserves to be mentioned in this JOURNAL. The writer records his personal experiences which are valuable, but to many readers the main interest will lie in the account of how the author passed from an attitude of opposition to his present firm conviction in the truth and value of the facts, commonly grouped under the term Spiritualism.

It is curious that the book which first impressed the Rev. Wilkinson and lead him to the belief that there was *something in it*, was Mr. Raupert's *The Dangers of Spiritualism*, a work written by a Roman Catholic to warn against and discourage the study of the subject. Over thirty years ago I was invited to a drawing-room meeting at which Mr. Raupert was to lecture on this subject. I had been asked to "say a few words" at the close. When I had heard his lecture, crammed as it was with interesting experiences of an evidential quality, it seemed to me that there was nothing left for me to say; but when the lecturer concluded by attributing *all* the phenomena to evil agencies, I knew that there was something I *must* say. I was reluctant to speak, for I was not at that date accustomed to addressing a large audience. What I did say was, in effect, that I had *seen* the good resulting from similar psychic experiences and I must testify to what I had seen, for a great authority has warned us against the injustice of attributing good work to an evil source.

The Rev. D. H. Wilkinson, after reading this book, no longer treated the subject as humbug but regarded it as Mr. Raupert did. He says: "Knowing in reality exceedingly little about the subject of spiritualism I thought I knew all there was to know that could

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\*This address may be obtained from the Leeds Society by addressing the Honorary Secretary, 114 Parkland Drive, Stonegate Road, Leeds 6, England.

be of any use; so honestly, but ignorantly, I always denounced it whenever the subject came up". His honesty was the guide which lead him to open his mind to the facts. The happening which compelled him to abandon his theory of satanic agency was an experience of healing,—a friend, a chronic invalid of ten years, was healed by the medical advice of a medium. "My friend's recovery to health re-opened the whole question", he writes. "New ideas which filtered in did not always settle down happily with old and established ideas in my mind". His mind became a battle ground, an experience which is habitual to students who seek truth at all costs. He paid the price and he won the reward. "Spiritualism", he affirms, "makes one aware of a far larger environment to life than that of which one is normally conscious".

The book is written with deep sincerity and humility and is one calculated to serve as a very useful introduction to those who, like the author, are willing to surrender their prejudices in order to gain a wider outlook and an enriched religious experience.

Helen Alex. Dallas.

ALLTAGSRATSEL DES SEELENLEBENS (Everyday Riddles of the Human Soul) by Professor Hans Driesch. Deutsche verlags-anstalt, Stuttgart, Germany, 1938.

This book is divided into three parts. The first part is entitled *Observation* and deals with those things which exist outside our personality. Dr. Driesch inquires into the various forms of experience such as imagination, ideas, fantasies, hallucinations, memories of dreams and so forth, differentiating between them.

The second part of the book is devoted to *Memory*. Dr. Driesch declines the materialistic theory that memories leave behind physical signs in the brain. He is of the opinion that memory has the same basis as the knowledge observed through a study of psychometry.

In the third part Dr. Driesch inquires into the relations between the mind and the soul. In this connection he studies the facts of parapsychology. He attempts to explain dual personality as a development of the memories of the same personality.



The book is valuable and interesting because of its new theories. However, like Dr. Driesch's other books, it is difficult to follow because of the technical vocabulary and difficult style. Dr. Driesch uses many unusual foreign words which might be avoided or simplified perhaps, and the length of his sentences makes the book difficult to understand, especially for those who do not speak German as their native tongue.

D. B. F.

HYPNOSIS, ITS MEANING AND PRACTICE, by Eric Cudden, M.A., B.C.L., published by G. Bell & Sons, London, 1938. 3/6.

This book is another in the series published during 1938 by G. Bell & Sons on psychical research and border subjects. Part of the material drawn upon in these volumes belongs to the Society for Psychical Research and is made use of with permission of the S.P.R. Council. Mr. Saltmarsh's *Evidence of Personal Survival from Cross Correspondences*, mentioned in the Editorial notes of this issue, and Mr. Salter's *Ghosts and Apparitions*, reviewed by Mr. Battersby in the January issue are others of this series.

The idea of making the best material of the S.P.R. proceedings and archives available in an abridged and non-technical form is an excellent one and will undoubtedly help to familiarize the general public with work of the S.P.R.

Mr. Cudden, in *Hypnosis, its Meaning and Practice*, gives a competent resumé and analysis of the work so far completed in hypnotism. Hypnotism offers a door by which the subconscious mind can be explored and is not only invaluable as a means of discovering the phases and potentialities of the subconscious but shows us how we may be deceived in studying psychic material. For example, Mr. Cudden's prize subject, Miss A., was instructed to go into the astral plane and relate what she saw there. Soon after, she exclaimed that she saw her deceased brother who then appeared to take possession of her body and sent a message to Miss A. to the effect that she should write to his wife. "For a time," Mr. Cudden writes, "it seemed that Miss A. was about to develop into a trance medium, but these hopes were shattered when it was found that the brother Will,

'control', could be evoked as and when desired by appropriate suggestion!"

A book of this type which links the phenomena of psychic research with the manifestations of the subconscious in an effort to learn their true connection is definitely a step in the right direction. There is so much to be learnt in this field that it is a hard one to tackle. Mr. Cudden's book is a valuable text-book for psychic researchers.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Volume XXXIII

MARCH, 1939

Number 3

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## Brain Potentials and Psychical Research

BY ERNEST TAVES

EDITOR'S NOTE: There has been much discussion of the electroencephalograph machine as an instrumental check in the study of psychically receptive states. Although great possibilities are foreseen for this machine, little can be definitely determined by it in its present state of development. For this reason, the Editor asked Mr. Ernest Taves to review the research made with the encephalograph and report on the progress that has been made up to the present time. Mr. Taves is Dr. Gardner Murphy's assistant in the Extra-Sensory Perception Experiments that are being carried on at the Society.

In recent years (since 1924) it has been demonstrated that various electrical phenomena are observable in the cerebrum of man. The electroencephalograph, or "brain wave", as it is commonly termed, is simply the oscillatory curve which represents these permanent electrical processes of the cerebrum, measured galvanometrically and recorded graphically.

The technique used in measuring these differences in electrical potentials is rather simple. Electrodes are either placed upon the surface of the scalp or thrust through the scalp. Two electrodes are generally used, one in the frontal region of the scalp, one in the occipital. The electrical current is taken from these electrodes to a vacuum-tube am-

plifier, and thence to an oscillograph, a recording device which translates the electrical changes into a graphic record.

The differences in potential thus recorded are rhythmic in character, and two distinct types of rhythms are normally observed. The waves of greatest amplitude are called alpha waves, and occur at the rate of about ten per second. The differences in potential which give rise to alpha waves vary in magnitude from 100 to 200 microvolts. Smaller waves, which may appear either alone or superimposed upon the alpha rhythm, have a frequency of about twenty-five per second, and are designated as beta waves. The voltages which give rise to beta waves are considerably less than those of the alpha waves.

These characteristic rhythms appear only after a few weeks of life, and are greatly modified by such factors as strong emotion, mental work, and disease. The alpha rhythm may be entirely abolished by pain, mental effort, sudden noise, attention, or even by simply opening the eyes. Beta waves, however, are obtained as long as the brain is alive. As Berger says, "Alpha waves are connected in some way with consciousness. Beta waves are concerned with the vital processes of nervous tissue." Thus, if an individual is quiet, "relaxed", and the encephalographic record shows a normal alpha rhythm, the rhythm may disappear entirely if the subject is asked to do a problem in arithmetic. The beta rhythm would continue. The alpha rhythm, then, may be considered to be a *general* index of the mental state of the individual, and as such suggests itself as a possible instrument for use in psychical research.

One of the most perplexing problems in the realm of the psychical has been that concerned with the "most favorable state", that is, the general mental attitude of the subject which is most conducive to demonstration of psychical phenomena. The evidence in the literature is somewhat confused, pointing in the direction of both "concentration" and "relaxation", or, attention and lack of attention. Much more work needs to be done with respect to this problem,

and it is possible that electroencephalography may be of some use in future research.

In the case of a subject "guessing" a distant pack of cards, for example, brain-wave records could be taken during a large number of trials. The problem then would be to determine whether any correlation existed between degree of success in guessing the cards and characteristic electroencephalographic records. It might be found, for example, that whenever the alpha rhythm was clear and regular, indicating a relaxed condition on the part of the subject, success in guessing the cards was greater than would be expected if chance alone were operating, and that when the alpha rhythm disappeared success in card guessing also disappeared. Such a result would have the obvious interpretation that success in guessing cards is a function of the mental attitude of the subject with respect to conditions of relaxation and concentration as measured by the alpha rhythm. Then it might be possible to allow the subject to guess cards (for example) only when the electroencephalographic record indicated that conditions were favorable, thus obtaining clear-cut cases of paranormal function. The preceding discussion is a vast over-simplification of the problems involved, but indicates the possibilities of this line of attack.

It must be remembered that the science of electroencephalography is yet new, with many problems of its own still lacking solution. It cannot be stated, for example, that any exact correlation exists between particular mental tasks and characteristic brain waves. Thus it would seem rather futile to expect spectacular results when the techniques of electroencephalography are applied to some of the problems of psychical research. Some investigators, notably Cazzamalli and Franke, have already worked on this general problem, however. Franke, for example, has demonstrated that when the brain is "asleep" in trance, or in hypnosis, it is actually more than normally active, due probably to the abolition of the inhibitory influence of some brain stem



regions. Franke goes so far as to advance the hypothesis that paranormal phenomena such as telepathy and clairvoyance are explicable simply in terms of the hyper-activity of the cortex as cerebellar inhibition is abolished. Anything which lowers the limen of consciousness, according to Franke, allows the cerebrum to become more than normally active, thereby increasing the likelihood of paranormal function. The precise formulation of such hypotheses offers a challenge to other psychical researchers, and gives an indication of the type of work in which electroencephalographic techniques may produce tangible results.

It might be of interest here briefly to consider the nature of the problems which actually arise as an experiment is planned. Suppose that we want to take an electroencephalographic record while a subject guesses a distant pack of playing cards, in order later to correlate this record with degree of success of paranormal perception. It is of importance that we know whether the subject's score, assuming for this example that the score is considerably above that expected if chance alone were operating, is due to the operation of some paranormal function distributed evenly throughout the task to a slight degree, or to the operation of the function at a few points through the task to a comparatively greater degree.

In order to throw light upon this problem it is desirable to have the brain-wave record so marked that it is possible to determine at which point on the record each guess of the subject was made. Such difficulties are by no means impossible to surmount, but complete solution of all the problems encountered will come only with much time and effort.

It is one thing, for example, to record the moment at which a subject announces his guess, but quite another to determine the moment at which the subject actually receives the impression, or actually decides what his guess is to be.

Some members of the group of volunteers from the American Society for Psychical Research who have been working with Dr. Gardner Murphy and the writer on experiments in extra-sensory perception have been willing to have electroencephalographic records taken while guessing cards at a distance. Many technical difficulties, such as those just mentioned, have arisen which we hope will, in time, be solved, permitting a report. At present the data are too scanty to warrant discussion here.

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## The Prophecies of Nostradamus

BY THE EDITOR

Since the publication of an article on the French seer, Nostradamus, in the August 1937 issue of the JOURNAL, there have been many requests for a further discussion of his prophecies. Only a competent European Historian, with a working knowledge of Astronomy, is in a position to contribute anything constructive to the already numerous interpretations of the Seer's book, *The Centuries*. However, it is possible to consider the prognostications which are supposed to be already fulfilled and to determine whether they are sufficiently specific to pertain to one and *only one* event.

Prophecy has always had a particularly intimate and dramatic fascination. But for the psychic researcher it has especial significance in connection with the true nature of time and the potentialities of clairvoyance. In many instances, predictions concerning the lives of individuals appear to be remarkably successful, but general prophecy concerning world events and catastrophes are rare and unconvincing. Nostradamus, because he has given us the names and often the dates connected with his predictions, offers us an opportunity to decide whether specific world prediction is a psychic possibility. I have selected only the best known and clearest of the quatrains to quote in this article so that the reader may decide for himself whether, in his opinion, Nostradamus merits the high esteem and deep interest which he has received from scholars since the first publication of his works.

In the year 1555, Michel Nostradamus completed the first part of his book entitled *The Centuries*. As an introduction to this book of prophecies, Nostradamus wrote a prefatory letter addressed to his infant son, Caesar, in which he explained that the predictions pertained to events between the years 1555 and 3797. In 1557, he completed a second portion of *The Centuries* which he dedicated to his

patron, King Henry II of France. The letter addressed to Henry II accompanying the prognostications is also an explanation of them, the manner by which they were produced, and the means by which the times of the future catastrophes were astronomically calculated. The second half of this letter appears utterly incomprehensible at a first reading and was neglected as unimportant by early interpreters. However, Dr. de Fontbrune, whose book was reviewed in the August 1937 issue, has shown that here may be found, perhaps, the key to the entire book.

The title of *The Centuries* implies that the prognostications were made for each century in sequence, but alas, there is absolutely no order discernible in the 1200 verses, making interpretation a difficult task indeed. The second part of the letter to Henry II, on the other hand, is limited to the period between 1792, the date of the French Revolution, and 2000, when Nostradamus prophesies the return of the Messiah. Nostradamus himself states this. But these prophecies are so couched in obscure language, that only a genius can unravel their meaning. Few have interpreted Nostradamus successfully before the fulfillment of his predictions though certain of these seem afterwards to have been perfectly clear. First, we will consider the well-known quatrains and later quote some of the enigmatical phrases from the letter to Henry II with Dr. de Fontbrune's interpretation.

Through the courtesy of Mr. Seward Collins, I have had the good fortune to study at my leisure three rare and valuable works by early interpreters. These are:

Etienne Flaubert's *Eclaircissement des Veritables Quatrains de Maistre Michel Nostradamus, Docteur & Professeur en Medicine, Conseiller & Medicin Ordinaire des Roys Henry II, Francois II, & Charles IX, Grand Astrologue de son Temps, & Specialment pour la Connoissance des Choses Futures*. Published 1656.

*Les Propheties de M. Michel Nostradamus (dont il y*

*en a trois cens qui n'ont jamais esté imprimeés*) A Lyon published 1698.

*The True Prophecies or Prognostications of Michael Nostradamus, Physician to Henry II, Francis II, and Charles IX, Kings of France, and one of the best Astronomers that ever were. A Work full of Curiosity and Learning. Translated and commented by Theophilus de Garencieres, Doctor of Physick, College of London, published in 1672.* The frontispiece of Garencieres's book is reproduced.

Nostradamus makes it plain in several passages that he has written his prophecies for the *Initiated* only and hopes that the *Vulgar* will leave them alone. The quatrains given in this article may appear comparatively clear, but taken as a whole the 1200 verses without chronological sequence are extremely confusing. I have been obliged, after a careful examination of them, to place myself in a category with said *Vulgar* people. Garencieres who wrote only one hundred years after Nostradamus complains of the old and obsolete French and does not make many attempts at interpretation beyond those to be found in Flaubert's book, published sixteen years earlier, from which he obviously borrows freely. He is helpful, however, in annotating facts such as the position of towns, etc., mentioned in the quatrains, to aid the reader in deciphering the prediction for himself. Garencieres puzzled over *The Centuries* enough to write the following after stanza XLIX of Century II.

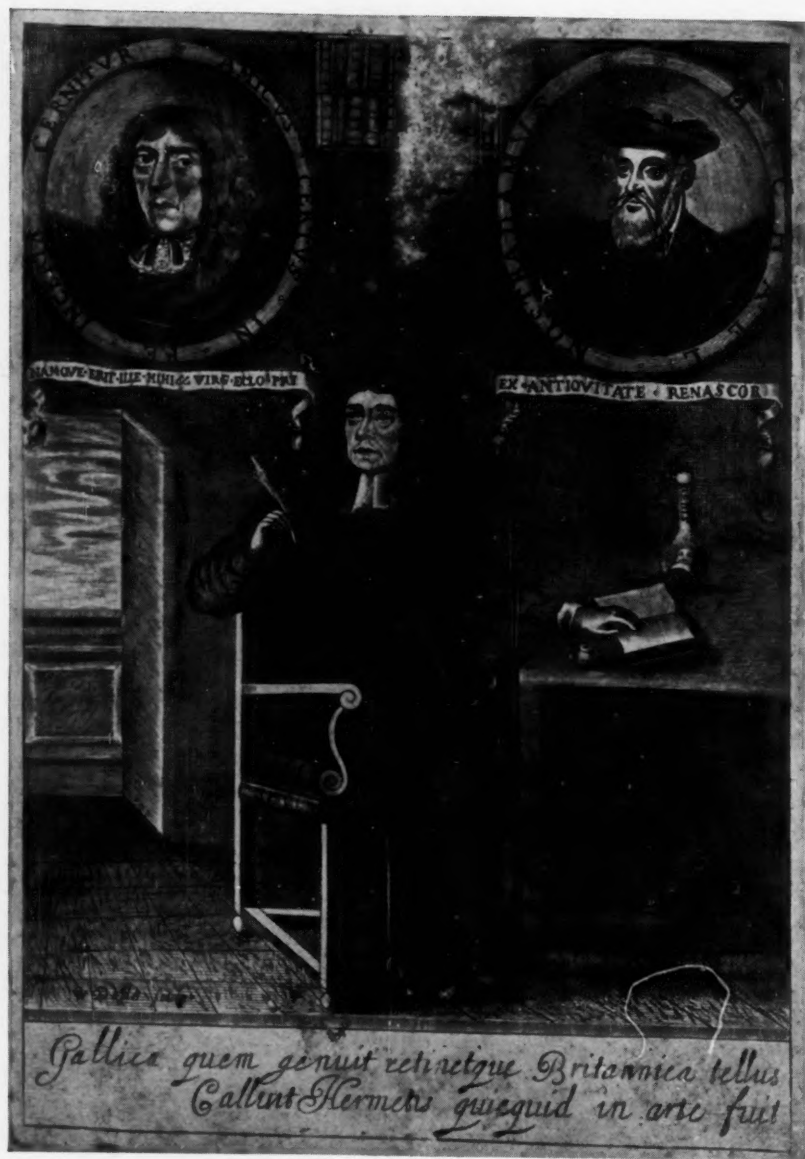
"The rest is so obscure that I had rather leave it to the liberty of the reader, than break my brains about it, considering chiefly that I am going to bed, the precedent stanza having exhausted my spirits, and so farewell till tomorrow."

In his preface, Garencieres issues this warning:

"And because I have told you before, that many have been like to run mad by over-studying these, and other prophecies, give me leave to give you this advice; that in vain, or at least without any great profit, thou shalt bestow







THE TRUE  
PROPHECIES  
OR  
PROGNOSTICATIONS  
OF  
Michael Nostradamus,  
PHYSICIAN  
TO  
Henry II. Francis II. and Charles IX.  
KINGS of FRANCE.

And one of the best  
ASTRONOMERS that ever were.  
A  
WORK full of CURIOSITY and LEARNING.

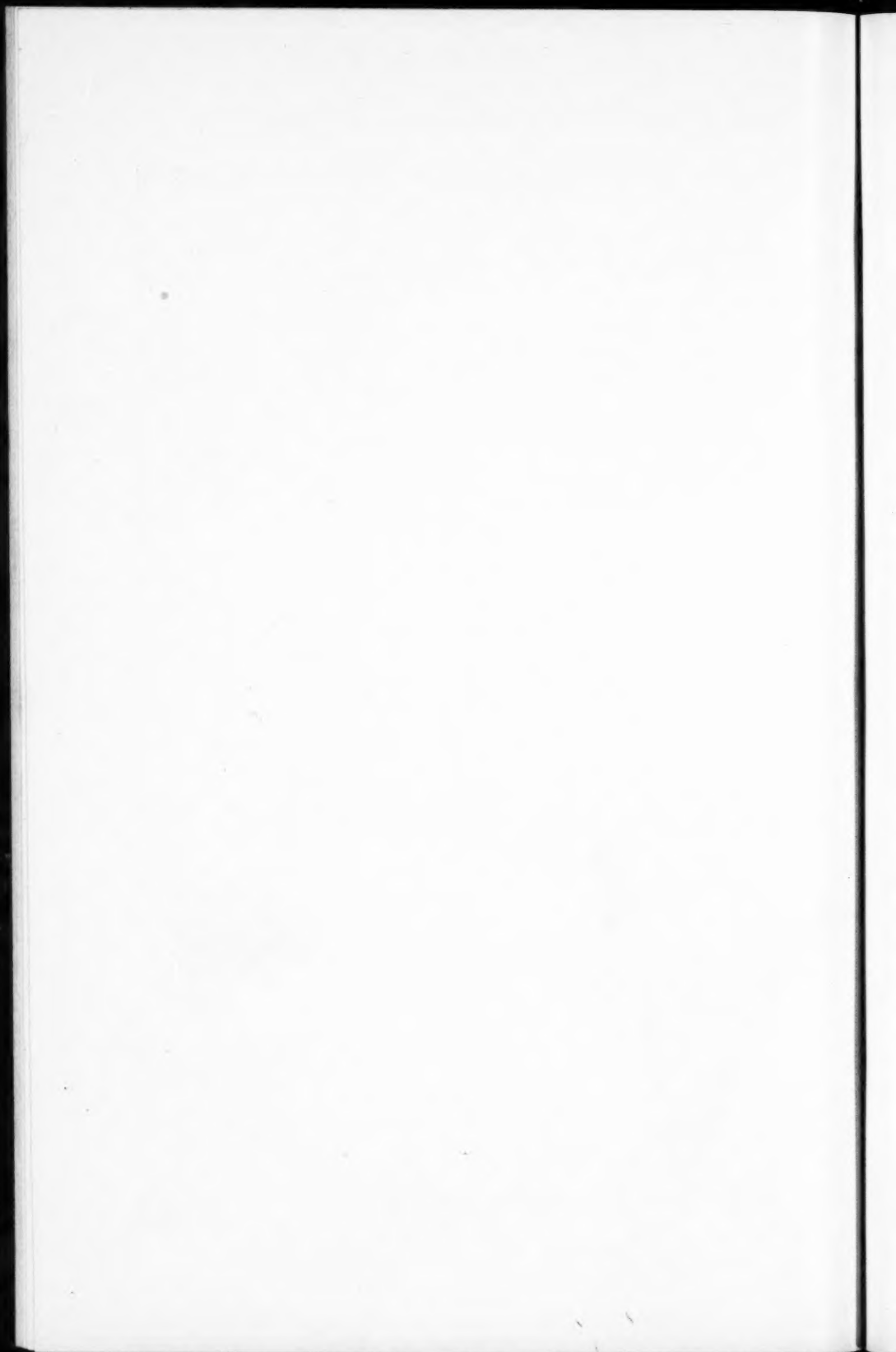
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Translated and Commented by THEOPHILUS de  
GARENCIERES, Doctor in Physick Colleg. Lond.

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LONDON,

Printed by Thomas Kitchin, and Nathaniel Thompson, and are to be  
sold by John Martin, at the Bell in St. Pauls Church-yard, Henry Mortlock at the  
White Hart in Westminster-Hall, Thomas Collins, at the Middle-Temple Gate, Ed-  
ward Thomas, at the Adam and Eve in Little Britain, Samuel Lowndes over against  
Exeter-house in the Strand, Rob. Bolter, against the South-door of the Exchange, Jon. Edwin,  
at the Three Roses in Ludgate-street, Moses Pitt at the White Hart in Little Britain, 1672.



thy time, care, and study upon it; for which I will give thee the chief reasons that have dissuaded me from it."

Garencieres gives these reasons as the many different ways in which the author disguises his prophecies. Sometimes a double sense such as that of the ancient oracle is used. It is impossible to determine the exact time when the prophecy will be fulfilled because, although in some quatrains the time is designated by astrological means, that is, by the conjunction of the planets which will occur at their fulfillment, these planets may return to the same positions in cycles so that a number of dates are indicated from which a choice must be made.

A further difficulty, as Flaubert points out, is the necessity of understanding the enigmatical phraseology and anagrams which Nostradamus uses continually and which were popular in his time. For example, *L'Isle de France* is often used for Paris, *L'amiral de France* is called *Le Grande Pilote*, Les Turcs are *Les Razes*; carnage and murder is designated as *Hecatombe*; *Le Grand Chyren Selin* means Henry III of France, *Chyren* being an anagram for Henry.

The following verse will give the reader an idea of the difficulty to be met with in discovering the meaning of some of the more obscure quatrains. This verse, according to Le Pelletier, one of the foremost authorities, appeared in the 1568 edition.

Century X-CI

Quand le forchu sera soustenu par deux paux  
Avec Six demy corps et six ciseaux ouverts;  
Le très puissant Seigneur heritier des crapaux  
Alors subjugera sous soy tous l'Univers.

When the fork is supported by two poles  
With six half bodies and six open shears;  
Then the very mighty Sire, heir to the toads,  
Will make the whole universe serve him.

This verse justifies the adjective, cryptic. Nevertheless it contains an accurate prediction. The fork is a V which



when supported by two poles becomes an M. M stands for 1000. The six half bodies are six CCCCCC or 600. The 1668 edition gives *cors* instead of *corps* which translated is six half moons. Six open shears makes six XXXXXX or 60. We have the date 1660.

Louis XIV, the most powerful and despotic ruler of his time, became king in 1643 on the death of Louis XIII. Matters of state, however, were kept in the hands of the Queen Mother and Cardinal Mazarin until the latter's death in March 1661. It is true that Louis XIV really began his reign then. Louis was heir to the French throne, the first kings of which were the Merovingians. Their heraldic device was the toad, as the Lily was used by the Capets and the Bee by Napoleon Bonaparte. Therefore, only Louis XIV could have been the subject of this prediction for 1660. How fortunate that Nostradamus added the strange little phrase "heir to the toads". Charles II returned to the throne of England in 1660 and without this specific description, the prediction would have lost much of its exactitude.

#### King Henry II's Death

##### Century I-XXXV

Le Lion jeune le vieux surmontera,  
En champ bellique par singulier Duelle  
Dans Cage dor l'Oeil il lui crevera,  
Deux playes une puis mourir mort cruelle.

The young lion shall overcome the old one,  
In martial field by a single duel.  
In a golden cage he shall put out his eye  
Two wounds from one, then he shall die a cruel death.

Garencieres comments upon this quatrain:

"This is one of the Prophecies that hath put our author in credit, as well for the clearness as for the true event of it.

"Caesar Nostradamus, our author's son, in his History

of Provence, writeth that by this stanza his father intended to foretell the manner of Henry II's death.

"The French histories relate that this great Prince desiring to honour the nuptial of his Daughter, Elizabeth, married to Philip II of Spain, did appoint a tournament to be kept in St. Anthony's street in Paris, where himself would be one of the Defendants against all comers, and for that purpose chose for him companions and associates, Don Alfonso d'Este, Duke of Ferrara, and Francis of Lorrain, Duke de Guise.

"The Tournament being almost ended, in which the King had showed much valour being mounted upon a horse of the Duke of Savoy, Philibert's Emanuel, his brother-in-law, this Duke, intreated the King to leave off, because he had got the Victory, and the weather was hot, and the night drawing on; But this martial King would need break one lance more, and commanded the Captain Gabriel de Lorges to be called, a young and valiant Lord and Captain of the Scottish Guard. Being come, the King commanded him to run against him, which he refused a great while; but the king waxing angry, he obeyed, and set spurs to his horse, he did hit the king in the lower part of his beaver, the lance was broken in shivers, and the mean stump lifting up the beaver, a splinter got in and wounded the king a little above the right eye, where finding the bone too hard, it went very deep under the said eye, and broke some veins belonging to the membrane, called Pia Mater.

"The blow was so violent that the king bended his head towards the lists and fell into a swoond, being presently disarmed, they perceived the splinter of the lance in his eye, and his face all bloody. He lived ten days after, and died with great convulsions, because the sineuws were offended wherupon he suffered grievous torment."

Garencieres gives the following quatrain as one of the most successful predictions fulfilled before his writing (1672).

## The Taking of Malta by the Turks

## Century L-IX

De l'Orient viendra le coeur punique  
 Falscher Adric & les hoirs Romulides,  
 Accompagne de la classe Libique  
 Trembler Melites & Proches Isles vuides.

From the East shall come the African heart.  
 To vex Adria, and the heirs of Romulus  
 Accompanied with the Libian feet  
 Melites shall tremble and the Neighboring Islands be empty.

Garencieres comments: "This was a clear and true prognostication of that famous invasion made upon Maltha by the grand Signor Solymon the Magnificent, in the year of our Lord 1565. And just ten years after the writing of this Prophecy, wherein that Island and some of the neighboring ones were wholly depopulated by the Turks, to the terror of Venice, called here Adria and of all the islands of the Adriatick Sea. For the better understanding of this, the reader must observe, that Punicus in Latin signifieth Africa, so that the African heart signifieth the help the Turk had from Tunis, Tripoly and Algier, Cities seated in Africa and under the Turkish Dominion, by which not only Maltha (which in Latin is Melita) but Venice and Rome were put into a great fright, the conclusion of this Seige was, that after six weeks time, and the loss of 26,000 men, the Turks were constrained shamefully to retire."

The following Quatrain which also concerns the Turks was not a successful one, unless the meaning is twisted. It is quoted because it gives a precise date and in my estimation can only be classed as one of Nostradamus's mistakes.

## Century I-XLIX

Beaucoup, beaucoup avant telles meneés<sup>1</sup>  
 Ceux d'orient par la vertu Lunaire,  
 L'an mil sept cens seront grands emeneés,  
 Subjugant presque le coin Aquilonaire.<sup>2</sup>

<sup>1</sup> The first line refers to the stanza before touching on the end of the prophecies.

<sup>2</sup> Aquilonaire, northern or boreal.

A great while before these doings  
Those of the East by the virtue of the moon,  
In the year 1700 shall carry away great droves,  
And shall subdue almost the whole Northern corner.

Garencieres: "I desire Posterity to take special notice of this stanza, that in case it should come to pass, our author may be admired for the specification of the time, which is so punctually set down, here that it admitteth no ambiguity. The plain meaning is, that the Turks, which he calleth those of the East, by the Virtue of the Moon, which is their ensign or badge, shall in the year 1700 carry away abundance of people, and shall subdue almost the whole northern country, which to them is Russia, Poland, Hungary, Sweden, Denmark, etc."

At the time of Nostradamus's writing, 1555, Suleiman the Magnificent was ruler of Turkey and the Ottoman Empire was at its zenith. Throughout Nostradamus's lifetime, Turkey made war on Persia, Hungary, Austria, Poland, Russia and Venice. It was therefore not unnatural for Nostradamus to conjecture larger conquests. For one hundred and thirty years after Nostradamus's death, these wars continued and large numbers of Hungarian and Russian peasants were enslaved and carried back to Turkey. Turkish success continued until the year 1695, when Count Frederich von Veterani defeated the Turkish army badly. The years that followed brought failure after failure to the Turkish legions with the result that peace was finally signed with Poland, Venice and Austria at Karlowitz in 1699. A second treaty of armistice was signed with Russia the following year on June 13, 1700. In truth, the year 1700 marks the definitive termination of Turkey's power of offence in Europe.

This prophecy appears to be absolutely wrong. Is it perhaps because Nostradamus miscalculated the time? It will be remembered that the Turks were at the gates of Vienna 17 years earlier (1683) and only through the timely arrival of Jon Sobieski, King of Poland, was the whole of western

Europe saved. Or did Nostradamus see a turning point in Turkish Conquest in the year 1700 and misinterpret the meaning? This interesting quatrain shows that Nostradamus was certainly not infallible.

It is curious that Nostradamus did not prophesy much which can be interpreted as concerning America. The next quatrain, according to Garencieres, foretells the persecution of the Indians. It is rather too vague to be satisfactory and might concern a number of other events.

Century I-LIII

Las, qu'on verra grand peuple tourmenté,  
Et la Loy Sainte en totale ruine,  
Par autres Loix toute la Chrestientie,  
Quand d'Or, d'Argent trouve nouvelle mine.

Alas, how a great people shall be tormented,  
And the Holy Law in an utter ruine;  
By other Laws, all Christendom Troubled  
When new Mines of Gold and Silver shall be found.

Garencieres says: "This is a true prophecy of the mischiefs that have happened in the world by the finding of the mines in America; first to the Indians, called a great People, by the cruelty of the Spaniards, and then to all Christendom besides, by the evils that this Idol Mamman hath brought into it."

The next prophecy is more definite and more remarkable. It foretells the great supremacy of England upon the seas. In Nostradamus's day, Spain was the leading sea power. Portugal was on the decline and was absorbed by Spain in 1581 for a period of sixty years. Twenty-two years after Nostradamus's death, (1588), England defeated Spain on the sea at the Battle of the Armada. From that time on, England began to interfere with Spain in the West Indies and on the Spanish Main. The Spanish monopoly was broken by Hawkins, Drake, Frobisher, Raleigh and a score of other British sailors. More important perhaps was the formation of the East India Company in 1600 which took



away India's trade from the Portuguese who had commanded the Eastern seas since the days of Vasco de Gama.

Century III-C

Le Grand Empire sera par Angleterre  
le Pempotam<sup>3</sup> des ans plus de trois cens  
Grandes copies<sup>4</sup> passer par mer et terre  
Les Lusitain<sup>5</sup> n'en seront pas contents.

The Great Empire shall be in England  
The pempotam, for more than three hundred years.  
Great Armies shall pass by sea and land.  
The Portuguese shall not be contented therewith.

Garencieres (1672): "This is a favourable one for England, for by it the Empire, of the greatest dominion of Europe is promised to it, for the space of above three hundred years, at which the Portuguese or Spaniards shall much repine."

The next verse is very difficult of interpretation. Again, I quote the verse from the Garencieres edition:

Century III-LVII

Sept fois changer verrez gen Britanique  
Teints en sang en deux cens nonante an.  
France non point par appuy Germanique  
Aries double son Pope<sup>6</sup> Bistarnan.

Seven times you shall see the English to change  
Died in blood, in two hundred ninety year.  
Not France, by the German support,  
Aries doubleth his Bastarnan Pole.

The two first lines concern England. Garencieres leaves them for the English to interpret. The third concerns France and the fourth is very ambiguous.

<sup>3</sup> Pempotam, according to Charles Ward, is a shocking word made out of Greek and Latin. Potens—all powerful. De Fontbrune translates it from a Greek word meaning *surrounded by water* and applies it specifically to England throughout the prophecies.

<sup>4</sup> Copies—Copia, Latin for military forces.

<sup>5</sup> Lusitain—Lusitani, Latin for Portuguese.

<sup>6</sup> Pope, obvious misprint for pole which is to be found correct in all other editions.

We cannot go into too great detail over this quatrain because it is one of the most disputed among the 1200. All interpreters agree that the Bastarnian pole indicates Poland and Charles Ward quotes Le Pelletier as interpreting this to mean the dismemberment of Poland. I must admit that I fail to see such a prognostication in this stanza, but as it is based upon astronomical calculations, I cannot hold an opinion. What is more, Le Pelletier dates the 290 years of change in England from an arbitrary date of 1501, which seems to throw the prophecy out. Another interpreter, D.D., who published a volume entitled *The Prophecies of Nostradamus concerning the Fate of all the Kings and Queens of Great Britain since the Reformation* etc., published in 1715, commences the period of 290 years at the beheading of Charles the First, whom he calls Charles the Martyr. He evidently bases this interpretation upon the phrase *Teints en sangs*, a sanguinary event, which he chooses as the commencement of the period. His suggestion makes the last change due this year (1939). There are other quatrains indicating the approach of a republic in England such as the one quoted as referring to the Duke of Windsor in Miss Price's article published in 1937. However, I do not think D.D.'s reasoning deserves much attention because he obviously wrote the book to gain favor with George the First, who had just begun to reign. He attempts to show that the heirs of the house of Hanover shall rule England until the end of the world.

Flaubert has pointed out that Nostradamus is always consistent in his style. In all other stanzas, where he has named a number of years before the fulfillment of a prophecy, he has marked the beginning of the period from the day of the first publication of the prophecies (1555). It is likely that he has calculated in the same way in this case and that the seven changes were intended to end about 1845. There was no startling event in England during that year to mark the termination of the period. Charles Ward gives the following as the seven changes:

1. Queen Elizabeth comes to the throne and re-introduces Protestantism. (Garencieres speaks elsewhere of the carnage that took place in order to enforce the new religion.)

2. James Stuart comes to the throne, changing the succession from the Tudors to the Stuarts.

3. The Commonwealth commences on the Death of Charles I. Jan. 30, 1649.

4. Restoration of Charles II, May 29, 1660.

5. William III and Mary, 1688.

6. Hanoverian Succession George I. 1715.

7. Reform Bill 1832 (Dulling the lustre of the Crown etc.)

Mr. Ward goes on to say that the reform bill need not be counted because the No. 3 revolution may be counted as two.

I cannot say that I find the list very satisfactory, especially if Nostradamus foretold seven revolutions accompanied by bloodshed. It seems more than probable that this quatrain has never been correctly understood.

The following quatrain is more satisfactory.

Century I-LX

Un Empereur naistra pres d'Italie,  
Qui a l'Empire sera vendu bien cher,  
Diront avec quels gens il se ralie,  
Qu'on trouvera moins Prince que Boucher.

An Emperor shall be born near Italy,  
Who shall cost dear to the Empire,  
They shall say, with what people he keepeth company,  
He shall be found less a Prince, than a Butcher.

Garencieres adds: "This prophecy is for the future; for since Nostradamus's time till now, such an Emperor was

not heard of, that was born near Italy, that cost the Empire so dear, and proved more a Butcher than a Prince."

This verse needs little comment from me. Napoleon Bonaparte was born in Corsica in 1769.

The next verse is debatable but interesting:

Century X-XLVII

Du lac Lemman les Sermons fascheront,  
Des jours seront reduits par des Sepmaines,  
Puis mois, puis an, puis tous defalliront  
Les Magistrats damneront leurs Loix vaines.

The Sermons of the Lemman Lake shall be troublesome  
Some days shall be reduced into weeks  
Then into months, then into year, then they shall fail,  
The magistrates shall condemn their vain laws.

The above translation is Garencieres' and he says: "The Lemman Lake in Latin, Lacus Lemanus, is the Lake of Geneva, therefore it is palpable, that by this prophecy the author aimeth at Calvin, and his Successors who began the Reformation in that town. I leave the rest to the Readers Judgement. It is enough I have opened the door."

I think this verse would be better translated as follows:

At Lake Lemman (Geneva) speeches will clash.  
Days will grow into weeks, months and years,  
Then all shall fail.  
The magistrates will condemn their vain laws.

Calvinism might well be considered a success as a movement, and few of its adherents have condemned it. This verse seems a clear and remarkable prophecy of the League of Nations and its ultimate failure.

As a final prognostication from *The Centuries*, I have chosen the most explicit one for the future:

Century I-LXXII

L'an mil neuf cens nonante-neuf sept mois  
Du ciel viendra un grand Roy d'effrayeur  
Resusciter le grand roy d'angoulmois  
Avant apres Mars regner par bon heur.

In the year one thousand nine hundred and ninety-nine and seven months

From Heaven shall come a great and terrible King.

To raise again the great King of Angoulesme (or angoulmois)

Before and after Mars will reign with fortune.

Garencieres says that Francis I, the most gallant prince ever born in France, had the title of Duke of Angoulesme before he became King. He therefore interprets the stanza as meaning that a terrible king will come to raise the King of France. Dr. de Fontbrune interprets Roy d'Angoulmois as a figure representing peace. It is more understandable if *du ciel* is translated as *from the sky* or by aeroplane. This stanza will be further elucidated when we come to a consideration of the letter to Henry II in which the *Roy d'Effrayeur* is referred to as the Gog of Magog, in other words an Eastern Prince. The quatrain may be interpreted to mean that in 1999 an Eastern power will attack Europe by aeroplane, before and after which there will be a terrible war. The phrase *resusciter le grand roy d'angoulmois* might mean half a dozen things and is best left uninterpreted.

Now we will turn to a consideration of "*L'Epitre à Henri II*". Nostradamus had two great loves: the Catholic Church and France. It must be remembered while studying his letter to Henry II, that his purpose was to foretell the fate of his church and his country. He says:

*"I confess that all (my prognostications) come from God to whom I offer thanks, honour and immortal praise . . . It is as if one looked into a burning mirror and through a nebulous vision, saw the great events, sad and prodigious, and the calamitous adventures together with the principles chiefly responsible for them, which are approaching. First the Temples of God; secondly the temporal forces (heads of the State, Princes and Kings) which will lead (the world) into decadence, and a thousand disasters that will be known to the future."*

Then follows a page of prognostications which Dr. de



Fontbrune interprets plausibly as the fate of the Government of France from the French Revolution until the World War. I quote Nostradamus in italics with Dr. de Fontbrune's interpretation, freely translated, immediately following:

*Sera faite la troisième inondation de sang humain*, (There will be the third inundation of human blood)—The world war fought in France. Dr. de Fontbrune gives the wars of the First Empire as the first inundation and the numerous campaigns into Mexico, the Crimea and Italy by the Second Empire, as the second.

*Ne se trouvera de long temps Mars en caresme*, An economic crisis.

*Et sera donnée la fille tombant son dominateur à la Paganisme secte des nouveaux infidèles*. (And she, the French Republic, will be betrayed, falling into the Paganism of a new sect of infidels.) She will fall into Bolshevism.

*Elle aura deux enfans, l'un de fidélité, l'autre d'infidélité par la confirmation de l'Eglise Catholique*. She will have two children, one faithful, the red party, and one unfaithful, the national party, by confirmation of the Catholic Church.

*Et l'autre qui à sa grande confusion et tarde repentance la voudra ruiner*, (the ancient Republican party) will be greatly confused and will repent too late that she has led the country to ruin.

*Seront trois régions par l'extrême différence des lignes: c'est assavoir La Romaine, La Germaine et l'Espagne qui feront diverses sectes par main militaire*. (At that time) three countries which have no common boundaries: that is to say, Rome, Germany, and Spain, will establish diverse military leagues together.

*Délaissant les 50 et 52 degrez d'hauteur*. Turning away from the 50th and 52nd parallel (between which is situated London from whence came the doctrine of liberal democracy).

*Et seront tous hommages des religions lointaines aux régions de l'Europe et de Septentrion de 48 degrez d'hauteur.* And they will render homage to ancient religions (the cult of the race) in the country of Europe situated north of the 48 parallel. (Germany)

*Puis les plus Occidentaux, Méridionaux et Orientaux trembleront.* Then (on this same parallel) the furthest West (France), the Furthest South (Austria) and the furthest East (Russia) will be menaced in their turn.

*Telle sera leur puissance que ce que se fera par concorde et union insupportable des conquêtes belliques.* (Because) their power (the three dictators) will be such that all their enterprises will be made together by the force of arms.

*De nature seront égaux mais grandement différents de foy.* They will be much alike in nature but very different in faith.

*Après cecy la Dame Stérile de plus grande puissance que la seconde<sup>7</sup> sera reçue par deux peuples, par le premier obstiné<sup>8</sup> par celui qui a eu puissance sur tous, par le deuxième.* After that, a Republic more powerful than the second<sup>7</sup> (Russia) will be proclaimed in two countries. In the first (England) held in check by those who have been masters of the world (Rome) and by the second (of which we have been speaking, Rome.)

*Et par le tiers qui estendra ses forces vers le circuit de l'Orient de l'Europe,* When the third which extends its power over the line of the boundaries of Oriental Europe, (Russia)

*Aux Pannos l'a profligé et succombé,* already beaten and chased from Pannonia<sup>9</sup> (Austria) (the Marxist revolution under the Dolfuss Government)

*Par voile marine fera ses extensions,* will extend its influence (Communism) beyond the seas.

<sup>7</sup> La dame stérile is used frequently to mean the government, usually the Republic of France. The first republic is France, the second, Russia.

<sup>8</sup> Etymologically: fixed beforehand.

<sup>9</sup> Pannonia: Latin name for the country with roughly the same boundaries as Austria.

*A la Trinacrie Adriatique par Mirmydo et Germaniques du tout succombé*, and it will be chased entirely from Italy by the Mirmidon<sup>10</sup> and by the Germans,

*Et sera la secte barbarique du tout des nations grandement affligée et dechassée*, then the totality of the nations will be rid of the barbarian sect (Communism).

From this point, Nostradamus turns to the development of the movement of Anti-Christ, and the calamitous times foretold by the Scriptures as coming before the return of the Messiah. He prophesies the destruction of Europe by the Gog of Magog, a servant of Satan, to which verse LXXII of Century I, already quoted, applies, and the tribulation of the Catholic Church. He describes the great eclipse which will take place at that time. It will be of such long duration that it will appear as if the earth had swung out of its orbit and as if shadows had fallen upon the earth forever. It is not clear when Nostradamus speaks of the final days before the Judgment, and when he is prophesying the tribulations to take place before the Second Coming. That they are two separate events to be accompanied by violent physical changes in the heavens, is certain, because he has told us that his quatrains continue until 3797. He also prophesies a period of accord and harmony between God and Man for a thousand years after the appearance of Christ a second time. Then, disregarding any attempt at sequence of events, he seems to return to the subject of the French Revolution and describe a new vision for the whole period (1792-2000). This is consistent with the first set of predictions but sometimes repeats and sometimes enumerates new details. The fact that he mentions the date 1792 is significant in itself.

Returning to what appears to be a prophecy for the near future, Nostradamus says:

*Venise en après en grande force et puissance levera ses*

<sup>10</sup> The Mirmidon was the Roman gladiator armed with the dagger. The same dagger is worn today at the belt of the Fascisti and has become their emblem. Mirmidon is an apt name for Mussolini.

*aigles si haut, ne disant guère aux forces de l'antique Rome.* After this, Venice will raise the force and the power of her wings so high that she will nearly be compared with the old Roman Empire.<sup>11</sup>

*Et en iceluy temps grandes voiles Bizantines associées aux Lygustiques par l'appuy et puissance Aquilonaire, donnera quelque empêchement que des deux Crétenses ne leur sera la foy tenuë.* And at this time, a great Bizantine navy militarily allied to the Italians will create such difficulties that the two (dictators) who have acquired power at the point of the sword will lose confidence in each other.<sup>12</sup>

*En l'Adriatique sera faite discorde grande, ce qui sera uny sera séparé, approchera de maison ce que paravant estait et est grande cité comprenant le Pempotam<sup>13</sup> la Mésopotamie de l'Europe<sup>14</sup> à quarante-cing et autre de quarante et un de quarante-deux et trente sept.* In Italy a great division will take place separating that which has been united. And all the large cities will be reduced to a few houses especially in the country surrounded by water (England) and in the country half surrounded by water (Italy) and which are between the 45th parallel and the 37th and the 41st and the 42nd.

Then is prophesied again, the reign of Anti-Christ and the persecution of the Catholic Church until the birth of a French Prince, mentioned several times in *The Centuries*,

<sup>11</sup> De Fontbrune reminds us that Mussolini has adopted all the symbols of the Roman Empire; the S.P.Q.R. (Senatus Populus Que Romanus) and Eagles of ancient Rome.

<sup>12</sup> This passage seems to translate more accurately: At this time, a Byzantine fleet, allied to the Italians, will give trouble because of the support and power of Northern countries and will cause the two dictators who have gained power at the point of the sword, to distrust each other.

<sup>13</sup> Pempotam: surrounded by water.

<sup>14</sup> The word Mesopotamia is one of the Greek renderings of the earlier Semitic names for the river country that stretches eastward from northern maritime Syria. It is used to designate the territory between the Euphrates and the Tigris rivers. Philostratus reported that the Arabs designated Mesopotamia as an island and the Babylonians spoke of it as the Sea country. It is obvious, therefore, that the Mesopotamia of Europe is either England, an island or Holland, a sea country, lying between rivers and marshy fens.

who will be of the long inactive Capetian house, and who will become King of France and champion of the Church for more than fifty years. Then shall come the destruction of Rome and the period preceding the arrival of the Gog of Magog.

### CONCLUSION

A quick glance at the clearest quatrains of *The Centuries* and the more lucid passages of the *Letter to Henry II* might convey the impression that the future may truly be foreseen by a deep study of them. Just the opposite seems to be the case. The more one studies Nostradamus; the more familiar one becomes with his usages, his anagrams, his references; the more impossible it seems to interpret the underlying meaning. No study was ever more tantalizing, for as I hope I have been able to show, there is enough in the prognostications to awe the scholar, enough to assure him that Nostradamus was not fabricating. Yet nothing is clear. In my own opinion, at least, my study has been rewarded. Nostradamus has proved to me that clairvoyance can penetrate the distant future. But he has also proved that such penetration is not accurate; it is merely a mirrored shadow of the true event and as liable to error through mis-interpretation as the greater number of our modern examples of clairvoyance prove. I fear I must conclude with Garencieres, that little profit shall be gained by bestowing much time and care and study upon the prophecies. Our curiosity may be aroused, but it shall not be appeased.



## A Letter from England

BY DR. NANDOR FODOR

London, March, 1939

### THE LABORATORY METHOD

The Editorial of the December issue of this JOURNAL contained a comment on my December letter. The statement indicated that my views regarding the necessity of a new orientation in psychical research have been misunderstood in an important aspect.

The Editor states: "We cannot agree with Dr. Fodor that the use of the laboratory method should be abandoned. But we do agree that it is a waste of time in dealing with certain kinds of phenomena."

I have not advocated the abandonment of the laboratory method. I have made it clear that I have struggled for years to apply the scientific method to physical phenomena and have found a few odd bricks from which, however, no edifice can be built. I stated as my opinion that the future of psychical research demands that the weight of inquiry be shifted from the department of physics to the department of psychology. This is not equivalent to the surrendering of the laboratory method. I am sorry if I failed to make this point sufficiently lucid. The laboratory method cannot and must not be abandoned. But if we fail to find proof of supernormality through it we should not consider the inquiry closed. On the contrary, we should accept the problem mainly as a psychological one and investigate the medium's mind if we cannot investigate his phenomena.

My views are strongly stated in my forthcoming book, *On the Trail of the Poltergeist*. The following quotation will make my position completely clear:

"Throughout this investigation we were trying to establish the validity of happenings that oppose the known laws of nature. What we succeeded in establishing was that, as far as apports were concerned, they did not oppose these laws. The X-ray exposure and the finding of a linen wrapper must needs invalidate the total series of our apport experiments. Mrs. Forbes can no longer be credited with her past apport record. We cannot prove fraud regressively but there is no need to make the attempt. Our findings automatically deprive Mrs. Forbes of all benefit of doubt. The spirit of scientific research demands that her apport phenomena should be declared null and void.

"This stern verdict rests on ethical and logical foundations. It is influenced by the fear that psychical research may be compromised



if it is pursued with subjects who exhibit anti-social instincts, and therein lies its principal weakness. It applies the wrong measuring rod. A dissociated woman is not necessarily bound by considerations of ethics and logic. She is not ruled by approved social instincts. She is governed by her subconscious mind which has its own standards of conduct. By securing evidence of deliberate fraud regarding these particular phenomena, we have only posited one of the many problems that arise out of her dissociation. As dissociation is due to an injury to the psyche which, in turn, gives rise to objective and subjective psychic phenomena, it is well within the province of psychical research to go further. Indeed we are bound to do so if we wish to understand the case. If there is a psychological cause behind the phenomena which we are discussing it is distinctly possible that in the mind of our subject, a fraudulent phenomenon has exactly the same value as a genuine one. Her subconscious mind is not interested in psychical research and in canons of evidence. It is solely concerned with its own troubles and, possibly, may economize with the forces at its disposal. A fraudulent phenomenon may prove as useful a manifestation as a genuine one in signalling a distinct message regarding buried conflicts.

"There is a lot of talk in spiritualism about the law of frustration. It is a convenient phrase to cover disappointment over the breaking down of a promising investigation. I do not think that its advocates really know what they are talking about. There is no such law, but it is true that as long as we deal with manifestations from the unconscious our test conditions may achieve the opposite end to that we have in view. The effect of test is a tremendous concentration on phenomena, the essential character of which is their spontaneity. It makes the medium over-conscious of something which she should forget. It fills her mind with the very thoughts that should be banished from it. Such means may easily short-circuit a traumatic impulse which, as a result, will seek expression both in fraudulent and genuine phenomena, or in fraudulent ones alone. . . .

"Psychical researchers of today are apt to frown at unconscious fraud. My plea to spend time and trouble on deliberate fraud is not likely to receive a sympathetic hearing."

#### *DEATH OF W. B. YEATS*

W. B. Yeats, the great Irish poet and dramatist, is dead. Little has been said in the daily press of his interest in psychical research. As far back as 1913, in a lecture before the Dublin Society for Psychical Research, he declared that as far as he was concerned the controversy about the meaning of psychic phenomena was closed. But he added that he was not a convert in the true sense of the word

as he was a born believer, and he had never seriously doubted the existence of the soul or of God.

It appears that Yeats' interest in psychic phenomena began with his wife's automatic writing. He was so excited with the contents of the writing that he persuaded his wife "to give an hour or two day after day to the unknown writer". After such beginnings it was natural that he should seek sittings with Mrs. Hester Dowden and Geraldine Cummins to seek confirmation of his own messages. He was very satisfied with the results, and afterward took an interest in physical phenomena, sitting with, among others, Margery Crandon during a visit to America.

For his views on the deeper issues of spiritualism his *Per Amica Silentia Lunae*, published in 1918, should be studied. He deals with them in the fashion of a poet and mystic.

#### CENTENARY OF STAINTON MOSES

Writing in the *Two Worlds*, February 3rd, Mr. J. Tyssul Davis suggests that Spiritualism should make preparations for the celebration of the centenary of Stainton Moses which falls on Sunday, Nov. 5th, 1939.

There is hardly a more extraordinary career in spiritualism than that of Stainton Moses. F. W. H. Myers, who edited his notebooks, considered his physical phenomena "as proved both by moral considerations and by the fact that they were constantly reported as occurring when Mr. Moses was alone. That Mr. Moses should have himself fraudulently produced them I regard as both morally and physically incredible. That he should have prepared and produced them in a state of trance I regard both as physically incredible and also as entirely inconsistent with the tenor both of his own reports and those of his friends. I therefore regard the reported phenomena as having actually occurred in a genuinely supernormal manner." (*Proceedings*, Vol. IX.)

Regarding his mental phenomena, the problem of Imperator and his band is the outstanding mystery. It arose in Moses' automatic writings and he fought hard against the identity of his communicators. Not until he was working on the XIV. notebook did he admit: "Judged as I should wish to be judged myself, they were what they pretended to be."

In his lifetime Moses never revealed the real names of his band of controls. They were only made public in A. W. Trethewy's *The Controls of Stainton Moses*. But Moses knew already at the time of writing his notebook that Imperator claimed to be Malachias, the prophet. Towards the end of his life, however, when the phe-

nomena lost strength he was again assailed by doubts and showed hesitation in accepting the claims of his extraordinary spirit band.

During his life only one attempt was made to "borrow" his illustrious communicator. The "borrower" was Mme. Blavatsky. In 1881 a story was circulated from theosophical sources that Emperor was a living man, a "Brother", and that his dealings with Stainton Moses had been perfectly known to Mme. Blavatsky. Emperor, writing through the hand of Stainton Moses, repudiated the story. He said: "She (Mme. Blavatsky) does not know or speak with us though she has the power of ascertaining facts concerning us." The latter part of the sentence always struck me as too guarded and I often wondered whether it would have been worded in the same way had the query been put to Emperor after the Hodgson exposure of Mme. Blavatsky's phenomena.

It would have been very illuminating to know Stainton Moses' views on the American Emperor mystery. Five years after Moses' death in 1892, Emperor and his band took over the control of Mrs. Piper. Sir Oliver Lodge and Prof. William James doubted their identity with the Emperor group of Stainton Moses as they could not give the names which they gave to Moses. Mrs. Sidgwick and A. W. Trethewy similarly rejected their claims for identity. Professor Hyslop was slightly inclined to admit it. The Myers and Hodgson controls of Mrs. Piper endorsed it completely.

The late Mrs. Minnie M. Soule (Mrs. Chenoweth) also claimed communications from Emperor. So did Mrs. Gwendolyn Kelley Hack in *Modern Psychic Mysteries*. It was under Emperor's name that she received the message which led to the finding of the Marquis Centurine Scotto in a remote part of Millesemo castle. After his famous transportation case, he was found in a deep sleep on some hay in a stable.

Whatever view we may take, Emperor and his spirit band present one of the most fascinating problems of psychical research.

### *SPIRIT WIRELESS*

Reviewing Countess Nora Wydenbruck's new book, *The Paranormal*, Philip Page remarks in the *Daily Mail*, February 9th: "Some years ago I attended a séance organized by that interesting figure, the late Dennis Bradley, who was a strange combination—a West End tailor and a writer of profound philosophical books. Odd things happened on that occasion at the hospitable house of that be-spook tailor, but I was not convinced. What is vastly more important, the late Signor Marconi was not convinced, though any man setting out to organize wireless communication, as it were, with the

other world in the presence of Marconi possessed courage or a sense of humor—or both.”

The remarks are too superficially journalistic to receive deep consideration but they served the purpose of introducing in a light vein his review of Countess Wydenbruck's new book which contains some very interesting personal experiences in spiritualism. I have known Countess Wydenbruck for many years. She comes from one of the foremost families in Europe. Her grandmother was a Princess Fugger-Babenheim and she herself strikingly resembles one of the mediaeval Fuggers who had rented the state revenues of the Hapsburgs and earned a reputation as the most ruthless tax collectors of European history. She became interested in spiritualism through a private medium in Austria, the development of whose phenomena she watched from its earliest stages. Her husband, an excellent painter, told me an amazing story of how, as a punishment for her skepticism, unseen hands lifted her up into the air in the darkness. Countess Wydenbruck is a well-known novelist and one of her novels, *Woman Astride*, was largely automatically produced. She felt as if she had been possessed by her heroine, an ancestress, who had lived at the time of the Thirty Years War, and in writing the book information and character sketches gushed forth from under her hand for which she felt her normal novelistic gifts were not responsible. According to the *Daily Mail's* review, "Spiritualism has never been given a more fantastic aspect." This again is journalistic hash but it matters that the writer is convinced of the sincerity of the book.

### *LIVING BIRD APPORTS*

Live bird and gold fish apports at the home circle of Mr. and Mrs. Bailey, of Belper, are described by Mr. Ernest W. Oaten, the editor in the *Two Worlds* of February 10th, 1939. This is how he describes the arrival of the birds:

"A very soft hand crept over mine from the direction of the medium; I think it was the medium's hand. My hand rested upon the table, and a live bird was thrust into the opening between my thumb and first finger. The bird was quite still and immobile, and remained so for several minutes, when it gradually awakened to life and activity and began to struggle. A few minutes later the process was repeated. I held two birds in one hand. I slid my hand along the table and transferred one to my left hand. A few minutes later a third bird was deposited in my right hand, again in a sleepy state. I now held three birds in two hands. A little later the last arrival awakened to life and began to struggle. In trying to retain them the one in my left hand escaped. It was then suggested that

the light might be turned on and the birds deposited in a cage, and this was done. We could now see that a mass of snow drops had been deposited at the end of the table farthest from the medium. They were loose and there were some three score blossoms in all. Again the light was put out and shortly afterwards a fourth bird was deposited in my hand."

After this came the turn of the goldfish. Mr. Oaten writes: "I had smuggled a fish bowl into the séance without the knowledge of the medium. I had carefully marked the bowl by scribbling my initials on a piece of stamp edging and sticking it on the bottom of the bowl. The bowl was placed before me on the table, and my fingers were continuously in contact with it. I know it did not move and there was no splash or other sound, but on turning up the light a few minutes later, four live fish were found in the bowl. They were small, none of them being more than three inches long. . . . they were all very active. I reached out and touched the medium's hand. There was no sign of wetness, nor any sign of the hand having been recently dried; it bore the smooth, slippery texture which one associates with a dry hand. The séance lasted forty-eight minutes."

There were no test conditions at the séance, which took place in the presence of eleven people in pitch darkness. Mr. Oaten agrees with the critic that it would be quite possible for birds and fish to be secreted and introduced into the circle by the sitters. He only lays his experience before the readers and asks: "Why should a home circle of half a dozen friends, which meets regularly and seeks no publicity, engage in such practices merely to fool one another? There is no financial consideration whatever, and no desire to exhibit the phenomena to anyone."

I cannot help finding this query and statement extraordinary. Surely, Mr. Oaten, with all his wide experience in spiritualism, would be expected not to forget that the very phenomenon of trance (with which the sitting started) indicates dissociation of personality and that, therefore, the ordinary standards of human conduct simply cannot be applied to the case. In fact the phenomena, as related by Mr. Oaten, give good many reasons for suspicion. The birds came very quickly, one after another as if due allowance had been made for the short duration of the effect of the anaesthetics which might have been administered to them. He states that it was the medium's hand which deposited the birds in his, and passes over the fact that while his hands were in continuous contact with the glass bowl in which the gold fish arrived, he had not been able to check up on any gentle movement of the water inside the bowl. It is true that Mr. Oaten makes no particular claims and candidly ends his article



by saying that "a psychical researcher would not be satisfied with the conditions of the circle, but then, people who are conducting home circles are not concerned with the opinion of psychical researchers." Granted, but Mr. Oaten should be concerned, and while he has every right to endorse any phenomenon he witnesses he is not doing a great deal of service to the cause of Spiritualism outside the spiritualists by encouraging the view that just because "there are thousands of home circles conducted in this country week by week" the phenomena deserve any serious consideration. It is my experience that the home circles are the very hot-beds of psychopathological phenomena which, in whatever form they arise, are immediately ascribed to spirit controls. I am not imputing that the majority of home circles must necessarily consist of sitters who delude themselves. It is quite probable that these circles offer the only chance for the development of genuine psychic phenomena, but the dividing line between the genuine manifestations and those produced by pathological subject (who may be entirely unaware of his or her own condition) is extremely thin. For this reason I am rather inclined to consider the constant praise bestowed upon home circles in comparison with others in which the phenomena fail with equal consistency, as a confession of weakness rather than of strength.



## Book Review

THE MYSTERY OF GLASTON. By Frederick Bligh Bond,  
F.R.I.B.A. Glastonbury Publications, 1938. 30 Homefield  
Road, London, S.W. 19. 2 shillings net.

This little book of fifty-five pages relates the many legends and traditions of Glastonbury Abbey and discusses the probability of their foundation in fact. The book does not touch on the psychical experiences of the author in connection with the Abbey which were published in his books, *The Gate of Remembrance* and *The Company of Avalon*. But for those who were interested in these remarkable automatic scripts, *The Mystery of Glaston* will be worthwhile.

According to tradition, Glastonbury Abbey was founded in A.D. 37 by Joseph of Arimathaea and his company of twelve. Joseph was believed to have brought with him the sacred relic of Jesus Christ, the Holy Grail, and the legends of his settlement and mission are interwoven with the legends of King Arthur and his Round Table of Twelve Knights. Mr. Bond writes:

"The Round Table of Arthur clearly reflects the form of Joseph's first settlement, just as the Twelve Knights are the symbolic counterparts of his company of fellow missionaries. Moreover, in the romantic form in which the legend comes down to us, these knights were Hebrew princes, descendants of Joseph."

Tradition also relates to notable connections with Egypt and the Egyptian form of religious worship.

"Archaeological research points distinctly to the truth of the tradition of the Circular Chapel and indicates that there was most likely a ring of Twelve Hermits' Cells like the Egyptian 'laura' or early monastic settlement of the Thebaid."

Mr. Bond believes that the modern world depends too much upon written history and thereby is misled through the prejudiced views and preferences of the historians. But he believes we are coming to respect tradition again "for we are able to recognize that it is in every case founded upon a nucleus of truth although that truth may have been distorted by accumulation of more or less imaginative or fantastic details. For there is a strange weakness in the human mind which tends always after a long while to regard past events and personalities as mythical or semi-mythical." There is, in this reviewer's opinion, a great deal of wisdom in these words.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Volume XXXIII

APRIL 1939

Number 4

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## Editorial Notes

Scientists who have only made a cursory examination of the evidence compiled by psychic research, are apt to make the criticism that the great mass of psychic facts are unrelated and offer no basis for a scientific structure and a realistic philosophy. The criticism is justified up to a point. Psychic researchers have had many set-backs because of the difficulty of substantiating certain elusive and important links. Their efforts to formulate laws which could be experimentally demonstrated, might be compared to a man building a wall with round stones and no mortar. All goes well until a stone at the bottom begins to roll. In other words, it is the difficulty of accurately defining the basic laws governing such little understood phenomena that makes the building of a structure well-nigh impossible at the present time. The Spiritualists have made many attempts to present a constructive explanation of life, death, time and the universe, but their lack of scientific method and frequently immature conceptions have deprived them a serious hearing.

F. W. H. Myers has given us the most plausible theory for the organization of man's consciousness. His careful observation and brilliant deduction have done much to win

the attention of intelligent men for the subject of psychic research. But the work of co-relating the phenomena and linking them to known laws of physics and biology remains for the most part ahead of us.

Scientists, in making this criticism, however, are apt to overlook a most important point. Unsatisfactory as the theoretical explanations for psychic phenomena may be in comparison with the neat well-knit structure of physics, what other inquiry offers the possibility of complete unity between the undoubted truths of philosophy and the demonstrated truths of physics? And as physics penetrates deeper into the realms of the intangible, the importance of psychic facts are increasingly evidenced. Psychic phenomena are themselves a vital link between the spiritual and the material and may be the *scientific* means of re-establishing the equilibrium between cultural growth and mechanical invention. Scientists in the field of physics are fearful of the influence of their own brain children because the progress of intellectual and economic development has not kept in step with the development of the machine.

In our opinion, a most important link now missing in the theoretic structure of psychic law is the verification of the astral or subtle body. A comprehensive article emphasizing this point appeared in the *Hibbert Journal* for October 1938. Its author, Mr. Leslie Benton, points out the reason for our present Christian theological conception of the interdependence of the mind and the body:

"According to Platonic tradition the soul is a non-material entity (having, however, some degree of substantiality) animating the physical body which it uses for the purpose of expression in the material order. At death the soul withdraws from its vehicle but persists in its own sphere. This conception, though it inspired religious thinkers for many hundreds of years, is not, however, the prime inspiration and source of orthodox Christian theology, which owes more to Aristotle than to Plato. The Aristotelian tradition also admits of the reality of the soul, but here the soul is

no longer primary as it is in Platonism; man is neither a soul possessing a body nor a body possessing a soul, but a body-soul: the soul is not a function of the body, but equally it is incapable of existing without the body. This is the rationale of the doctrine of the resurrection . . . In holding to the idea of physical resurrection, Christian theology has been more faithful to Aristotle than to St. Paul. The Apostle certainly distinguished between bodies terrestrial and bodies celestial: 'if there is a natural body, there is also a spiritual body'."

Mr. Benton continues:

"Are we to think of the ethereal body as the seat of mind or soul? To assert this would be to confuse the issue. Yet it is an error which is constantly being made. The soul, *ex hypothesi*, uses the ethereal body *transmissively*, just as it uses the physical body transmissively, and is not to be equated with any of its instruments. Thus when Andrew Jackson Davis clairvoyantly described the process of dying, he spoke not of the soul vacating the body (as people mistakenly do) but of an ethereal emanation which detached itself from the physical frame until it stood forth, to use his own words, 'a bright, shining image, a little smaller than its physical body, but a perfect prototype of reproduction in all except its disfigurements.'"

Mr. Benton does not give us his authority for stating that it is an error to consider the subtle body analogous to the mind or soul,—that it is in reality but another sheath of the soul. The conception is borne out, however, in many automatic scripts. An explanation of this question was asked at a sitting for automatic writing with Mrs. Ebling.\* The following was written:

"The astral body is that body sewn in incorruption—the immortality of which Paul does speak. It does not remain in its form of somewhat coarse material for long after death but evolves into the being which is the quintessence of per-

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\* An article on Mrs. Ebling's mediumship appeared in the September 1937 JOURNAL.

sonality—the mind essence which is peculiarly that of the individual himself. This evolved state is somewhat permanent—‘somewhat’ because in this state all things evolve even if ever so slowly. The body does not always properly represent the soul nor the astral double the being which finally emerges to take up life and work on this plane. Circumstances which have been unfavorable to proper growth and development influence the physical and astral body, but the emergent state—the *body celestial*—represents the finest development of all the mental and spiritual potentialities of the individual. Thus it is that the law of compensation which has been divinely established can operate and make each person the dream of God which was intended. The body is *the body terrestrial*—the astral body is the between stage—between terrestrial and celestial states.”

Stewart Edward White has recorded\* a good deal on the subject which was received through a mediumistic source. The “Invisibles” who are the purported communicators insist also that the spiritual body has a physical structure.

The astral counterpart may seem too abstract and philosophic a consideration for the scientific laboratory. But there is good evidence—physical evidence—that such a body exists. Not only is there a large quantity of astral projection cases on record but experiment indicates its reality. Mr. Stewart Edward White’s “Invisibles” were responsible for a series of such experiments that deserve repetition. George Dubor relates similar experiments undertaken by M. Durville, a scientific investigator, who was able to produce projection by suggestion with two hypnotized subjects.† Dr. R. A. Watters’ work with the cloud chamber‡ constitutes the first laboratory attempt to verify the existence of the subtle body.

Albert Eagle of Manchester University published a book a few years ago entitled, *The Philosophy of Religion versus*

\* *The Betty Book* by Stewart Edward White, 1937.

† *The Mysteries of Hypnosis* by George Dubor, 1923.

‡ *The Intra-Atomic Quantity* by R. A. Watters (Bulletin of the Dr. William Bernard Johnston Foundation for Psychological Research, 1933).

*the Philosophy of Science*, in which he postulates the astral counterpart as a probable underlying principle in nature—a thinking mechanism responsible for the form and adjustments of growth.

The concept of the astral body is as old as the hills and to be found in many diversified religions. It should be seriously studied before it is placed in the discard as incompatible with modern scientific knowledge.



# Psychic Phenomena

BY HAROLD H. U. CROSS, PH.D.

**EDITOR'S NOTE:** The following records of psychic manifestations will be published by Dr. Cross in his forthcoming book, *A Cavalcade of the Supernatural*, and are printed here by kind permission of the publishers, E. P. Dutton & Co. This book analyzes nearly every type of psychic phenomena and compares the well authenticated cases to be found in the literature of psychic research with the remarkable experiences of the author. It is the reports of these phenomena, personally witnessed by Dr. Cross under experimental conditions, that we have chosen to publish in the JOURNAL.

Dr. Cross is an electrical engineer and has carried on extensive researches in electrotherapy and the lesser known applications of electricity such as the mechanism of the electric eel — a study of which he made with Professor D'Arsonval of Paris. In 1929, he received the Certificate of the Faculty of Medicine in Electro-radiology from the University of Paris. He became interested in psychic research some years ago and has had a wide experience. The most interesting phenomena reported in his new book occurred with an amateur medium in Sydney, Australia.

## *Water Divining*

One of the most generally accepted "peculiar" things in supernormal manifestations is water divining or dowsing . . . Quite early in life the author interrogated his school teacher with regard to the matter and was informed that the water attracted the willow twig of the dowser just as the iron filings were attracted to the magnet kept under lock and key in the science cupboard. Upon being pressed for further details, the master, with some reluctance, possibly due to his struggles with his scientific conscience, jerked out the fact that his own uncle could do it, but that the author could not because the magnetic current could not travel through wooden-headed school boys.

The method employed by the diviner is shown nicely by the experiments carried out with a well-known Australian dowser under test and distinctly experimental conditions in Sydney, N.S.W. At the request of the diviner the editorial and mechanical staff of the *Sydney Mail* arranged to hide some gold, some oil and some water in various parts of their building. These materials were to be secreted by several persons and in such positions that the substances to be dowsed should not be liable to confusion with water pipes,

oil drums, etc. This work was carried out a day or so before the dowser got there. Upon his arrival he produced his divining rod, which was of the regular Y pattern with the exception that there was a depression at the fork of the twig some half inch in depth and capable of being plugged with a cap made of the same willow wood.

It was decided by the newspaper staff that the man should first of all seek out a buried tank of water that was about one hundred and fifty feet below the fourth floor on which the experiment was being carried out.

Grasping the fork by its two limbs, the dowser promenaded around the room carrying the twig straight before him with his arms horizontally extended and with the stem of the willow twig pointing perpendicularly upwards. In a few moments it was apparent that he wished to leave the office he was now in and proceed several doors down a corridor to the right. This he did with the spectators in his wake. Arriving at a door some twenty yards down, he requested the author to open it for him. This room was a file room and was bare of furniture. Arriving at the middle of the floor the dowser became flushed in the face, perspiration dripped from his forehead, and his hands indulged in convulsive twists; and despite the very obvious effort exerted by the dowser to prevent the twig from inverting, it suddenly dipped toward the floor. The plant engineers, who were not present at the experiment, stated that the spot was directly over a cistern of water that they had filled for the occasion, and which was situated in the basement of the building.

The party then returned to the first office and it was decided that the gold should be sought for next. The dowser carefully pulled out the cap of his rod, and inserted a small gold nugget about the size of a pea. Replacing the cap, he commenced operations by quickly darting to the corner of the room where he stood like one transfixed as his twig bent down to a position four inches to the left of the radiator pipe in the north corner of the room. No gold was

found at this point, but the Editor announced that some ten pounds in gold had been placed in a sealed bank bag in the room below. It was found that the bag had been placed between the radiator pipe and the wall, thus bringing the gold within the radius named by the diviner by reflection on the floor above.

The oil experiment was a complete failure, although several attempts were made, and many different types of oil, contained in small glass bottles, were placed in turn in the cavity of the dowsing twig. It was ascertained that the cache consisted of a large tank of fuel oil in the basement some yards from the place of experimentation.

#### *Telekinesis — Action at a Distance*

A case under test conditions was witnessed by the author in the course of his investigations in Sydney, Australia. In bright moonlight, an enamelled bowl, two feet in diameter, was levitated from the floor of the kitchen, which was also the psychical laboratory. As it came to the level of the author's head, he grabbed it firmly by both hands, but was unable to stay its progress around the circle, being carried off his feet and dragged with the bowl.\* In this case the medium, a non-spiritualist, was an entirely unknown amateur named Norman, aged twenty-two and weighing one hundred and thirty pounds, a laundry-cart driver. The sitters were all skeptics and comprised chemists, mathematicians and electrical engineers—a society of Nicodemus *par excellence*, that met every Wednesday night for several years without detection!

In the author's Sydney experiments, he persuaded the intelligent force to operate on a piece of chalk which was lying on the table within the space formed by the author's two hands, held so as to form a tent-shaped cover over the chalk. The idea in mind was to trap the chalk with a quick movement of the fingers as it was in process of writing in that restricted space. Although on various occasions the

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\* The author weighed 125 pounds at that time.

experiment was tried for several hours, never once was it possible to trap the chalk *before it lay down*, which it invariably did after several finger dartings to snare it. Unlike the results that Crawford obtained\*, the author was unable to detect any ectoplasmic projection attached to the chalk, but he noticed that the flexing movement of either of his little fingers, which normally rested on the surface of the table, caused the immediate drop of the chalk. The flexing of any one of the other fingers normally resting on the proximal border of the little finger, did not at once cause the chalk to drop. It would seem therefore that the connecting ectoplasm took the line of least resistance (a usual phenomenon with radiating forces and human beings) and lay along the surface of the table directly across from the medium who sat opposite the author three and one-half feet away.

Although in our experiments we were not so much concerned with what the chalk wrote, it is significant that during the last series of experiments, and as a final mark of impatience, it wrote: "Are you satisfied now, Mr. Cross?" using the entire space between the tented hands. Every letter was clear and the feat would have been all but impossible to reproduce, in the few seconds it took, by any normal means, without the obstruction of the hands, and with them quite impossible, as the characters extended clear across from ulnar border to ulnar border.

### *Apports*

In the Sydney circle the author had a very interesting case of apports. Some writing paper was required and one of the sitters said:

"Can't you supply your own paper?"

Almost immediately the speaker had several sheets of large post quarto paper thrown in his face. At the end of the evening's work the writer gathered up the sheets that

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\* See *The Psychic Structures at the Goligher Circle and Experiments in Psychical Science* by W. J. Crawford, D.Sc.—Ed.

were still unused and began the next day an extensive search of all the wholesale paper houses, hoping to identify the source of the supply. The mechanical engineer of the *Sydney Morning Herald* aided in this quest, as he was a paper expert, and in less than a week the wholesaler of that particular paper had been interviewed. He stated that the particular brand had been discontinued for over 20 years and that the sheets must have come from a forgotten source as it was no longer a brand in current circulation among the trade. A few sittings later the control was asked whence he obtained the paper, and he described a baker's shop in Parramatta, the oldest settlement in N. S. Wales, and some fifteen miles distant from the circle.

The shop was ultimately located and, to our intense joy, there were found, lying on the floor among the rafters, several hundred sheets of paper similar to our apported brand. The present owner stated that he had never been into the loft and could in no way account for the quantity of paper lying around.

### *An Experiment in Chemistry*

But the most exciting experiment that was carried out at the Sydney circle was one of great chemical interest. A sitter, who was chief analyst to one of the largest manufacturing chemist organizations in the world, at the suggestion of the author, brought a sealed tube containing about 10 grams of white arsenic, also a larger tube containing 25 cubic centimeters of distilled water.

When the power was up to the highest point, the control was requested to transfer a little of the arsenic trioxide into the sealed tube of distilled water. This was at once assented to and we were told to place the two glass tubes at opposite ends of the table away from everyone and on no account to touch them until the dismissal signal was given.\*

\* At the conclusion of the phenomena, generally at 10:45 p.m., the roller blind of one of the windows would go up with a startling rush and when pulled down again we always found in white chalk letters "Good night, all".



Various psychic manifestations took place in quick succession, as was customary, but no lights or any other indication that the tubes were being "worked on" were vouchsafed to us. At the conclusion of the séance, the chemist took the tubes home, and promised to test them the following morning and report to the circle at the next meeting—a promise that was never kept.

Inquiry elicited the fact that *Marsh's test* had afforded abundant evidence that the arsenic had penetrated the sealed tube of distilled water. This so horrified the chemist sitter that he refused to be present in the circle further. His whole conception of chemistry seemed to have taken a nose dive. Subsequent inquiry, on account of his failure to report as promised, revealed that one of his assistant chemists had also witnessed the finding of the arsenic and had noted the change in countenance of his chief.

### *Luminous Effects*

One of the most fascinating of the séance room phenomena is the so-called "Spirit lights" and, as these usually accompany materialization which in the popular mind forms the apex of physical mediumship, we will describe it next . . .

We are sufficiently familiar with the glow worm, and in warmer climes, the firefly. The former resembles the classical spirit light so much that, when the author had planted several glow worms in a Kentish séance room that he had gathered along the banks of the Hythe Canal, they were all acclaimed as Spirit lights . . . The two creatures mentioned are by no means the only ones that are bioluminescent. Abundant examples are furnished by plants, protozoa, microbes and deep sea fishes. Professor Dubois, who wrote *La Vie et La Lumière*, describes a little creature inhabiting the deep sea below 750 fathoms. This beautiful organism has median organs which emit a blue light and other laterally situated ones that give forth a variegated light. The anterior ventral organs emit ruby-red rays, while the posterior section of this charming creature shines white



excepting the middle zone, which glows with a celestial blue. . . .

The production of cold physiological light is therefore a very common phenomenon. The millions who have visited Sydney Harbor and the fine Australian beaches by night are well aware of this, as on certain nights the sea is a mass of living light due to the presence of myriads of photogenic creatures of microscopic size which atmospheric or tidal conditions bring into shore. Fishermen who indulge in night sport know well the curse of this "phosphorous" which makes their would-be invisible gut lines light up like a flaming robe, and the drops of water that drip from them as the line is hauled in flash like ghostly sparks and drop back into an ocean of flickering, darting streaks of light—which, of course, spoils the fishing. . . .

To an Australian, at any rate, it would not seem so unbelievable that human beings sometimes emit physiological lights. Sir William Crookes said that under strictest test conditions he had seen luminous "points of light" over the heads of various persons. These lights were seen to dart about and to settle on the heads of different persons. He also mentions many other larger and more durable lights in his work, *Researches in Spiritualism*.

More recently the late Madame Curie and Professor D'Arsonval, the grand old man of France's electrical world, both dyed-in-the-wool skeptics, stated that they saw around the head of Eusapia Pallidino, the celebrated Italian medium, a species of obscure zone, followed by a luminous zone, similar to the famous dark space in a Crooke's tube. Richet has seen these light effects upon many occasions and describes them as little tongues of fire with Eusapia; as eyes of fire with Bugik; with Stainton Moses and especially with D. D. Home, as balls of fire.

At the Sydney circle there were always many manifestations of these wonderful lights, and the writer would describe them as balls of dull green fire of various dimensions. Mostly, their movements were slow and graceful, but occa-

sionally there would appear a large, very brilliant bluish or greenish light in one of the distant corners of the laboratory. This would be fairly stationary and would fade out very quickly. Sometimes the air would be ionized and the characteristic odor of ozone would be remarked by all. At a San Francisco circle, a wooden cross, taken from a fifteenth century monastery, when placed on the séance room table, would light up with soft greenish balls of light that conformed accurately to the pattern of the cross. At this circle a most peculiar noise invariably accompanied the lights, not unlike that made by a person striking an old time vesta. Ozonization of the air was never recorded at this circle.

In medical literature we find cases of pathological luminosity in connection with human beings. They are credited to toxic conditions, bacterial or chemical in origin. The author, when on medical duty for the French Government at Tahiti during the terrible epidemic of Spanish Influenza, watched at the bedside of a dying missionary and beheld a luminous cloud which enveloped the head and thorax of the patient. This was visible by candle light and all who were near, and the whole night staff, saw the phenomenon. The author placed his hand in the cloud and it became obscured as by a fog. As life departed, the cloud gradually disappeared. It was visible for some two hours. There was no odor or any other abnormality to account for its presence. Death was due to double pneumonia. At a distance from the man's bed the cloud roughly resembled the conventional "astral body". It was remarkable that a decrease in the hospital illumination produced no marked increase in the luminosity of the cloud.

### *Trumpet Mediumship*

In concluding . . . the author begs to offer in evidence a case of his own that occurred in San Francisco through the mediumship of Harry Aldrich, a powerful trumpet medium from Detroit. After many entities had expressed themselves in some six different languages, the meeting

was about to break up when a girl's voice came through the trumpet and spoke in fluent French. No one paid much attention to it, the hour was late and the sitters were restless in their chairs; several were engaging in conversation with each other. Gradually the trumpet came across to the author, and it suddenly dawned upon him that he was listening to the voice of a former English student of his—a very bad one—who had the misfortune to die with a tubercular condition of the throat in her twentieth year. The mode of speech was so characteristic and of such rapidity that the only other person in the room who could follow any French was unable to keep up with it and lost interest.

By this time the general conversation had reached such an intensity that even the author was obliged to ask the "voice" to repeat several times. This greatly exasperated the young lady, who had not the patience of Confucius, and she descended into the *argot* of the *quartier* in which we both formerly had lived. So violent had she become that the medium tried to interfere, and everybody heard his voice at the same time as that of the discarnate. The medium had not been in a trance at any time during the evening. At length with a "*merde alors*" the trumpet banged down on the table and sustained a large dent, much to the medium's displeasure.

In experimenting with trumpet mediums it is essential to have them under satisfactory conditions and not to be prejudiced by negative séances . . . In more senses than one a medium may come with a great flourish of trumpets and turn out a "flop".

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Before knowledge can achieve the dignity of science, it must have an admitted basis of cause and effect. This can result only from prolonged and connected experimentation, in which every possible source of error is corrected, and until there has been accumulated such a mass of fully documented material that a generalization may be put forward.

The years of work by Crookes, Lodge, Schrenk-Notzing, Richet, Geley, Osty, Stanley de Brath and many other men of giant intellects . . . have furnished us with real scientific knowledge and each succeeding properly controlled experiment adds to the store. . . .

After all, there is really little perturbing about these new facts presented by psychical research. We are doubtless just as much "spirits" now as we shall ever be.

All conscientious investigations show that the matter is far from simple and that the alleged personalities that speak or write through a medium possess to some extent undoubted traces of the medium through which the communications come. Grammatical slips characteristic of Mrs. Piper recurred in the discourses of her controls, and Helen Smith (Elise Muller), the heroine of Professor Flournoy's book, *From India to the Planet Mars*, claimed to have visited Mars and learned the Martian language. Miss Smith lived in Geneva and it was apparent that the *soi-disant* Martian was heavily tinctured with French idioms. When Professor Flournoy pointed this out to the medium, a new version was produced that had no discoverable grammar or syntax of any sort!

Richet also finds great difficulty in accepting Mrs. Piper's control, *Phinuit*, a French doctor who practiced in Metz, and who had forgotten every word of French because he had lived in the English quarter. The author pointed out in reference to this case that his French dentist holds a D.D.S. from the University of Pennsylvania (1909) yet cannot utter one word of English now and is still in the flesh.

As a general rule it may be postulated that since it is the brain of the medium that is a constituent factor, that which emerges will reflect the physical memory or mental idiosyncrasies of the medium to a greater or lesser degree. And the emotional characteristics of the medium, being again allied to the physical, are most liable to be reflected by sympathetic mental action.

These desiderata will render the expression of the communicator's mind somewhat clouded or distorted, but it will be none the less a psychic personality, garbed in a mantle of thought derived from the cerebral organism of the living.

Scientific proof rests mainly upon the validity of the "message" which purports to come from the "spiritual world", and whether or not such is the source, constitutes the crux of spiritualism. Faced with a vast unknown, it is impossible to formulate a conclusive reply, but it is clearly our duty to continue our researches with an open mind and without preconceived ideas. Perhaps in time we shall end by discovering the "X-Theory" of the future that will be universally accepted.

# Historical Corroborations Through Mediumship

BY E. B. GIBBES

EDITOR'S NOTE: In 1926, Miss Geraldine Cummins received certain passages through automatic writing pertaining to the personality and life of Jesus. These writings, part of the *Scripts of Cleophas*, purported to be written at the dictation of an entity calling himself, The Messenger of Cleophas, who it was stated "draws from the *Tree of Memory* fragments of many chronicles which were written by scribes during the first centuries. Through the process of *thought*, it is claimed that they were, at the same time, impressed upon the ether." The passages under examination in the following article were said to be the accounts of St. Paul and of an enemy of Christ, one "Menehas". While recounting the same incidents, they differ greatly as they present two widely divergent points of view.

A third record of these occurrences was published in a book by Dr. Robert Eisler, a professor at the University of Vienna. Dr. Eisler analyzes certain descriptions and narrations which are said to have been rediscovered in an early version of the works of the Jewish historian, Flavius Josephus. (37 to 95 A.D.)

In some particulars the passages automatically written and the records thus brought to light by Dr. Eisler show unquestionable similarity. Miss E. B. Gibbs here presents a critical comparison of these varying accounts.

According to recent information, the well-known historian, Dr. Robert Eisler, is now interned in a German concentration camp. In his line, Dr. Eisler is said to be one of the most learned scholars in Europe. He was a professor of Historical Research at the University of Vienna, and specialized in the history of the Roman Empire and in Early Christianity.

Some years ago he published a book called *The Messiah Jesus and John the Baptist*. In England its appearance caused considerable controversy on account of the description given in it of the physical appearance of Jesus, the statement made that the resurrection of Christ was explained by the introduction of his twin-brother and by Dr. Eisler's account of an insurrection led by Jesus, whose followers we should now describe as "gunmen".

Now it is an odd coincidence that, in Geraldine Cummins's book *Paul in Athens* (volume II of *The Scripts of Cleophas*) similar matters are mentioned. In fact, certain passages in *Paul in Athens* throw considerable light on Dr. Eisler's work.



Dr. Eisler claims to have recovered some repressed passages in the "Slavonic" *Josephus*. The statements contained in *Paul in Athens* relating to these passages were given psychically. Interest in the latter lies in the fact that these Cummins scripts were written *before* the publication in English of Dr. Eisler's book and before any allusion to it had appeared in English journals.

The passages referred to were, according to Dr. Eisler, deliberately "censored" by the convenient overturning of the inkpot. The parts brought to light for the first time in England were "excerpted from the old Russian rendering of the lost Greek text of a practically otherwise-unknown work of Josephus."\*

Thanks to Dr. Eisler's brilliant and painstaking research, certain details which had long puzzled historians were reconstructed. Such reconstruction referred particularly to that part which apparently gave details of an incident only lightly touched on in John VI. 15: "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." This one little verse is, I believe, the only allusion in the New Testament to what was apparently a somewhat serious happening.

It seemed that Dr. Eisler's discovery amplified this incident for, in reviewing his book for *The Observer* (London), Principal L. P. Jacks wrote as follows:

Beginning as a pacifist revolutionary patriot . . . Jesus presently realises that these methods are ineffective for the purpose he has in view—that of leading his people to a promised land, in which he himself is to be their Messiah-King. Thereupon, with an inner circle or bodyguard of chosen followers . . . he marches to Jerusalem with the intention of occupying the temple (apparently with a minimum of violence), destroying it as a center of worship, and then as a second Moses, leading the people forth in a new Exodus to a purer worship "in the wilderness." On the way to the city he collects a multitude of followers, some of them revolutionary zealots, whose

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\**The Quest*, page 22, Oct. 1929.

habit it was to carry two curved daggers concealed beneath their cloaks and known to the Roman authorities as *sicarii* or "sickle men"—offenders to be cut down at the first sight of activity. Accompanied by a large following of a mixed kind, now swelled to about a thousand, he enters Jerusalem, acclaimed by shouting multitudes who hail him as the Son of David. With little difficulty he takes possession of the Temple, the adjoining fortress of Antonia and the strong Tower of Siloam at the other end of the walls; the whole of the city, owing to the absence of the main Roman forces at Caesarea, being thus, for the moment, in his power . . . Meanwhile a Roman legion, in response to an S.O.S. from the infuriated priests, is marching hot-foot from Caesarea. They arrive on the scene of the outbreak, reconnoitre the position and get to work at once. Antonia is recaptured, the Tower of Siloam battered down, killing eighteen of the Roman patriots in its fall, while the Galilean followers of Jesus are slaughtered in heaps round the altars, their blood mingling with that of the sacrificial animals . . .

This is Principal Jacks's summary of Dr. Eisler's version of the Slavonic text which deals with the capture of Jerusalem.

We now come to the study of chapter 16 of *Paul in Athens*. It will be observed that a similar incident is recounted. But it is interesting to note that the description of this happening issues from the lips of one "Menehas", a scribe, and an enemy of the adherents of Jesus.

He says:

. . . the fame of his name increased. Multitudes would follow after him and would declare that he was the son of God. Now there were among the youths certain who desired to raise an insurrection against Caesar. It was their belief that they could, if they found a leader, drive the Romans forth from Judaea, then would they be as conquerors sitting in high places, judging the people. So they raised up Jesus as their chief. They did not think that a revolt would cause many of our race to die . . . I declare that this man Jesus sought to bring ruin and blood and tears to our nation, so that he might rule over all Syria, wear glorious garments and be held in honour as the king of the Jews. And behold, certain of the makers of folly, who believed in him, captured a tower that is without Jerusalem, one that is powerful, nigh to the water-way, and that menaceth the city. These men boasted that Jesus was their king, that he would drive out the Romans from Judaea. Now Jesus had no knowledge of war. And

as he was not possessed of valour, he would not abide with these men. It was, in my belief, his purpose to watch from a sure place, not known to those in authority, the spreading of this mad revolt among the people. If they worked a miracle and drove out the Romans from Jerusalem, then would he set himself in royal robes at their head. For he had declared that he was of the seed of David, and therefore their prophet and king. A score of soldiers bore a ram unto the tower, and so beat upon it that after a short space the walls crumbled and the foolish youths who were within, cast down their arms, entreating the soldiers to have mercy upon them . . .

There seems to be a certain similarity between these two accounts obtained through entirely different sources. In this connection, however, the reader is reminded of a somewhat important point; i.e., Josephus was hostile to Christianity and "Menehas" was also an enemy of the followers of Jesus. As both accounts agree to a very great extent, it would seem that this is but a one-sided version of the affair. If we turn to page 74 of *Paul in Athens*, we find that "Paul" admits that there was an insurrection, but he puts a different interpretation to the story. After angrily declaring the words of "Menehas" to be lies, "Paul" replies:

As there is at times a measure of truth in wicked falsehoods, so is it true that certain foolish youths sought out Jesus and entreated him to be their leader and king. For they would slay Pilate and put the Roman soldiers in Jerusalem to the sword. And Jesus my Master, commanded them to go peacefully to their homes, saying "I seek not any earthly kingdom. I am King of the realms of the Spirit. No blood shall be shed for Me or in My Name by any man . . ." And many other words Jesus spake unto these youths, bidding them sheath their swords and put from their hearts all desire for the life of another. The conspirators were shamed. Uttering no further words they passed in silence from the presence of the Master. Howbeit, at a later hour, they said one to another: "He feareth the strength of the Roman arms. Let us therefore, call him our leader and our king, for he is of Jesse's seed and many will follow us because they call him a great prophet . . ."

Josephus left voluminous works in which important references were made to New Testament events. According to Dr. Eisler, these were subjected to a severe Christian censorship when Christianity gained the upper hand, and

all passages unfavorable to Christianity were altered or removed. In this respect, one is tempted to speculate as to what would be Dr. Eisler's explanation of "Paul's" version of the affair. If he ever admitted that Miss Cummins might be tapping some vast library of ancient records through psychic means, would he say that the above passage was a Christian interpolation of a later date, and that the account given by "Menehas" was, in effect, the true one?

As to the physical appearance of Jesus. The late Mr. G. R. S. Mead reviewed at length the German edition of *The Messiah Jesus* in *The Quest* for October 1929. And from it I quote his "literal English rendering of Eisler's German version of the restored Greek text of Flavius Josephus' coldly objective description of Jesus, the Jewish Messianistic Prophet."

He was a man of plain appearance, ripe age, with dark complexion, small stature, three ells high, bent back, long face, longish nose, eyebrows grown together so that those who looked at him could be dismayed, scanty hair, with a parting in the middle after the style of the Nazirs and immature beard.

A similar description again appears in *Paul in Athens*. This is also taken from a speech of "Menehas", *the enemy of Paul and Jesus*, who is stated as deliberately falsifying the truth in order to vilify the followers of Christ.

Jesus, who is called the Nazarene, (declared Menehas) was known to me and to many of repute in Jerusalem . . . There was no marvel in the glance of his eye, no wonder in the shaping of his countenance. He was crooked of body, ill-pleasing to behold, with long woman's hair divided in the middle of the crown. His neck drooped, and his nose was like the beak of a bird. He resembled many score of lowly men whom you will encounter in the market-place and in the streets of your town . . .

And "Paul", in speaking of the one occasion on which he declares he saw Jesus in the flesh (*Paul in Athens* pages 128, 129, 130) says:

. . . as he turned his gaze upon me I trembled and the compassion in his eyes caused a strange fear to rise up within me. I could not

search them with my own because of their light and power . . . When I gazed once more upon Jesus his countenance had changed. His eyes were gentle as the lamps of heaven, his smile soft as flowers . . . The words of Jesus were wondrous and his presence stirred me as would a being from beyond the world. Dumbness fell upon me as I hearkened to his voice, which had the sound of silver water in it when the moon rides upon the skies . . .

Now Dr. Eisler claims that the Resurrection is explained by the existence of a twin brother of Jesus, "resembling Him in every detail" who impersonated Him after Jesus had been crucified and buried.

A further field of fascinating speculation therefore is opened up in Miss Cummins's book, page 76, where there is a variant of the twin-brother-impersonation theory put forward by Dr. Eisler. "Menehas" declares that John resembled Jesus and that it was he who impersonated the Master at the Resurrection. However, "Menehas" qualifies his remarks by saying:

*In my belief, John remained in the twilight before them (the disciples) for an instant more, so that he might be imaged upon their memory as the great prophet Jesus. Then he stole away, setting thereby the seal of what appeared to be a truth upon the lie.*

"Paul" of course denies this statement and ultimately proves his case to his own satisfaction by producing a "fair copy" of "The Confession of the Keeper of the Tomb" (Chapter 17). This document purported to be an authentic account, by an eyewitness, of the happening inside the Tomb, and is in line with the Gospel narrative.

Various reviews of Dr. Eisler's book inferred from his translation of the repressed passages of the Russian Josephus, that Jesus was hunchbacked. But, if this be taken in conjunction with the twin brother theory, it postulates twin hunchbacks. However, Mr. Mead's literal translation is "bent back" and "Menehas", who claims that Jesus was known to him, does not describe him as being anything more than "crooked of body," which surely means the same thing. A bent back might be caused by many things in life.



From the similarity of the passages quoted above, it would seem that much of interest might be revealed if these two books were examined in conjunction with each other by a scholar of unbiased mind. Dr. Eisler himself states that "enough has been preserved in certain out-of-the-way corners of the world . . . to allow us to reconstruct . . . the fundamental features of Jesus's personality and His mission, *particularly as they appeared to his enemies.*" (The italics are mine.)

Before passing on to a few remarks regarding the evidence of supernormality in the details of the writings of Geraldine Cummins quoted above, it would be well to recall the fact that Josephus was not born until after the Resurrection. He was born in A.D. 37. It should also be recollected that he was a "propagandist for the Roman Emperor, Vespasian, and had no quixotic regard for the truth." If, for the sake of argument, we postulate that "Menehas" was a living character in the days of Paul, then it would seem that there is very little truth in the testimony of either Josephus or "Menehas". Not being contemporaneous with Christ, Josephus's information can only have been derived from hearsay and this, from an obviously anti-Christian source—possibly that of Menehas!

It is easy to imagine how stories that went from mouth to mouth were twisted and misinterpreted in those days and it would seem that we should be grateful for any information, psychic or otherwise, which creates interest and throws light on that most important of all periods in the world's history. But *The Messiah Jesus* gave only the non-Christian version of certain incidents; whereas, in *Paul in Athens* both non-Christian and Christian views are recorded. However, it may well be that, 1900 years ago, the inkpot was applied in both cases!

It is claimed by Dr. Eisler that Christian scribes were prejudiced and blotted out, or tampered with, certain facts distasteful to them. It might equally well be claimed that



Josephus, a Jew of the official class and therefore hostile to Christ, would be led to alter and distort facts according to his prejudices. This, at least, is what is implied when "Paul" denies the statements made in *Paul in Athens* by "Menehas", who also, apparently, belonged to the official Jewish caste, and would probably hold the same point of view as that of Josephus.

Now we turn to the possibility of Miss Cummins obtaining these details telepathically. The whole of *Paul in Athens* was written during the last two months of 1926. We were unacquainted with Mr. Mead at that time and his paper on the German edition of Dr. Eisler's book was not published until October 1929. *The Messiah Jesus* appeared in English in 1931.

Miss Cummins knows only a few common phrases of German and cannot read the German characters. She knows no Russian, Greek or Hebrew. She has not studied Christian origins. But, if the telepathic theory is claimed to account for the writing of these details which fall in with Dr. Eisler's discoveries, it seems that she would have had to have been *en rapport* with Dr. Eisler himself. Thus from his mind or from his work—written in a language she did not understand—she would have had to receive or obtain details which fitted into her story of Paul and his encounter with Menehas.

Alternatively, Miss Cummins must have availed herself of some cryptesthetic faculty (not yet proved to exist), which enabled her to read obscure and "blotted out" passages from the "Slavonic" *Josephus*—a book, the existence of which she was unaware at the time of writing the matter under discussion.

The possibility of the intervention of the subconscious mind can hardly fit this case; for then the automatist would have had to absorb certain information from some untraceable source and serve it up from her subconscious mind at the time of evolving the meeting between Paul and Mene-

has. In both connections also, we should have to consider the phenomenon of selectivity. How did Miss Cummins's mind receive or select, telepathically or subconsciously, events described in passages from a book unknown to her, that would fit into her script-writing at that particular moment in 1926?

A point of interest emerges, however, from a study of *Paul in Athens* which bears on psychical research. It is usually recorded that nothing contrary to the mind of the sensitive can be communicated—that, in fact, only matters which harmonize with his or her thoughts can be interpreted. In the above extracts it will be noted that entirely contrary views are expressed in regard to Christianity through the one mind and mediumship of Geraldine Cummins.

## A Few Remarks on "Poltergeists"

BY HEREWARD CARRINGTON

All psychic students are familiar with so-called "poltergeist" cases, concerning which much has been written. They represent cases of bizarre, spontaneous physical phenomena, in which bells are rung, crockery broken, objects thrown about, etc., for no assignable cause. Frequently they occur in the presence of children, and, in some cases, as we know, these children have been caught throwing the objects and producing fraudulent "phenomena", so that, in the opinion of many students of our subject, it would seem probable that *all* such cases are to be accounted for by these simple means. This, it will be remembered, was the opinion of Mr. Frank Podmore, who contributed an article upon the subject to the *Proceedings S.P.R.*, Volume XII.

Recently, however, I have had occasion to collect and analyze a large number of such cases, and I have been surprised to find the relatively small proportion of them in which trickery was actually detected. In a *Bulletin* published jointly and simultaneously by the American Psychical Institute, of New York, and the International Psychical Institute, of London, I summarized some 317 historic poltergeist cases, running back to the year 530 A.D., and continuing in an almost unbroken stream until the year 1935. They have been reported from every part of the civilized and uncivilized world, from every country and clime, and the general characteristics of the phenomena were found to be remarkably similar and uniform.

Analyzing the reports thus rendered—some poorly observed, others well evidenced—I have found that 22 of them were undoubtedly fraudulent, in that trickery was actually detected. Eighteen of them were doubtful cases, the evidence being inconclusive, or trickery possibly operative. Assuming that *all* these "doubtful" cases were fraudulent, and adding to this number the "proved fraudulent"

cases, we find that we have a total of 40 in all, while the number of "unexplained" cases equals 277.

Thus, we find that only about one-eighth of all the reported instances have ever been adequately explained, while seven-eighths of them have remained mysteries to the present day. This is assuredly very different from the seemingly prevailing conception that practically *all* such cases have been proved to be fraudulent!

Were Poltergeists merely due to trickery on the one hand, and credulity and superstition on the other, we should assuredly expect to find them in greater numbers in relatively uncivilized countries, or at least in those in which the level of culture is not high.

But an examination of the material shows that precisely the reverse of this is in fact the case—England, France, Italy, Germany and the United States having the greatest number, while countries such as Haiti, China, Barbados and Transylvania have the least. This is certainly surprising. The actual figures, based on the 317 cases collected and published, are as follows:

Great Britain .....	101 cases
France .....	57 "
United States .....	54 "
Germany .....	27 "
Italy .....	14 "
India .....	7 "
Norway and Sweden, Hungary, Russia	6 "
Iceland, Austria, South Africa .....	4 "
Spain, Jamaica .....	3 "
Java, China, Sumatra .....	2 "
Barbados, Martinique, Switzerland, Haiti, Argentine, Chili, Portugal, Bo- livia, Belgium, Madagascar, Czecho- slovakia, Ceylon, Brazil, Greece, Tran- sylvania .....	1 case

How are these results to be explained?

Certainly, they may be explained in part by assuming that—in England, etc.—the press is highly efficient and well organized, and that anything unusual is likely to be reported in the newspapers immediately, while in countries lacking these facilities, similar cases are likely to go unrecorded and unreported.

But this would only bear out my contention that the number of such cases, if known, would be exceedingly large, and would probably run into the thousands instead of the hundreds. How can we account for these thousands of cases? Is it probable that, in all ages of the world and in every country, thousands of spurious “phenomena” should occur precisely similar in character? That, for example, in Iceland they should be the same as in Sumatra, and a thousand years ago the same as today?

It may be contended, of course, that “imitation” plays a part here, and that if one case is reported in the papers, it might act as an incentive to other “naughty little girls and boys” to do likewise: hence the greater number of cases in those countries having an efficient press.

But an examination of the material does not seem to bear out this theory. Very rarely are similar disturbances noted in the same locality or in the same period; they are usually fairly widely separated and many years apart. Even should such reports find their way into the newspapers, one can hardly believe that an account of a Poltergeist noted in South Wales in 1877 could have influenced a child to imitate it in Plymouth in 1913. I think we may safely leave this factor out, save perhaps in a very few instances.

The greater number of cases would thus seem to indicate regular reporting in the press, rather than a scarcity of occurrences. It seems to me highly probable that numbers of them have occurred all over the world, which have never been reported. Is it not remarkable that such manifestations should have occurred in every civilized and uncivilized country, in all ages, and that they should bear this striking similarity?

My own opinion is that the last word has by no means been said concerning poltergeists, and that an impartial survey of the historic evidence furnishes us with a good *prima facie* case for the existence of such phenomena, which would thus represent instances of genuine supernormal physical manifestations of a spontaneous character.

Once this be granted, we can turn our attention to a study of their nature and the causal factors involved. This study should, I believe, occupy the attention of psychic students in the future.



## Survey and Comment

Dr. Nandor Fodor, our European Correspondent, has recently arrived in America for an indefinite stay so that his *Letter from England* must be discontinued.

Reports of the work being carried on by the European Societies for Psychical Research and notes on spontaneous psychic phenomena occurring all over the world will appear from time to time in the JOURNAL under the above heading.

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The Bulletin of the Greek Society for Psychical Research contains an interesting illustration of drawings successfully transmitted by telepathy from London to Greece and from Greece to London. In the first instance (Athens agent, London percipient) the drawing was a nine-pointed crown. The percipient drew a very similar crown with sixteen points. In the second instance (London agent—Athens percipient) a picture of an elephant was transmitted, the only appreciable difference being the addition of tusks in the Athens picture and that the animal is facing in the opposite direction.

The Australian Society for Psychical Research has issued the first number of its quarterly Journal. It contains notes by the President, an article on the miracles at Lourdes and supernormal healing by the Honorary Secretary, Mr. Cecil Bartle and some evidential material received through motor automatism.

The Societa Italiana di Metapsychica has issued its second Bulletin (March 1939). Dr. Cazzamalli has written an appreciation of Dr. Osty and Prof. Schepis has made a summary of the Extra-Sensory Perception work being carried on at Duke and elsewhere.

Mrs. Laura A. Pruden, the well-known American slate medium, died on March 10th in Cincinnati, aged 86. Members of the Cincinnati Society for Psychical Research are hopeful of receiving evidential messages from her. One member had made a pact with her before her death and pre-arranged the message but he was skeptical of a successful outcome of the experiment because he said Mrs. Pruden had twice before agreed upon a phrase and when questioned soon after had already forgotten it.

## Book Review

FOREKNOWLEDGE. By H. F. Saltmarsh. Bell & Son Ltd.  
1938, 3/6.

This is the fourth volume in the series issued with the permission of the London S.P.R. As the subjects dealt with are all illustrated by cases which have been investigated by the Society with great care, these books form a valuable introduction for those who wish to study psychic phenomena. After eliminating all cases which might be due to normal causes, such as inferences from known facts, there remain 290 cases of supernormal precognition; out of these the author has selected a few which he has classified under various headings. His classification shows that the most numerous type of verified predictions are concerned with deaths, and the next largest are predictions of trivial incidents.

Under one or the other of nine headings Mr. Saltmarsh presents and discusses collective cases in which the precognition is experienced by more than one percipient. These of course have special evidential value. Warning cases are particularly interesting as indicating purpose. In some of these the warning was acted upon, therefore the prediction was not fulfilled although it was apparent that it would have been if the warning had not been heeded. There are puzzling cases in which there is no apparent purpose—precognitive visions received by persons not associated with the event foreseen.

The following case is illustrative of the purposeful prevision (page 61). A lady between sleeping and waking heard a voice saying, "Miss Graham, take your money out of the Bank." She paid no attention to the warning but it was repeated the same day by a stranger whom she met in the waiting room of her dressmaker. This lady asked her "Do you know anything of Howe's Bank?" When Miss Graham replied that she had her account there, this lady said that the Bank was unsafe, and that she had felt impelled, against her will, to tell her this. Miss Graham at once withdrew her money; the Bank stopped payment the next day.

This case, though definitely supernormal, is not perplexing if we are prepared to accept the belief that Miss Graham had discarnate friends whose knowledge was not as limited as ours in this material world. Many of us have had experiences which can be understood if we accept this hypothesis, but are otherwise quite inexplicable. There are other cases, however, to which no such facile explanation can be readily applied. There is the experience of Mrs. Verrall (a

well known psychical researcher) in which her hand wrote automatically in the month of December a detailed record of facts, quite trivial in themselves, which occurred in the following February. Such a case is completely baffling and compels us to recognize that no one theory may be assumed to explain all the diverse facts. It makes us realize that our knowledge of the universe is very limited and that we ought not to be surprised when we cannot understand the significance of many experiences both normal and supernormal. Of course that does not mean that we are to be contented with ignorance, not at all; we should treat these puzzling facts as a challenge to thought, but we should be careful not to jump to conclusions based on too few factors.

Mr. Saltmarsh devotes considerable space to the discussion of theories which have been set forth by thoughtful students as offering a possible solution but, he says, they do not satisfy him. His study of the subject has, however, led him to a conclusion on one point similar to that of Signor Bozzano. The distinguished Italian researcher wrote a book on this subject. After studying a number of cases of prediction he stated his opinion that, although he considers foreknowledge and predetermination as facts in human experience, their fulfilment can be modified by human will and action.

Mr. Saltmarsh sums up his research as follows: "The conclusions, then, to which I have arrived after a prolonged and careful study of the matter are: (a) that I believe that non-inferential precognition does sometimes occur; (b) that I cannot explain it; (c) that it is not inconsistent with regarding man as a morally responsible being; and (d) that we must revise our ordinary ideas about the nature of time."

When two lines of experience appear to lead to contrary conclusions, as do foreknowledge and freewill, it is wise to hold on to both conceptions with the hope that further knowledge will reconcile them; to do otherwise is to make an arbitrary choice, not a rational one. In a broadcast talk last year, Sir William Bragge pointed out that two different theories about light (the vibratory and the corpuscular) are both supported by evidence and that scientists can only wait for future knowledge to reconcile them. Meanwhile they must include both in their purview. This principle applies equally to the implications of the subject of this book.

Helen Alex. Dallas.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Volume XXXIII

MAY 1939

Number 5

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## Vitalism as a Bridge to Psychical Research

BY HANS DRIESCH, PH.D., LL.D., M.D.

*Professor Emeritus of Philosophy, University of Leipzig*

In spite of the enormous amount of evidential material, Psychical Research is still far from being universally recognized as a "science". The reason for this deplorable state of affairs is, in the final analysis, of a philosophical nature: the results of Psychical Research, so people used to say, cannot be true, because, if they were, there would be a gap in the universal mechanism of nature. And this universal mechanism of nature is regarded as a finally established fact, as a *noli me tangere*.

Now, our theoretical adversaries are quite right in saying that, if the mechanistic or materialistic conception of nature were beyond doubt, phenomena such as telepathy, clairvoyance, premonition, etc. would, in fact, be impossible; all so-called facts discovered on the grounds of "parapsychology" would *not* be paranormal "facts" but would have to be reduced to coincidence by chance, to trickery, swindle, etc. Such a reduction might be very difficult, very improbable in many cases; but it would be unavoidable if the mate-

rialistic conception of the universe were a doctrine definitely established once and for all.

But is materialism and mechanism such a doctrine? Is it not a mere dogma lacking any sort of empirical or philosophical foundation? If this could be shown to be true, a great obstacle for the acceptance of Psychical Research as a sound and real science would have been removed; the paranormal though abnormal and rare, would have been proved not to be in contradiction to logical necessities.

I have devoted about fifty years of my scientific life to the problem, if, in fact, all events in the realm of what is generally called *nature*, are of the mechanistic or materialistic type, and I have been able to prove, so I hope, that already in a certain field of *normal* phenomena the mechanistic dogma is breaking down.

This field of events is the sphere of organic life, as studied by the science of Biology.

In order to understand this, let us in the first place formulate our problem as clearly and briefly as possible. What does so-called mechanism or materialism intend to say? The advocates of this doctrine tell us that all events in nature, inorganic as well as organic, are explainable and understandable on the foundations of an interaction among the ultimate elements of matter and by the resultant efforts of such an interaction according to the principle of the so-called parallelogram of forces. It is of no importance which kind of a theory of matter you may accept, and it is also indifferent for our purpose whether you adhere to so-called classical mechanics, as established by Galileo, Newton and Lagrange, or accept one of the various forms of mechanics, as established in our day. The main character of mechanism or materialism in the philosophical sense of the word is only this: Can *all* events in nature be explained by single actions between single ultimate elements, and the resultants of such actions, or are there perhaps certain events in the face of which such an explanation is impossible?



According to the mechanistic or materialistic doctrine, the particular feature of a certain event or a certain group of events would ultimately rest upon a particular *structure* of matter which must be taken as it is. Given this material structure, i. e. the arrangement of the material elements, and given the ultimate law of interaction between these elements, everything, so mechanism teaches us, is fully explained and understood.

But now I have shown that at least in certain fields of biological phenomena the existence of such a given material structure is an impossibility.

As it is impossible to explain here the details of my anti-mechanistic arguments, I must refer my readers to my "Gifford Lectures", *The Science and Philosophy of the Organism*, where they will find these arguments in full. In this article I shall only describe the general scheme of my reasoning.

The first of the biological spheres, in which the introduction of the concept of a material structure as the foundation of all that happens proves to be impossible, is the building of individual form, *morphogenesis*, in particular embryology and regeneration.

When I separated the first two or the first four cleavage cells of the egg of a sea urchin from one another, I got two or four complete organisms; fusion of two eggs gave one organism,—a giant; in the stage of eight cells I could change the relative position of the cells with regard to one another without damaging the normal result; in the stage of about one thousand cells I could remove as many cells as I liked and where I liked, and yet a normal larva was the result. The same is true with respect to the regeneration of many lower organisms: cut a *Clavellina* (an Ascidian) or a *Planaria* (a worm) into as many pieces as you like, each piece will remodel itself into a small complete organism in the course of a few days.

All these experiments prove the impossibility of the existence of a preformed material structure, a morphogenetic



machine, as we might say. For a "machine" does not remain what it has been if you remove any part you like and where you like, or if you change the relations of its parts as you like. Note well the words, "as you like", in this connection!

Structural preformation, therefore, cannot be the foundation of morphogenesis. On what, then, does morphogenesis depend? The answer is: on a certain immaterial agent which has the power of ordering—of *whole-making*.

But this means the introduction of the doctrine which is generally called *Vitalism*.

But Vitalism can also be established in still another field of biological phenomena, in the field of organic movement, of human action in particular; and here, it is the phenomena of memory and of understanding which render any sort of mechanistic explanation absolutely impossible. It would be absurd to connect memory with any kind of material constellation or structure, as I have fully explained in my book, *Alltagsrätsel des Seelenlebens*. And the same is true with respect to understanding. Think of a conversation between two human beings: Air vibrations, coming from the mouth of A affect the ear of B; B answers to this stimulus and thus affects the ear of A, etc. But the stimuli in question do not act *quâ* physical stimuli, but as far as they possess "meaning". The air vibrations corresponding to the words, "my father is ill," "mon père est malade", "mein Vater ist krank", are fundamentally different *quâ* physical events, but their *meaning* is the same. And, on the other hand, if the system of air vibration has been changed very slightly, if instead of "mon", "ton" has been pronounced, instead of "mein", "dein", the effect of the stimulation may vary to quite an enormous extent.

The anti-mechanistic argument based upon the analysis of human action is not only of biological, but also of psychological, importance; it defeats so-called *psycho-physical parallelism* definitely. The doctrine of this parallelism, going back ultimately to the philosophy of Spinoza, states, as you

know, that mental life is "the same" as the mechanics of the brain; in other words, that mental life is an epi-phenomenon of brain mechanics. But our argumentation has shown that there is no "brain mechanics" or, to put it better, that the mechanics of the brain does not explain what happens when a human being acts. For this reason there cannot be any kind of parallelism between mechanics and mental life. They are not "the same" seen from two different angles, but the one is the one, and the other the other; and the one acts upon the other. Thus the theory of parallelism has to give place to the theory of interaction between mind and body.

The main result of our explanations, then, is the following: The organism is not a mechanical system. Certainly it consists of matter — but it also consists of something else, which guides and directs matter. I have called this something, *Entelechy*. You may also call it mind or soul, in particular in the field of action. Soul or mind, then, is a separate being, an *Ens* for itself.

Does not this result form a bridge, as it were, from the normal to the paranormal? In any case it shows that already in the sphere of normality the mechanistic or materialistic point of view breaks down completely, as far as organic life is concerned.

You may say that telepathy, clairvoyance, premonition are "wonders", but normal human action, or say, even biological morphogenesis, are "wonders" also. I should prefer, however, to avoid the word "wonder" in both cases, for no wonders in the strict sense of the theologians stand in question but phenomena subjected to causal laws. Let us say that already in the field of normal events we do find non-mechanical forms of causality. Why shouldn't there be still some other such forms which in our day we are beginning to discover? In this way Psychical Research is getting logical legitimation as a science — the most important science of all.

## A Complex Case of Haunting

BY RENÉ JOHANNET

The question of haunting is certainly the most mysterious of all the problems encountered by psychic researchers. One must rely—and there is very little ground—on descriptions, definitions and on second-hand accounts of phenomena. It would be an exaggeration to say that little progress has been made. It is possible, for example, to isolate certain groups of facts; in such groups are the poltergeists and among these the rain of stones. It is also possible to establish definitely the character of certain manifestations, to attach others to an apparent cause; namely, a crime or a suicide. However, this is very little when one reflects upon it.

It is difficult to go far in this field as the ground is not yet sure enough, or clear enough. There would be, in my opinion, a great advantage in distinguishing more clearly than has been done between the hauntings that without question emanate from the presence of a certain individual and those that are directly connected to an apartment, house or some specified place . . . a forest, a crossroads, a bridge, alley and so forth.

Real hauntings are those that manifest themselves at regular or irregular intervals, but persist in a given place. However, the manner in which these manifestations take place does not eliminate the confusion that arises between real hauntings and similar phenomena attributable to some living person.

It is a well-known fact that in the case of a hereditarily haunted house, if I may use such a definition, everybody is not similarly "favored". Certain people see nothing and others perceive only that part of the whole picture to which they are sensitive. Among these last there are certain ones

who play the role of stimulators or catalyzers. If they depart, nothing will be visible until a newcomer will once more succeed in arousing the phenomena. Another reason for perplexity and confusion is the fact that localized and regular hauntings do not always manifest themselves in the same way.

A young couple spent the night in an English castle well known to be haunted by the sounds of steps, groans, and the ringing of bells. They took the precaution, before they went to bed, of locking the door and piling up behind it all the movable pieces of furniture in the room. They were not bothered by any sounds during the night but when they awoke, they found the door open and all the furniture back in place.

I am repeating this elementary knowledge because the incidents that I am about to set forth are dependent on one of the complex cases where the seat of the haunting is at the same time in a house and in a living person. These two factors unite to enrich the phenomena.

I must say first that the person who, at my request, has written the detailed account of what she observed during the course of a long period of haunting, as tenacious as they were varied and scattered, is still alive. She lives sometimes in Paris and sometimes in the provinces. She is a woman of about fifty, very intelligent and cultured. She is of the Roman Catholic faith, but has a very great freedom of thought and spirit. Gifted with a very developed critical sense, having read, observed, studied and traveled, she belongs by birth to a high social milieu. She is, besides all this, the sister of a philosopher, well-known in university centers, and she herself has written. She has a gay and intentionally malicious wit and is in no way occupied by mysticism, if by mysticism one means something vague and exalted, more related to inspiration and dream, than to dogmatic religion and discursive philosophy. The disturbances to which she was exposed began when she was about twenty and continued during a few successive years,

constituting a unique experience in her life. Nothing similar has ever happened to her either before or afterwards, nor to any of the members of her large family.

The other feminine personality, who appears in these incidents, is the Marquise de P—, a great beauty, who is now dead. She seems to have been gifted with great psychic powers mixed with a strong inner inspiration. Formerly very worldly and smart, she had a great influence on the people about her. She became converted at the death of her husband, and this is where the story begins.

The events took place in an isolated peasant's house in the Limousin district, and in an old convent in the town of M— in the Province of Quercy (before the arrival of the recorder this place had been the scene of many phenomena which will be mentioned later).

The Marquise de P— was invited by the parents of the recorder to visit them shortly after the death of her husband, in order to help her over the first shock of her grief. She stayed for a month and everyone was struck by the change that had come over her. She suddenly took up a life of meditation and austerity. This was in 1904. In 1901 Parliament voted a series of laws preventing the religious orders from teaching. This left many free schools in suspension. Madame de P— decided to do what she could to ameliorate the situation and obtained with great difficulty the help of Mademoiselle X, who is the narrator of the following incidents:

My family had settled themselves at Montpellier for the winter. After many hesitations and with an unexplainable distaste I finally made my decision. This was about the end of November. One night after dinner, I wrote to Madame de P— to tell her that, having overcome my reluctance I would help her with her work and would arrive in T— about the seventh of December. While I was writing this letter, a frightful smell of sulphur and rotten eggs surrounded me. A moment later one of my sisters came into my room and cried:

"Oh what a bad smell! What in the world could cause such an awful smell? Something must be burning."



"Nothing is burning," I answered.

"It isn't possible, there must be a fire," cried my sister with such a frightened look that I was seized with an absurd fear and ran out of the room with her.

The eve of my departure (my father was in Nice at the time) my mother said to me:

"You shall not leave tomorrow, I was too frightened last night."

"Frightened by what, mother?"

"I was wakened (she slept on the ground floor) by a very violent bang on the shutters. I thought that it was an attack of burglars and I was not able to go back to sleep again. Wait for the return of your father. Do not go away now."

Mademoiselle X— refused, feeling that she must keep to her decision. The school year at T— passed without incident. At the beginning of the next term Madame de P— left for M—, where she took charge of an educational institution that was failing, placing Mademoiselle X— at the head of the school in her stead. Mademoiselle X— was terrified by the idea of this responsibility, feeling herself to be much too young and inexperienced.

I cried but I forced myself to do it. I disliked the job so much that I cried on my way to make my official visits to the various authorities of M—. Two days before the beginning of the term Madame de P— came to M— with the former head of the school, Mademoiselle V—, and one of the other members of the staff, Mademoiselle S. About nine o'clock that night all three of them were walking towards the school which was an old house previously occupied by the nuns of the Holy Family. During the eighteenth century it had been occupied by the Carmelites.

Mademoiselle V— opened the big door on the boulevard and then after crossing a small vestibule, opened the large double door which gave access to the large central hall. At the moment that she opened this door a terrific explosion rocked the house, just like a bursting bomb, and they saw in the middle of the hall a large red glow, in the center of which danced a black shadow. All this faded away in an instant. Terrified, these ladies went to the primary school which was in charge of secularized nuns and asked there for shelter for the night.

The next day I arrived with Madame F—, a young widow, twelve



years my senior who had recently joined our work. No one told us of the dramatic occurrence of the day before. Two others, Mademoiselle R— and Mademoiselle M— also arrived the same day as ourselves. They must have been paid as they were not members of our group.

We formed the habit of correcting our pupils' work in the evening all together in the study, which was also the office I used as head mistress. There was a sixth teacher who slept in the town with an aunt. She was very silent and spoke to us only about routine matters. Far from being depressed and frightened, we were all five of us extremely gay. Madame F— had a terrible temper and oppressed me with her complaints, scenes, and outbursts but she was also very amusing.

"Petite Madamette", Mademoiselle R— used to say (The Marquise de P— insisted that I should be called Madame la Directrice in order to give my youthful appearance more weight), "I am patient with my pupils all day in anticipation of the gay and pleasant evenings we spend together."

Once our corrections were done Mademoiselle R— knitted, Mademoiselle M— tatted, Mademoiselle D— embroidered, and Madame F— worked in metal or tin with a true artistic flair. I attended to my correspondence and when that was finished I would read out loud with many comments and interruptions.

The study was on the second floor. On the ground floor the hall faced at one end on the boulevard and the other end opened on the court which was used for the recreation period. A heavy old door opened on this court which was bolted at night by an enormous iron bar. When this door turned on its hinges the noise was so loud that it echoed throughout the house.

One night, while I was reading, the door opened with the low grumbling sound which was so disagreeable and unmistakable. Probably Madeleine (our old servant) is taking a turn before going to bed, I thought. Five minutes later there was another rumbling sound.

"Madeleine is restless tonight," said Mademoiselle D—. I started reading again; there was another loud rumble.

"That woman is really a nuisance," cried Madame F—. "I am going to scold her a bit."

Soon she came back with a worried look.

"That's too much," she declared. "The iron bar is in place on the door and I went up to Madeleine's room and found her sound asleep. What does it mean?"

While she was talking the rumbling started again. We all pelted down the stairs. The door was closed and the iron bar seemed to mock us. We went upstairs again and hardly had we got to the landing when, downstairs quite near, but out of sight, the sinister and irritating noise began again. We sat down on the first step of the stairs facing the door. There was dead silence. We went back to the study and the noise started up again. After going back and forth about ten times we went to bed, very angry that we had discovered nothing.

From that day on some of our evenings were quiet and some were filled at intervals by the strange noise. Sometimes two or three of us would settle ourselves in front of the bewitched door. The others would stay in the study. As long as the sentinels were there, there would be no more noise but as soon as they wearied and returned upstairs the dreary noise would begin again.

I remember one night the manifestation of this haunting changed. I was reading Rostand's *l'Aiglon* out loud. The shutters of all the windows began to bang back and forth. There was no wind. We went together and examined all the windows. Each shutter was securely fastened. I began my reading again but once more the uproar began. It lasted for such a long time and was so violent that our courage was dissolved and we did not dare to go to bed. We spent part of the night in the study depressed by an uneasiness much greater than any we had felt before.

At the end of two years I decided to get an outside witness. I went and told all that had happened to a lawyer at M—, Monsieur C—, whose two daughters had been educated at our school. He came with his wife but we heard nothing that evening. He returned a few days later. The noise started immediately at very short intervals. And suddenly Monsieur C—, stocky and fat, began to jump around the studio waving his cane and darting it at an invisible adversary, shouting:

*"Vade retro Satanas! Vade retro Satanas!"*

Then our protector, a man used to arguments, tried to move Satan in the same manner as he would a recalcitrant jury.

"Out, out, iniquitous monster. Flee Lucifer and leave in peace these pure women, these innocent virgins, these superior beings, who want to keep their pupils' souls from you. I order you to stop these odious persecutions. *Vade retro Satanas!*"

We were literally rocking with laughter and no longer knew where to look. We were laughing openly right in front of the good man, who was so excited and beside himself that he took no heed.

Having the opportunity to see Mademoiselle V—, the former headmistress (a person of forty years of age or more), I spoke to her about the strange noises that bothered us. She did not seem at all surprised.

"I had my share of them," she said calmly, "not the same noises but others just as disagreeable. I used to have about twenty logs piled one on top of the other on the landing near the study. Several times while I was in the study I heard these logs roll out on the landing as if someone was playing with them. I opened the door. The logs were there perfectly piled up. When I closed the door again, the logs rolled down with a great noise, and when I looked there they were in order. I paid no more attention to it. At other times the noise would be in the empty study hall. The lids of the desks would open and close with a terrific bang, one by one and row by row as if lifted by an electric hand with extraordinary rapidity."

Here are some further incidents:

One evening about six, I was alone in the study. Mademoiselle R— came in looking quite pale. She was a plump good-humored person (in spite of being lame) and was very gay and intelligent.

"Petite Madamette, come quickly," she cried, "I was correcting my exercise books in my class room. The next class room to mine was empty and yet I heard sounds of sobs and moans coming from it. I went to see what it was and there was no one there. Come and listen."

I went with her but heard nothing. We searched the room without finding anything. But it seems that as soon as I left, the sobs and moans began again. Another evening, Madame F— came into the study about seven o'clock. She looked very upset and said:

"Listen to what has just happened to me. I was coming down from my class room (which was on the second floor) when I felt an icy hand on my cheek. I can still feel the cold that came from those marble fingers."

The next morning there was a telegram for her announcing the death of her uncle the evening before at seven o'clock.

We had said nothing of all this to our old servant. I was satisfied with her work and was afraid if she heard of these unusual occurrences that she would leave. One morning while serving our breakfast she said to me:

"Why did Madame la Directrice come to my room last night?"

"I did not budge last night, Madeleine."

"It is strange," replied the servant. "I was not asleep. My door

opened slowly and someone who walked like you, made a tour of the room. I could hear the sound of the rustling of her dress against the furniture. She leaned over me and I felt her breath on me. Then the rustling of her dress crossed the room and I did not hear the closing of the door."

"And this morning, was your door open?"

"No, it was securely closed."

Time went by, Mademoiselle — was dismissed for disobedience. This made us one less and our work was increased.

One evening I was alone in the study quite late correcting and marking examination papers. About midnight there was a loud, sharp knock at the window pane. I had forgotten to close the shutters. The night was very dark, without a moon. Perhaps it was a night bird; but if that were the case the blow would have been duller and would not have had that strident resonant note in the still night

I got up and went upstairs to bed. The room which I shared with Madame F— on the second floor was all lined with cupboards, with heavy wooden doors similar to those found in the sacristies of convents. I entered the room quietly and got undressed. My roommate was asleep. All of a sudden there was a violent bang on the inside of the cupboard. The cupboards shook and Madame F— woke up with a start. I searched the cupboards in every direction and except for the dresses hanging there, they were quite empty.

Soon afterwards, I was again working late in the study alone. It was about midnight when I went to bed. I was getting undressed when I heard someone coming upstairs from the ground floor to the first floor very cautiously. I knew that at the top of this flight of stairs there were two creaking steps and sure enough the steps creaked ominously under the footsteps of the strange nocturnal visitor. I noticed Madame F—sitting up in bed with a worried look on her face.

"Did you hear that?" she said.

"Yes."

And putting on my wrapper I walked to the door. Lowering her commanding voice Madame F— said to me:

"Where are you going, naughty girl, I forbid you to leave this room."

"Why, I want to know what it is."

She jumped out of bed and pushed me aside roughly, double locked the door and taking the key with her, knelt down at her bed.

"Recite your act of penitence, you poor foolish girl," she whispered. "Don't you understand if the burglar comes as far as this room he will kill us in a second."

I burst out laughing seeing her kneeling there in her nightgown with her frightened face. She shrugged her shoulders with infinite pity, once more dismayed by my extreme youth. But I became suddenly serious. The door of the study which was directly under our room had just been opened. Madame F— groaned feebly:

"This is the end! I left all the money of the house in the drawer of the desk. We will be without a cent for the next three months."

I began to grieve also:

"Oh! and I forgot my pretty gold watch on top of a pile of papers. Now that is lost."

We listened again. What a strange burglar; instead of trying to work quietly we heard him seize the desk and drag it across the room making a loud scraping noise. Absolute silence followed. The burglar must have disappeared without as much noise as a shadow. No creaking sounds betrayed his flight. At dawn I wanted to rush downstairs to the study. Madame F— considered that this curiosity was highly imprudent. Suppose the burglar was still there? I paid no attention to her and she followed me muttering that she did not want me to die alone.

In the quiet study everything was in order. My desk was still in the same place and my little watch was shining on top of the pile of papers, and the money was all intact in Madame F—'s drawer.

At breakfast that morning healthy and rosy looking R— was so pale that I asked her:

"Are you sick?" Her expression became reticent.

"No, I am quite well, thank you."

"You are eating nothing; tell me if you are ill."

"I prefer not to say what is the matter with me."

"It is not nice of you to treat us like strangers."

"You must tell us what is bothering you," ordered Madame F—.

"Well, then, it's too bad if it worries you. Last night I thought that I would die of fright (her room was on the same landing as the studio). I heard someone come upstairs, go into the studio and shake your desk. I thought surely that they would come and kill me — all your valuables must have been stolen."

It was quite evident that Madame F— and I, with such different



characters, and poor little R— on another floor all by herself could not have imagined the incident. But what was it?

The narration of these hauntings will bring forth much discussion. Nothing is explained and with the knowledge we have at present, one wonders whether part of this phenomena is not due to some psychic repression on the part of the recorder or that of Madame P—. The former has not hidden the distaste which she had to overcome in order to lead a life which she disliked intensely. As for the latter, she was a widow, still young, who had suddenly ceased to lead a life she enjoyed and had taken up one of an entirely different sort. The phenomena of bad smells and frightening knocks might have been a way of bringing them back to their former life. It might have been an unconscious defense of the organism, a sort of play or comedy invented by the subconscious in order to obtain a respite and a change of life. But this interpretation is so fraught with difficulties that one is definitely inclined to turn to a spiritistic hypothesis. It would seem in any case that the personality of the Marquise de P—, a beautiful, strong-willed, fervent and unsatisfied person, constituted the dominating force of these complex phenomena, many of which occurred during her absence but not without connection with her "being". They followed her willingly, though free to continue after she had left.

This is evidenced by what took place in a small house that Madame de P— had rented in the Limousin district where she went with six of her girls, among whom was Mademoiselle X— who will once more tell us what happened. The story begins with the make-shift arranging of the cottage.

To begin with we changed the Marquise de P—'s room into a pretty little chapel. There were no stories, just a big attic that ran the length of the house. On the ground floor there was a living room, dining room, kitchen, all of them small rooms. We made a studio out of an old room where we gathered all our work together, costumes, paints, scenery, etc. We made a dormitory out of the



attic, by a very ingenious method. In the middle a large tent sheltered our six iron beds; at the far end the Marquise had a tent by herself and at the other end, another tent enclosed our six wash basins. The attic looked exactly like an encampment of Indians or boy scouts.

In this strange little house the w.c.'s were conveniently located at the far end of the cellar. In the entrance hall on the bottom floor a door opened on the stairs leading into the cellar which was large and ran under the entire house. The stairs were so steep and narrow and at such an acute angle that they resembled a wooden ladder more than a stairway. The cellar opposite the stairs opened on a sloping garden behind the house. One night I got up, lit a lantern (there was no electricity in the cellar) and went down the two flights of stairs to the cellar. I was about to leave the place which shall be nameless when I heard right next to me some violent blows, made by a club or a pair of horns. I thought that it might be a goat that had jumped the hedge into the garden and had entered the cellar and been locked up unknowingly. The blows began again more violently than ever. I hesitated. I was perfectly willing to fight a goat but had no intention or desire to encounter a thief. And yet I could not spend the night in that "buen retiro". I went out. I swung the flickering light of my lantern on all sides: There seemed to be nothing suspicious when bang!—a terrific blow struck in the darkness at my left made me jump. I lit up the spot with my lantern. There was nothing. Another terrific blow on my right. I steered my light in that direction—nothing. I started walking and at almost every step a blow accompanied me; hardly guided by my faltering light, I was in a panic. I finally reached the steep stairs. Keeping time with me, as I walked up them, bang, bang—under my feet on the opposite side of the rung—at each step there was a blow as of tusks—all the way to the top. With great relief I closed the door of that cursed cellar stairway, and started up the one leading to the attic. When I arrived upstairs what did I find? Every one up and in a great state of excitement. They were huddled around the Marquise de P—, in their nightgowns and wrappers, barefooted and with rumpled hair. I was welcomed by glad cries.

Finally they explained to me that the echoing blows which had filled the cellar had been heard as far as the attic and had woken them all up. Seeing my empty bed and surmising where I was they had all imagined that I had been murdered, raped, or that some equally pleasant fate had befallen me. The amusing part was that no one had thought of coming down stairs, or had dared.

The following year the Marquise came alone to spend a few

weeks at the cottage. She had given up her work. While she was alone in the cottage she heard nothing strange. The Marquise asked an old farmer if he would be so kind as to sleep in the house during her visit. At the end of a week the man came to the Marquise and said:

"I hope that Madame la Marquise will forgive me, but I am leaving. I will not stay in this house. Unnatural things are happening here. Every night some one walks the length of the hall. They go back and forth in front of my door. I open the door and there is no one, and then it recommences in the corridor. I will not stay here any longer."

She tried to insist but he was obstinate and finally left. Later she rented the house and her tenants never complained, at least not to my knowledge.

Here I have to retrace my steps to be able to relate what happened in the same cottage in the month of May, 1904, a very short time before the Marquise de P— invited me to spend a month there with her. She did not tell me this episode until one or two years later.

After she had spent a large part of the year in Limousin without servants, as her small house was quite lonely and isolated, she asked a young couple to sleep in her house to protect her.

Having conceived of the idea of her project during the solitary weeks she had spent at the cottage she settled herself one evening in the living room to write—to draw up the plan of her future organization. It is necessary here to give a short description of the plan of her cottage. The bottom floor was very simple and about two steps off the ground—no second story. A hall divided the house in two. On the right as one entered there was the room occupied by the young couple, then the door opening on the stairway leading to the attic (which ran the length of the house without gables). Then on the same side came the Marquise's room. On the left opposite the young couple's room was the kitchen and opposite the attic door was the dining room and in the rear opposite the entrance was the sitting room.

About ten o'clock an inexplicable noise shattered the silence. Madame de P— stopped writing. Behind the attic door, strong claws were scraping the door from top to bottom. On the bottom step, there was always a bucket of fresh water with a ladle in it. As soon as the claws stopped their noise a hand seemed to lift the ladle and let it fall back into the pail noisily. Then the claws would begin their scraping again, furiously. Then an enormous weight, comparable to the bulk of a horse, fell from the top of the attic

stairs to the bottom, and fell against the door which cracked and rattled. The noise was terrific.

At the end of an hour, not being able to stand it any longer the Marquise, frozen with fright, went and knocked on the door of the young couple's room. These good people were so terrified that they had been unable to go to bed. All three of them listened to the noise, which continued for more than an hour. Finally about midnight the noise subsided, but no one dared to go to bed. The Marquise did not return to her room until dawn.

A Jesuit father (who died in 1915) was at that time preaching at the church of Sainte Eulalie. He was the Marquise's father confessor. She went and told him everything and the good father who was gifted with exorcising powers, came to exorcise the cottage. He was robed in his stole and surplice and had his holy-water sprinkler in his hand. He had just finished the prayers and ritual, and was sprinkling the attic door with holy water when a frightful smell of burning sulphur and filth filled the hall. It was so suffocating that the good father and his penitent were obliged to flee into the garden.

This was about the same time that Mademoiselle X—, the recorder, had smelled the same awful odor at Montpelier, more than fifty leagues away.

As our knowledge is so limited, it would be superfluous to pretend to furnish a serious explanation for these phenomena. All that I can attempt to do is to give you an exact record, set down by a person known to me and of an irreproachable character.

The expression, collective hallucination, really presents no explanation. The phenomena related here took place as if emanating from a central point. The question is where to seek that center. In the subconscious? In an order of paranormal or supernormal reality? Such suppositions must be considered.

This narrative reports nothing new in the way of manifestations. The noises of footsteps, of doors, of logs of wood, of shutters, of falling bodies, of claws that scratch, of objects which strike, of odors, of lights, all are catalogued in numerous earlier cases.

This narrative, while it teaches us nothing, confirms a great deal. In itself, it points to the possibility of a mysterious and independent presence. And like similar accounts it offers as a consideration the hypothesis of a dormant physico-physiological law.

## Survey and Comment

In the *Proceedings* of the Society for Psychical Research (London) for March 1939, Mr. C. V. C. Herbert reports on the platform mediumship of Mrs. Helen Hughes. Some of the preliminary work for the study was done in collaboration with the London Spiritualist Alliance.

Mr. Herbert has been extremely fair and open-minded in his analysis of the material. While giving the clairvoyant every benefit of the doubt and expressing his belief in her absolute sincerity, he tackles the problem of leakage and the possibility of phenomenal memory in a straightforward way. Until every possible avenue of normal cognition has been blocked, it is useless to attempt to evaluate such phenomena and quite impossible to come to any definite conclusion. All but consciously fraudulent mediums would welcome such a fair and intelligent consideration of their gifts.

In a second paper on Mrs. Hughes' clairvoyance, Mrs. K. M. Goldney makes a report on an experiment. Mrs. Goldney had a very poor private sitting at which she was unable to recognize the names of any of the persons that Mrs. Hughes said wished to communicate. Toward the end of this sitting, Mrs. Goldney acknowledged a number of such purported communicators as recognizable, although in truth she had never heard of them. Her intention was to see if the same communicators would report again at some public demonstration. For some weeks, Mrs. Goldney attended the public meetings of Mrs. Hughes and spoke frequently to her in passing but never received a further message. Eighteen months later, the acknowledged communicators reappeared for Mrs. Goldney from Mrs. Hughes' platform.

Mrs. Goldney feels that her own deceit was justified because of the apparent light shed by this incident on subconscious memory. For Mrs. Goldney does not believe that the normal memory of an individual could retain the very large number of names (she estimates approximately 30,000 a year), that Mrs. Hughes gives out to her platform audiences, very frequently with perfect success.

Two interesting points are raised by Mrs. Goldney's report. The first is whether or not she is correct in supposing that there may not be especially good memories that can retain any quantity of names providing there is a connecting association such as the recognition of a face, etc. It is extraordinary how much can be retained by those with a *fling-cabinet* mind. It might be interesting for a group of people to keep a record for a short period of all information obtained concerning their most distant acquaintances plus the number of

times encountered, circumstances, etc. These records should be kept by the leader of the experiments and a short oral examination based on photographs of the subjects or objects, etc. given after a few years had elapsed.

The other question is whether or not it is wise or useful to mislead a medium even after a worthless sitting. That is, if the purpose of the sitting is to prove the presence of clairvoyance—not the lack of it. The problem is not so much an ethical one as a matter of technique. Clairvoyance, if it exists at any time in the mind of the medium, draws upon accomplished fact in its operation. Presumably the mind of the sitter and the surrounding atmosphere is as pregnant with fancy and desire as it is with memory. The clairvoyant faculty must discriminate between these varying thoughts if we are to recognize it as a faculty at all. It is therefore based upon the truths of accomplished fact. Its very nature prevents its operating upon a false foundation. In my opinion, it is therefore more justifiable to make a definite lead under such circumstances than to mislead, providing a most detailed and accurate record is kept for future comparison. The following incident is an example where a lead did not detract from the clairvoyant evidence:

Some months ago, I was discussing the possibility of a series of psychometric experiments with the well-known clairvoyant, Mr. Chester Grady. I have been particularly interested to find a medium who could receive impressions concerning the origin and surroundings of objects such as Dr. Pagenstecher's hypnotic subject did.\* The more usual psychometric gift merely details the characteristics and circumstances of the successive owners. Mr. Grady said he would be willing to try and I then and there took from my desk a piece of Chinese writing (an ancient bill for coal), sealed it in an envelope and handed it to him. I hoped that he would receive some impression of China or the Chinese. The conversation was as follows:

*This belonged to someone who is still alive.*

The last owner of the writing was dead so I checked it off as error No. 1 and replied:

*No. She is dead.*

I had purposely corrected his error and given away the sex of the person in question.

*She is worried about someone living—I think her husband—who is in financial difficulties. His name has six letters.*

This might well be true. Her husband has six letters in his Christian name. But then who isn't in financial difficulties!

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\*A. S. P. R. Proceedings—Vol. XVI.—1922.



*This object has very upsetting vibrations about it. It is the kind of thing I don't like to handle. In fact, the owner of this committed suicide by shooting herself through the head.*

Now, this last statement was absolutely true and there was nothing vague about it. It is not the kind of statement that might apply to a number of people. Nor did my slight lead take away from my conviction that this was indeed true clairvoyance. The paper had come out of a Chinese box which had been given me by the lady in question. This lady lived and died in a foreign country and the mode of her death was only known to a few people. It was known, of course, to me at the time though I was expecting quite different impressions from the scrap of Chinese paper. The box and the paper it contained were not close to the lady's person as a piece of jewelry might have been nor was it in the house where the tragedy took place. Had the death of this lady been known by Mr. Grady and associated with me—a circumstance I am satisfied was impossible—there is no way by which he could have known that the scrap of paper formed a link between us.

\* \* \*

Cardinal Pacelli's choice of Pius XII as his pontifical name after his election as Pope in March, must have been a disappointment to many familiar with the papal prophecies of St. Malachy and the monk of Padua. The pontifical names for each pope were added by the unknown monk to St. Malachy's much earlier predictions and according to them, Cardinal Pacelli should have taken the name, Gregory XVII. The history of the predictions is as follows:

St. Malachy, otherwise known as Maol-Maodhog Ua Morgair, Archbishop of Armagh and papal legate to Ireland, was born in 1094 and died in 1148. He was an intimate friend of St. Bernard whom he met at Clairvaux on his way to Rome to apply for the Pallium, the token of archiepiscopal subjection to Rome, from Pope Innocent II. The Pope received him well and made him papal legate to Ireland but refused him the Pallium until a council of bishops, clergy and noblemen should apply for it unanimously. On his return journey, he took four Cistercian monks with him who founded the first Cistercian monastery in Ireland, Mellifont, in County Louth. He was a man of great organizing ability and according to St. Bernard, who wrote a life of him, he not only made prophecies but performed miracles as well. He was canonized by Clement III in 1190. St. Bernard's *Life* and two sermons on St. Malachy can be found in a book entitled *Patrologia Latina* by J. P. Migne.

St. Malachy is chiefly renowned, however, for a work attributed to him called *Prophecy concerning the Future of the Roman Pontiffs*,

in which a latin motto is given, descriptive of the person and reign of each successive pope up to the number of one hundred and eleven. Only eleven remain for the twentieth century, four of whom have already reigned.

These devices were commented upon by the monk of Padua who had the audacity to add the pontifical names. It is probable that the monk is more responsible for the prophecies than Saint Malachy. In fact, the work, *Prophecies concerning the Future of the Roman Pontiffs*, is generally considered by authorities to be a forgery dating from 1590 and written to support the election of Cardinal Simoncelli to the Papal Chair.

Whether St. Malachy or the monk of Padua is the true author of the devices, their age is sufficiently authenticated to make them valuable as prognostications. There are disappointing errors but a number of the names and devices are correct and indicate a genuine gift of prophecy.

The Popes given for the twentieth century are as follows:

LUMEN IN COELO: *The Dawn returns. Hail, Light of the sky! Long live Leo XIII.*

Leo XIII, who died in 1903, was the 257th Successor of Saint Peter. It was he who made the remarkable concession that the Vatican Archives and Library might be placed at the disposal of persons qualified to compile manuals of history. He believed that the church would not suffer from the publication of its documents. He founded an academy in the name of St. Thomas Aquinas and urged the study of church history. He prepared and wrote encyclicals on human liberty and the condition of the working classes. His point of view on this latter subject was slightly tinged with modern socialism. He might, indeed, be called the messenger of a new enlightenment.

IGNIS ARDENS: *He will govern—the ardent fire—father of the people of Rome. Glory forever to our Seigneur Pius X.*

Pius X succeeded Leo XIII in 1903. He was simple and popular because of his willingness to act in harmony with the Italian Government. He was not otherwise outstanding.

RELIGIO DEPOPULATA: *Then will be seen the decrease of Christianity and the very cruel race of Satan. Our very Sainted Father Paul VI.*

This pope is misnamed in the prophecy. He was Benedictus XV and not Paul VI. The error is reassuring to enthusiasts, critics having suggested that the popes, motivated by superstition, purposely chose the prognosticated names. As this pope's reign is co-incident with

the period of the World War, it is not in error to signify it as decreased in Christianity and strengthened in the hordes of Satan.

**FIDES INTREPIDA:** *Here will be seen the intrepid faith and the fetid sacrifice. Holy Victory is sure. Our Sainted Father Pius XI. King in Italy. What faith the Holy City has in his merits.*

Pius XI was both a practical and a spiritual man. It was he who freed the Pontiffs from their self-enforced imprisonment in the Vatican and created the independent temporal power of Vatican City, by the *Accord of the Lateran*. The prophecy is accurate in describing him as a King in Italy.

**PASTOR ANGELICUS:** *You are the Angelic Pastor of Rome. Oh, beneficent doctor, Oh, Indulgent Father. Hail, Gregoire XVII. Very Holy Father, and Necessary Pastor.*

It was conceivable that Cardinal Pacelli might have chosen the name of Gregoire XVII because the last Pope Gregory was the sixteenth. If the prophecies originated in 1590 or even much later, it is still remarkable that the name should have been a possible choice. There was no normal way of determining at that time how many popes would take the name before the twentieth century. Gregory XIII reigned from 1572 until 1585, Gregory the XIV reigned only two years (1590 and 1591). Gregory XV succeeded Paul V in 1621 and died in 1623 and Gregory XVI reigned from 1831 to 1846. There has been no Pope Gregory since that time. The choice of Pius XII by Cardinal Pacelli throws out a later prophecy. *Pastor Necessaire* may well prove an adequate description of the present pope.

Then are named six more popes. Paul VII—necessarily an error as Benedictus XV has already been incorrectly named Paul VI. Clement XV—a possible choice because the last Clement (pope from 1769 to 1774) was the fourteenth of that name. Pius XII—another error since the present pope is Pius XII. Gregory XVIII—who must be Gregory XVII if the name of Gregory is chosen. Leo XIV and Peter the Roman, the last Pontiff.

It must be remembered that the Latin devices are credited to Saint Malachy and may be more accurate if less specific than the names added by the Paduan monk. The comment made for Petrus Romanus definitely indicates not only the end of the Papacy but a day of Judgment or the beginning of a new age.

**PETRUS ROMANUS:** *In the supreme desolation of the world, Peter the Roman will be enthroned.—last Pontiff of the True God. Criminal Rome will be destroyed and the Redoubtable Judge will judge his people.*

The April issue of the quarterly *Psychic Science*, now published by the newly formed International Institute for Psychic Investigation, contains a most interesting series of veridical dreams. As Mrs. Hewat Mackenzie, the editor, remarks, the dreams are exceptional because the same person appears in all of them and there is evidence of purpose.

Madame Dragoumis, the dreamer, who is now dead, states in a foreword written some years ago that the central figure of these nine dreams was a young man called Raoul D. who died of consumption and whom she never knew personally. His connection with her was through a close friend by whom he was deeply loved and whom he apparently loved in return though he had never spoken of it to her. The purpose of the dreams was evidently to bring comfort and faith to this mutual friend.

The dreams might be considered astral projections but Madame Dragoumis happily does not confuse the issue by making such a suggestion. In all but the ninth dream, she seems to have been aware of her whereabouts and of the fact that some purpose must be accomplished before she could awaken. She was also conscious of making a tremendous effort and in two of the dreams in which she sought but failed to find Raoul D., she experienced real disappointment and anguish. It is impossible to condense the context of these dreams but they illustrate several significant points.

As Madame Dragoumis had never met Raoul D. he cannot represent an emotional factor usually present in dreams. His conversation to her made it clear that she was merely an instrument by which he might reach the lady he loved. In the ordinary dream, the dreamer is usually placed in a more egotistical role. He also told her that she would remember every word that he said to her—which she apparently did because the accounts are most precise and detailed, containing names and statements afterwards verified, though unknown at the time to Madame Dragoumis. The reported conversations are extraordinarily lucid and logical and unlike usual dreams, suggesting steps in the evolution of the mind.

Madame Dragoumis recounts that she went to sleep very tired on this particular night, not expecting to dream of Raoul D.:

"... I was rather astonished to find myself sitting beside him at the top of a magnificent hill, leaning against the trunk of a big tree. It was altogether strange scenery to me... Above us very high, there were shining glaciers, and very high up two enormous mountain-tops were for certain in the region of the snows..."

"'I did not know that I should see you,' I said, 'and I did not try to come.'"

"'Yes, I know,' he said, 'but you had need of repose and of the calm of this nature, and to enjoy with all the forces of your soul without being prevented by the fatigue of your body, and that is why I brought you here. You have been often enough in the cold and in the rain for our sake, and that is why I brought you here for your own sake in the most beautiful spot that I have ever known. . .'\*"

"At this moment my eyes fell on a little green branch that I was twisting in my fingers.

"'You said just now,' I said slowly, 'that I was enjoying all this marvellous beauty without being influenced by my body, which is reposing at this moment in my room in Athens, but I beg you to explain to me what are the hands which hold this branch. See, I break it with my nail! Is it an optical illusion, and if so, with what eyes do I see this illusion I cannot understand?'

"'No,' he said, 'you can't understand yet; you will only understand little by little, man being during his life subject to animal nature and only able to understand what he has observed or verified by facts. Besides that he can only guess; nevertheless the day will come when you will see in your spirit, though matter darkens much that is quite clear once you are here, near me.'

"'For instance what?' I asked.

"'Oh, I'll give you a quite simple example. Give me your hand,' and with the other pointing to a distant spot on the horizon, he asked me:

"'How do they call that mountain to our left, and that one lower down which we scarcely see?'

"'This one,' I answered, rather astonished at the question, 'is the Tronador, and further down the Minchinmavida.'

"'And the highest of all these Andes of Patagonia,' he said, 'the one that is south of the Minchinmavida?'

"'But it is the Corcovado, of course,' I answered.

"'Very well,' he said smiling, 'and what is the lake whose water one scarcely sees down there in the valley?'

"'It is the Nahuel Huapi.'

"'Now look round us here,' and he put his hand on a big bush near us, whose flowers were white on the topmost branches and of a purplish tint on the lower ones. 'Smell it,' holding out to me one of the branches which he had cut off. It was a flower of a creamy

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\*The cold and the rain refers to the scenes of the former dreams, most of them in the city of Geneva, on drizzly nights. In a similar conversation in the sixth dream, Raoul D. spoke of the giant cedars around Lake Huapi in Patagonia, a place he had evidently visited during life and the setting of this dream.



white with a rather thick petal and with a very pleasant smell. 'What is it?' he asked.

"'It's the flower of the quinquilla,' I answered.

"'And it belongs to what family?'

"'To the family of rubiacees.'

"'And what is the botanical name of this plant in particular?'

"I looked at him with the same astonishment as though he was asking me the name of a rose or a daisy; nevertheless I answered mechanically, 'It is the *Cinchona ovata*.'

"'Does one often meet this kind in these regions?' he asked again.

"'But you know very well that one does not,' I said. 'It comes originally from Bolivia, and is only found in these latitudes because of the protected position of this plain.'

"'And what other trees do you see around us?'

"I named hurriedly red cedars, giant laurels, myrtles of the Ecuador, and various others, not knowing exactly what he wanted to find out. At last he looked at me well in the eyes, smiling.

"'Well, I can't say you are not well informed on the topography and on the flora of the Andes. You have doubtless studied these subjects thoroughly in your daily life.'

"'You know very well that I have not,' I said, a little impatiently, 'but that I gather my knowledge from yours—considering the immensity of all which we have to learn and to understand spiritually, once we are free of matter it would be really very unfortunate if each of us were obliged to learn the interminable series of facts and names for himself, and that once the contact was established the science of one should not be the science of all.'

"'Certainly,' he said, 'and this is my example. It all seems very clear to you now; are you quite sure not to find this transmission of knowledge very puzzling when you wake up to-morrow, and even a little miraculous?' And as I did not answer: 'But let us leave all this alone. You came here to rest your mind. . .'

In considering this dream, it seems almost too detailed and perfect to be other than pure fiction and good fiction, too. Yet the fact is vouched for that Madame Dragoumis did not know the names of the mountains and flora of Patagonia before the dream and that she did know them afterward.



## Book Review

### PSYCHICAL EXPERIENCES. EVIDENCE OF PURPOSE.

By Zoë Richmond. Bell & Sons. 3/6.

What do we mean exactly by the word, Purpose? When we speak of purpose in natural phenomena, we mean the adaptation of means to ends; in this sense, purpose is obvious throughout the universe. When, however, we use the term in connection with human activity it implies more than this; it involves the recognition of directive and selective intelligence. It is with purpose in this extended sense that this book deals.

Every case rests on reliable testimony, the evidence has been sifted by critical researchers before it was placed in the archives of the London Society for Psychical Research. In these pages the reader is confronted with well authenticated facts, from which he can draw his own conclusions with the help of some sensible comments attached to each case.

In seeking to discover purpose in the field of research we are acting on strictly scientific principles. Physical discoveries, sometimes having important practical effects, have resulted from the careful observation by scientific men of natural phenomena indicative of purpose. For example, Harvey's discovery of the circulatory system of the blood was due to his observation that some of the valves in the veins were so placed as to give free passage of the blood to the heart, whilst others opposed the passage. His faith in nature, based on experience and reason, made him sure that there must be some purpose in this disposition of the valves. Those who are scientifically minded are compelled to be similarly observant in dealing with psychical phenomena. We may, therefore, assert without fear of contradiction, that the subject of this volume is of paramount importance in so far as it presents convincing evidence of intelligent purpose in the manifestations recorded. Moreover, if purpose is admitted in these communications from the "Dead", that fact *may* afford a clue which will perhaps help ultimately towards the solution of other perplexing aspects of psychical phenomena for which at present no sort of interpretation has been found.

The whole of this series, published with the consent of the council of the S. P. R. is valuable; but those who have no time (or think they have no time) to read more than one of the series would be wise to procure and study this volume of just over 100 pages. The author gives examples of cases under 3 different headings:

- (1) Spontaneous apparitions, showing apparent intention.
- (2) Impressions, showing purpose, that proved to be justified.
- (3) Messages of a similar character through mediumistic methods.

In each case a few examples are given which only represent a very small percentage of available cases; they are well selected and deserve careful study.

In some preliminary remarks the author points out that in these cases there is evidence of intelligent purpose *beyond* the immediate satisfaction of the person concerned; there are indications, she writes, of some "power with intentions of its own", apart from the desire of the individual. These experiences "stir people's interest in another region of being" and lead to "development of the individual's personality". Those who have studied the progress of Psychical Research during the last 50 years in Britain, the United States, France and Italy are impressed by a sense of a purpose with a yet more extended and impersonal objective. In the larger scheme, incidents such as those recorded in this book have an integral part. As in a jig-saw puzzle the pieces, the details, figures of men and animals fulfil a minor purpose, complete in itself, and yet are factors in a bigger design. Thoughtful students are impelled to recognize the subordinate relation of personal experiences to a vaster purpose, directed by intelligence towards the enlightenment and progress of humanity as a whole.

The cases are too long to quote in full but as a sample a brief summary may be given of one. A man called James Chaffin made a will in 1905 leaving his estate to his third son only. Later he seems to have repented of this injustice and in 1919 he made another will which began as follows: "After reading the 27th Chapter of Genesis, I, James Chaffin, do make my last will and Testament". In this will he divided his property equally between his four children. This will he placed between two pages of an old family Bible, folding the pages over to make a kind of pocket. Chaffin died in 1921, but as this last will was not found, the other was acted on. In 1925 he appeared repeatedly to the second son in a dream, and at the last appearance spoke and informed him "You will find my will in my overcoat pocket". When the son awoke search was made in this coat and a little roll of paper was found tied with string, which contained only the following words, "Read the 27th Chapter of Genesis in my Daddy's old Bible". Thus the will was found and the injustice rectified.

At the close of the book a remarkable case is given of a communication at a family sitting at which an urgent entreaty was made that certain steps should be taken to prevent a disaster to a friend.

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The warning was a failure; it was practically almost impossible to act on it and the disaster occurred. The author adds, "as a case of evident intention it stands out with special vividness perhaps because of its failure".

The final comment at the close of the volume contains some wise advice to those who may be over-eager to develop their psychic faculties.

Helen Alex. Dallas.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Volume XXXIII

JUNE 1939

Number 6

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## Editorial Note

In this issue is published the first part of a critical essay on three seventeenth century Mystics, Saint Teresa, Saint Marguerite-Marie Alacoque, and Madame Guyon by Mr. Edward Morrison.

The true nature of the religious mystic's experience has long been a puzzling problem to ecclesiastic and psychiatrist alike. It is interesting to the psychic researcher because veridical dreams, hallucinations and supernormal cognitions are part and parcel of the mystic's experience. Such fanatical ecstasy has played an important role in the personal history of the saints, and the founders of most of the Protestant sects were men and women subject to hallucinations upon which they have based a new doctrinal theology. That most of these people were neurotics is self-evident, yet their psychic experiences were powerful enough to change their entire lives and to effect the lives of millions of others. In the light of their influence, these mystic experiences cannot be ignored.

William James, in his *Varieties of Religious Experience*, describes the religious mystic thus:

"Often they have led a discordant inner life, and had melancholy during a part of their career. They have known

no measure, been liable to obsessions and fixed ideas; and frequently they have fallen into trances, heard voices, seen visions, and presented all sorts of peculiarities which are ordinarily classed as pathological. Often, moreover, these pathological features in their career have helped to give them their religious authority and influence."

As an example, James points to George Fox, founder of the Quaker Religion: "In a day of shams, it was a religion of veracity rooted in spiritual inwardness and a return to something more like the gospel truth than men had ever known in England . . . No one can pretend for a moment that in point of spiritual sagacity and capacity, Fox's mind was unsound . . . Yet from the point of view of his nervous constitution, Fox was a psychopath or *détraqué* of the deepest dye."

Medical materialism attempts to link religious ecstasy and hallucination to organic disease. Honest minds who make an unbiased study of religious mystical experience will conclude that such an explanation is unsatisfactory. In the final analysis, such experience must be judged by its moral value. William James says:

*"Immediate luminousness, in short, philosophical reasonableness, and moral helpfulness are the only available criteria. Saint Teresa might have had the nervous system of the placidest cow, and it would not now save her theology, if the trial of the theology by these other tests should show it to be contemptible. And conversely, if her theology can stand these other tests, it will make no difference how hysterical or nervously off her balance Saint Teresa may have been when she was with us below."* Elsewhere he continues:

"To plead the organic causation of a religious state of mind, then, in refutation of its claim to possess superior spiritual value, is quite illogical and arbitrary, unless one has already worked out in advance some psycho-physical theory connecting spiritual values in general with deter-

minate sorts of physiological change. Otherwise none of our thoughts and feelings, not even our scientific doctrines, not even our *dis*-beliefs, could retain any value as revelations of the truth, for every one of them without exception flows from the state of their possessor's body at the time."

Mr. Morrison has drawn a sketch of the monastic life and state of the Roman Catholic Church in the seventeenth century to show that the austerities and theology of the time undoubtedly played a part in producing hysteria. But religious mysticism has been recorded in every age. A brief account of the life of Theresa Neumann, a contemporary mystic, will be found in the Survey and Comment of this issue.



# Some Seventeenth Century Mystics

## PART I

BY EDWARD A. MORRISON

With one exception, Paray-le Monial is the most popular resort of pilgrimage in France. The town attracts the faithful because it possesses a convent of the Visitation in which the now celebrated visions of the Sacred Heart of Jesus were said to have appeared to one of its sisters in the seventeenth century, Saint Marguerite-Marie Alacoque. By instituting a devotion of the Sacred Heart, the Roman Catholic Church has testified its belief in their veracity.

The architectural crown of Paray is its twelfth century basilica, one of the noblest surviving churches built by the great order of Cluniac monks, which for two centuries shed the only light of civilization on a barbarous age. Cluny was the spiritual capital of Western Christianity. Its abbot was equal or superior in dignity to the Pope himself, at a time when the Pontiff, in Gibbon's words, could "neither support the state of a prince nor exercise the charity of a priest".<sup>1</sup> But for the strength of the Order, the treasures of Christian doctrine would have been dissipated in the multifarious political ferocities of the day, which had entangled the Church no less than the lay world.

The interior of the basilica is endowed with a somber and reticent magnificence. The capitals and tympana of most Cluniac churches are deeply sculpted with an art that is visionary and combative. The Devil, in his capacity of tempter, is frequently and vividly represented; he attacks St. Anthony in the desert, clutching him by the cloak and beard; he is cast out of the mouth of the golden calf; sometimes he accompanies Woman, Luxury and Despair. Angels appear, though less frequently. One of them twists the arm of a devil behind his back and another decapitates a king.

The sculptures were not the idle product of a superstitious fancy, but, as the monkish memoirs of the period

<sup>1</sup> See *Decline and Fall*, Vol. V, ch. 49.

reveal, they depict experiences that were habitual companions of austerity and solitude. Peter the Venerable, the last of the great Abbots of Cluny, records that a phantom appeared to him with the news that a certain king had been removed from purgatory through the prayers of the monks of Cluny.<sup>2</sup> A saintly brother hears in ecstasy celestial melodies resounding through the empty church. But the devil is a more frequent visitor. A monk of Flavigny, sitting up all night to watch for his sleeping brothers, saw him as he is shown in the Cluniac church at Autun and elsewhere; "With a large body and a small head. The devil visited each of the beds in turn, and, pausing over a young monk of particularly holy aspirations, he exclaimed: 'That fellow torments me more brutally and more wickedly than all those who are sleeping here'. The monk who was watching was overcome with such a sense of oppression that he was absolutely incapable of speaking or moving."

Another monk used to sink into a state between sleeping and waking when he had agonized visions of dead men, often in the devil's company.<sup>3</sup> St. Gertrude and St. Mechtilde, nuns at Helfta, which was the most austere of all the Benedictine monasteries, were frequently enraptured and became insensible to all external things.

The visionary experiences were scarcely separable from monastic life which sought by the subjection of the flesh to enable the soul to enter into an immediate union with God, —a union which only the devil could disrupt. It was necessarily opposed to the secular clergy, who claimed that the doctrine and offices of the Church afforded the only requisite channels between man and the Deity.<sup>4</sup> But a church preoccupied with politics has little consideration for the wants of the soul. While the Popes argued the hegemony

<sup>2</sup> Peter the Venerable, *De Miraculis*, quoted from E. Male, *L'Art Religieux du XIIe Siècle en France*, ch. x.

<sup>3</sup> *Vie de Guibert de Nogent*, Bk. I, ch. XV. It is to be found among the *Collections des Mémoires relatifs à l'histoire de France* of M. Guizot. Guibert's visions and the physical suffering which accompanied them, are described circumstantially and with feeling. He says that they may appear puerile or laughable to those who have no experience of them.

<sup>4</sup> Harnack *Monasticism*, ch. V.

of Europe with the Emperors, or attempted to mitigate the nasty passions of the populace of Rome, the monasteries arose by hundreds and overflowed with men and women, usually of high birth, who were anxious to walk the path of St. Benedict.

At the beginning of the seventeenth century a state of affairs existed almost identical with that of the twelfth. The spirituality was entangled in the temporality; the monasteries were revived; the desire for submergence in the Godhead produced in a multitude of people visions purporting to emanate from supernatural sources.

In the so-called religious wars that distracted France, the pious and Catholic members of the League assassinated their pious and Catholic colleagues on grounds of political difference, and the most powerful allies of Protestant Henry (of England) were the Catholic states of Venice and Tuscany. The Pope himself, fearing the domination of Spain, did not scruple to pursue secret negotiations with Henry of Navarre, although he continued his ostensible alliance with the opposing cause. A later pope almost certainly subsidized the Protestant Prince of Orange in his quarrel with Louis XIV.

It can be easily imagined that the clergy willing to officiate as a result of these various compromises were, as the French say, *bons Catholics mais peu religieux*. They were incapable for the most part of attending to the wants of the generations succeeding Rabelais in whom, among all classes, a desire for mystic self-abandonment had followed on robust naturalism.<sup>5</sup>

The strongest revitalizing forces in the Roman Catholic world came, as in the eleventh century, from the monastic orders. In Italy the mendicant orders were reformed, and the Oratory, the Theatim, and the Barnabites were established. In Spain and France the aristocracy were obsessed with a passion for a monastic existence. New houses were instituted or rules of pristine austerity were restored to the

<sup>5</sup> Strowski, *St. Francois de Sales*, p. 37, in which the whole of the religious thought of this period is brilliantly expounded.

old. Two gloomy Dominican monks were instrumental in reviving the Inquisition.

The most celebrated monastery in France was that of Port Royal, associated with Pascal, Racine, and the brilliant family of the Arnauds. It was a Cistercian abbey of which the rule had been relaxed at the end of the fifteenth century. Contemplation was the object of the sisters, which was redeemed from a sentimental quietism by work and the practice of austerities. Individual riches being renounced, the furniture of the cells was rigidly defined. For a bed they were granted a small couch without posts, or else three planks set on trestles, from which they arose at two in the morning for matins. They abstained from meat, and their dishes were of earthenware. Since they made their own clothes, shoes, bread and candles, they had little need for intercourse with the outside world, and for the better perception of inward truths, they maintained a strict silence at their work, between Compline and Prime, and whenever they met in the holy places of the convent.<sup>6</sup>

A plentiful outcrop of visionary experiences are recorded as having accompanied the monastic revival. The very founder of the Society of Jesus, Ignatius Loyola, believed that Our Lord or the Blessed Virgin was manifested to him.<sup>7</sup> The sainted Pope, Pius V, thought that he beheld the victory of Lepanto in a sort of trance.<sup>8</sup> It is said that when the body of Philip Neri, the founder of the Oratory, was dissected at his death, two of his ribs were found to have been broken from the vehemence of his prayers in the catacombs. The phenomenon, if it is true, may be compared with the stigmata of St. Francis of Assisi. In Spain, men's imaginations were fired by the lives of such saints as John of the Cross, Peter of Alcantara, or by the most charming of mystics, St. Teresa of Jesus. Catherine of Cortona, taking man's dress, hid herself in a sort of burrow in the fields, where she lived like an animal for the better

<sup>6</sup> Helgot, *Histoires des Ordres Religieux*, ch. XLIV. Port Royal is characteristic of most of the reformed houses of the day.

<sup>7</sup> Ranke, *History of the Popes*, Bk. II, ch. I.

<sup>8</sup> *Ibid*, Bk. III, ch. VIII.

knowledge of the divine mind. She was discovered after three years of this existence and died in 1577 amid a universal veneration.

France was scarcely less favored. In 1640, the Abbess of Montmartre was reputed to have had a vision of the Virgin Mary who admonished her for refusing admittance to certain sisters wishing to enter her abbey<sup>9</sup>. Madame Guyon, who asserted that she lived in an almost constant union with the Deity, attracted the friendship of Fenelon and the aversion of Bossuet. Certain of the Jansenists continued to merit the appellation bestowed on their predecessors by Calvin: "La secte phantastique et furieuse des libertins qui se nomment spirituels".

And so in the seventeenth century, as in the twelfth, the political entanglements of the Church disenabled it from fulfilling its natural function of mediating between God and man, and the satisfaction of a profound desire was sought by extra-ecclesiastical means. At both periods it was thought possible to enter a perfect union with the Divine Nature by means of a complete subjection of the flesh. No such movement is devoid of extravagances, but at least three of the figures notable in the latter period are worthy of detailed attention.

The most interesting of the French mystics of the seventeenth century is Saint Marguerite-Marie Alacoque. She has recorded her many vivid experiences in memoirs which, like those of Saint Teresa, were written at the command of a superior officer of religion. There is no reason to doubt the authenticity of these documents.<sup>10</sup> The outward mani-

<sup>9</sup> Helgot, ch. XLVII.

<sup>10</sup> The memoirs are contained in *Vie et Oeuvres par les Contemporaraines*, Paris, 1901. Since the work is somewhat difficult to obtain the quotations in this article are taken from *Revelations of the Sacred Heart to the Blessed Margaret Mary*, by Mgr. Bougard (New York 1890) and *The Sacred Heart and the Holy Souls* (1894), both of which contain lengthy extracts from the *Life*. St. Teresa's *Life* has been translated by John Dalton (1851), also *The Way of Perfection* and the *Letters*. Extracts are to be found in *Santa Teresa* by Alexander Whyte. Madame Guyon has recorded her experiences in the *Vie de Madame Guyon Ecrite par Elle-meme* Paris (1791) of which there is a translation by T. T. Allen (London 1897). Of these three women, Madame Guyon alone appears to have been actuated by an egregious vanity.



festations of internal disorder were witnessed by other sisters, and the cases of both women strongly resemble one another. The psychological experiences are real in the sense that all things of the mind are real; their derivation is another.

She entered the convent of the Visitation at Paray-le-Monial in 1671, when she was twenty-four years old. As a child she had given herself to ascetic practices, her contemplations were precocious, and at an early age she appears to have had some visionary experiences. Being urged to marry by her relatives, she was deterred, so she thought, by some sort of spiritual communications, and afterwards she was violently affected on partaking of the Blessed Sacrament. "On the eve of my Communion", she says, "I felt my soul so abyssed in recollection that I could speak but with the greatest effort; I was wholly taken up with the sublimity of the action I was about to perform. After my Communion, I desired neither to eat nor drink, to see any one, nor to speak, so great were the peace and consolation I felt." Her habits of abstraction were objects of animosity or reproof from the moment that she entered the convent. Her eyes were seen to sparkle with a holy light, but they would suddenly become tearful without apparent cause. She would pray continuously for three or four hours, immovable on her knees before the altar, unaware of the faces that were watching her. When she was given lessons in prayer, she was unable to learn the words. Madame Guyon, describing her own state of mind under similar circumstances, probably conveys an accurate impression of Saint Marguerite-Marie's trances. "My prayer was . . . void," she writes "of all forms, species, and images. Nothing of my prayer passed into my head, but it was a prayer of enjoyment and possession in the will, where the delight of God was so great, so pure, and so simple, that it attracted and absorbed the other powers of the soul in profound concentration, without act or speech!"<sup>11</sup>

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<sup>11</sup> *Autobiography*, ch. VIII.



The Mother Superior ordered Marguerite-Marie to refrain almost entirely from prayer and to devote herself to the manual labor of the convent; but the ecstasies placed too great a strain on the crockery of the establishment.<sup>12</sup> At length, more because of the sweetness of her nature than for the satisfactory performance of her duties, Marguerite-Marie was permitted to take her final vows three months later than the term prescribed for less unusual novices.<sup>13</sup>

Her final profession was in 1672; she died in 1690. During the interim period she was variously regarded by the sisters and succeeding Mothers-Superior with scorn, tolerance, or animosity. In 1675 she was reassured by a Jesuit confessor, as Saint Teresa received first the doubtful interest, and then the encouragement of an eminent Jesuit, Francisco Borgia. But for Marguerite-Marie the unaccountable states of body and of mind did not cease. During the remainder of her life she was a prey to visionary experiences, which were many and continuous.

They fall broadly into two classes: those relating to departed persons, and those, fewer in number, in which the Godhead was thought to reveal Himself to her. They may best be considered by the following instances which are recorded in her own or contemporary words.

"On the Feast of Corpus Christi, when I was before the Blessed Sacrament, there suddenly appeared to me a person enveloped with fire, the heat from which was so intense that I felt as though I also were on fire; this person showed me what a piteous state he was in, in Purgatory, and the sight of him caused me to shed abundant tears. He . . . was a religious of the order of St. Benedict, who had heard me once in confession, and had commanded me to offer Holy Communion for the souls in Purgatory . . . He asked me to offer for him all that I could possibly do or suffer, for the space of three months." . . . When she had ob-

<sup>12</sup> Bougard, p. 187.

<sup>13</sup> Bougard, ch. V. For most of the details of her outward bearing, he quotes from a process instituted by the church in 1715 to inquire into the nature of her visions.

tained permission from the Mother Superior, "He then told me that the chief cause of his sufferings was that he had preferred his own interest to God's glory; the second cause was his want of charity to his brethren; and the third, that of having had too much natural affection for certain persons, and to have given them exterior signs of this in spiritual conversation, which was most displeasing to God. I cannot express what my sufferings were during those three months, for this soul was always with me. . . . When three months had expired, I saw the transformation which had taken place in this person, and full of joy and glory he went to his eternal rest, thanking me for what I had done for him . . . The effects of what I had endured caused me to fall ill, but as my sufferings finished with his, I was soon cured."

"I saw in a dream a religious who had died a long time previously; she told me that she suffered much in Purgatory, but that God had just augmented her sufferings by showing her one of her parents precipitated into hell. At these words I awoke, but in such excruciating pain, that it seemed to me that this soul had communicated her own sufferings to me; my whole body felt bruised, and I could not move without pain. But since we ought not to believe in dreams, I did not pay much attention to this, yet in spite of myself I was obliged to do so, for this soul gave me no rest, continually saying to me 'Pray to God for me; offer Him your sufferings united with Our Lord's in order to relieve me! Give me all you do, until the first Friday in May, when I beg of you to receive Holy Communion for me.' This I did with my Superior's permission. My sufferings, however, increased to such a degree, that I became quite crushed beneath them. . . . I had scarcely lain down when it seemed that, coming near to me, she would say: 'You are there in your bed quite at ease, while I am lying in a bed of flames, suffering intolerable agonies.' The bed . . . was formed of red hot, sharp, pointed nails that entered into her flesh; she told me that it was to punish her for her slothfulness and her negligence in observing her

rules, and her unfaithfulness towards God. . . . '(My heart', the deceased religious says, 'is being torn with burning iron combs, because of thoughts of discontent and disapproval that I entertained in regard to my Superior; my tongue is being devoured by vermin to punish my uncharitable language, and my mouth is covered with ulcers to punish my want of silence.'") . . . (Marguerite-Marie) continues: "I was at length delivered from my pains, which she told me would not end until she was relieved."

"The wife of the doctor of the monastery of Paray-le-Monial, recently deceased, appeared to our dear Sister, asking her prayers, and begging her to tell her husband two secrets, on which depended the purification and deliverance of her soul. Mère Greyfie (the Mother Superior) to whom Blessed Marguerite-Marie at first told this, would not pay any attention to it, but the fearful noises which she heard in her room at night, made her change her mind. The doctor, upon being told, acknowledged that the advice had come from God and acted upon it."

The following is characteristic of the more celebrated visions on which the devotion of the Sacred Heart was subsequently founded.

"Once when the Blessed Sacrament was exposed, my soul being absorbed in extraordinary recollection, Jesus Christ, my sweet Master, presented Himself to me. He was brilliant with glory; His five wounds shone like five suns. Flames darted forth from all parts of his sacred humanity, but especially from His adorable breast and which, opening, displayed His loving and amiable Heart, the living source of these flames. . . . He unfolded to me the inexplicable wonders of His pure love, and to what excess He had carried it for the love of men, from whom He had received only ingratitude. 'This is,' He said, 'much more painful to Me than all I suffered in My Passion. If men rendered me some return of love, I should esteem little all I have ever done for them . . . but they meet my eager love with coldness and rebuffs'. During all this time, I was unconscious, I knew not where I was. Some of the sisters

came to take me away, and, seeing that I could neither reply nor support myself on my feet, they led me to our Mother, who found me quite out of myself trembling and as if on fire."<sup>14</sup>

Finally, she had an experience similar to the foregoing, when she was on her knees before the choir-grate. She believed that Our Lord told her to have established in the church a feast dedicated to His Sacred Heart. He said "It is for this reason I ask thee that the first Friday after the octave of the Blessed Sacrament be appropriated to a special feast, to honor My Heart by communicating on that day, and making reparation for the indignity that it has received. And I promise that My Heart shall dilate to pour out abundantly the influences of its love on all that will render it this honour or procure its being rendered."<sup>15</sup>

How are we to appraise the true spiritual content of these remarkable experiences? Do they prove the operation of some supernatural agency? Are they illusions resulting from an unhealthy physical and moral life?<sup>16</sup> Before they can be demonstrated to be in a direct relation to a force beyond nature, it will be necessary to eliminate the possibility of any natural cause, and of any intellectual content of the visions which might rightly be ascribed to the usual methods of apprehension.

(To be continued in the next issue)

<sup>14</sup> Bougard, ch. IX. He quotes the *Memoires*, p. 327.

<sup>15</sup> Bougard, ch. IX. Quotes the *Memoires*, p. 355.

<sup>16</sup> It is scarcely necessary to remark that the visions have been ascribed to unsatisfied sexual passions. The author of this theory is Mr. James H. Leuba, Professor of Psychology in Bryn Mawr College, and he has embodied it in a book entitled *The Psychology of Religious Mysticism*. The inquiring mind seeks rather more detailed consideration both of the scientific and of the religious experiences of mankind.

## Preliminary Report on the Voice Phenomena of Thomas Lacey

BY HEReward CARRINGTON

At the request of the "White Brotherhood", three sittings with the medium, Thomas Lacey, were held in New York, on September 13, 14 and 15, 1936. The first of these was in the Hotel Edison, the second at the home of Dr. and Mrs. Carrington, and the third at the radio studio, WOR, for purposes of broadcasting.

No special tests were attempted on these occasions beyond fastening the medium into his chair by means of threads during the second sitting. "Voices" were heard on all three occasions, which purported to be those of certain well-known characters, viz., W. T. Stead, Lawrence of Arabia, King George, Edison, etc., in addition to the medium's usual Controls—"The White Brother" and "Violet".

Throughout practically the whole course of these sittings, the Voices obviously emanated from the medium's mouth, or his immediate vicinity, and no claim was made that they were "independent", in the sense of being separate from his organism. On a few occasions, however, the speaking voice seemed to travel away from his body, out into the room, in a curious manner, as though independent; and this curious "wandering" quality was unofficially testified to by the radio operator. Further, a "psychic light" was observed at the third sitting, moving about the room. These facts were of sufficient interest to seem to warrant more investigation. It was accordingly decided that a further series should be held, in Canada—which series was conducted on the evenings of March 18th, 19th and 20th, 1937—the first in the regular séance room, known as the "Sanctuary", and the latter two in a studio of the CKCL radio station, Toronto, Canada.

Three characteristics present themselves in connection with Thomas Lacey's mediumship. These are (1) the philo-



sophic disquisitions or "messages" given; (2) the degree of independence of the voices; and (3) the identity and psychological settings of the *soi-disant* "communicators".

With the first of these we, as psychical researchers, are not concerned. They must be judged entirely on their merit, according to their coherence, accuracy, verisimilitude, helpfulness and other qualities and characteristics entering into them.

The remaining two problems are, however, of great interest to the psychic investigator; and it was accordingly proposed to test these as accurately as the time and facilities permitted by instrumental means.

For the purpose of checking the degree of independence of the voice, on occasion, three microphones were installed; one almost directly in front of the medium, one about eight feet distant from him to his right, the third at approximately the same distance to his left. The three microphones thus constituted a sort of triangle, at one corner of which the medium was seated.

The object of this test was to see whether one of the seemingly "independent" voices might not speak more loudly and clearly into one of the more distant microphones than into the one nearest the medium, which difference in volume and tonal quality might be picked-up in the recording room of the radio station. On theory, if a voice were recorded as being louder and clearer in either of the two distant microphones than in the one nearest the medium (while the medium was still seated in his chair), this would indicate the proximity of the voice to that microphone, and hence, seemingly, a certain degree of "independence" of the voice from the physical organism of the medium.

Unfortunately, owing to the imperfection of the technique available, it was found impossible to test this question with any degree of accuracy. Three separate control-boards should have been provided, instead of only one, allowing adequate comparisons to be made. Various attempts were seemingly made by "Violet" to approach one



of the more distant microphones; but the scant and inadequate evidence available seemed to indicate that the voice at all times originated from a point in space in the immediate vicinity of the medium's body, and hence by inference emanated from his throat. This was at all events the opinion of the radio technician—whose opinion was however admittedly biased by preconceived views.

Notwithstanding the relatively inconclusive nature of these preliminary tests, it was nevertheless felt that more evidence for seeming "independence" was available than was shown by the instruments employed, and that a further case was established here for continued research along these lines, utilizing every available means for checking this interesting phenomenon. The unrecorded and unofficial evidence for this was at times quite impressive.

Regarding the *third* characteristic of Mr. Lacey's mediumship, viz., the psychological characteristics and identities of the personalities allegedly communicating through him, this fortunately lent itself to more accurate determination, insofar as only two sittings can be held to throw light upon its solution.

In the former of these, word-association tests were employed. A special list of fifty words had been compiled for this purpose, containing words which were calculated to "strike" particularly certain personalities "communicating" at the time. The word-responses and time-reactions were recorded on this occasion.

In the latter sitting, a galvanometer was employed for testing the medium's emotional reactions when responding, both during the normal state and when in trance. The galvanometer utilized was kindly lent us by the University of Toronto (Psychology Department) and was manipulated, during the tests, by Miss Salter, under the direction of Prof. Chant—Mr. Turner recording the reactions.

In addition to the word-lists, four questions were asked during the first sitting, and twenty-four special questions during the second.

The object in view in these association-word tests, and in the tests employing the galvanometer, was to study the mental reactions of the various "communicators", and to compare these with one another, and with the reactions of the medium in the normal state, in order to ascertain the similarities or differences between them—thus establishing the degree of mental independence one from the other. These tests are well known to psychologists, and have been elucidated in full in *Bulletin I* of the American Psychical Institute. It must be understood, of course, that a long series of tests of this character would be necessary in order to arrive at any definite conclusion. The limited number of trials possible with Mr. Lacey, owing to the limited time, must necessarily be considered merely indicative and tentative in character.

In the word-association tests, the subject is requested to reply to the "Stimulus Word" read to him as quickly as possible and without thinking, in order to obtain his free associations. Inasmuch as these differ with different individuals, approximate "personality patters" are obtained in consequence. The length of time taken in any response is checked by means of a stop watch. If there is a wait of more than three seconds or so, this indicates an internal (subconscious) resistance to the word, due to inner conflict; and when this is protracted it indicates what is known as a "blockage". This shows inner turmoil and emotional disturbance.

The galvanometer, popularly known as the "lie detector", was employed to ascertain the degree of emotional disturbance aroused in the subject when any word or question was put to him. The greater the emotion the greater the swing of the needle on the instrument. If, therefore, in response to some question, the subject answered "yes", while the machine said "no", there would be evidence that the whole truth was not being spoken, or that something was being suppressed.

These preliminaries being understood, we may proceed to

the word-tests and questions asked the medium, and the various purporting communicating Entities.

As to the Stimulus word list: Mr. Lacey answered this twice; while his controls, "Dr. Johnson" answered twice, and "W. T. Stead" and "Tom Shaw" replied to it once each. There are therefore five sets of answers in all. Some of these words (e.g., light, lamp) might be expected to have a peculiar significance for the control "Edison"; others (e.g., book, ship, voyage) for "W. T. Stead", (in view of the fact that he was drowned on the *Titanic*); others, again (e.g., Basra, guru) were intended to elicit the degree of familiarity with Oriental and esoteric teachings—in view of the teachings of the "White Brother". (*Basra*, of course, is a city in Asia Minor, and the alleged birth-place of "Uvani", Mrs. Garrett's control; while *Guru* is a spiritual teacher). Other words, such as woman, kiss, family, etc., might be expected to elicit general emotional responses; while words, such as false, anxiety, fear, etc., might be expected to arouse emotional responses in the medium, were his mediumship not altogether genuine.

It is to be noted, in passing, that the majority of Mr. Lacey's controls are Englishmen, as he himself is. Stead, Tom Shaw, King George, Dr. Johnson, Lawrence of Arabia, etc., are all English. Edison is a sort of universal character, while the identity of "Violet" and the "White Brother" must of course remain to some extent conjectural.

While the complete lists of reactions are of course preserved, only a brief selection from them is quoted here, for the sake of brevity. A few comparisons and words of comment are however in order.

The replies of "Tom Shaw", Lancashire miner, appear to be remarkably consistent and characteristic throughout. They display a fund of humor and novelty of viewpoint not disclosed in any of the other replies. Were he actually there in person, these are certainly just the *sort* of replies one would expect. If subconscious fabrication, it is a remarkably clever and consistent one. The replies of the

medium are quite dissimilar to these—though agreeing fairly well with themselves, and the same may be said of the responses of "Dr. Johnson".

The word "guru" was seemingly unknown to all the communicators except "Dr. Johnson", who replied "tall" and "teacher". If the stimulus word had been understood as "grew", on the first occasion, this would be intelligible. On the second occasion the reply was given correctly.

In reply to the word *people*, "Tom Shaw" responded with "I'm one of them", Lacey with "folks" and "crowds", "Dr. Johnson" with "Very dear to me," and "variety", while "Stead" replied with "curiosities"—a typical and characteristic response!

It is curious to note that every one of the communicators interpreted the stimulus word "dear" as though it were "deer".

As to the *reaction times*: in the case of the miner, "Tom Shaw", certain "blockages" were noted in the words voyage, green, rich, friend, abuse, anxiety, house, kiss, angry and fall.

In the case of the medium: on the first occasion, blockages on the words light, friend, pray, month, fear, door and love; and, on the second occasion, on the words guru, false, month, and frog.

In the case of "Dr. Johnson", on the first occasion, on the words custom, strand, family, friend, month, glass, take care, sad, abuse, marry, and love; and, on the second occasion, on the words woman, June, family, dear, house, ship and fall.

In the case of "W. T. Stead", on the words woman, false, friend, pray, month, head, memory, marry, cook, stem, despise and love.

It is interesting to note that every one of the personalities was blocked to some extent on the word "friend", and practically every one of them on the word "month". The "Dr. Johnson" personality seemed always to resist the stimulus words dog and fall.

The greatest "blockages" which were noted in Lacey's own replies were on the words light, friend, month, fear, door and love (on the first occasion) and Basra, guru, false, month, and frog (on the second occasion). These waits might undoubtedly be interpreted in various ways.

Coming now to the galvanometer deflections, on the word-list: marked emotion was aroused in Lacey on the words Basra, false, green, meeting, strand, friend, marry, dance, anxiety, kiss and ship. (The most noted of all on the word kiss). It is interesting to note that relatively small deflections were noted on the words fear, light and take care, which on the theory of fraud should have elicited strong reactions. This fact certainly tells in favor of the medium.

More striking than the galvanometer deflections on the words, however, were those on the list of leading questions, which will be summarized presently.

Following the word-lists, four questions were asked several of the communicating Entities, selected from the "Thurstone Attitude Scale". These questions were also asked the medium when in the normal condition. The questions and the replies of the various entities are listed below:

1. *What is your opinion of the theory of evolution?*

"W. T. Stead": The theory of evolution. I think that has been fairly well established. I think modern indications point to its reality about one's life.

"Dr. Johnson": Evolution? Well, I think the theory can almost be called fact. I mean from your point of observation; but I feel evolution is going on in everything—animate and inanimate life—continually and constantly. The whole of the Cosmos is evolving toward the Ultimate, and it is a gradual evolution of all life, and everything.

"Woman Control": Well, I do not think that I want to accept the fact that we come from monkeys. There



may be evolution. I certainly had a lot of surprises in my life, and that would not be any more surprising than many I have had; but I would not like to believe that.

"Tom Shaw": Explain it to me. . . . Well, it seems I heard something about it. But I don't know. It means something; I don't know what.

2. *What is your opinion as to the treatment of criminals?*

"W. T. Stead": Yes. I feel that criminals should be treated not too kindly because I think punishment should be meted out for a wrong done; but I think they should also be taught the better manner of conducting themselves with society in all ways. There should be schools of education for them.

"Dr. Johnson": I suppose criminals ought to be punished all right. I suppose they do that still.

"Woman": Well, poor things, I think they should be treated kindly. I think if they have done any wrong perhaps they could not help it. Perhaps there were other circumstances that drove them to do something that they did—and I think they are horribly treated myself.

"Tom Shaw": Well, if there's somebody that's done something wrong I think they should be punished all right.

3. *What is your attitude toward birth control?*

"W. T. Stead": I feel that in birth control there are two sides to that question, and I think each one can point, well, to a justification of it. Yes, according to the family means. And, of course, looking at it from a religious point of view, it does seem one is interfering with nature and the natural outcome of a union.

"Dr. Johnson": Well, I think it is all right so long as it has not reached that particular stage where the



entity has become a life—soul life I mean. Then of course, it is against all laws.

"Woman": Well, I brought up a number of children myself and I do not think it is right. God gave them to us and I do not think they should be prevented.

"Tom Shaw": No, I never tried birth control out like that. It seems I "lost control"!

4. *What is your attitude in regard to Sunday observance?*

"W. T. Stead": From the standpoint of religion I think Sunday has been instituted particularly for the hard working man. I think it should be a day of rest and a day when that man can enjoy the pleasures available.

"Dr. Johnson": Sunday? Well, I think it is quite necessary . . . the observance of Sunday.

"Woman": Yes, I do believe this though—that there should be some different method in regard to Sunday, in view of what I found myself. That is as far as my religious tuition goes. . . .

"Tom Shaw": Well, I don't know. Talking about Sunday I think people should dress up in their Sunday clothes on Sunday. And it seems the only time a fellow seems to have a chance to get a girl; and I think it should be kept, if only for that.

To these same four questions the medium (normal) replied:

1. *Evolution.* Well my theory of evolution is—I think I can believe in evolution. I think science points out many truths of evolved life from the smaller life to the larger life and, in its varied branches, through the larger life. I have no more knowledge about it.

2. *Criminals.* Well, I do not believe in capital punishment, because capital punishment to my knowledge only

releases the individual life to further activity, shall we say. Is that enough? I do not know that I have any other theories.

3. *Birth Control.* Yes, I think birth control is justified.
4. *Sunday Observance.* No, I do not think it should be strictly enforced. . . . It should be left to one's individual choice.

The interesting differences in point of view, in the above, will at once be apparent.

Coming now to the list of questions which were asked Mr. Lacey, in the normal state, when he was attached to the galvanometer: The questions and his replies are given below. Time and galvanometer reactions will be briefly discussed later.

#### *Questions and Replies*

1. *Are you willing and anxious to submit yourself to the galvanometer tests?*

That is my honest opinion.

2. *Do you believe the machine can register whether or not your statements are true or false?*

Yes, I do.

3. *Are you aware that many mediums produce their phenomena fraudulently?*

Yes, very much so.

4. *Do you know, personally, of such cases of fraud?*

Hearsay only; not personally participating.

5. *Do you believe that some mediums are "mixed cases"?  
That is, they produce genuine phenomena but will also trick when the necessity or occasion arises?*

Yes, I think so, when dependent on producing something.

6. *Do you believe your own mediumship to be entirely genuine?*

I wouldn't be here if I didn't.

7. *Do you think the fraudulent production of phenomena is ever justified?*

No.

8. *Are you anxious for conclusive proof of the genuineness of your own phenomena?*

Very much so—for others concerned as well as myself.

9. *Do you believe "Violet" to be a genuine spirit control of yours?*

Yes, very emphatically.

10. *Do you believe the "White Brother" to be a living spirit entity?*

Yes.

11. *Has "Violet" ever told you or your sitters things that were not true?*

I believe she has made errors.

12. *Do you believe that all the Entities who claim to communicate through you are without doubt the persons whom they claim to be?*

No; not without doubt. They may impersonate on occasion.

13. *Are you familiar with any fraudulent methods of producing physical phenomena?*

No.

14. *Are you concentrating at this time on mental phenomena, that is messages, or on physical manifestations?*

No; absolutely normal so far as I know.

15. *Why did you give up the production of physical phenomena?*

Seems to have taken its own course.

16. *Do you think your subconscious mind can fabricate the characters communicating through you?*

No. But I think perhaps sometimes knowledge from my subconscious mind can be used by the entities.

17. *Have you ever been tempted to produce physical phenomena that were not supernormal?*

Not at any time.

18. *What do you think of the general character of the phenomena shown at spiritualistic camps?*

I reserve my opinion; don't express my views.

19. *Were you ever connected in any way with such a camp? When?*

No; but I have been to Camp, about three years ago.

20. *Are you so connected with any camp now?*

No.

21. *What was your experience with camp work in general?*

Difficult to analyze. There are all kinds. They are centers for occult and spiritual interests.

22. *Do you believe, and are you convinced beyond doubt, that the following Entities do actually communicate from the beyond through you as an instrument?*

a. *Lawrence of Arabia?* . . . Yes, definitely.

b. *King George?* . . . . . Hard to say; have concluded so.

c. *Thomas Alva Edison?* . . Yes, definitely.

d. *W. T. Stead?* . . . . . Yes.

e. *The Master?* . . . . . Yes, apparently.

23. *In the realm of physical phenomena, do you obtain genuine manifestations of the following?*

a. *Psychic light?* . . . . . Yes.

b. *Movements of objects?* . . Yes.

c. *Materializations?* . . . . . Yes.

d. *Apports?* . . . . . Yes — not for some time now.

e. *The direct voice?* . . . . . Yes.

24. *After you are in trance, are you able to influence the communications coming through you? If so, to what extent?*

I don't even know where I am.

These were the replies to the questions, as asked.

As to the time reactions: these were all prompt—well within three seconds—so that no significant time was occupied in replying to them.

Regarding the galvanometer deflections: A definite emotional reaction was certainly elicited by nearly every one of them—which might be expected on any theory. The largest deflections were noted on questions 12, 16, 18, 20, 22 a and 22 b, and 23 a, b and d. Questions 6, 8, 11, 14, 15, 17, 21, 22 c, d and e, and 24 also excited fairly strong deflections—not indicating deceit however, but rather emotional tone.

It is interesting to note that two of the greatest deflections were noted in connection with the questions asked as to spiritualistic camps, and not the medium's *own* phenomena. The greatest galvanometer deflection was noted when the question was asked as to psychic lights, which the medium very rarely obtains. While marked deflections were undoubtedly obtained in connection with the replies in answer to the very pointed questions concerning possible fraudulent production, these were not nearly so great as those noted in connection with other questions—such as the Camp Phenomena; and, in questions concerning the medium's opinion of his own honesty, the deflections were relatively small—indicating unemotional and unblocked replies.

His responses were prompt, straightforward and seemingly actuated by a desire to tell the truth as nearly as he could under the circumstances. He was, frankly, placed in a difficult position—"on the spot", as the saying goes. Under the circumstances, one seems justified in arriving

at the tentative conclusion that the medium acquitted himself surprisingly well, all things considered, and that his replies indicated a fundamental honesty, as borne out by the galvanometer and time reactions, as well as by the character of the replies themselves.

While, therefore, it would be premature to conclude, from this preliminary study, that the accuracy and integrity of Mr. Lacey's mediumship had been borne out by this series of tests, one would certainly be justified in concluding that no indications of conscious fabrication were discovered—and that the tests thus far conducted tended rather to emphasize his sincerity, willingness to cooperate, and the certain need for further scientific tests along these and other lines, with a view to determining the origin, nature and significance of the remarkable phenomena witnessed in his presence.



## Survey and Comment

Miss Dorothy Thompson's column of Monday, May 10, 1939 in the New York Herald Tribune was entitled *The World of To-morrow*. Miss Thompson says that the world of to-morrow will be a continuation of the world of to-day, but that the world of the day after to-morrow will be a new world in which men will have learned that big cities, big bridges and big warships are not the primary business of man upon earth. In this brave new world, the development of a finer race by systematic training in courage, generosity and social sensibility will be the goal of all:

"There will be intensified interest in personal philosophy and in religion; many dogmas will pass, but speculation on the soul will be encouraged and belief in the soul will be general. The education of the soul will be fostered and faith will be integrated with reason and supported by the findings of pure science . . . The fear of death and anything after death will disappear. Death will be accepted as a fact of ever continuing life."

Not only has Miss Thompson written a very fine essay, but the fact that she is able to publish such ideas in a syndicated column that reaches seven million American readers is certainly significant.

\* \* \*

An account by Elizabeth Marable Brennan, LL.D., of her visits to Theresa Neumann, the contemporary mystic, who suffers the stigmata and the crown of thorns every Friday, has been published in a little booklet by the Paulist Press. Theresa Neumann has a history of miraculous happenings. She lives in a village called Konnersreuth, Bavaria. When she was twenty years old, a fire broke out in the village, and Theresa was stationed at the foot of a ladder to pass buckets of water to others above her. After two hours, the strain became too much for her and she fell, seriously injuring her spine. Almost complete paralysis and total blindness followed for a period of five and a half years. Although not a nun, Theresa was so fanatical a religious that she would not pray to be cured. On the day of the Beatification of Theresa, the Little Flower, the Saint appeared to her in a vision and asked if she did not want to be cured. She replied only if it was God's will. Whereupon, her sight was suddenly restored. From 1923, when her illness began, until 1927, only liquid is said to have passed her lips. And since that time she has even ceased to drink. The story is that she was sorry for a young seminarian who could not become a priest because he suffered from a serious affliction in the throat. She prayed to the Lord to be allowed to suffer the affliction in his stead so that he might continue his studies. He was cured, but since that time she

has apparently lived entirely without nourishment of any sort. Mrs. Brennan describes Theresa's mystic experiences thus:

"Each Thursday from midnight until Friday afternoon on all ordinary Fridays of the year, she reviews the scenes of Our Lord's Passion and suffers with Him in every phase of His agony. On what she terms 'joyful Fridays' she doesn't visualize the sufferings of Our Lord, but the happy and glorious mysteries of His life, and His Blessed Mother's, pass in succession before her. These happy Fridays occur from Christmas to Septuagesima, and from Easter to Pentecost. Thus during sixteen weeks of the fifty-two, her experiences are joyous; while during the remaining thirty-six, she participates with Our Saviour in the agony of His Passion and Death.

"He has given her the stigmata on hands and feet. Over her heart is a deep wound from which the blood flows profusely, saturating her white night clothes. Around her brow are the wounds of the crown of thorns, the blood from which soaks through the head-cloth she wears. From her eyes, drop by drop, black blood streams, forming two small rivers that blot out her vision and make her an agonizing sight to behold. These paroxysms continue at intervals of from ten to fifteen minutes, from midnight Thursday until Friday afternoon between two and three o'clock. After each paroxysm she falls back as one lifeless; and during this semi-conscious state the visions of Our Lord's Life and Passion pass before her. There are usually members of the hierarchy present upon these occasions of her suffering who are privileged, when consciousness returns, to question her about her visions.

"It is said that at this time she can reveal thoughts of the innermost soul of the questioner, can prophesy, and her descriptions of the life and actions of Our Blessed Lord, His Immaculate Mother, and of their associates, are amazing. She repeats the sayings of those she sees in her visions and the language used is Aramaic, not one word of which she knows under ordinary circumstances . . ."

Mrs. Brennan paid a visit to Theresa Neumann and saw the stigmata and the agony herself. She describes the stigmata as "a black scab that had the appearance of the head of a nail; it seemed to pierce the flesh which was drawn back and flecked with blood. Below the surface the raw flesh was visible. The palm of each hand seemed dug out; vivid, red wounds, which formerly bled profusely during each Friday's agony. At that time they were covered with a transparent film like cellophane, as a protection, which enabled her to attend to her various household and church duties." Mrs. Brennan's husband also saw the wounds. He was a practicing physician for eight years and Mrs. Brennan quotes him as saying that, in his opinion, had the wounds not been of miraculous origin, gangrene would have set in within a few weeks. The condition had already

existed for ten years at that time; the tissue remaining perfectly healthy, though raw and sometimes bleeding.

There are a great many more stories connected with Theresa Neumann's miraculous cures, mystic experiences and psychic faculties, too long to recount here. However, Mrs. Brennan adds one story that is of especial interest. It concerns a mother-of-pearl rosary that Theresa Neumann gave her. After Mrs. Brennan returned to America, she used it daily and one day in August, 1933, she unfolded it from the handkerchief in which she kept it to find that six of the beads had turned blood red. They were in the third decade which in the recitation of the sorrowful Mysteries is the decade of the Crown of Thorns and corresponds to the six deep wounds that Theresa Neumann suffers on her forehead during her Friday ecstasies. Mrs. Brennan realistically states that she at first thought that she might have got rouge on the rosary and carefully washed it. The color, however, did not wash off. She then concluded it was an optical illusion—the result of tired eyes. The next day the beads were once more white but some months later the phenomenon re-occurred. This time the change in color was seen also by her husband and a Protestant aunt. On a third appearance, she was travelling to a convention and the rosary with the reddened beads was seen by a priest and several others. It faded soon afterward changing from red to pink and finally to the original mother-of-pearl.

It is impossible to make much comment upon these curious phenomena. They certainly seem past belief, yet many renowned churchmen have witnessed Theresa Neumann's ecstasies and declare them authentic supernatural occurrences.

\* \* \*

Another case of unaccountable marks on the skin has been reported recently in the press. The victim is a Mrs. Jacqueline Thomas of Windsor, Ontario. The marks, which are in no way connected with a religious belief, appear during Mrs. Thomas's sleep on three nights of each week, though it is not certain which nights they will be. They resemble those of Eleanore Zugun in general character and the poltergeist theory has been suggested. The medical profession is of the opinion that they are the result of some kind of nervous disease though they cannot diagnose it exactly. Mrs. Thomas's hands are bandaged, needless to say, when she goes to bed and it does not seem to do any good if she sleeps on the floor or away from home. The theory has also been brought forward that her late father-in-law is responsible. He was a full blooded Indian chief and apparently disapproved of his son's marriage to a "pale face".

It is far more likely that there is some quite simple explanation for Mrs. Thomas's skin disfigurements than for the religious phenomena of Theresa Neumann.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Volume XXXIII

JULY 1939

Number 7

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## A Recent Case of Haunting

BY LUCY BLAND

EDITOR'S NOTE: The author of this account is personally known to the Editor and by special request has set down the events which have recently taken place in her family place in New England. The account is written in story form but except for a change of names is exact in every detail.

The autumn before these things began in our old house, a small incident distressed me very much. I had brought home with me from the Passion Play at Oberammergau in 1922 a little Field Cross, as the Bavarians call them: a crucifix carved in pear wood, the cross with the standard and the canopy or little roof being all of one piece. I wanted to put it up somewhere in the garden of our old family place. My great-aunt who had a feeling for all such lovely things decided it would be best to hang it on the outside of the end of the house, up under the eaves of the long ell, where it would be high above and facing the gardens and the orchard beyond. There it hung every year from April till frost when I had the gardener get up on his ladder and get it down to put away during the winter.

That fall I reminded him it was time to get down my Field Cross. "That little man," he used to call the figure on the cross,—good Methodist that he was,—"I often look up at him from weeding,—kind of company for me."

When I returned from my own cottage one afternoon, I went in the kitchen way, and there on the table lay my Field Cross, the standard and the cross and the little covering roof intact but the figure gone. I can never forget the look of desolation of that empty cross. Indignantly I waited for the gardener to come next morning. "Look what you have done," I cried. "You have broken the Field Cross; why didn't you tell me and not just leave it here?"

"I didn't break it," he said. "It was just like that when I climbed up to get it. The little man was gone."

"But it was all right a day or so ago," I protested, "I always look up at it every day."

"I know it," he said. "I said so too. But yesterday when I got up to it, it was like that." It had come unglued; the tiny pegs had come out, we thought, and the body dropped to the ground—a simple thing to find it. We went out to hunt for it, I, with the icepick, thinking that it would be an excellent idea to poke apart the heavy grass grown through the lily-of-the-valley bed that lay against that end of the house. Day after day we looked for it, looked, too, at a distance where the light little wooden figure might have been blown, though the weather had been windless and fair. We never found it; the body of the Crucified was gone.

I have the desecrated cross and standard, and we always associate it with the change that was to take place that year, as the beginning of the breaking up of a happy security, and the giving of that old place over to something strange and persistent that seems imprisoned within its friendly walls.

For exactly one hundred years my family on my mother's side occupied the rambling white frame New England house of this tale, 1828 to 1928,—a typical family of the early American tradition, busy, alert, attractive people, with income enough to enjoy some of the coveted things of life. I say this to emphasize that there was nothing abnormal,



brooding, melancholy, or unusual about any of them, or about the old house as long as any of them lived there. The children were born there, grew up, married, brought their own children and their grandchildren back to the old place for holidays and visits. Everything always had an atmosphere of gaiety, for they were a gay, spirited crowd. Sorrows came, all the natural sorrows of life and fortune, faced and endured with dignity and courage.

Of these generations of people there finally remained in 1928 two living persons in the home, one a widow, and one unmarried. The spinster died that year, and the widowed one, grown very old and her mind going and her income dwindling, was offered a home by one of the prosperous young nieces with a generosity characteristic of them all. I, a widow myself, with one daughter of sixteen, had come home to live and had purchased of the estate the lodge house, or cottage, situated in its own little surrounding lawn, about one hundred feet from the old house. An advantageous offer had been made for the old place by a couple who wanted a new situation for their school, a well established affair which had outgrown its present housing. We had been in Europe the winter that these changes were decided upon, coming home in the spring just at the time my poor great-aunt was to be taken away, accompanied by her two servants, a mother and daughter who had lived there for twenty years. The old house was to be closed during that summer, waiting for various members of the family to come back and choose what they wanted of the old furniture and ornaments. Everything not wanted was to be sold, to clean out the place for the new occupants. In all the hundred years the house had never been closed, never been unoccupied, never had had even a day's period of rest.

We went back to my little cottage that spring, which I had refused to sell with the place. On going over to the old house to greet my aunt, her old servant, whom I will call Mehliä, said to me as I kissed her, "Well, Miss Lucy, I saw a ghost last week." A ghost! I was delighted. We



used to laugh and tease each other that such a family as ours had never had a ghost. A disembodied spirit in our practical family would have had a hard time of it. Not one of us, especially the intrepid women of the older generation, but would have walked straight up to it and said, "Who are you and what are you doing here?" Then if it had vanished in thin air, they would have sniffed, "Perfectly ridiculous, there was nothing there, I told you so."

"Where did you see it?" I asked Mehliia, "Who was it; were you frightened?" She was not at all frightened, she told me, and she also said that while she never thought about such things, did not believe in such things, just the same she knew that what she had seen that day a week ago was a ghost. She had been going down the long passage that led from the summer kitchen down some steps at the very end into the latticed wood and coal houses known briefly as the woodshed. It was about the middle of the morning, she told me, and there in front of her was a woman, stout, full skirt, a little shawl over her shoulders, so like the stout large women of the family as Mehliia had always known them, that it did not startle her. She thought, "Who on earth is she, and how did she get in here?" The stout figure preceded Mehliia along the passage, down the three steps into the woodhouse door and then she wasn't there. Mehliia looked, called, went back and forth along the passage, hunted for her. She never saw a trace of her. She spoke of it to her daughter. Then with the easy acceptance of her kind, she just decided it was the ghost of one of them, and let it go at that.

The following week the sad leave-taking occurred. My poor old aunt with the two servants and the old dog were taken away in a motor, the old house was gone over, everything made secure and bolted on the inside, the shutters left open for the sun to come in, the front door locked on the outside. There were two keys to the front door, the family lawyer kept one, and gave the other one to me.

My child, young Lucy, had the north bedroom in our cottage, the side toward the old house across the lawn. It

was about a month after the house had been closed, the end of a bright June afternoon that she called out to me in my room:

"Mother, who is that over at the old house?" I went in to her and said, "Who is there? Has anyone been for the key?"

"I don't know," said Lucy, "But I've been sitting here doing my sweater and I've been listening to that person walking over there."

"Where?" I insisted, for I heard nothing.

"Some one walking, walking, in the woodshed chamber," said Lucy, "You know those boards, how they sound." The woodshed chamber was the long attic over the woodhouse where trunks were stored, where all the cast-off things of years were piled, old sewing machines, hampers of clothes, old cupboards were there where the preserves were kept. There was a huge attic over the main part of the house but this woodshed chamber was separate, an elevation by itself, reached by a flight of steep wooden stairs up from the passage to the summer kitchen mentioned before. The flooring of this woodshed chamber consisted of immense wide boards with great cracks between them; the lightest step on them could be heard as the boards sprang back to level after the pressure. Our maid of all work, middle-aged, country-bred, was out on our brick walk underneath Lucy's open window and she heard us talking.

"Miss Lucy!" she called up, "Are you talking about that person walking over there? I've been hearing it all the afternoon." Needless to say I got my key and the three of us went over and unlocked the house and went all over it, exploring every corner and closet, the attics and cellars. There was no trace of anything, hardly even any dust settled to betray the scampering rats which I knew was what Lucy and our maid had heard. Happening to meet our lawyer in the village street the next day, I asked him if he had been in the old house lately, and he said no, he had not been near it since the day it was finally locked up.

Some ten days after this, late in the afternoon again, on a fine sunny day, Lucy and I were coming home from a tea party in the town. Our maid was standing there at our gate, waiting for us. She looked frightened and anxious.

"Mrs. Bland," she said, "I don't know what to make of it, there's been such a pounding on that window over there at the old house." Pressed for an explanation she pointed to the window to the left of the door which led from outside into the passage to the woodshed; we realized after a while that most of the disturbances seemed to come from this woodshed wing. Our maid said it was exactly as if hands, angry hands she called them, were pounding on the glass of that window. Again taking my child and the maid, we unlocked the house and went all over it, finding nothing. The window in question showed only the beginnings of cobwebs and stains of weather.

Several nights after this the village fire alarm was sounded. We all got up. It was a moonless mid-summer night. The fire proved to be a slight affair, and we went back to bed again. On the farther side of the old house was a cottage in its own grounds, a fence separating the two places. It had been rented that summer to a very nice young woman whom we got to know well. The morning after the fire alarm I saw this young woman whom I will call Mrs. N., standing at the dividing fence on her place, and I went over to talk to her. I was so full of "our ghost" as we called it that I told her about the noises in the old house, though I had cautioned my Lucy and the maid not to speak of it or discuss it with anyone. My young friend's face became so tense as I told her about it, that I broke off to say, "What's the matter, have you heard anything?" She said, "Go ahead, and then I'll tell you what I saw last night." So I related the story of the pounding and the walking, and she told me this.

She said she had got up at the fire alarm and stood at the window in her upstairs hall, to see if she could see anything of the fire, or anyone running about. She stood there, after everything was quiet. Her windows on that

side overlooked the lawn back of the woodshed wing of the old house, the upper story of which, the woodshed chamber, had a wooden door which swung outward. It was through this door they used to hoist things up into the woodshed chamber from the ground outside. It was up over this door, under the eaves, that the Field Cross had hung. Mrs. N. told me that she looked out of her upper hall window that night, at about two o'clock, and had seen a yellow light, seeming to come from the door of the woodshed chamber as if the door was open, streaming in a broad oblong back over the lawn.

"Sort of that greenish yellow light, that regular ghost light," said Mrs. N. She said she stood there for some time watching it, and between the light and the inside of the woodshed chamber a dark shape seemed to pass back and forth as if a person was passing to and fro before a lighted lamp. Her only thought was of indignation that my aunt's old Mehliä whom everyone thought had left town, should have come back in the dead of night, and got in the house, and was going over the trunks of clothing and odds and ends of things left up in the woodshed chamber. Her only concern about it was whether or not she ought to tell me. In the morning her own cook, also roused by the fire alarm, had said to her mistress, "Mrs. N., do you know Mehliä was back in that house last night? I saw her, and she had a big light up in that woodshed chamber, it streamed out all over the lawn." Of course the door of that upper chamber was securely bolted and nailed shut on the inside as I went immediately up to see.

That night Mrs. N. and I took out her big car and drove it at every conceivable angle to the old house and the lawns and gardens, to see if a car on the street could have thrown a beam on the back strip of lawn. But of course any lights from a car on the street necessarily threw the light across the side lawns and corners of the house before it could show on the back lawn. Mrs. N. said the beam she saw had clean cut edges, as if it were a prolongation of the ell of the woodshed itself. Mehliä and her daughter came back

to the village once that summer. She came to see me, and indignantly denied the suggestion that she had been back before unknown to anyone. I asked her if there had ever been anything queer about the old house while she had lived there except the ghost she had seen in the back passage. She said no, except the time just before they all left when the hand had come down in front of her daughter's face. She went on to explain that she and her daughter had been sitting in their bedroom. Her daughter was talking to her when suddenly she stopped right in the middle of a sentence and went deadly white.

"What's the matter with you?" Mehliia had asked her, "Are you sick?"

"No," the daughter had answered, "but a hand came right down in front of my face." Questioning Mehliia's daughter about it, she told me that as she sat talking to her mother, suddenly a hand with the fingers outspread and pointing down, came down close before her face. "I was so startled," the daughter said, "and so frightened, I couldn't speak."

At intervals that summer, my child from our side, and Mrs. N. from hers, would be awakened at night by terrific crashes of sound in the old house. Lucy would call to me, waking me up many times. "Mother, there's that crash over there!" And I would get up and sit there in Lucy's room to hear it. But I never did hear it. Mrs. N. described it to me as the noise resulting from a giant blow with a baseball bat on a wooden floor. Also at intervals came the walking across the loose boards of the woodshed chamber.

There was in the village an old family friend, a woman of my own age, who had what is called a decided psychic force. She said very little about it, but she used to talk to me knowing that, though I was skeptical about many of her experiences, I had respect and reverence for the integrity of her mind.

"I don't know what these things are," she said to me many times, "It may be nothing at all but the effect of my



own nerves, but I can only tell you what happens." I took her into our confidence about these occurrences at my great-grandmother's house. And she said to me, "We will go over there; don't say anything about it but some night we will go in there and see if anything happens."

So one Sunday evening about nine o'clock, I got my key and she and Lucy and I went in the front door of the old house. I turned on the lights, and we went out through the main part, through the summer kitchen and passages, out along the passage to the steps down into the woodshed. We stood there at the open woodshed door, beside the window to the left where the pounding on the glass had been.

My friend said: "There is something here. Certainly there is something here. The side of my face is numb with cold, and I have the electric pricking that always comes."

Lucy said: "My feet are beginning to swell, they burn and swell right out of my shoes!"

"That is one of the signs," said my friend, "that there is something here." I thought I felt the icy draught along my side but I did not like to say so, as I always have the feeling that wrought up nerves can play tricks with me. Suddenly our friend moved away. She said she did not want to stay there any longer. She said if something happened to frighten us she would feel to blame. So we went back and sat down in the living room, brightly lighted, of course. Lucy sat on the piano bench, her swelling feet out in front of her. My friend began making circular motions on the round post of the mahogany sofa where she and I were sitting, as if she were starting to write on the broad smooth surface.

"Do you know what I am writing?" she said to me. She spelled it out as her finger formed the invisible letters,—  
"Do no vibrations in this house,—warning,—be warned,—  
do no vibrations in this house,—phantom,—warning." She got right up.

"I can't have anything to do with this," she said to me.



"I should be betraying the spirits who guard me. There is something very unpleasant in this house. I cannot, I do not dare try and find out what it is." We got up and I turned out the lights and locked the front door behind us.

This friend told me that for two weeks afterwards she could get no writing at all. All her contacts with the unseen world seemed completely submerged by the words that fairly flowed from her finger tips,—*"Warning, danger,—be warned of danger."*

Quite a month after this, she was in our cottage one evening when we were alone. I asked her if she felt like trying some writing, to see if she could get anything. She consented and relaxed back in her chair with her eyes closed. She took a book from the table and turned back the cover. At once her index finger began to write, slowly forming the letters and words; she does not use a pencil any more, just traces with her finger on some stiff surface like the cover of a book.

"Listen," she said quietly, not opening her eyes. She read out the words as she wrote them, *"Danger in Lucy's interest in opening of door at old house. Warning. Be warned by Mrs.—"* (my friend's name,)—*"will safeguard daughter's vibrations."* Then came my own father's name. My father!—who had a horror of all these things, and a healthy masculine annoyance with people who practised them!

That fall, a few days before the new owners moved in, our maid came calling up our stairs to me, *"Mrs. Bland, Mrs. Bland, there's a face at that upper window over there! I see it!"* I rushed to the back of our house. I saw nothing in the window over there, but this I did see. The small boys of the village had taken to coming in from the street and up through the orchard of the unused premises to play in the yard. On this occasion there were six or seven of them, swinging like monkeys from the branches of the gnarled lilac trees, which they had been forbidden to do.

Suddenly they all stopped, looked up at the window

where our maid had said she saw a face, dropped to the ground, dropped everything they had and still looking back and up scuttled like lamplighters out of the yard. Just like a lot of little sheep frightened at something.

That fall the school moved in. We were careful that not a word of our excitements of the summer should get around. For a year everything was quiet. We stopped talking about it, almost stopped thinking about it. And then one day the schoolmistress said to me, in a very light tone, laughing, "What's the matter with your old house over there?"

"Nothing," I said, "Why?"

A few nights back, she told me, one of the children who had got up, came back frightened and said he had seen a ghost, something—he did not know what it was—at the end of the hall where the pupils' rooms were. There was always a dim light burning in this corridor. He was told, of course, that he had been dreaming, that there were no such things as ghosts and that everybody knew it. And Mrs. Schoolmistress also told me, pretending to make a joke of it, indigestion of course,—that one night during the winter she had wakened stiff with fright from hands being pressed slowly and deeply around her throat, choking her.

During the vacation of the first summer, Mrs. Schoolmistress told me this: She and one master and the servants were in the house when she woke up one night. She heard steps coming up the front, uncarpeted stairs outside her bedroom. She thought they were coming to her room but they went past down the hall. Then after a little while she heard them coming back again. Step, step, step, they passed her door, went down the stairs, and she heard the front door open and close. Next morning she spoke to the master about it, asking where he had gone so late in the night. He replied very much astonished that he had not stirred from his bed, having slept unusually soundly and well. The same report was given by the servants, who were all off in their wing. Her husband was away at the time, which

was easily verified by the friends with whom he had spent the night. Another night one of the pupils screamed that something was leaning over his bureau and that he had called to it and it had gone. He was comforted and persuaded that it was one of the other children who walked in his sleep.

Things went on quietly for another long period. Then in the vacation of the second summer of the school there was no one in the house but the caretaker and her husband. We had been up very late in our cottage and looking over at the old house as I always do before going to bed, I saw it was brightly lighted all over the first floor. Lucy's comment was, "I think it's pretty mean of Mrs.— (the caretaker)—to have a party while Mrs. Schoolmistress is away, wouldn't she be furious!" Next day Lucy said to the caretaker, "Did you have a swell time last night? We saw the house all lit up." The astonished caretaker knew nothing of it, having been in bed and asleep, and she was very loath to believe it.

That same summer the house was again all lighted very late at night, and this was the caretaker's story. She said her husband awoke and got up to get himself something for a toothache. She told him the medicine was on the shelf over the kitchen sink. He went from their bedroom along to the kitchen and to his amazement found all the lights on. He looked in the pantry, the dining room, the halls and living room, every light was on full blast. He was annoyed with his wife for her carelessness about their employer's lights and she was equally annoyed with him for scolding her. Together they went all over the house for signs of an intruder. They found nothing. All the doors and windows and openings were carefully locked on the inside as they had secured them. The two caretakers are the most trustworthy and conscientious people.

Later that same summer we had to have some work done in our house, in our maid's room. I had asked Mrs. Schoolmistress before she left for her vacation if our maid might sleep over at the school while the work was being done.

Consent was readily given and our maid went over to sleep at night in an upstairs room in the servant's wing, which was the old woodshed part of the house. She had been there several nights when she said to me one morning at breakfast:

"They had those lights over there again last night." She told me she had gone to bed about eleven, and being tired, had gone immediately to sleep. She had left her door open into the hall on account of the heat. She said she remembered her last thought as she settled herself in bed was how terribly dark it was. Her room was pitch black; she couldn't even see the frame of her open door. Some hours later, about two o'clock it proved to be, she awoke with a start and sat up in bed. Bright light was streaming into her room through her open door. She wasn't frightened. She knew the caretaker must have come upstairs for something and left the light on. She got up and looked out in the hall; the light was also on in the bathroom at the end of the hall. She went down the hall to the bathroom. She thought she ought to turn off the lights as no one was using them. She said the instant her fingers touched the switch in the bathroom the light went out in the hall as well, leaving her in heavy blackness. She felt her way back to her room and got into bed. To reassure her, I told her that the bathroom switch was connected with the switch in the hall and when she turned out the one the other went out. Then I went over to see, and found that the two switches were entirely separate. The bathroom switch turned off the light in the bathroom and nothing else, and the hall switch turned off only the hall light. The caretaker had no explanation of the lights that time. The only thing our maid had to tell me occurred the last night she was there. It was during a bad wind and rain storm and she had been awakened by a most terrific crash. She said she knew it must have been some accident in the street, two cars crashing into each other. But there had been no accident in the street that night nor was there any thunder in that storm.

Then for a long time nothing happened. And this last summer (1938), during the vacation, when the house was empty except for the same caretakers, my child said to me, "Mother, those crashes in the old house have begun again. They woke me up last night." One night I particularly remember, because our psychic friend had called attention to the marvelous clarity of the night, saying it was on such a night that the "vibrations" come through so easily—it was this night that Lucy heard the great bangs two separate times. One she described to me as the crashing down of a great toppling pile of heavy wood.

So this is the story up to date. I have tried to find out something about the people from whom my great-grandfather bought the house in 1825; some history of that family. Did something dreadful occur there? Does some spirit walk there?—something malevolent it almost seems to be; something, perhaps, which the wholesome young life lived there prevents from getting through. The credibility of the witnesses is unimpeachable: my own child, perfectly sane and normal, not really very interested in it any more, as I am, her attitude seeming to be, "Oh, Mother, I almost forgot to tell you, those crashes woke me up again last night, but I went right to sleep again." And our maid, stolid, common sensed, hard working, not at all seeking and a little frightened of strange lights and noises; the caretaker and her husband, who do not want to have anything unusual about the old house; my psychic friend, the neighbor on the other side of the house, and her light-minded, pleasure loving cook solely occupied with her young men and her own affairs.

What the school mistress really thinks of it, I do not know. We do not discuss it. When questioned about it, I say, "Absurd, how can you believe such idiotic stuff." I think it the wisest thing to say. But what I have written is all true.



# Some Seventeenth Century Mystics

## PART II

BY EDWARD A. MORRISON

EDITOR'S NOTE: Last month we published the first part of Mr. Morrison's critical essay on the mysticism of the seventeenth century in which he recounted the visions of Saint Marguerite-Marie Alacoque and compared her with two of her contemporaries, Saint Teresa and Madame Guyon. He drew a sketch of the monastic austerities of the time to illuminate the psychology and religious thought then prevalent. In this part he discusses the pathological symptoms of these women in relation to their psychic experience and spiritual influence.

The most striking characteristic of all these women, Madame Guyon and Saint Teresa, as well as of Saint Marguerite-Marie, is that they constantly suffered from bad health. Saint Teresa, at the age of twenty, was overcome by an illness of which the medical treatment left a permanent mark. Madame Guyon, who was born prematurely, suffered from illnesses that were as sudden as they were extraordinary.<sup>17</sup> The doctors were unable to understand the maladies of Marguerite-Marie, her rapid cures, or her quick relapses.<sup>18</sup>

The symptoms, moreover, bear a strong resemblance to one another. The three women were affected by violent stomachic disorders; the outward physical states were visibly altered by the power of suggestion. Saint Teresa was constantly sick, and her nervous system was so shattered that the physicians feared for her mental balance.<sup>19</sup> Her so-called *conversion* dates from the time when, entering a church, she was struck by the figure of a wounded Christ. Falling in tears at its feet, she felt every worldly emotion die within her, and the shock threw her into a trance which thenceforward overtook her whenever she was at prayers. Saint Marguerite-Marie was tormented by a ravening hun-

<sup>17</sup> Autobiography, pt. ch. III.

<sup>18</sup> Bougard, p. 187.

<sup>19</sup> For an admirable essay on Saint Teresa, see J. A. Froude, *The Spanish Story of the Armada and Other Essays*.



ger for food, but by an indisposition to eat when it was put before her, the hunger returning after the food had been taken away.<sup>20</sup> Her trances with the feverish trembling, faintness, and loss of voice that accompanied them, were generally, although not invariably, brought on at the contemplation of the Blessed Sacrament. A serious illness that endangered her life as a child was cured when she made a vow to the Virgin Mary. In later life, the word *obedience*, which was the sovereign rule of the convent, had an instant effect on her; or, as in the first vision quoted here, the climax and sudden cure of her own sufferings—whatever their nature—came with the termination of her prayers for the tortured brother. Madame Guyon, as a child, was afflicted with vomitings of blood so serious that they thought she would die. In later life she once was in such a state that she could not endure nourishment, a spoonful of broth throwing her into a faint. On the other hand, she was susceptible of instantaneous cures. For about five years her whole life was dominated by the influence of a rather oily priest, Father Lacombe. Being ill at Gex, near Geneva, she felt better as soon as he entered the house. When he had blessed her and put his hand on her forehead, she was so completely cured that she was able to go to Mass. A cough remained. Father Lacombe said: "Let her cough cease", and it ceased. On another occasion she suffered for six months from a mysterious malady, which was cured by similar means, although the doctors had been unsuccessful in their diagnosis.<sup>21</sup>

Can these symptoms be attributed to any of the diseases in the rich and varied catalogues of pathology? The case has been argued, with learning and judiciousness, by Auguste Aumaitre in his thesis of 1907, *Contributions à L'Etude de L'Hysteric Religieuse: Madame Guyon*. If Madame Guyon suffered from a nameable organic disease,

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<sup>20</sup> *The Sacred Heart and the Holy Souls.*

<sup>21</sup> Aumaitre, p. 24.

his argument runs, she would hardly have been affected by suggestion, great though its power is admitted to be, when the disease had exercised its power for six months. It would be strange, in the second place, if Madame Guyon had suffered from a malady characterized by violent symptoms and yet had managed to live for sixty-nine and a half years, of which seven were spent in the Bastille. Now hysteria is a conveniently vague scientific term, *qui n'a ni commencement ni fin*. M. Aumaitre describes it in the following terms: "parts of the self detach themselves from one another, one center becomes abnormally excitable, another does not function; the power to control no longer remains; hysteria is at the door." To hysteria he attributes a number of her characteristics. A sentiment such as the love of God, takes possession of her to the exclusion of all others, when she says; "I was disgusted with all creation; everything that was not my love (of God) was insupportable to me". Psychological phenomena coincide with physical. A Godless girl, whom she had in her service, produced in Madame Guyon, whenever she approached, a sensation of burning so intense that she had to be taken away. She met a nun reputed to be mad. "I felt the impression as from a soul in Purgatory," she says. On the other hand, if she were a victim of hysteria, the symptoms would have become worse and in her case they did not. It is with some hesitation, therefore, that M. Aumaitre attributes her abnormalities partly to hysteria and partly to psychological causes.

A similar train of reasoning adapts itself to Saint Marguerite-Marie. As a child she was cured of an unknown disease by the power of suggestion; her sufferings in middle life were protracted and suddenly cured. The sense of suffocation, the loss of consciousness, the spasms in breathing are all characteristic of hysteric fits. The symptoms, indeed, appear to have grown worse. For at the time of her death, the doctors seeing her overcome by the unknown malady from which she had repeatedly recovered, assured her that she was in no danger. She died, however,

at the age of forty-three. Saint Teresa, in spite of the violent disorders of the nervous and digestive system that have been noted, lived a life of exceptional hardship until she was sixty-seven. Her acutely sensitive powers of imaginative vision,—for the effects of nature, or for the pictorial elements of our Lord's history,—as well as the stiffening of the limbs that accompanied her frequent trances, may perhaps be ascribed to the same ailment that suspended the consciousness of Madame Guyon.

It is, however, a well-known fact that a layman reading a medical encyclopaedia becomes rapidly convinced that he exhibits symptoms of every disease in the book. The evidence contained in the memoirs of the times, full though it is, at least in the case of Marguerite-Marie and Madame Guyon, makes it dangerous to assign to any defined neurosis the experiences that have been described.

Each of the women was eminent in her own way. Saint Teresa most of all had a masculine capacity for organization. Her handwriting was bold, clear and vigorous as a man's,—and her moral exhortations breathed the hearty affection of common sense. A nun herself, she says to others, "Let not your soul coop itself up in a corner. For instead of attaining to greater sanctity in a proud and disdainful and impatient seclusion, the devil will keep you company there, and will do your sequestered soul much mischief. Bury evil affections in good works."<sup>22</sup>

The calendar of the Roman Catholic Church is sufficiently endowed with saints for it to regard with scruple, if not with suspicion, exceptional claims to sanctity. The life and opinions of the candidate for canonization are examined with a legal stringency. Yet it has sealed with its approval the experiences of Marguerite-Marie Alacoque. In 1873 a hundred thousand people made a pilgrimage to Paray for the first Feast of the Sacred Heart, and three orders of brothers or sisters now existing bear the cogni-

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<sup>22</sup> Alexander Whyte, *Santa Teresa*, p. 54.

zance that is associated with her name. Madame Guyon, who like Marguerite-Marie and Sainte Teresa, came from an educated family, testifies in many passages to her own beauty and charm of manner. We may rely, however, on a less partial witness that she succeeded in attracting one of the two most eminent theologians of the day, Fenelon, and that she moved in the most fashionable circle that could possibly exist, namely, in that of the mistress of the King.<sup>23</sup>

The physical conditions, nevertheless, surrounding the lives of these women were hardly such as to relieve any want of mental or nervous balance to which they may have been subject. The Order of the Visitation, to which the convent of Paray belonged, was founded by St. Francis of Sales in 1610. It was originally intended to enable women to perform good works who had not the strength or inclination to endure the ascetic practices habitual in the monasteries of the day. Corporeal mortifications were to be replaced by the spiritual mortification of poverty and obedience. Matins were said accordingly at the tardy hour of five in the morning, and not at two as in stricter houses. Facts were enforced only on the usual occasions established by the church. When the sisters scourged themselves, it was to be for no longer than the space of an *Ave maris stella* and was to be done together in order to preserve a happy community of spirit. For the same reason, not a cell, a bed, or a rosary was to be used for any length of time, but was exchanged against that of another sister at regular intervals. Strict silence was preserved from Matins till Prime, during the greater part of the afternoon and during meals. But when Marguerite-Marie entered the convent sixty-one years after its foundation, the sisters, not content with the ordinary discomforts of holiness, vied with one another in the practice of the most ferocious austerities. From an early period Marguerite-Marie assumed the foremost place. She is reported to have said: "I experience so

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<sup>23</sup> Madame de Maintenon.

strong a desire to suffer that I cannot find any sweeter rest than to feel myself inundated with pain, my mind the prey to all kinds of dereliction, and my whole being drowned in humiliation, contempt, and contradiction." As a child, she had tortured herself by wearing an iron belt about her waist, or by binding chains about her arms so tightly that they bit into the flesh. "If we had not snatched the scourge from her hands," writes the Mother Superior after her admission to the convent, "her blood would have never ceased to flow." She took a resolution to drink nothing from Thursday to Saturday of every week. Being reproved by her superiors, she tried to slake her thirst with water that was tepid and unpleasant to the taste. She put planks in her bed; she strewed it with broken fragments of earthenware; we may believe the testimony of the nun who wrote, "During six whole years, I saw her in the enjoyment of health for only five months."

When Saint Teresa first confided her visions to the Provincial General of the Society of Jesus, he prescribed as a treatment, that she should flog herself with a whip of nettles. She accepted his advice, and, although she did not urge the practice of such austerities on her nuns, she habitually made use of the *discipline*, and she wore a shirt of a peculiarly painful texture. Madame Guyon had a passion for the subjection of the flesh that was equal or superior to either of the others. The iron girdle, the scourging, the bed of planks are all mentioned not without pride in her autobiography. She covered her body with nettles. The pains of dentistry and smallpox are equally grateful to her.<sup>24</sup>

Now whether or not the three women under consideration were certifiably victims of hysteria, it is impossible to resist the conclusion that in each case an originally unhealthy condition, aggravated by the practices, not of a week or a month but of a lifetime, resulted in a serious mental or nervous derangement.

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<sup>24</sup> Autobiography, pt. I, ch. XIX.



When Marguerite-Marie entered the convent of Paray, it numbered thirty-four sisters, six lay sisters, and three novices. Intercourse with the world was maintained by three out sisters. Almost her total acquaintance was therefore limited to forty-six women. With these she passed her whole life in discomfort, in ill health, and in the most savage practices of asceticism. The infinite possibilities of mutual exasperation under such circumstances are too painful to contemplate and the memoirs of the cloister do nothing to relieve our anxiety. The literary aspirations of Guibert de Nogent were regarded by the brothers with envious contempt; the suspicion of singularity on the part of St. Teresa aroused the instant animosity of her sisters. How balefully glared those eyes that watched, with scornful curiosity or malice, poor Marguerite-Marie as she knelt, entranced in prayer, before the altar.<sup>25</sup>

When the content of their visions is examined, they can hardly be said to show independence of the life of sense perception.

Let us consider the visions in which departed spirits of the religious orders appeared and told of their sufferings due to negligence in observing monastic rules during life. As the hallowing effects of renunciation and resignation are among the essentials of religious teaching, the monastic institutions are amply justified in emphasizing them. The two necessities of existence for the contemplative orders of the time were first, obedience to a rule, and second, a real renunciation of the world by the pursuit of a strictly cloistered life. It is easy to understand, then, that where a set of regulations are placed in the forefront of the mind, they assume an importance out of all proportion to their moral value.

Such sins of negligence are the most prominent features of Marguerite-Marie's visions of the dead. They add nothing to our knowledge of the way of salvation; they are

<sup>25</sup> See *Vie de Guibert de Nogent*, Bk. I, ch. XVI and compare Bougard, p. 99 and p. 188. For St. Teresa and the reforming sisters, compare Froude's essay with Helgot, Vol. VI, ch. XLVII.



occupied almost entirely with the incommunities of monastic life. The monk of St. Benedict reviles himself for "want of charity to his brethren", and, by contrast, an excessive affection for certain individuals, which militated against the glory of God; the nun is punished for uncharitable language and for malpractices that are conventional disobedience, failure to keep silence, negligence in observing her rules. In another vision, a sister appears who reproaches herself for want of charity, for exempting herself from the rules and practices of community life, for the trouble that she has taken to procure her own comfort. In this restricted existence, where all the humble and innocent desires of mankind are stunted,—every deviation from a conventional standard becomes a deadly sin, every annoyance to susceptible nerves is aggravated to a wicked hatred, every gnat becomes a camel.

If the teaching of the second series of visions, those purporting an immediate revelation of the Deity, were expounded in the pulpit, few people would quarrel with it. The truth involved is the abundance of Our Lord's love, which is manifested by His suffering and embodied in the Heart, the organ and seat of love. Indeed, when it is compared to the religious thought of the period obtained by the ordinary channels of apprehension, it does not indicate a more remote origin.

It has many times been said that no single man or no single age has ever comprehended Christ's doctrine in its entirety. If there is one part of it that is more constantly insisted on than another by the theologians of the seventeenth century, it is precisely that which is contained in Marguerite-Marie's visions; the love of God, and its representation by the detailed bodily suffering of Our Lord. Then it was that the Mass of the Five Wounds began to be celebrated; the five wounds that "shone like five suns" in the fourth vision. Of them, Saint Teresa writes: "It is very proper to call to mind the five fountains of Our

Lord's wounds, which are still open and will remain open till the last day for the cure of all the sores of our souls."

The conventional order of Bernardines, reformed at about this time, dedicated themselves to the Precious Blood, which was shed in token of Our Lord's love. Saint Marguerite-Marie herself declared that she wished to enter a convent for no other reason than for the love of God and the device given to the Order of the Visitation by St. Francis of Sales, its founder, was a heart surmounted by a crown of thorns. Even in England, the book of Crawshaw's sacred poems is adorned with engravings in which the instruments of Our Lord's passion are didactically portrayed.<sup>26</sup>

In the Hymn to Saint Teresa, Crawshaw writes:

'Scarse has she BLOOD enough to make  
A guilty sword blush for her sake;  
Yet she has a HEART dares hope to prove  
How much less strong is DEATH than LOVE.

Through the heart of Man, God's "best and bravest throne" as Saint Teresa calls it, great and humble derive their knowledge of religious truth. When Madame Guyon asked a priest how she should find God, he repeated to her St. Augustin's famous admonition to seek Him in her heart—advice which she followed with such fidelity that it appears to have been the sole object of her contemplation. But the heart as the seat of love and the organ of high knowledge of divine things receives the adulation of the noblest minds of the age.

The Jansenists thought that to be a Christian was to have God so firmly seated in one's heart that one did all things for his love and for no other reason. St. Francis of Sales, in his *Traite de l'amour de Dieu*, speaks of *une certaine eminence et supreme pointe de la rayson et faculté*

<sup>26</sup> See Clarendon Press, edition 1927, p. 284. The poems were originally published in 1652.

*spirituelle qui n'est point conduite par la lumiere du discours ni de la rayson.*<sup>27</sup> Pascal was, perhaps, the most brilliant Christian apologist since St. Augustine. He remarks:

*"Le coeur a ses raisons que la raison n'entend point."*<sup>28</sup>

Now it cannot be proved that Saint Marguerite-Marie had read these authors. The constant vacuity of her mind, indeed, like that of Madame Guyon<sup>29</sup> necessarily limited the time that she could devote to any author at all. But the selections have been drawn from varied sources. The moral content of her visions bears so strong a resemblance to the spiritual teaching characteristic of her period, with its emphasis on the love of God, manifested by suffering and revealed in a percipient heart, that they can hardly be ascribed to the direct causation of any supernatural agency.

But although we seek in vain for evidence of an immediately supernatural operation, the visions are not for that reason devoid of spiritual content. As the outward senses may be so educated by use that their perceptions are those of intuition, the inner sense, the faculty by which we apprehend transcendental truths, may be similarly quickened. Although the theory of an "inner sense" is necessarily somewhat vague, it has eminent authority. It finds expression in the wisdom literature as "a spirit quick with understanding".<sup>30</sup> It is the *pointe suprême de la raison* of the seventeenth century theologians. Kant, whose phrase it is, has given it a rather murky exposition.<sup>31</sup> Coleridge describes it in this illuminating passage, "Whenever by self-subjection to this universal light, the will of the indi-

<sup>27</sup> "A certain peak and highest point of reason and of the spiritual faculty which is led by the light neither of argument nor of reason."

<sup>28</sup> "The heart has its reasons which reason does not understand."

<sup>29</sup> Madame Guyon boasts, "My head was so free that it was a perfect vacuum." Autobiography, pt. II, ch. XXI.

<sup>30</sup> Wisdom of Solomon, VII 22.

<sup>31</sup> See N. Kemp Smith, *A commentary to Kant's Critique of Pure Reason*, pp. 291-332.

vidual has become a will of reason, the man is regenerate: and reason is then the spirit of regenerated man, whereby the person is capable of a quickening intercommunion with the Divine Spirit."<sup>32</sup>

Because Marguerite-Marie was a prey to nervous and physical disorders, it does not follow that this "inner sense" was lacking in her. On the contrary, she took no pride in her trances, and the suffering entailed by them, like the contemplation into which she habitually sunk, may have been necessary parts of her educative process. Saint Teresa writes to her brother:

"I have been in a sad state this week past. The fits have returned. They come on me sometimes in public and I can neither resist nor hide them. God spare me these exhibitions of myself. I feel half drunk. Pray for me, for such things do me harm. They have nothing to do with religion."

For her and for Marguerite-Marie there are but two alternative sets of causality: those of supernatural agency, or those of disease. By an *inner sense* developed in accordance with their lives and characters, they may have obtained to a perception of the glory of God's love and the vileness of man's sin that is peculiarly vivid and enduring. The forms and attendant circumstances of these perceptions may arouse our distaste or approbation. But the possibility of the operation of the Deity is not to be excluded because he may choose to work through laws that are but partially known to us. In all ages of Christian civilization, which, like our own, have been liberally endowed with powers of hatred, the monasteries, in spite of their extravagances, have preserved the vision of God that, but for them, might well have been degraded or lost.

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<sup>32</sup> *Aids to Reflection*, p. 163.

## Book Reviews

SIGHT UNSEEN. By Frederick G. Leib. Harper & Brothers.  
\$2.50.

Frederick Leib has spent a lifetime writing on sport, specializing particularly on baseball. This reviewer must admit that as he picked up *Sight Unseen* and read through the chapter headings: Pollyanisms, Hindu Lecturers, St. Germain and Godfre Ray King, Mark Anthony on the Ouija Board, etc., he felt a certain prejudice forming in his mind. At a glance this book looked like one of those wise-cracking debunking books which laugh off the sincere though often puerile efforts of man to understand his Maker. But the reviewer was wrong. *Sight Unseen* is a far more interesting and worthwhile book than it promises to be from the list of contents.

This is chiefly true because, though a sports writer, Mr. Leib is also a thinker. He possesses balance, discrimination and common sense. He does some very necessary debunking but he is far more of a philosopher than one would expect a baseball expert to be.

This book takes up the cults of mysticism to be found actively operating in America and analyzes them one by one. It makes no new contribution to psychical investigation but it is useful in that it gives a brief and fair review of a number of border topics. And it is interesting because the author expresses honest thoughts and ideas on a variety of philosophic and religious speculations in a simple and straightforward way. The publishers commend Mr. Leib for his loyalty to his newspaper training—in other words, to his accurate and unbiased reporting. In our opinion, the best part of the book is that which expresses Mr. Leib's own thought and opinion.

Mr. Leib is frankly an admirer of the Christian Science movement. At one time, he was greatly helped, if not completely cured, by Christian Science treatments. However, he concludes:

"There are two sides to the picture and having been on the inside I can see the reason for much of the criticism levelled against this movement. There is a complacency and smug satisfaction among Christian Scientists which often 'gets in the hair' of their neighbors. There is an intimation that they have a monopoly on goodness and truth which can be exceedingly irksome."

The book is not profound but it is sincere. We can recommend it as well worthwhile.



THE MYSTERY OF THE BURIED CROSSES. By Hamlin Garland. E. P. Dutton & Co., N. Y. \$3.75.

In this book, Mr. Garland has gathered together the threads of a most puzzling story which we prophecy will make history in the annals of psychical investigation. Not only is the case complicated and tantalizing beyond measure, but it involves such a quantity of people that a hoax seems utterly fantastic. It should be read by every student of psychical phenomena and we can recommend it also to scientists, historians, anthropologists, detectives and spiritualists,—all of whom will find food for thought pertinent to their own particular enthusiasms.

The first part of the narrative predates Mr. Garland's connection with the case. A man and his wife named Gregory and Violet Parent, living some years ago in Redlands, California, made an extensive collection of strange and apparently ancient Indian crosses, which they claimed they found in the hills of California by means of spirit guidance. These crosses, numbering about eighteen hundred in all, varied greatly in character, age and origin, as Mr. Garland was quick to perceive when he came into possession of the collection. Some were Christian crosses with the appearance of having been buried in the ground for a long time. These, it was easy to suppose, had been given to the Indians by the mission fathers who first opened up California for the white man. More puzzling was the presence of comparatively modern examples bearing English words upon them, and in one case bearing a decorative design made with a thimble, proving manufacture within the last hundred years or so. These few exhibits threw a shadow of doubt upon the authenticity of the rest of the collection which bore the appearance of great antiquity. However, Mr. Garland came across a plausible explanation for this apparent discrepancy before the close of his investigation. The most interesting and numerous types of cross in the collection were ornamented with beautifully wrought heads of animals. The spirit guides claimed that these had been buried in a ceremony of sun worship by Mexican Indians who were driven north by the coming of Cortez to Mexico in the 16th century.

According to the carefully annotated records kept by Mr. Parent, these guides claimed to be the spirits of mission fathers and Indians of the district. Mrs. Parent was the medium who received their messages in dreams. They claimed that they were making a concerted effort to demonstrate their survival by aiding the Parents in finding these mysterious artifacts, and in order that Mrs. Parent might carry on her work they provided for her livelihood in the same way. They lead her to buried hordes of gold which they said had

been hidden by miners about fifty years before. The fact that the Parents lived in this way and procured their wants by the same means that they found the crosses seems to exclude any ulterior motive in making the collection. That they did find the gold and the crosses by this means is substantiated by a large part of the population of Redlands who at one time or another shared their curious expeditions. These neighbors were necessary to the success of the hunt because the Parents were too poor to own an automobile or carriage and were dependent upon the good will of others to take them the great distances sometimes necessary to reach the designated scenes of excavation. Mr. Garland has interviewed a large number of these worthy citizens all of whom tell a straightforward story in complete accord with the Parents' diary records.

None of the museums, including the Smithsonian, the Heye, the Natural History and the Southwest Museum, to which Mr. Garland wrote, could identify the crosses or had ever seen similar ones. Yet the idea that the Parents had concocted a hoax which took nine years to complete and a district of a thousand miles to cover, seemed unworthy of serious consideration. As the Parents were both dead by the time that Mr. Garland took up the study of the case, it was impossible for him to witness the actual discovery of one of these artifacts.

He decided, therefore, that the only way in which to clear up the case was to attempt to repeat the Parents' experience and to find further crosses by psychic means. Just as he was about to set forth to make the rounds of the clairvoyants in California in an effort to get in touch with either the Parents or their former communicators, a non-professional medium turned up with a letter of introduction to him from a doctor in Chicago. This medium, Mrs. Williams, produces the phenomenon of direct voice. Mr. Garland was so impressed after his first sitting that he asked her to help him in his investigation of the Parents' case. Their work together took over a year and involved trips into many remote districts of Southern California. The results were astounding. Mr. Garland found eighteen artifacts similar to the ones in the Parents' collection by following the instructions of Mrs. Williams' "voices" who purported to be the same Indians and mission fathers who had guided the Parents. Mrs. Williams' "voices" spoke in broad daylight and out of doors. If they had not, Mr. Garland is convinced it would have been impossible to have found those widely separated artifacts in a thousand years of looking for them.

Mr. Garland made some very interesting tests with Mrs. Williams. He constructed a one way telephone in his home, connecting his

study with a room some distance away. With this instrument in use, he was able to ask questions of the spirit guides without Mrs. Williams hearing the question and clearly hear the reply, which was somewhat amplified by the telephonic instrument, coming from the vicinity of the medium placed at the other end. Mrs. Garland or some other member of the family would sit with the medium and testify that Mr. Garland's questions were inaudible to the medium. Only the whispered replies apparently coming from the medium's body or behind it could be heard by this observer. Mr. Garland was able to place his hand over the medium's mouth in broad daylight and still hear the voices in reply to his questions, and the doctor in Chicago who first knew Mrs. Williams, testified that no indication of speech could be discerned by listening through a stethoscope while the voices spoke.

What is perhaps even more important is that the voices said rational and constructive things. One by one the early explorers of California purported to speak at Mr. Garland's request bearing witness to the authenticity of the crosses and the fact that Indians had them before the coming of the white man to California. They told of the ceremonies in which these crosses were used and of many other customs of the Indians. It seems strange that if these crosses were so widely used by the Indians, that no mention is made of them in the records sent by the mission fathers to Rome. The communicators explained that the mission fathers did not want it known in Europe that the Indians were already in possession of crosses similar in shape to the Christian symbol before the coming of the white man. However, when Mr. Garland began to make researches into the history of California, he came upon a footnote that corroborates the use of crosses by the Indians before the coming of the missions. He found it in an addition of Francisco Garces' *Journal*, edited by Dr. Elliott Coues. Juan Oñate, a military explorer of New Spain in 1604, is quoted as reporting that "in what is now called Arizona, he had come upon a tribe called Cruzados, for the reason that they wore crosses in their hair." This report was made one hundred and fifty years before the establishment of the first mission in Arizona.

It is a great temptation to continue to discuss this fascinating story and to comment upon all its aspects. Considerable speculation is aroused by the stories of the mission father communicators concerning California and Mexico before they themselves came to the new world. But it will serve the reader better to read the book than to muse about it here.

Mr. Garland is his usual cautious self in presenting the material,

particularly toward the end of the book. He has had splendid opportunities to witness supernormal phenomena, many of which he has conscientiously reported in his previous books. Although convinced of their supernormal character, he has always found it difficult to accept the spirit hypothesis as an explanation, and just in case we might think that he has weakened in this respect, he gives us a final chapter in which he throws a gentle shower of cold water over his own carefully built up case. But the reader need not be dismayed. Such is Mr. Garland's method of convincing himself of his own impartiality. Those who are familiar with his earlier books know that conscientiousness is one of his most marked characteristics. It should be the basic principle of every psychical researcher.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Volume XXXIII

AUGUST 1939

Number 8

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## Editorial Notes

It is interesting to watch public opinion shift toward a more tolerant acceptance of spiritual values after passing through a materialistic era. This shift on the part of the public mind is to be hailed with joy but not to be counted upon too much. It may be an indication of a spiritual dawn and it may merely be the result of the depression years which have deflated man's ego a little and made him less sure of himself. The public mind has not sufficiently declared itself in favor of spiritual enlightenment to influence the academic sheep. With a few exceptions, the university professor is still imprisoning his mind within traditional scholasticism. However, the men who have contributed most to our modern material existence, have come out,—usually on their death beds—with a personal philosophy based upon spiritual values which has been the source of their inspiration and the foundation of their greatness.

According to an Editorial in the New York *Herald Tribune* some months ago, Dr. George D. Birkhoff, in an address before the American Association for the Advancement of Science, at its annual meeting, said that research would make more progress when it recognized that intuition played a large part and that "faith furnishes the most powerful incentive and is the best guide to further progress."



Mr. Maurice Deutsch, in a letter to the Editor of the New York *Herald Tribune* (January 9, 1939) referred to this address and called attention to the statements of two distinguished Americans:

"Two of our greatest scientists and philosophers of this decade before passing on left with us a legacy of thought inspired by a life of activity and progress not heretofore recorded in the annals of history. Charles A. Steinmetz, one of the great scientists who contributed so much to the development of the General Electric Company, stated in 1923 before he passed into that spiritual realm to which he referred in the following guiding message:

"Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have been hardly guessed at. When that day comes the world will see more advancement in one generation than it has seen in the past four.'

"Professor Michael I. Pupin, also one of the greatest of the world's scientists who has made possible modern long-distance telephony, the radio and many other valuable contributions to the world's progress, found a similar inspiration from his life work in the following words given to the public:

"If there is a taint of materialism in this power age, do not charge it against the sciences which have discovered the various forms of power and have developed them for mankind. Blame it against the spiritual unpreparedness of mankind to enjoy these gifts that have been brought through power. Blame political science, sociology, psychology and theology for not teaching mankind that there are spiritual powers in the human heart, and directing men to employ their spiritual powers for the good of mankind, as science has done with the physical powers.'"

## The Significance of Concentration and the Trance State in Connection with Telepathy

BY DR. BRUNO FURST

A large part of the world today agrees that the existence of telepathy has been substantiated by experiment. Moreover, it agrees that the agent as well as the percipient must have special qualities to produce results in such experimentation. But there is much difference of opinion concerning the nature of these special qualities and the conditions most conducive to success.

Let us consider first the role of the percipient. The scientists who have explored the field agree with Dr. Rhine's finding that age is immaterial. Dr. Rhine has experimented with twelve-year-old children and Professor Neureiter of the University of Riga has had marked success with an eight-year-old subject, Ilga. Nor is intelligence of the percipient of importance. A number of successful telepathic experiments are known to have been produced by stupid and illiterate persons.

But these findings are negative. From them we know only that these qualities of intelligence and age are not essential. Because the basic elements of telepathic transmission have not been defined as yet, we will be unable to reach a conclusive explanation of percipient qualities. We may be able to conduct any number of successful telepathic experiments and still remain ignorant of the *modus operandi* and therefore unable to tell which abilities have been an aid in reception. But if we are to make further progress, we must attempt to determine at least some of the factors involved. Let me illustrate our difficulty:

There are official boards in all civilized countries whose task it is to assist graduating students in a selection of their vocations. For this purpose qualification tests are given. No board would ask a candidate who said that he intended to become an architect, to build a bridge or a house.

But by questioning him they are easily able to determine whether he possesses the elementary ability necessary to make him an architect.

In the same way, I am able to determine whether a person has the qualifications which will make him a good hypnotic subject without putting him to sleep. The well-known Chevreuil Pendulum test, which can be carried out when the subject is awake, is a sufficient indication. But no method or test has been devised which in any way indicates a disposition to successful telepathic transmission.

Scientific men have worked but a short time on this problem and they are faced with a special difficulty in dealing with it because they are attempting to define the faculties of two different persons at the same time. And their analysis is further complicated by the importance of the relationship between the two. A good many of the experiments that have been conducted to date have suffered from insufficient attention and understanding of this relation and the part played by the agent. In concentrating upon the percipient, the fact has been overlooked that the same percipient reacts differently to different agents.

Upton Sinclair has pointed out that many errors of analysis result from the difficulty of distinguishing between mind reading and thought transference. In mind reading the percipient is most active while in thought transference the reverse is true. When both agent and percipient are alert and consciously trying to achieve a successful transference, it is impossible to determine which of them is most active. However, experiments have been recorded in which the active participation of either one or the other has been excluded. The following examples illustrate this difference:

Pierre Janet put his subject Leonie under hypnosis by the sheer force of his will while she was at a great distance from him. It is self-evident that he was only able to accomplish this by *thought transference*. Leonie was unaware that the experiment was to be tried. It follows then that her mind must have been in a completely passive state

as far as the experiment was concerned. The activity of Janet's mind and will was essential to the success of the test.

*Mind reading*, on the other hand, is clearly illustrated by Ossowiecki's demonstration before a Congress of psychologists in Warsaw. Madame Geley had written a letter some time previously, the contents of which he was asked to read while it remained in a sealed envelope. This he was able to do successfully. In this instance, Madame Geley was unaware of the time at which Ossowiecki would be asked to read her letter and therefore could not have been an active participant in thought transference. She is excluded as an agent. But Ossowiecki required concentration to perform the feat so he may be called an active percipient.

It is a pity that there have been so few experiments in which the agent and percipient have alternated their positions. The most important ones are those carried out in Brussels by Dr. Hoffman and Dr. Freudenberg but unfortunately their reports are too brief and insufficiently detailed to enable us to make deductions from them. These experiments should be continued because they offer a means by which to determine the qualities essential to transmission.

In mind reading as well as in thought transference, the trance condition is often an aid *in reception*. The trance condition should not be confused with the hypnotic condition which is imposed by the will of another. It is obvious that the qualities of will power and desire are insufficient to produce reception. How often have we not all sat opposite a person with a keen desire to know what he was thinking. Experience would tend to prove that the elimination of effort and desire is a basic condition for telepathy. A thought which is transmitted extra-sensorially must be received by the subconscious. Therefore, we conclude that the more the conscious mind is subordinated, the more suitable the conditions for reception. The subconscious mind works in natural sleep as well as under hypnosis.

Therefore, theoretically at least, sleep or hypnosis is a more suitable state for reception than normal alertness. Let us consider this proposition in the light of experience.

Although the phenomenon known as *dreaming true* is not scientifically established and is probably often exaggerated through wishful thinking and superstition, it is striking that a residue of well-authenticated cases can most easily be explained by telepathy.

One of the most interesting illustrations of this sort of dream is reported by Bishop Lanyi.

"On June 28th, 1914, I awoke at about four o'clock in the morning from a deep dream. I saw a letter addressed to me from the Archduke Franz Ferdinand, reading as follows: 'Your Excellency, Dear Dr. Lanyi: I let you know herewith that my wife and I will be victims of assassination in Serajevo to-day. Please pray for us. With Sincere regards, Yours, Archduke Franz'."

Then Bishop Lanyi saw the Archduke and his wife in an automobile. Facing them sat a general; next to the chauffeur, another officer. Finally he saw two young men come out of the crowd and make the attack.

The dream so agitated the bishop that he wrote it down immediately upon awaking at four in the morning and told his valet at six o'clock when he was called. Moreover, he said a mass for the Archduke later in the morning.

At noon on that very day, Franz Ferdinand and his wife were murdered at Serajevo by two conspirators, Cabrinowic and Princip.

In this case it seems probable that the thought of assassination which was so strong in the conspirators' mind was received telepathically by the Bishop and incorporated into his dream.

According to the theories of Coué and Baudouin, the states immediately preceding and immediately following sleep can be considered as sleep itself in regard to the workings of the subconscious mind. The following case of experimental telepathy by the projection of an image can



therefore be classed with dream phenomena. It is reported by F. W. H. Myers.\*

"On June 20, 1894, I received the following letter, dated June 19th from Miss Danvers with two enclosures:—

'On Sunday night at 12 p.m. I tried to appear to Mrs. Fleetwood (at a distance of about nine miles) and succeeded in feeling as if I were really in her room. I had *previously* written my statement, which I enclose, together with Mrs. Fleetwood's, which she has just sent me. She wrote it also *at the time*, not knowing I was trying to appear. I was lying down, not kneeling but the other details are correct.'

A memorandum, signed by Miss Danvers, was enclosed as follows:—

'June 17, 1894, 12 p.m. I write this just before trying to appear to Mrs. Fleetwood. My hair is down, and I am going to lie down and try to appear with my eyes closed.'

Also a memorandum, signed by Mrs. Fleetwood, as follows:—'Sunday night June 17, 1894. I awoke from my first sleep to see Edith Danvers apparently kneeling on an easy chair by my bedside, her profile turned towards me, her hair flowing and eyes closed or looking down. I felt startled at first, as I always do on seeing visions in waking moments, but determined to keep quiet; and after I was fully awake and able to reason with myself the figure still remained and then gradually faded like a dissolving view. I got up and looked at the clock. It was just twelve. I was alone in the room. As I now write, it is about two minutes after twelve.'"

So much for thought transference during natural sleep. In my opinion, telepathic transmission is easier to accomplish and control under hypnosis than in the waking state. Dr. Rhine and some of his colleagues claim that their experience has proved otherwise; that, in fact, hypnotism does not alter or aid the receptive faculty. Sir William Barrett's experiments,† however, confirm my own findings.

\* *S.P.R. Proceedings*, Vol. X, page 418.

† *S.P.R. Proceedings*, Vol. II, page 14.

Professor Barrett arranged a series of experiments at his home in Dublin. The hypnotist was G. A. Smith and the subject a young man named Fearnley who was a stranger to Smith. Fearnley was told nothing of the proposed experiments until after he had been put into a deep hypnotic sleep. Two cards, with the words "Yes" and "No" written on them, were placed within the vision of Smith but out of range of Fearnley whose eyes were closed in any case. Professor Barrett asked Fearnley the question "Will you open your hand?" repeatedly. Meanwhile he silently pointed to one card or the other and Smith concentrated upon it. Of the first twenty trials seventeen were successful. Smith was of the opinion that the failures were due to a slowness on his part in directing his will. In a second series at three feet apart, twenty-five trials were made; at six feet apart, six trials; at twelve feet, six further trials; and at seventeen feet, another series of six. All these trials were successful. Barrett then placed Smith outside the room and after shuffling the cards passed them one by one through the door, face downwards, thereby eliminating any clues given by the tone of his voice and also eliminating himself as a possible agent in close proximity to the subject. Again a perfect score resulted. Out of the entire series of forty-three trials, some of which were carried on while Smith was two rooms away with two doors between, not a single failure is recorded.

Further experiments were conducted under the supervision of Mrs. Sidgewick, Smith again acting as agent. After the subject was hypnotized, Mrs. Sidgewick chose a picture upon which Smith concentrated and in a very large number of cases the general outlines or figures in the picture were accurately described. For example, a picture of a sandwich man advertising a play was chosen, and the subject perceived first a letter A, then a head; finally a man between two boards.\*

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\* *S.P.R. Proceedings*, Vol. VIII, page 565.

There are innumerable accounts of successful telepathic transmissions with hypnotized subjects. Where the transmission is performed by mind reading, hypnotism is not always an aid. It is obvious that when the percipient must exert his will, the passive state of hypnotic sleep will be a handicap. Once more we meet with the difficulty of determining whether the agent or percipient is more essential to the success of the experiment.

There are as many diverse opinions on the question of the importance of concentration as there are about the trance condition. There are two theoretical explanations of thought-transference apart from the spiritistic hypothesis. One is based upon physics and the other upon unknown psychic possibilities such as the independence of the soul from the physical body.

Ostwald gives us a theory of a physical nature\*. He suggests that human beings possess a chemical energy which can be transformed into physical energy and made to leave the body and effect objects apart from it. He gives us as an example of this transformation, the process of digestion which contracts the muscles. According to his theory it is conceivable that persons, especially those gifted mediumistically, can send forth this physical energy and effect the mind of another individual. Such may also be the explanation for the great fatigue of which mediums complain after a demonstration of their powers.

Naum Kotik assumes a similar hypothesis†: the reality of a psycho-physical energy in the form of brain rays. This energy in its psychical aspect has an extraordinary power of penetration—sending forth thoughts that can be picked up and generated into identical mental pictures or concepts by the mind of another. Böhm, the German psychologist, adopts a parallel theory‡. He postulates three

\* W. Ostwald, *Die Forderung des Tages*, Akad. Verlagsgesellschaft, Leipzig, 1911.

† Naum Kotik (Russian physician), *Die Emanation der psycho-physischen Energie*, 1908.

‡ Böhm, *Telepathie und Räumliches Hellssehen*, Pfullingen, 1921.

kinds of brain rays: alpha, beta and gamma rays. The first type produce pictures of remembrance within the brain. The gamma rays have a power of penetration which makes it possible for them to produce identical pictures in the brain of another individual.

Forel, too, prefers an explanation based upon physics\*. He accepts the theory that transmission of thought is dependent upon radiation. In his opinion, electrons radiated by the brain of the agent produce an image in the mind of the percipient who has Engramm complexes of the same nature.

Tischner, on the other hand, turns to a purely psychical explanation.† He disagrees with the men quoted above on the following grounds:

First, he says, the fact is overlooked that wireless telegraphy is dependent upon symbols such as the Morse code or human speech. Second, no explanation is given for the similarity or harmony between minds which it is agreed are essential to transmission. And finally no theory is set forth to explain the method of transmitting complicated thought pictures, drawings, etc. without a synthesis taking place. Unless such a picture is condensed into a word, such physical explanations are incomprehensible. Experience shows us that in telepathy no such synthesis takes place; visual images are transmitted feature by feature from one mind to another in a flash of time.

As a result of these arguments Tischner comes to the conclusion that all physical theories are to be denied. He bases his logic on the research of the philosopher, Becher, who found quite incomprehensible the hypothesis that the memory is only a receptacle for storing the tracings produced by thought. These tracings, according to the theory, are the result of outside stimuli acting upon the brain cells and causing in them a definite physical change.

He postulates that the subconscious is not isolated from

\* Forel, Professor of Psychology, Univ. of Zurich, *Der Hypnotismus oder die Suggestion und die Psychotherapie*, 1923.

† Dr. R. Tischner, M.D., *Ueber Telepathie und Hellsehen*, Wiesbaden, 1921.

the outer realm or cosmic consciousness as the conscious mind is. This deep subconscious region is able to participate in a super mental world and therefore has a knowledge of things which are not only inaccessible but incomprehensible to the conscious mind.

Tischner finds the comparison between wireless telegraphy and telepathy unjustified because in the latter case transmission is not based on agreed signs and symbols such as the use of words. However, a simpler comparison can be made which he has overlooked. It is well known that if the string of a violin is plucked in one room, the corresponding string on a second violin in an adjoining room will pick up the vibration and re-echo the sound.

Admittedly we are not able to define the nature of the radiations which make possible the transmission of pictures in their details from one mind to another. But, in my opinion, the phenomenon of sound vibration illustrated by the violins is sufficiently similar to make Tischner's objections unjustified and his hypothesis of an unknown soul quantity premature at the present time.

It is not easy to identify telepathy with any established scientific law. My opinion is more or less in accord with Professor Gruber's which I will briefly outline.

The human being is able without the use of his five senses to feel, accept and assimilate mental content from the minds of others which take form in his brain as images of unknown origin. Impressions which are received extra-sensorially and retained may, for some unknown reason, penetrate the consciousness in the form of clear cut pictures.

Space and time do not play an important part in mental operations and therefore our usual concepts of space and time must be eliminated. It is probable that a more or less close mental contact exists between all living people. This contact is illustrated by especially gifted persons who exhibit strong sensitiveness and an easier communication between conscious and subconscious. Such easy access to the subconscious is only apparent in the average individual as



a result of mental shock, artificial somnambulism, etc. The faculty of mental sensibility is located in the subconscious and cannot as a rule be influenced by the conscious mind.

In the light of this theory, it is obvious that the receptivity of the percipient is facilitated by the concentration of the agent. Some investigators have denied the importance of concentration on the part of the agent because of the cases in which the percipient has guessed some subordinate thought or idea in the agent's mind, rather than the thought chosen for transmission. It is my contention that side by side with intentional and conscious transmission there exists the spontaneous and unconscious one which it is simply impossible to exclude. What is more the percipient's mind reading or active percipient faculty may be at work simultaneously with his passive receptive faculty.

The foregoing examples have demonstrated the role of concentration on the part of the agent in experimental telepathic transmission. For, when the percipient is hypnotized, special concentration is required by the agent. The following experiment of my own illustrates this point again:

The subject was a Mrs. W., a woman of forty, with whom I worked while at Masaryk College in Prague. I placed her in an armchair with its back to the room and put her into a hypnotic sleep. The back of the chair was so high that she could not have seen over it, even had she been awake and turned around. As previously arranged, a colleague chose an object in the room for thought transmission. He indicated a chart of America which hung upon the wall. On one side was a map and upon the other a number of pictures illustrating the country. He pointed to a picture of Niagara Falls but did not speak. I concentrated upon it for about five minutes. Mrs. W., deep in hypnotic sleep, spoke as follows:

"I have the feeling of water . . . I see it flowing and I hear a rumbling sound. It is not a brook or a stream, it must be a mighty river cascading down . . . I feel now that the rumbling I constantly hear is from falling water

. . . Now I distinctly see a giant waterfall which I do not recognize but I see a bridge over it.”\*

\* \* \*

As a result of several years of experiment in this field, I have come to the following conclusions:

1. The ability to concentrate on the part of the agent is an essential factor in thought transference, equal in importance to the faculty of the percipient. In mind reading concentration on the part of the percipient is of corresponding importance.

2. The relationship between agent and percipient plays a far more important part than is commonly supposed.

3. Thought transference is more easily accomplished experimentally with a hypnotized subject than with a person in the waking state.

4. The abilities necessary for sending and receiving can be improved by certain exercises.

An attempt to analyze the *modus operandi* has been lacking hitherto. Clues are to be found in the spontaneous cases of telepathy recorded in dreams, etc. Let us hope that experiments will soon reveal some of these basic laws which govern the phenomenon. Until such time, it cannot be defined.

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\* The bridge over Niagara Falls, which has since collapsed, was shown in the picture.

## Some Personal Experiences With Eusapia Palladino

BY HERWARD CARRINGTON

Outstanding, as among the most vivid and extraordinary experiences of my life, I must count my séances with this remarkable Neapolitan medium. Illiterate, hardly able to sign her own name, she nevertheless possessed powers of a unique character, which for many years baffled the scientific men of Europe.

Attention had first been drawn to her about 1890, when Professor Lombroso obtained a series of sittings with her. Thereafter, for many years, she gave séances for scientific groups in Paris, London, St. Petersburg, Turin, Genoa, Milan, and many other cities in Europe. A committee of eminent men sat with her for four years in Paris, and it was here also that Professor Flammarion studied her at length. An enormous literature had sprung up about her, and scores of books and articles had appeared dealing with her phenomenal mediumship.

In 1908 a committee was appointed by the British Society for Psychical Research to go to Naples and obtain a series of séances on its behalf. This committee consisted of the Hon. Everard Feilding, Mr. W. W. Baggally and myself. All of us were well known as critics and skeptics of physical phenomena generally. During the course of our many years' investigations, we had never yet encountered any manifestations which seemed to us conclusive, and as obtained under fraud-proof conditions. We were all amateur magicians and had exposed many fake mediums in the past. The Society felt, therefore, that if we brought in a positive report, it would be good evidence indeed that Eusapia possessed genuine powers of no mean order.

We visited Naples, stayed there several weeks, and had a long series of sittings with this medium, during the course of which we became firmly convinced of the supernormal nature of her manifestations. The following year (1909)

I brought Eusapia to America, and a further series was held in New York, the details of which are to be published shortly—some thirty years later!

Eusapia Palladino was primarily a "physical" medium—that is, but few mental phenomena were noted. Objects moved about in her presence without anyone touching them; raps of tremendous power were heard; lights appeared; musical instruments were played upon—no visible fingers touching the strings. Finally, so-called "materializations" took place, in which bodies or bits of bodies were formed, and again disintegrated, while we were watching them, leaving no trace behind. All these things happened while the medium was sitting securely held, hand and foot, and usually with light enough to enable us to perceive everything in the room fairly clearly.

Eusapia would give her séances anywhere—in a private house, in the laboratory of a university—wherever requested to. Often she would be carefully searched before the sitting, but nothing of a suspicious nature was ever found upon her. Then she would take her place at the séance table, which was merely an ordinary wooden table rather lighter than most, while several other sitters would seat themselves about it also. The person seated to her right would hold her right hand, foot and knee, while the person seated to her left would similarly control the members on that side. The séances all began in brilliant white light.

Behind her was erected a small "cabinet," which consisted of an enclosed space, made by hanging two black curtains across one corner of the room. In this cabinet a small table was usually placed, and on this rested various small musical instruments—the property of the sitters. It should be emphasized, however, that Eusapia never sat *in* the cabinet, but always in front of it, in the circle itself. The back of her chair was usually about a foot from the cabinet curtains.

Now, in bright light, with her hands, feet and knees securely held, the table would begin to move, tilt and

oscillate. Many people have obtained table-tiltings, and if these had been all, no particular attention would have been paid to them. But, after several such tiltings, the séance table would then rise completely off the floor—that is, all four legs off the ground, and remain thus suspended in space for a number of seconds.

I have seen scores and hundreds of such levitations, and I am as assured of their reality as I am of any other facts in life. Many times, while the table was in the air, we would pass a string or a fine wire up and down, between her body and the table, showing no physical connection of any kind. These levitations have been obtained when a sitter has been underneath the table, holding both the medium's feet in his hands, while *her* hands were completely removed from it, and everyone could see perfectly clearly that she was not touching it at any point. There seemed to be a curious elastic resistance while the table was in the air, as though it were suspended on rubbers; then this would suddenly be released, and the table would fall with a crash to the floor.

I have seen the table rise three feet and more from the floor during her séances, and have had it levitate while I myself have been kneeling upon it—the medium sitting motionless in her chair, hands and feet securely held.

After these table-liftings, rappings would be heard, in the cabinet and on the séance table itself. Often these were of a remarkable character. For instance, Eusapia would knock four times on the top of the table with her own knuckles, and then hold her hand above it, at a distance of about six inches. About three seconds later, faint raps, exactly imitating those made by her, would be heard in the wood, as though they were a sort of echo—only delayed in their reply!

About this time, five knocks would be heard, which was a signal for "less light". The bright light would then be turned off, and a dimmer one substituted. Even in this, however, everything could be clearly seen, including the medium. Now, the instruments in the cabinet would be



heard moving about, and finally one or more of them would float out into the séance room, continually playing. If it were the mandolin, the strings would be strummed, while it was floating in the air; if the bell, this would be rung violently before being thrown to the floor.

The latter part of the sitting would usually be devoted to obtaining "materialization" phenomena, and here hands, heads and bits of bodies would form in space—hands firm and solid enough to push and pull the sitters out of their chairs, or grasp them with a firm touch. The fingers and thumbs of such hands could often be clearly distinguished, and they remained visible while performing their actions. And bear in mind that, during all this time, the medium remained securely held, hand and foot, and visible in the red light which was permitted at such times.

These hands were very curious. Sometimes they would be large, sometimes small. Sometimes they would be white, sometimes black, and sometimes invisible altogether. Yet they were solid and substantial, and had every appearance of being true physiological structures for the time being. The skin, hair, nails, etc., could be clearly felt during the brief period of their existence, and on more than one occasion I myself have held a hand such as this in my grasp, and had it slowly dissolve as I was holding it. It was *not* pulled away, but melted within my hand, and was gone. This is not, of course, a unique experience, as Sir Oliver Lodge, Sir William Crookes, and many other psychic investigators have reported precisely the same thing.

Mind you, both before and since that time I have seen innumerable so-called "materialization séances", which were complete frauds, and I had no difficulty whatever in detecting them. As previously stated, I have been an amateur magician all my life, and know the tricks of the trade pretty well. One book of mine, in fact, "The Physical Phenomena of Spiritualism", is devoted almost entirely to an exposé of the trick-methods employed by fraudulent mediums. But, despite all this, I remain quite convinced that we saw, in the presence of Eusapia Palladino, genuine

materializations and other equally remarkable phenomena of an undoubtedly supernormal nature.

It is true that Eusapia resorted to trickery at times, and in this she was caught, both by ourselves and others. Her method of trickery consisted in the substitution of one hand for two, and the production of phenomena with the free hand. Nearly every group of scientific investigators had detected and described this method of trickery. Yet every one of them had emerged convinced of her genuine powers! Why, it may be asked, should she ever resort to trickery if she could produce genuine manifestations such as I have described? Is it not possible that all her phenomena might have been due to trickery, only undetected?

It is difficult to reply to this objection in a few words. But I can best answer it, perhaps, by citing a typical instance, which throws light upon her peculiar psychology—and if a medium felt and thought like other people she wouldn't be a medium!

One day I took the famous magician Howard Thurston to see Eusapia. On the way there I had said to him:

"Now, Thurston, it is quite possible that Eusapia will try to trick you at first—just to see if she can. But don't make a fuss about it immediately; just let her see by your manner that you are not satisfied, she will soon settle down, and show you something really remarkable."

Sure enough, when we had taken our places at the table, Eusapia tilted it, inserted one toe under it and up went the table! Thurston glanced at me, but I merely smiled, shook my head, and said:

"Not good, Eusapia."

She thereupon smiled also, settled down in her chair, went into a light trance, and soon produced a series of perfectly magnificent genuine levitations, which so far convinced Thurston that he came out in the papers the next day with a thousand dollar challenge to any magician who could produce table levitations under the same conditions as he had seen them in her presence. The challenge was never accepted.

So here we have an instance of the fraudulent and genuine combined. The mischievous, impish self of the medium trying to "pull something", just for fun, and when she saw that she could not get away with it with impunity, she then produced the genuine article. I have seen more or less the same thing happen over and over again, and know that, while she occasionally tricked, she was also capable of producing amazing genuine phenomena which have never been explained.

Let me narrate two or three incidents which occurred at her séances, which deeply impressed me at the time, and which could not possibly have been fraudulently produced by the medium, even supposing that she had both hands and both feet free. The materialized hand which melted in mine was one of these incidents, but I shall mention a few more.

Eusapia had a deep affection for Professor Lombroso, whom she regarded as a sort of father, and whenever his name was mentioned she would invariably dissolve into tears. But, at one of our sittings, Eusapia said, quite spontaneously:

"Now, if you are all very good tonight, Lombroso may materialize!"

As a matter of fact, Lombroso did *not* materialize, nor did anyone else, but a most curious and striking phenomenon occurred, which is almost unique in psychic annals. As the séance progressed, there formed, over the center of the séance table, what I can only describe as a sort of psychic water-spout—a whirlpool of invisible energy, felt by everyone at the table, and affecting them so much that several of the sitters had to leave the table and go to the window to get some fresh air. It made them faint! As one receded from the table, this power became less and less noticeable, and as one approached it, the force became stronger and stronger, until it was well-nigh overwhelming. Nothing could be seen, nothing heard, but over the center of that table a power was operative, sensed by everyone

present, which was most impressive and indicative of the reality of the invisible.

On another occasion, Eusapia asked me to go into the cabinet behind her, to replace the small table, which had been thrown out onto the floor. I picked up the small table and entered the curtained recess, which was quite dark, of course, but still light enough to enable me to see the other side of the table I was holding, and to see quite clearly that no physical person was in the cabinet with me. Yet the moment I placed the table on the floor, it rose up under my hands and pressed against me. I again replaced it, and again it rose. Finally, this developed into a sort of tug-of-war between myself and the invisible influence manipulating the table on the other side. The force—whatever it was—was eventually strong enough to throw both the table and myself out of the cabinet altogether, so that we landed on the floor of the room outside! All this time, it must be remembered, the medium was seated outside the cabinet, held hand and foot by two skeptical controllers, and visible in the dim light which illumined the room.

On still another occasion, one of the gentlemen present suddenly exclaimed that the cigar-case, in his inner coat pocket, had been removed by invisible fingers, and a moment later we all saw it reposing upon the top of the séance table. Then, as we were looking at it, it seemed suddenly to become doubled; it looked as though there were *two* cigar cases where there had formerly been only one! But this was an illusion. What had actually happened was that the leather case had been pulled apart, the top sliding off the lower portion, so that the two halves were now lying side by side. Then, a moment later, this sitter cried out that a cigar had been placed in his mouth by those same invisible fingers. He held it between his teeth for a few seconds, then replaced it in the cigar-case.

Bear in mind that the table-top was of light pine wood, and that any dark and opaque object held over the table could be *seen* immediately, dim as the light was at the time. If therefore the medium had removed one of her hands

from control, and handled the cigar-case with it, her hand and arm would instantly have been seen against the background of the light wood. But, although we were all looking at the case intently, nothing of the sort was seen; so that it would have been utterly impossible for the medium to have handled the cigar-case, even if her hands had been free. This was really a very striking phenomenon, small though it was, since it was observed under such excellent conditions of control.

I have mentioned the fact that the materialized hands were sometimes small and sometimes large. When the sitters were grasped and nearly pulled out of their chairs, they usually described the hands touching them as extremely large ones, having a powerful grip. But, in the following instance, the hand was very small and most delicate in its general appearance.

It was during one of the New York séances, and Eusapia had suggested that we tie her hands and feet to the hands and feet of her controllers, by means of short pieces of rope, in addition to holding her as usual. This had been done. During the latter part of the sitting, when phenomena were in full swing, a tiny hand was seen to emerge over the top of the séance table, and begin to untie the knots on the ropes binding her to her controllers. It took several seconds for this untying process to be completed, and when the right wrist had been untied the rope was coiled up and thrown at one of the sitters, standing in the room, striking him on the chest. The hand then went over and untied the left wrist, likewise coiling up the rope and throwing it out into the séance room.

The medium said: "I'm sorry; it is not my fault; tie me up again!" So her hands were re-tied to the wrists of her right and left hand controllers; and a *second* time the little hand untied the knots and removed the ropes. After this no attempt was made to fasten them again.

Bear in mind that all this was done while both hands of the medium were held visibly upon the table by two separate controllers, who were ascertaining at the time that



they were really holding the hands of the medium, and not dummy hands, and tracing her arms to the shoulders, to make sure that these members really belonged to her! The untying process, as I have said, took some considerable time—ample time for them to observe and verify all that was going on. They reported that they were undoubtedly holding the medium's hands, and of course her head was visible throughout.

The hand which untied these knots was white and small, as I have said, and at the wrist was enclosed in a sleeve of black material, which was visible as far as the elbow—and nothing beyond! The edge of the black sleeve terminated in a small white lace cuff, which was turned backward onto the sleeve itself. The dress which the medium was wearing had no lace cuff. This fact was observed very carefully at the time, both by myself and by others, who were all looking at the hand intently. Its manipulations were intelligent and sprightly.

The two gentlemen who were holding or controlling the hands of the medium at the time were: Mr. Frank Tilford on one side and Mr. Daniel Frohman on the other—both practical, shrewd men of affairs, who were unlikely to be taken in by any petty trickery, and who were completely bowled over by what they had seen. It was certainly one of the most spectacular manifestations I have ever seen.

Those of my readers who happened to see the motion picture "Topper Takes a Holiday" will remember the incident of the decanter which rose in the air by itself, pouring out a glass of liquid into a tumbler similarly suspended in space. Of course this was done by means of trick photography, and was not intended to be taken seriously. But it is interesting to note that precisely this same thing was noted by Sir Oliver Lodge and others in séances with Eusapia Palladino years ago. They also saw a decanter raised into the air and pour out its contents into a suspended glass. So it is possible that many of the occurrences noted in fairy stories are really based upon actual happenings—psychic phenomena which had been noted and which

were utilized by the narrator in the telling of his tale. (I wrote an article on this subject many years ago, entitled "The Scientific Truths Contained in Fairy Stories.")

But to return to Eusapia. The phenomena witnessed in her presence were for the most part physical, though an intelligence was certainly behind them, manipulating the invisible energies involved in their production. We psychical researchers do not believe, of course, that when an object is moved without contact, *e.g.*, that this has been brought about by a "spirit" which runs 'round the room like a chicken, producing "phenomena". No, we believe that a *mechanism* is involved, and we want to know what that mechanism is: this is why we study these phenomena in psychic laboratories.

What seemingly happens is that a form of unknown energy or invisible substance issues from the body of the medium, capable of affecting and moulding matter in its immediate environment. At times this is invisible; at other times it takes form and becomes more or less solid, when we have instances of the formation of so-called "ectoplasm". It is this semi-material substance which moves matter and even shapes it into different forms.

This energy-like substance issues from various parts of the medium's body, but especially from her finger-tips, her solar plexus and the sexual organs—though it can be emitted elsewhere. It represents a psychic force, as yet unknown to science, but now being studied by scientific men as part and parcel of "supernormal biology".

It is this energy-like substance, then, which is probably responsible for most of the phenomena noted in the immediate vicinity of the medium. But this is in turn directed by a mind of some sort: and the next question is: whose mind? Is it that of the medium or that of some extraneous spiritual entity?

The answer to this question is not easily given. Certainly many of the phenomena are controlled by the medium herself, since they are under her own volition. For instance, I have often heard Eusapia say, "Now, I shall move that

stool," and, placing her hand a few inches above it, the stool moved—though there was no visible connection between the two.

In studying Eusapia's phenomena, then, I was led to these conclusions: that they may roughly be divided into three categories. In the first, certain manifestations were under the control of the conscious mind of the medium. She willed a certain thing to happen, and it did.

Second, the medium passed into trance, in which state her conscious mind was no longer active. In this state the phenomena seemed to be directed by her subconscious mind, as though she was dreaming a certain thing, and this dream actually found expression in the outer world. It was as though a dog dreamed of catching a rabbit, and the dream was so vivid that a living rabbit was actually caught and killed!

But thirdly, we have cases (in deeper trance) in which the subconscious mind of the medium seems also to be superseded, and replaced by a mind altogether different from her own—an independent mind, having ideas and volitions entirely different from those of the medium.

These were the most striking and convincing of all her phenomena—and also the most rare. I have seen manifestations of this type on only a few occasions, while witnessing hundreds capable of being explained by the power of the medium herself. Here, as in so many other instances, we seem to have an inter-blending of the power of the medium herself and an external power, imparted from without.

Scientific investigators of Eusapia's phenomena have attempted to explain even her most marvelous manifestations without recourse to this hypothesis. Even materialized hands they attempt to explain by means of "naturalistic" theories. What they suggest is something like this: That, just as the sculptor can mould clay, by means of his material hands, into various shapes, so the dynamic will of the entranced medium may similarly mould in space the semi-material emanation issuing from her own body, causing it to take the form of hands, heads and various parts

of a body. They would constitute, on this theory, a variety of objectified "thought-forms".

This theory is ingenious and may be all very well, so far as it goes. But there are cases on record which are hard to account for on this view. For instance, at one séance given in Genoa, a complete form materialized, which was recognized by the sitters, and spoke in a low voice in *Genoese dialect*—which Eusapia did not know. Such cases certainly seem to indicate that, in some instances at least, an external spiritual being is actually involved in the production of the phenomena.

But it is certain that they have a biological basis; that is, that they are in any case dependent upon the physical body of the medium for their production. And, this being so, it is obvious that there is great need to study such phenomena in a properly equipped laboratory, fitted-up with every contrivance calculated to measure, register and record these mysterious phenomena. That is why some of us have been urging, for many years, the need of such a laboratory—which is certainly one of the prime needs of our time. In it experiments could be undertaken, calculated to throw more light upon the real nature of man than all other scientific laboratories in the world combined!

Eusapia Palladino is no longer with us. She died more than twenty years ago. But other physical mediums have come to the fore, and some of these have been subjected to careful scientific investigation. In studying such manifestations we enter a realm of mystery; the borderland between spirit and matter; we approach the essence of life itself. It is a fascinating study, and I for one cannot but feel that the importance of such phenomena is very great—placing almost within our hands the Key to the enigmas of life and mind . . . Partially do they lift the veil from the enigmatic face of Nature, and, in the words of Sir William Crookes:

"Veil after veil we have lifted, and her face grows more beautiful, august and wond'rous with every barrier that is withdrawn!"

## Survey and Comment

A free special issue of *Light*, the weekly paper of the London Spiritualist Alliance, was published in January showing the aims and scope of the publication. It contains reprints from previous issues and editorials setting forth its ideals and history. The London Spiritualist Alliance was founded in 1873 by a number of distinguished individuals among whom was Alfred Russel Wallace, O.M., F.R.S., co-discoverer with Darwin of the principle of natural selection. The paper was first published in 1881. Since that time it has consistently made a contribution to spiritual and mental progress. *Light* has not been afraid to associate itself with Spiritualism as psychical research organizations have done in the past, yet has maintained a high standard of discrimination in analyzing and collecting records of psychical phenomena. The result of this difficult middle path has been to win for itself the high respect and esteem of scientists and laymen alike.

The special issue quotes many of the most authoritative voices active in the task of proving survival during the past quarter century. These include Sir Oliver Lodge, the Duchess of Hamilton, Miss Helen Dallas, Miss Mercy Phillimore (Secretary of the L.S.A.), Miss Lind-af-Hageby (its President), Mr. Leigh Hunt, and Mr. George Lethem (the Editor of *Light*). Also Mr. H. F. Prevost Battersby who has done so much to further the subject by his recent highly intelligent contributions and the late much lamented Mr. Stanley De Brath.

Sir Oliver Lodge's conclusions are quoted from his book, *The Rationality of Survival in terms of Physical Science*:

(1) The survival of personality beyond bodily death is so much the simpler explanation of a great mass of observed phenomena that by many careful students it is held to be demonstrated as a fact.

(2) That the known properties and functions of the universal ether of space supplement the properties of matter to such an extent that, by postulating its possible animation, a rational and almost physical view of survival may be expected gradually to emerge.

(3) For we are unconsciously utilizing the ether in our everyday actions even now, and will go on using it with equal ease when the slight material concomitant or secretion which now looms so large to our senses is left behind.

(4) Nevertheless, purely ethereal intelligences, though they may have a complete system of experience of their own, can make no impression on our senses, and will be unable to communicate with us, unless they can find a physiological mechanism in good order and



suiting to their purpose; so that they can become temporarily and partially incarnate.

(5) That as a matter of experimental fact we find that they do occasionally make use of such mechanism to demonstrate their continued activity and affection; and accordingly we need no longer regard ourselves as so isolated from the main body of existence as we thought we were. The flesh, though hampering, is not an impenetrable barrier; the veil between the two states can be pierced, the gulf bridged, and communion restored, under the urgent potency of love.

(6) That etheric existence is continuous with this material existence, the change of conditions not being such as to destroy or injure personality; so that those who have passed on continue to take an interest in our doings, and find themselves able to guide, help, and inspire, to an even greater extent than when they were subject to the discipline and restrictions of the flesh.

(7) That the majesty of the Universe is so far beyond our largest conception, that anything is possible; and that by mutual help, both here and hereafter, humanity can advance to heights beyond its dreams.

\* \* \*

At the Annual Meeting of the Institut Metapsychique in Paris, Dr. F. Moutier, the President, spoke of the great loss sustained by Psychical Research in France last year by the deaths of Dr. Osty, M. de Vesme and M. Maxwell, all of whom have been important contributors in one way or another.

In speaking of Dr. Osty's work, Dr. Moutier said:

"Eugene Osty brought to light one fact in particular, which may seem comparatively simple to us now because we are so familiar with it, especially to those of us who have assiduously attended the Tuesday meetings at which much of the evidence has been verified. He recognized the fact that mediums (clairvoyants) only exercise their supernormal faculties upon realities connected with living men. That is to say that they never announce the coming of an abstract event but only facts concerning the vital axis of the people consulting or caught hold of, so to speak, by the medium. Thus, it is not—to take a banal and much too ever present example—a general war which is announced by a medium but simply the menace of war hanging over a given individual. In other words, Osty has shown with remarkable clarity that abstractions are not perceived,—that objects are only the props—and that only living beings furnish the medium with the connection necessary to clairvoyant vision. Seers never seize upon general facts but perceive only particular facts. This may seem a small thing but in reality it is a very big discovery."

## Book Review

"DEATH IS NOT THE END". THE WHOLE CASE FOR SURVIVAL. By B. Abdy Collins, C.I.E. G. Bell & Sons. 3/6.

This book has a daring title; it claims to present the whole case in a volume running to 129 pages only. The reader may at the first glance wonder whether the whole case could be presented in so small a compass. The title is, however, justified with surprising ability. Every important factor in the case is set forth succinctly and supported by well attested facts. References are given in every instance, so that the reader can verify them all for himself. Of course, many more examples might be added, but to multiply examples would be to overload the book, and to some extent would have defeated its purpose, which was to enable busy men to know the evidence on which rests the claim that Survival of bodily death is proven. This object the author has fulfilled with discrimination and skill.

In one of those trenchant affirmations which embody truth and stamp it on the memory, G. K. Chesterton, in his own slightly exaggerated way, has said: "A man is not really convinced of a philosophic theory when he finds that something proves it. He is only convinced when he finds that everything proves it. And the more converging reasons he finds pointing to this conviction, the more bewildered he is, if asked suddenly to sum them up." We all know this is true; but if we are in this dilemma on the subject of Survival we have now a way of escape, provided we keep this little book at hand, and provided we have an inquirer who cares enough about his own destiny to take the trouble to read it, and to read it impartially. In a preliminary chapter, "What is Proof?", Mr. Collins reminds us that one of the chief difficulties in the way of convincing mankind of the fact of survival is prejudice, but that prejudice can be broken down is proved in history of the past—"Copernicus, Galileo, Newton, Harvey had to face prejudice at first as great but in the end truth prevailed". In order that it may prevail, what is required is not mathematical precision, but that the evidence should be sufficient to satisfy the mind and conscience of an *ordinary* man to such an extent that he would base his actions on his convictions. This is a true test of our beliefs and disbeliefs in day by day life.

After a chapter on "Man's wonderful faculties" the author marshals his "proofs" under ten different headings, each containing several examples of various phenomena. This part of the book occupies about 50 pages; it is, of course, the most important part; but the remaining pages are not lacking in interest or value. One chapter deals with "objections" and enlarges on the importance of

cases in which a deceased person manifests at a sitting who is not recognized, or even known, but who is subsequently identified. The case of Arthur Fraser which is here referred to is cited in full in an Appendix. A stronger or more convincing case could hardly be imagined; neither telepathy from the sitter, nor subconscious memory, nor inaccurate testimony can explain this truly remarkable case of communication in which an unknown young man, deceased three years previously, sent a message to his betrothed giving her name and address correctly. But the case should be read carefully with all its details in order to appreciate its importance.

In two sentences the author sums up his own opinion. He contends that the "evidence warrants the acceptance of the belief that man survives death, unless and until the contrary is proved" (p. 99). He adds that he "has examined carefully all the material he has brought forward and is convinced that the contention that it is not evidence of survival, is unfounded." Only those who examine the facts recorded have the right to dispute his judgment. He claims that the "*onus of proof now lies on the sceptics*, and they must explain away the evidence as a whole—not merely those bits of it which they choose to select for attack."

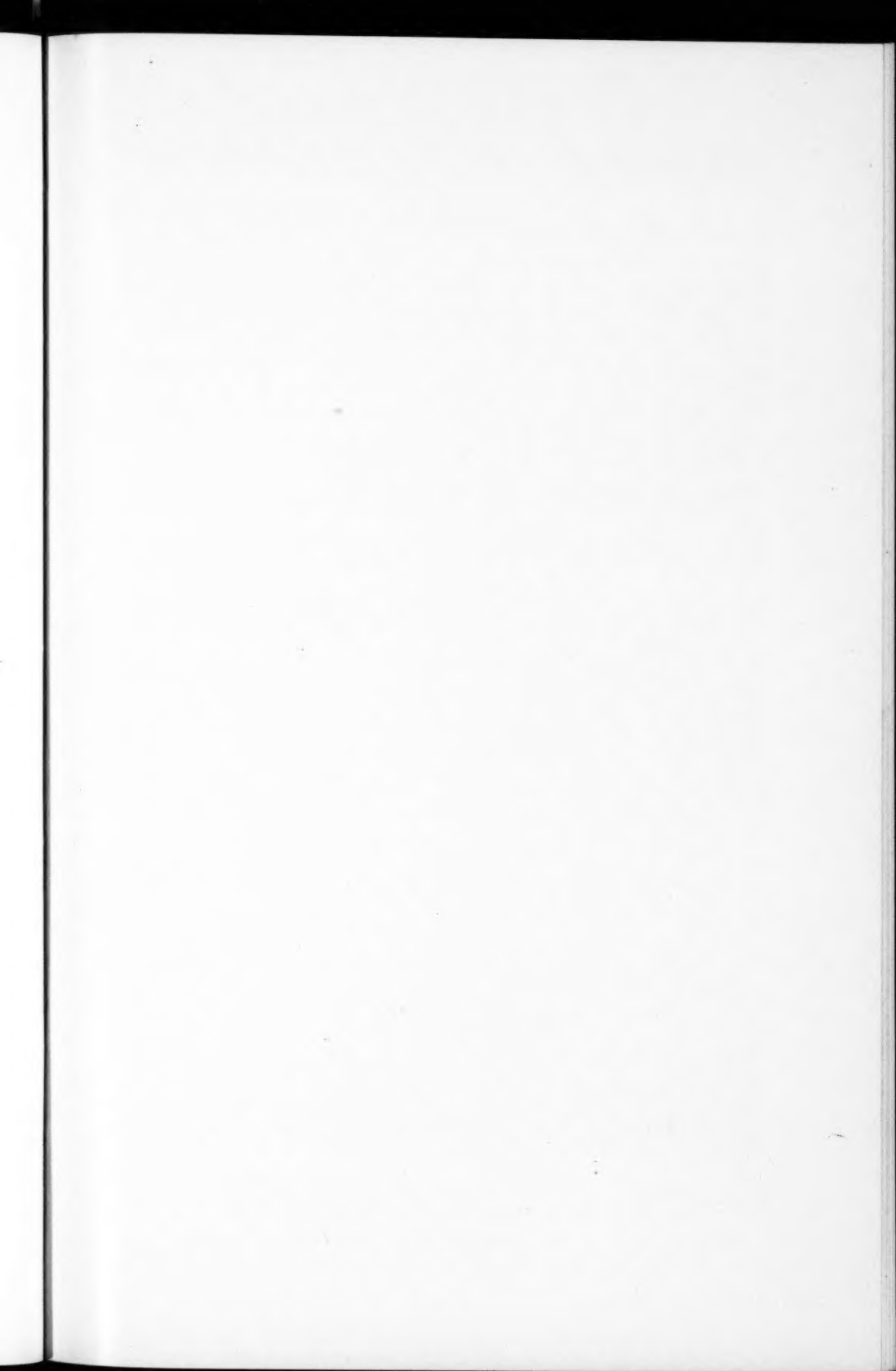
In conclusion he refers again to "Taylor's Law of Evidence" which is quoted more fully at the outset. "By satisfactory evidence, which is sometimes called sufficient evidence, is intended that amount of proof which ordinarily satisfies an unprejudiced mind beyond reasonable doubt."

There is just one weak spot among the cases cited; it is not likely to be convincing as it stands. It refers to the reported transport in 1871 of a living human body from one house to another at a distance of several miles. This case is cited from "Psychic Certainties", a work by Mr. Provost Battersby, where details are given and the names of some of the ten witnesses. These are not mentioned in Mr. Collins's book. He writes, "Translation is a rare phenomenon, but the evidence for it, though not recent, is good". If the case stood alone, it could hardly have the right to a place among so many well authenticated examples of supernormal incidents. It does not stand alone, however; as recently as April 1929 an article in the *Quarterly* of the British College of Psychic Science contains an astounding report of the transportation of the body of the Marquis Carlo Centurione Scotto while he was in trance in the presence of witnesses whose names are given, and among whom was Ernesto Bozzano. The Marquis was subsequently discovered asleep in a loft in the stable of his castle. If this recent testimony had been cited, the reader would have to choose between two alternatives: either this really happened, or we must suppose that such an experienced psychical

researcher as Signor Bozzano and the circle of bona fide students who were with him were deluded in their assurance that this extraordinary phenomenon occurred. Is not such a delusion as unlikely as the phenomenon itself? One would pity any man claiming to be an honest disbeliever in Survival who could read this book and yet feel as firmly entrenched in his materialism as he was at the outset.

Tennyson, in one of his poems, intimates that doubt may be either a "fortress" or a "prison". There is value in doubt when it protects us from indiscriminate, uncritical acceptance of facts or ideas; it may become a prison if it shuts us up into preconceived opinions and prevents us from opening the windows of the mind to fresh light.

Helen Alex. Dallas.







*The Parents hunting for Crosses, Temescal Canyon, May 18, 1921.  
This terrain is typical of the kind where the  
crosses were usually found.*

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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

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Volume XXXIII      SEPTEMBER 1939      Number 9

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### Gregory Parent's Diary

(Excerpts Published by the Courtesy of Mr. Hamlin Garland)

Mr. Hamlin Garland's most recent book, *The Mystery of the Buried Crosses*, was reviewed in the July issue of the JOURNAL. This book narrates a series of psychic adventures in connection with the discovery of an extraordinary collection of crosses buried in the hills of California and for the most part of apparent Indian origin. The book only briefly mentions, however, that Violet Parent, the psychic who found the nucleus of the collection through instructions received in dreams, also found in the same manner in nearly one hundred different locations enough gold and paper money to support herself and her husband and to buy a small house in Los Angeles, California. The finding of this money is not only extraordinarily interesting as a psychic phenomenon, but seems to eliminate any monetary motive on the part of the Parents. Such an explanation seems fantastic, because the population of Redlands, California, furnished many witnesses to the finding of the crosses at one time or another. Each cross was found buried separately and the locations were widely separated. Mr. Garland has calculated that the Parents covered an area almost a thousand miles long by four hundred miles wide during the nine years that they gathered these strange artifacts.

Mr. Garland became interested in the crosses in 1932 when he met Gregory Parent. Parent showed him a series of spirit photographs taken by his wife and asked him to write the story of her mediumship. Unfortunately, Mr. Garland was too busy at the time to investigate Parent's claims and when a few years later he found leisure to follow up the case, Parent was dead. Mr. Garland found that the collection of crosses and a number of notebooks recording details of each discovery had been left to Parent's half-sister. He called upon her and she immediately handed over to him the entire collection saying that Parent had wanted him to have them and hoped that he would some day publish the amazing story of Violet Parent's mediumship. Parent was a simple, uneducated man and his own efforts to write Violet Parent's life were pitiful. However, the conscientiousness with which he recounts every detail of the expeditions to find crosses is invaluable and cannot fail to bring conviction of Parent's sincerity and belief in the guidance of discarnate beings in connection with these adventures.

In a letter to the Editor, Mr. Garland describes his only meeting with Parent:

"I found Parent in a lodging house, a small man of fifty, intelligent but in poor circumstances. He told me that he had been a clerk in a grocery store but was now driving a delivery wagon. He said his wife had not only been a clairvoyant but had been able to photograph 'dead souls'. She had been dead for more than five years at that time. He declared that for a period of ten years she had received communications from the spirits of the mission fathers of early California and 'under their guidance' had discovered more than fifteen hundred crosses, tablets and other treasures." Mr. Garland continues:

"When in 1936, Parent's sister turned over to me his collection of crosses, tablets and records, I found among them twenty-three small journals filled with his own legible script. Recognizing in these notebooks a naive sincerity which made them almost wholly convincing, I read

all of them with the greatest care. They began about 1914 and ended in 1923, thus covering the years of his wife's most amazing phenomena.

"The story was a bit confusing at first for it was written partly from Parent's own point of view and partly (mostly in fact) as if set down by Violet Parent herself. This arose from the fact that as she could not write, she dictated to her husband all her visions and all her clairvoyant instruction; instruction so definite that it enabled them and their witnesses to discover nearly two thousand buried treasures of one kind or another. The reader must bear this dual expression in mind ignoring the occasional changes in the personal passages.

"Parent, although uneducated, was naturally methodical and his writing impressed me as that of a scrupulously honest man. The crudity of his judgments and lack of literary skill make his records the more convincing and I had my daughter copy them exactly as they were written, with all their tiresome repetitions, bad spelling, lack of capital letters and bungling phraseology, for with all their shortcomings they tell the story of the most amazing series of explorations I have ever known."

For those who have not yet read Mr. Garland's book or the review published in the *JOURNAL*, the story of the crosses is briefly as follows:

Violet Parent had dreams in which the mission fathers and Indians of local California tribes appeared to her and by means of signs or speech told her where to find crosses buried by Indians in a ceremony of sun worship. They claimed that they were making a concerted effort to demonstrate their personal survival and in order that Mrs. Parent might carry on this work, they promised to provide her with a living by the same method. The following excerpt from Gregory Parent's *Journal* recounts the findings of some of this money, which the "spirits" claimed had been lost or buried by miners fifty years earlier. The account of the finding of this money is substantiated by many witnesses

—all residents of Redlands and neighbors of the Parents who joined in the expeditions. Mr. Garland has interviewed most of these people and has found them all simple and sincere citizens telling a straightforward story in accord with Parent's diary.

The crosses themselves are a great mystery. Some of them are Christian crosses which one can believe were made by the mission fathers to give to their Indian neophytes. But the greater part of the collection consists of very primitive crosses with heads of animals on them. There were others with turbaned heads which appeared to be of early European origin. Mr. Garland sent samples to the Smithsonian, the Heye, the Natural History and the Southwest Museums, all of whom were unable to identify them. The archeological authorities admitted their apparent age, yet were inclined to think they were spurious because no others were known. If Mr. Garland had not himself found sixteen similar ones through psychic means — guidance through the mediumship of Mrs. Sophie Williams,—he might well have concluded that the Parents' collection was a fraud, difficult as it might be to understand the motive.

Parent's diary which follows is printed without editorial correction at Mr. Garland's suggestion. A few passages describing the scenery and quite irrelevant to the psychic part of the adventure, have been omitted.

#### PARENT'S DIARY—Books 16 and 17, 1923

*(Recounting Mrs. Parent's discovery of a can of gold coins.)*

*Thursday, August 9.* More than a week has passed in this new month and altho I have not set myself down to write in these pages big things are in store for me from all that I have gathered in my visions in the past ten days. As I had wrote in my last pages for July I had just been told of a place where I was to find some crosses way off into the desert on a road where as yet I have never been. As the nights have passed along I have little by little been told of some things I would find there, and I have been told when I should go and whom I should ask to go with me. It was Fr. Lasuan\* who

\* One of the mission fathers whom Violet Parent claimed guided her.—Ed.



first of all told me about this place and he in turn had received it from Chief White Feather. The crosses we are to find were made at Capistrano and at San Fernando so Chief Silver Skin tells me and taken with them while on an expedition to try and civilize some Indians out on the desert. Now they did not tell me if they left a great impression on these tribes but they left with them these crosses which they took with them and in their party were Father Sera, they tell me they spell it with one (r) R. Also Fr. Crespi, Fr. Ripoll, Chiefs Silver Skin of Capistrano, White Feather a desert chief, Chief Sugert and Captain Juan Bautista. On one cross we would find the words of "Sugert Born June 8 — Chief". Another one would contain the words "Father Crespi, El Beato 1770." One more would contain several having on it, "Chief White Feather, Padre Ripoll, Silver Skin, and the dates 1772 - 1770. One other cross would contain the name of Chief Eagle Feather. One other would contain "Padre Sera, 1772" (name spelled with one R) and the name of "Firmin Lasuan". Also one cross containing the caption "Captain Juan Bautista". Now I am told there were seven crosses on which I would find readings but two crosses would have reading just alike which would be as one above. The one saying "Sugert Born June 8" give me Sugert's Birthday but it did not or rather will not give me the year of his birth. The one saying Fr. Crespi El Beato they did not tell me what the El Beato meant. I am told by them that they continued North after there visit to Eagle Feather, going as far as Monterey and there were many in the party besides those whom they told me as above but the others were mostly all indians. I have been directed by them to go on Tuesday Aug. 14 and was told to have as my guests and hunters Mr. and Mrs. A. J. Seamans of Moorpark and Mr. John Barrett of same place, Mr. R. Eustice of Los Ang. and Mr. P. and myself. All have now been notified and signified their desire to go so we are now in preparation. And no doubt before time will arrive for our departure much more will be told me about my trip. As to how many pieces to find I do not yet know only as above set forth. And just where our trip will terminate I also do not know and perhaps will not until we arrive in the vicinity where our search will start when these invisible beings will guide me as usual in a manner peculiar to themselves and explainable by me only as a cold sickening Chill like icy water flowing down my back.

*Saturday, 11.* As time draws near for my forthcoming trip I receive little more and mighty little as the nights roll along. I am told that Fr. Ripoll who was mentioned in early pages was more that of a visiting father and that he came from lower California and that Fr. Sera thought a great deal of him. Also that I would

find possibly as many as 42 Crosses on my trip on which we will leave Tuesday. Chief Sugert tells me these crosses are "very goodie" and in his usual manner by gesture and simple words he means these crosses are in good shape, as they had been buried in the ground in an earthen jar made by indians "over the water"\* and it was only of recent years they had come out of the jar when it was washed out of its place of burial and broke in many pieces. The crosses became loose and scattered with the heavy rains etc. Some pieces would be as large he tells me as about 12 inches long, I judge from his Measurements on his arm. When I ask as to where I must go and how far they can not seem to tell me as they say all looks so much alike they could only guide me as I should go but I am to go the road over which (Big friend Fat Squaw) a woman friend takes to her home in Bishop, California. Now these crosses will be found between (first town out on desert) which I take to be Mojave and Bishop, the home of my friend Mrs. R. L. Tritton to whom I have wrote of the trip and if near enough to her home will make her a visit.

*Monday, 13.* My vision of the night were somewhat extensive and part of which I could not remember being busy with my preparations for Camping along the way with a house full of company. And we are about to start on my trip somewhere beyond Mojave and between there and Bishop, California. My principal vision for the night was from Chief White Feather who tells me they would have me find also another Paper Bill on which will be an Indian head similar to one I found with a sum of money out in the San Francisco Canyon. And I have quite a story regarding that particular bill of how it was spent by mistake and again recovered after I had marked it before spending by mistake and being told by the dead that I would recover it. It seems so remarkable that I did so and so much unreasonable of belief that I will not attempt to carry it out in these pages as I feel that it has no place here.

*Tue., 14.* This day arrives and with it comes the beginning of another most wonderful trip. We are ready and packed and my people or hunters are ready with me. All preparations are made. The last little things one will think of are done or packed. Little by little we get ready and step into our camp packed cars and say goodbye to those who are left in charge of my home during my absence (Mrs. R. Eustice and Miss Lillian Seamans). Mr. Rich Eustice not being well and being heavy on his feet with advanced years decided that he would not go on this trip with me, so our little party consists of five, myself and Mr. Parent and Mr. and Mrs. A. J. Seamans and

\* Over the ocean.

Mr. John Barrett of Moorpark, California. Finally at 8.30 a.m. we manage to pull away and all I know of my destination is that I am to travel a desert road over which I have never been beyond Palmdale. Somewhere over this road between what is today Mojave and the town of Bishop, where ever and how far that is, I am to go to find 41 or 42 crosses which were buried in a stone jar of some sort in the early days of the fathers of California Mission history. It is quite impossible for me to write in detail all which has been told me in my visions in a dream but I will carry forth here in plain understandable english the principal points of my visions and the results of my finds. The start is now made and I know not where it shall end or not until I receive over me that strange chill which will designate to me that I am near the spot where these crosses were buried more than a century ago. I am to find also some money the contents of which I do not know but one bill among that which I will find will have on it the face of an indian Chief like one already found, and again in my possession after being spent which is a long story in itself. No special time is made but we take the Mint Canyon road and pass through Palmdale at 12.15, 73 miles from my home. At 1 p.m. we arrive at Lancaster where we eat our dinner in a restaurant. We are off again after lunch and arrive at the end of the Paved highway at Mojave at 2.30 where we enquire the road conditions and other information about camping sites water etc. and take on fuel etc. We were informed we could camp in Red Rock Canyon at two places not far apart one being at Recardo, Mr. Randolph Hagen and the other at Ione Springs. The distance about 32 miles and we thought we could make that in time for night camp. So we are off again and now on the sandy snaky road of the Mojave desert and the miles are made much slower and they seem to be long long miles. We find the stations miles apart with here and there deserted homestead desert cabins and in a few, very few spots, an inhabited place with a little green plot. But the desert was not so over bearing hot as I had been led to believe. After what seemed long long hours we entered Red Rock Canyon. We knew it by distance from Mojave and its fanciful decorated colored formation of castle rocks which I will not even attempt to describe but all I could say, a wonderful sight. At the lone store in the canyon we enquired for a place to camp and were bluntly told by Mr. Randolph Hagen that we could camp down the road any place which meant directly along the Highway a sandy road. It being late we decided to make our camp the best we could at the base of a high rock Bluff, a few roads below the store, and we bought water from Mr. Hagen from his well. We all were very tired and could not really enjoy the beauty of the night. Supper was cooked on our camp stove and eat in regular home style off our generous table and it was no mean

camp Supper but a regular home affair. All were quite tired but no one enjoyed a full nights restful sleep. The little sleep which came to me however gave to me a vision from Chief White Feather and it proved one big surprise. In the morning he tells me, after all our work incident to breaking camp and packing that to walk down the road along the Bluff only a short ways from where we slept and I would see some old cans, sacks etc. also a peculiar hole in the clift, and an old iron bar drove into the sand. Hunt about here and I would find the piece of money with the indian's head as already told me that I would find. But he did not say how much I would find nor what it would be found in or how or what. All this I get from him with a few broken words and gestures. I said little of my visions of the night at Breakfast and not until after breakfast and we had packed the cars did I then tell of my vision and all came with me while I made the hunt as directed. And I was not long in finding the place, not more than 300 feet down the road, under a fence of barbed wire we made our way. I found all the marks as told me in my vision, the iron bar, the hole, the sacks, the cans etc. With a stick I prodded about but knowing not what to look for while all my followers were standing by me. I could see no bills or silver money. My stick came in contact with a can on which there was a cover tightly rusted. The can itself was rusted all over and the can felt heavy against the stick which I held in my hand. I picked it up and found it to be a baking powder can of the 10 cent size of K.C. Bak. P. and it was heavy. A feeling came over me this must be the object of my hunt for I could not see or find anything else. I made this fact known to all but said that as it was getting late and the sun high and the heat sickening to me that we would go on and open the can later. So it was 7:30 a.m. that a start was made again to God knows where. . . . At 3.30 p.m. we arrived at Lone Pine which seemed like civilization again and with magnificent scenary having the highest mountain in the U.S. for a background 14502 feet above sea level. We had sent on word to Mrs. L. B. Tritton of Bishop of our trip and both her and her husband the county veterinary Dr. had sent us special messages they would be in Lone Pine on business on this day and if we came that far they would meet us here. So we enquired of Mrs. Tate the Postmistress for Dr. and Mrs. Tritton. We soon found them and renewed old time ties. . . .

*Thursday, August 16.* Not knowing what to do nor where to go, only to proceed on toward Bishop, we decide to go to Bishop or at least until I should be stopped by unseen hands with one of those sickening chills. We were up with the sun but did not leave Lone Pine until about 8.30 a.m. Our caravan now consisted of three

machines with Dr. Tritton's car in the lead. As we went along the country now became more beautiful with mountain streams running here and there. But the roads were really worse than the desert road being rutty and making progress slow. . . . We did not arrive in Bishop until 12.30 p.m. and not yet did I get any feeling or chill. I knew not what to do, and the Indian chief Eagle Feather who had never been civilized was to guide me in their peculiar way. Dinner was had with a rest and Mr. Parent not feeling well and having no sleep for two nights decided he would not go on a trip over and about Bishop to see if I could get my location. All were tired but with Mrs. Tritton and Mr. and Mrs. A. J. Seamans we started out over the beautiful green country but found no hills of any description very near. We drove about all afternoon and until 7 p.m. going over many different roads and I saw several places which would have made good hunting grounds for my crosses but in all the travel no chill or warning came over me that I was near. This state of affairs was terrible on my nerves and being worn out besides I gave way to cry. It was necessary for us to camp in the yard of the Tritton's for the night but we ate at their table and cooked on their stove. All ate hearty and most all had better sleep and rest. I myself had another fitful night with some sleep but no visions from the dead which nearly exasperated me. One thing of special note during the days as we drove out through Chalk Bluffs road a bird of good size and of a Reddish brown color followed along in front our car for some distance then set on a fence till as came up and again fly before the car as of to lead us along. More than once I had been told in my visions to watch the flight of birds and note their actions. All in the car took especial note of this one and saw where it turned off over some low, dry hills like desert hills while we kept on straight ahead over the Chalk Bluff road. This birds action I thought of much during the night while awake and decided tomorrow to follow a road as near its flight as possible.

Now I must revert again to Red Rock Canyon and the incident of the K.C. Bak. Pow. can which I found. After our strenuous trip of the afternoon and after supper I told Dr. and Mrs. Tritton about the finding of the can and the vision I had of the incident and that I would now open it in the eyes of all. So I produced the can and Mr. Parent ran his knife blade about under the rusty lid before he could get it off. Inside was half full of dirty looking white powder, I suppose baking powder. First he pulled out a small crumbled bunch of bills and after shaking off the powder opened them out and the first bill he straightened out was a five dollar Bill with a full head of an Indian Chief. This then was the bill about which I had been told in my vision days before that I would get but at the time I was not told that I would get any more so the contents



of the can were a decided surprise. The eyes of all seven of us bulged out when Mr. Parent dumped out the contents on a news paper and started to count them out piece by piece. No wonder I thought the can felt heavy to the touch of my stick when I was prodding about for it. We find in it five 20 dollar gold pieces five 10 d. gold pieces eleven 5 d. gold pieces, Three 20 Bills and one five doll. Bill Indian head, a full count making in all \$270.00. There were also two pieces of course torn wrapping paper but not a name or mark of identification on either piece. So ends the story of the can.

*Fri. 17.* It was Dr. Tritton this morning who decided to whirl me about over the country in his car, telling me he thought he could get me over almost every road within a Radius of seven or eight miles. So after breakfast a start was made with Mr. Tritton Mr. J. Barrett Mr. Parent and myself and I suggested that we take in the low sand hills near where the bird flew. This was done and we circled about the low barran hills of sand but no feeling came over me and we then proceded in what I may say was all directions and going up one road and down another. But we struck no other hills only out in what is called Sunshine Valley where we bought some fruit but no chill came over me and at 12 noon we rolled in again still with no location and no crosses, and as Mr. Tritton told me I had now been over practically the entire road system about Bishop unless it was over to the townside. I was not myself by any means and started to think hard. I advanced a thought or theory call it what you may. But on more than one occasion I had been told in my visions to keep to my own car (wagan) as they call it in my vision, whenever I am on their trip, and that (Little Moon) Mr. Parent should drive it. This struck me strongly, likewise the others after I had explained the matter. I had not been riding in my own car and Little Moon was not driving it so I decided in the afternoon my own little Ford car would convey me and Mr. P. should drive. It should be remembered that in April 1917 this Ford car was presented to me to carry on my work by Mr. R. Eustice and it was at that time under orders from the dead in a vision christened in the name of Sera Firmin and therefore became, I might say, the official car of the dead and it has been upon every trip which has since been made and no other hand has ever been at the wheel than Mr. P's. (Little M.). Dinner over we are again off this time with Mr. A. J. Seamans and Mrs. L. B. Tritton, myself and Mr. P. at the wheel. We drove out over some near low hills east about five miles and then round about the railroad station to Bishop. Then up into the mouth of a canyon until I became sick when I ordered a retreat. Then we followed along at the base of these mts. as near

as possible for several miles but still no feeling or chill overcame me and I was almost heartsick to think I would have to return home to Bishop again with still no location. We came into Bishop miles below where we made our way out, our speedometer showing when we made Bishop again that we had made a circle of 32 miles. As we came through town again I suggested that we try again the low sand hills in the direction in which the Reddish brown bird had flown the day previously. And so we were soon again near a point from where we had started and went directly around and partly over the rolling sand hill. Then we came to a cross road skirting the other side of the hill and Mr. P. drove over this slowly toward the main highway and Bishop. As we were going down into a little depression which separated the hills, a fearful icy cold sickening chill came over me from head to foot and I called stop. Sure this must be the place I said, as we all got out the car and walked over on the barren sandy hill. It was too late in the afternoon to start operations and I was sure somewhere on this hill I had to look for the crosses. A sudden impulse caused me to pick up a small stick about midway up the hill and I began to scrape about in the sand. In a very few moments after I had uncovered a cross of a good size and after a cleaning of it we made out the words of "Chief Sugert Born June 8." This was a big relief and a surprise to me as well for it was Chief Sugert who told me about this cross and now I had found it. It was now 6 P.M. and we turned homeward and we were near enough to Bishop to see it in the distance. We measured it to Mrs. Tritton's home and found it to be only 4 and a half miles. I was now much relieved in my mind and felt easy knowing I had found the place. And I will leave it to the judgement of those who may read this if it was a fact that I had to be in my own car and have Mr. P. at the wheel in order to locate. I passed this very same hill yesterday and also this morning only on another road. Yes I ate a hearty supper as all did and my sleep this night gave me some rest and in my Visions came to me Chief White Feather and Eagle Feather and they told me I had found the place but if I had not gone in my own (wagon) I would still be hunting. Now they gave me three different marks to go by in the search for the crosses in three separate and apart. They gave me rocks and posts to go by and told me to look no higher up than where I had found the first cross. Fr. Lasuen also made his appearance to me in my dreams and he congratulated me and said he did not think it would be hard for me and my crowd to find them. He also warned me to hunt carefully as the sand was deep and when we had gone over one strip it would be well to go over it again to be sure we had all. Fr. Lasuen then tells me that on my way home he would ask me to go as I came in that I would camp at Lone Pine and also at Red Rock

Canyon where he said he wished me to camp again at the same place.

Sat. 18. Owing to Dr. Tritton and Mrs. Tritton having bus. engagements for the A.M. my own little band of cross hunters go out up on the hill with me. There being Mr. and Mrs. Seamans, A. J. Barrett and my husband. I was so much tired out I was not much help so really there were only four hunters. We had decided to camp while in Bishop in the Tritton yard so we went forth with our hoes and rakes and in a short time were on our hill and those few who did pass down the road eyes us strongly and strangely but we quit our work as they passed. I marked off the three strips in which we were to work and we started at the base of the hill. Mr. John Barrett found the first cross within a half hour. The first strip was not so very wide and there was just room enough for each one of four to work side by side nicely taking about a four foot strip each. After they had went from the base of the hill to the top line I realized why Fr. Lasuen had told me to work each strip twice. Up to the time it had first been raked over only five crosses had been found and when we had finished the second time we or they had found fifteen in all. So one can see how easily these can be overlooked and hoed and raked in the sand, as ten more were found the second time over. No crosses were found in plain view except some of the larger ones at the base of the hill. Most pieces of the morning hunt were small not being over four inches in length, and at 11 A.M. we left the hill for dinner at the Tritton home having thoroughly go over we thought the first strip. With one cross found night before we now had 16 Pieces. After lunch Mrs. Tritton joined in the hunt for the afternoon and it fell to her to pick up the largest cross found soon after we started in on the second trip. On it were the words "Chief White Feather Padre Ripoll Silver Skin" and the dates 1770 1773 - 1775. The dates were backward but the rest of the lettering was well done and in fine shape. One large one after another was picked up by one and another and I did not keep tab on who found certain ones but during the hunt I took a hoe and returned to our workings of the morning and was digging about deeply where Mr. Parent had been in the morning when I surprised myself and as well all others when I found another good sized cross on which were the words "Sugert Borun June 8 - Chief". All words were spelled backward and a small cross at the top. Other crosses found were one on which read "Chief Eagle Feather". Another read crudely "Captain Juan Bautista". Another read "Padre Sera 1775 - Firmin Lasuen" having a few small crosses and some small heads not distinguishable. Another one read "1770 Father Crespi El Beato". The large crosses none over 12 inches high we found early as according to my vision there were only seven and all others were small. Along about 4 P.M. my hunters had gone over all of

three strips the second time with still six pieces to find and as Fr. Lasuen had told me possibly 42 pieces instead of 41 to find which would make seven. The calls of "I found one" became further apart now and at 5 P.M. we decided to quit after finding three more. A count now gave us 39 Pieces small and large and all considered it quite remarkable to do so well the first day which left only two or three to find. Many of these crosses were of Pure lead I judge while others were hard and brittle. All have some sort of design on them and no two alike.

\* \* \*

Mr. Garland interviewed Andrew Seaman and John Barrett of Moorpark, California, the witnesses of Mrs. Parent's discovery of the baking powder can. The following verbatim notes were made in shorthand by Mr. A. G. Beaman, Mr. Garland's friend who was also present at this interview:

June 7, 1939.

Mr. Garland: "You were on the trip to Lone Pine when Mrs. Parent discovered the can of gold? Do you remember the incident?"

Mr. Seaman: "Yes. I saw Parent cut the can and pour the coins out on a newspaper."

Mr. Garland: "Do you remember finding more money on the trip to Bishop?"

Mr. Barrett: "Yes, there was that baking powder can with the gold in it, and the Piper Heidsieck tobacco sack with the bills. Altogether there was about six hundred dollars she found on that trip, and I saw her pick it up. The second trip I was with her she got ten one hundred dollar bills in Casitas Pass, in a tin tobacco can. A square one. Belonged to an old prospector named John Goldeye, who got drowned in the ocean near Rincon. We made another trip near Laguna Beach, and got about a hundred dollars there. When payments came due on the house, we would go out to get the money. And we would get it!"

## Influenced or Inspirational Writing

BY E. B. GIBBES

Considerable evidence is on record which suggests that, at times, certain famous authors obtained their inspiration from a supernormal source. Take, for example, Robert Louis Stevenson who constantly spoke of the "Brownies" and the work they did for him. In his chapter on dreams in *Across the Plains*, he says of these "Brownies": "They have plainly learned to build the scheme of a considered story and to arrange emotion in progressive order; one thing is beyond doubt — they can tell the dreamer a story, piece by piece, like a serial, and keep him all the time in ignorance of where they aim."

William Blake speaks of writing "under the direction of Messengers from Heaven, daily and nightly." Alluding to one of his prophetic books he says: "*Jerusalem* was written from immediate dictation, twelve or sometimes twenty or thirty lines at a time, without premeditation and even against my will." In Charles Gardner's work *William Blake the Man* (p. 132) the author says: "On April 25th, 1803, Blake wrote (to Thomas Butts): 'I have written this poem (Milton) from immediate dictation. . . . I can praise it, since I dare not pretend to be any other than the secretary; the authors are in Eternity.'"

Thackeray says: "I have been surprised at the observations made by some of my characters. It seems as if an occult power was moving my pen. . . ." \* I remember hearing it said, though where I cannot recollect, that, when speaking of Becky Sharp, Thackeray was reported to have remarked "I never thought she would say that."

Scott wrote *The Bride of Lammermoor* during illness and remembered nothing of the story afterward, reading it with surprised interest.

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\* From Occult R., October 1924 but source not there quoted.



In the *Life of George Eliot* by J. W. Cross (p. 623), the following passage occurs: "She told me that, in all that she considered her best writing, there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting. . . . Then, abandoning herself to the inspiration of the moment, she wrote the whole scene exactly as it stands, without alteration or erasure. . . ."

Goethe repeatedly speaks of writing unconsciously. "In poetry," he says, "especially in that which is unconscious, before which reason and understanding fall short and which therefore produces effects so far surpassing all conceptions, there is always something daemonic." He probably uses the word "daemon" here as psychic students use the word "guide" or "control". Again Goethe says, speaking of his poems: "They insist on being composed immediately so that I have felt an instinctive and dreamy impulse to write them down on the spot. In such a somnambulistic state, it has frequently happened that I have had a piece of paper lying askew before me and I have not discovered it until all has been written, or I have found no more room to write."

Late in life Goethe is reported to have said to his friend Eckermann: "No productivity of the highest order, no invention, no lofty thought that bore fruit and led to results was ever due to human agency, but sprang from a source above the earthly. Man should, therefore, regard it as an unexpected gift from on High to a divine offspring, which he should accept with joy and gratitude and venerate accordingly. In these cases I look upon man as merely an instrument of a Higher Power, as a vessel found worthy to receive a divine influx." (*Light*, Aug. 4th, 1938.)

Jakob Boehme, the German mystic, has left some explanation of how his writings came to him. He was a poor cobbler, born in 1575. Yet he propounded a philosophy, which roused so much hostility that he was forbidden to publish any more works for a time. In a book of his edited by Evelyn Underhill the following remarks occur: "Art has

not wrote this, neither was there any time to consider how to set it punctually down, according to the right understanding of letters, but all was ordered according to the direction of the Spirit, which often went in haste; so that in many words letters may be wanting, and in some places a capital letter for a word. The Penman's hand, by reason he was not accustomed to it, did often shake; and though I could have wrote in a more accurate, fair and plain manner, yet the reason I did not was this, that the burning fire often forced forward with speed, and the hand and pen must hasten directly after it; for that fire comes and goes, as a sudden shower. I can write nothing of myself, but as a child which neither knows nor understands anything, which neither has ever been learnt; and I write only that which the Lord vouchsafes to know in me according to the measure as himself manifests in me. . . ."

E. O. E. Somerville, the author in collaboration with Martin Ross of *The Experiences* and *Further Experiences of an Irish R.M.*, claims that Martin Ross still writes with her. The latter died in 1915, yet books continue to appear from the pen of Dr. Somerville under the two names. In her book, *Wheeltracks*, published in 1923, the author makes the following statement: "In 1917, *Irish Memories* was published, and I told Constance (a cousin) what seemed so incredible to some, and is to me the most natural thing in the world — that Martin's mind, blended with mine, no less now than in the past, had aided and made suggestions, taking, as ever, full share — and sometimes, I dare say, more than full share — in the task in hand. . . ."

Famous musicians have admitted that some force other than their own has assisted them in their compositions. Mozart says: "All the intervention and construction go on in me as in a fine, strong dream." Saint-Saens (as Socrates) possessed a "daemon"\* and had only to listen to him.

\*The word "Daemon" must not be confused with "demon". It means the inspiring spirit or guardian.

An article in the *Zeitschrift fuer Seelenleben* speaks of the frequent acknowledgment made by German poets and composers of the inspirational nature of their best work. The composer, Franz Lehar, related how sometimes he would be well-nigh in despair to find either the suitable music to the words of an operetta, or the fitting words for an air. Then it would happen that when he had thrown himself down overcome by the sense of his utter incompetence, he would suddenly be impelled to leap up, seize pencil and paper, and the required music or words would be written down almost without his awareness. (*Light*, Aug. 1938).

In his Autobiography, Rudyard Kipling infers that much of his work was due to the intervention of his daemon. He writes: "Mine came to me early when I sat bewildered among other notions, and said, 'Take this and no other.' I obeyed and was rewarded. . . . My daemon was with me in the Jungle books, Kim, and both Puck books, and good care I took to walk delicately lest he should withdraw. I know he did not because, when those books were finished, they said so themselves with almost the water-hammer click of a tap turned off. . . . Note here. When your daemon is in charge do not try to think consciously. Drift, wait, and obey."

As a result of a review by Dame Edith Lyttelton in the *Spectator* of Miss Cummins's charming little story *The Childhood of Jesus*, a discussion arose in the matter of "Influenced Books." This brought forth a letter from the Rev. E. J. Bolus (*Spectator*, June 3rd, 1938) in which he introduced examples other than those referred to by me. His letter runs as follows:

"To the list contributed by Miss Gibbes may be added the names of two Muhammadan poets and two Christian women. A famous Egyptian mystical poet of the thirteenth century, Ibnu 'I Farid, showed signs of being divinely possessed while he composed. Hour after hour, amid violent emotion, issuing at times in a death-like trance, he uttered his verses or rhymed prose. Jalaluddin, the founder of the

Maulavi or whirling dervishes, would take hold of a pillar and begin turning around it, while he dictated in an ecstasy. He is likewise credited with the power of levitation.

"St. Catherine of Siena produced her *Dialogo* in a condition of ecstasy. We have also the testimony of Madame Guyon, whose fingers were mysteriously guided, though her mind remained blank. She declared to God: 'I was myself astonished at the letters which Thou didst make me write, wherein my share was hardly more than the movement of my hand.'

"Suddenness, fluency and speed are commonly the marks of this automatic writing. Psychology registers the phenomenon, but can offer no convincing explanation. Meanwhile the Christian may continue to assign the miracle to the working of the Holy Spirit. As the outcome of Divine motion, it resembles the glossolalia of the early Church, and in its highest form is reserved for such as have attained to the Seventh Mansion of the Interior Castle, where the soul, passive and receptive, is borne along by a Power outside itself."

But perhaps the most discursive account of how inspiration came to an author was revealed by John Galsworthy. The difference in his case, however, lies in the fact that he did not recognize that he might have been influenced by unseen intelligence or by his "daemon". He attributed his power to the "store-cupboard of the subconscious."

The following is taken from *The Morning Post*, May 22nd, 1931: "Mr. John Galsworthy revealed yesterday how the characters of his novels came into being. Delivering the Romanes Lecture in the Sheldonian Theatre at Oxford on 'The Creation of Character in Literature', he said: 'I sink into my morning chair, a blotter on my knee, the last words or deed of some character in ink before my eyes; a pen in my hand, a pipe in my mouth, and nothing in my head. I sit. I don't intend; I don't expect; I don't even hope. I read over the last pages. Gradually my mind seems to leave the chair, and be where my character is acting or speaking,

leg raised, waiting to come down, lips opened ready to say something. Suddenly, my pen jots down a movement or remark, another, and goes on doing this, haltingly perhaps, for an hour or two. When the result is read through it surprises one by seeming to come out of what went before, and by ministering to some sort of possible future. Those pages, adding tissue to character, have been supplied from the store-cupboard of the subconscious, in response to the appeal of one's conscious directive sense. . . ."

In a leading article in *The Morning Post* of the same date, the writer referred to the lecture and made the following remark: "With Mr. Galsworthy, the process seems to be much the same as that of the Spiritualist engaged in automatic writing." It is significant of the march of time that a newspaper of such standing should have openly published a statement to this effect.

Another issue of the same journal referred to the conclusions of a certain Professor Scripture, who told a representative of the paper that, "in Mr. Galsworthy's poem 'Devon to me', he "could point to some five different rhythms which were common to Galsworthy either in this poem or in 'Drake's spirit' and to the poets of ancient Greece, . . . all these metres being employed by Pindar and Sophocles in the Fifth Century B.C."

Professor Scripture pointed out that, "in addition to the sound rhythm of 'Devon to Me', there was an unusually elaborate rhyme-pattern as between separate stanzas; that there was a rhyme pattern of first syllables of certain lines, as well as a pattern of ideas and bodily senses running through the whole poem."

"That is why," he explained, "I consider this the finest specimen of word rhythm in any language. If anyone sat down and deliberately tried to weave this complicated and most perfect pattern, he would go mad."

All John Galsworthy said about the writing of his poems was: "I make no formal plans nor any researches into metre. . . . They just come to me, and that's all about it."



DEVON TO ME.

Where my fathers stood  
Watching the sea,  
Gale-spent herring boats  
Hugging the lea;  
There my Mother lives,  
Moorland and tree.  
Sight o' the blossom!  
Devon to me!

Where my fathers walked,  
Driving the plough;  
Whistles their hearts out —  
Who whistles now?  
There my Mother burns  
Fire faggots free.  
Scent o' the wood-smoke!  
Devon to me!

Where my fathers sleep,  
Turning to dust,  
This old body throw  
When die I must!  
There my Mother calls,  
Wakeful is she!  
Sound o' the west wind!  
Devon to me!

Where my fathers lie,  
When I am gone,  
Who need pity me  
Dead? Never one!  
Where my Mother clasps  
Me. Let me be!  
Feel o' the read earth!  
Devon to me!

(*Poems Old and New*, Galsworthy)

I cannot quote extracts from Pindar and Sophocles so that the similarity may be observed. We must take the Professor's word for it that this exists. He has apparently studied the science of word-rhythm for twenty years so he ought to know. The experiment which resulted in Profes-

sor Scripture's discovery took place in Galsworthy's own house in Hampstead, when he spoke this poem into a special mouthpiece. The pressure of his words was recorded by a moving needle on a smoked drum, and when a travelling microscope scanned the sound track, the resemblance was revealed.

The Greek rhythms were detected by Professor Scripture — not from metrical considerations, but from the microscope's record of the time intervals between syllables.

The *Morning Post* reproduced a chart of the sound track of Galsworthy's voice as he recited his poem "Devon to Me!"

Now John Galsworthy is the only English poet who has submitted to Professor Scripture's tests. But the latter has made other records of living poets in Vienna. "Studying the great poetry of the World," he says, "we find certain forms repeated, although there is generally great variety of detail. The great thing is to get behind preconceived ideas of metre. These results are scientific, but anyone unhampered by the orthodox teaching . . . should be able to detect the same patterns. Children should be taught to recognise the perfect patterns that underlie some nursery rhymes."

Here we have what might be called perhaps a scientific record that Galsworthy wrote poetry in the meter of the old Greek rhythms, yet he affirms that he made no researches into meter. He admits that his poems "just came to him". In addition we have Professor Scripture's statement that "anyone attempting to weave this complicated pattern would go mad". I think, therefore, that we are justified in putting forward the hypothesis that Galsworthy was directly inspired by one, or by a group, of the old Greek poets, that is, so far as the complicated rhythm is concerned.

The point might be raised that, granting survival, Pindar and Sophocles are now too remote to be able to influence the living. But we can justify this suggestion when we

recall the details of a certain séance held in New York some years ago at which Dr. Whymant was present. Dr. Whymant is the master of thirty languages and was assistant in Chinese at Oxford University from 1913 to 1915. At the séance in question he states that he was amazed to hear a voice recite in an ancient Chinese dialect one of the poems which Confucius had edited in the Chinese Classics. The right rendering of this poem had defied the efforts of scholars of Chinese literature for generations. The voice asserted that it was the spirit of Confucius. An account of this remarkable happening is recorded in Dr. Whymant's short book entitled *Psychic Adventures in New York*. The riddle which presented itself to Professor Scripture when he studied the rhythm of Galsworthy's poems may be solved on similar lines. The same theory applies when we consider the astonishing evidence of survival supplied by Dr. Wood in *Ancient Egypt Speaks*, when he unravelled the ancient Egyptian language of 3,000 years ago, uttered through the medium known as "Rosemary". Now, on Galsworthy's own showing, it appears to me that he was inspired by unseen influences, if not directly controlled by them. To what other conclusion can we come when he himself says that he sits "with nothing in his head" and reads over the last pages "gradually his mind seems to leave the chair," "suddenly his pen jots down a remark or a movement which goes on for an hour or two and when the result is read through, one is surprised to find that it seems to come out of what went before and to minister to some sort of possible future."

I fail to understand how any author can claim to write consciously if he starts with nothing in his head!

But is not this exactly the process adopted by numbers of automatic writers in order to obtain communications from the so-called dead? Note, in fact, how similar are these details to the method of production employed by Miss Geraldine Cummins when she sits to obtain her psychic writings.

Now in order to write *The Scripts of Cleophas, Paul in*

*Athens, The Great Days of Ephesus*, the recently published *Childhood of Jesus*, and *When Nero Was Dictator*, Geraldine Cummins worked in a manner similar to that described by George Eliot, Kipling and Galsworthy, — minus, however, the latter's pipe! She sat at a table on which lay a block of foolscap paper, and, placing her left hand over her eyes, she allowed her right hand to write what it pleased. In the words of Kipling, she does not "try to think consciously", she "drifts, waits and obeys". She tries to make her mind a blank, until like Galsworthy, she has "nothing in her head". As in the case of George Eliot, there appears to be a "not-herself", which soon takes possession of her, and numbers of pages are written "without alteration or erasure". George Eliot makes no bones about it. She says she felt "her own personality to be merely the *instrument* through which this *spirit*, as it were, was acting".

I have been present at the production of every work of the above mentioned volumes. And I can testify that, like some of Blake's, Geraldine Cummins's psychic books are written from "immediate dictation" and that they are dictated by a "Messenger". After being associated with her now for fourteen years, I can come to no other conclusion. Like Blake also, she does "not claim to be other than the secretary"; the authors are certainly not on earth.

In the case of the first three volumes, the unseen intelligence announced himself as "The Messenger of Cleophas". *The Childhood of Jesus* purports to be written by "The Seventh Messenger" or "The Messenger of the Cross". Now it must be remembered that Dr. Whymant claims to have heard the voice of Confucius who lived 2500 years ago. Dr. Wood traces the Egyptian language he heard to that of 3000 years ago. I think, therefore, that we may accept the statement of Geraldine Cummins's messengers, i.e., that they lived on earth about 1900 years ago. They are quite juvenile!

Now when Miss Cummins writes psychically, she falls into a light trance or dream-state. She is, after the first

few minutes, entirely unconscious of what she writes. And readers will note that, from the paragraph I quoted concerning Goethe, he apparently accepted "unconscious" writing and referred to it as "producing effects so far surpassing all conceptions". He admitted that there was something "daemonic" about it all.

"In a somnambulistic state," he says, it *frequently* happened that he had paper before him and wrote unconsciously until he had no more room to write. All these descriptions seem to be analogous to the manner in which Geraldine Cummins obtains her automatic or "influenced" writing.

As is described by Galsworthy, these periods of control last for from one to two hours.

The sittings are opened by the signing of the name "Silenio". The alleged owner of this name states that he lived on earth at the time of the early Christians and that he was martyred in the Arena at Rome. Occasionally he makes a few remarks but usually he immediately announces the presence of a "messenger". The hand writing changes and this individual writes that he is the Messenger of Cleophas or the Seventh Messenger, as the case may be. I have already given the titles of the books so far published. These purport to be drawn from The Tree of Memory, the Etheric Memory or Akashic Records as they are variously named. And these narratives are transmitted by these messengers to the brain of Geraldine Cummins.

It may be of interest to quote you a description given by one of these messengers, of how the records are "tapped" and brought to earth. I may here mention that I can find in them no basis for Galsworthy's assumption that writings of this nature are drawn from the "store-house of the subconscious".

During one of the sittings for the writing of *The Childhood of Jesus*, I asked the Messenger if he could explain the process of the writing. He replied:

"I bear the charge given me by certain of the Elect. The Elect shape a circle about the lost parchments which con-



tain the tale of the childhood of Jesus. They draw from these writings what they know to be the truth and I am their messenger who beareth their tidings to earth. This circle of souls must not be confused with Cleophas and his disciples. They work upon another time, upon other parchments."

I inquired if these parchments were re-graven on some etheric substance and read off, as it were, to the brain of the automatist.

"They are changed into the words of your tongue when I pour them into this Scribe's understanding. Know that I shape them into images and she is able to perceive these images of sayings, scenes and people; and then doth her spirit weave for them the garment of words. I watch over this weaving which taketh place, in part, when she sleepeth and in part if she resteth in silence for a short while before the writing. It is not her understanding that weaveth the garment; it is that part of her which never entereth the body of flesh. So she knoweth naught of the weaving."

Again I inquired as to how these tales were actually brought to earth. Did he in any manner memorize them? He answered:

"They are set upon a scroll that is invisible but I am bound also by threads to the Holy Circle; so I can seek certain tidings if I am questioned, though I may not receive, in such a manner, a roll that is shaped and full of comely speech. It is all imaged upon a parchment which I bear to this Scribe. I speak only of what I do know. The Company of Cleophas may labour in another fashion. Ask them."

The fact that the Messenger does some of his "weaving" while Miss Cummins is asleep may account for the long, deep slumbers in which she indulged when writing *The Childhood of Jesus* and the various Cleophas volumes. She would go to bed about midnight and sleep until 10:30 a.m. and sometimes until noon. On one occasion she slept until 1:45 p.m. I had left the house to attend to other matters

and returned to lunch to find her just emerging from her room — dazed and very surprised at the hour. I always make a point of not rousing her from sleep if it can be avoided.

Though the authors I have mentioned appear to have left no record of the number of words written in a certain time, in the case of Geraldine Cummins accurate statements can be made. For example: In *Paul in Athens* the first 2,600 words of Chapter XVI were written in two hours without a break. They comprise nearly the whole chapter. On two occasions during the writing of *The Great Days of Ephesus* as many as 2,037 words were transmitted in one hour and fifteen minutes and 2,085 words in an hour and twenty minutes. As Thackeray says: "It seems indeed as if an occult power were moving her pen." It must be recollected that the majority of these writings require little or no editing.

Numerous witnesses other than myself have been present at the production of these works by Geraldine Cummins. In no case has their proximity influenced the subject matter dictated. Members of the medical profession, clergymen and novelists who were witnesses of the writing of these scripts, can testify that their thoughts have in no way controlled or disturbed the narrative which flowed on effortlessly, whoever happened to be present. In the words of Galsworthy "when the result is read through it surprises one by seeming to come out of what went before, and by ministering to some sort of possible future." These comments of John Galsworthy's are analogous to those of R. L. Stevenson when he says: "The 'Brownies' tell the dreamer a story, piece by piece, like a serial, and keep him all the time in ignorance of where they aim." The same remarks apply to these mystical writings of Geraldine Cummins.

Finally, we may conclude that at least two instances occur in the Bible which may be described, in modern parlance, as "inspirational, automatic or 'influenced' writing". I Chronicles XXVIII. 19 reads: "All this, said David, the

Lord made me understand in writing by his hand upon me." The inference seems unmistakable, though in these days, the "hand of the Lord" would probably indicate the hand of a "messenger" or some other intermediary.

Again, in II Chronicles XXI. 12 we read: "And there came a writing to him from Elijah the prophet . . . " (giving a prediction of the punishment that was to fall on the King of Judah). Now it is noted by a student, that the writing to which reference is made, must have occurred about seven years after the death of Elijah.

Thus it seems that "influenced" or automatic writing has come down to us from Old Testament times to the present day.

## Book Review

EVIDENCE OF IDENTITY, by Kenneth Richmond. Bell & Sons Ltd. 3/6.

In order to estimate this book fairly, we must at the outset recognize that the author has had a very difficult task, more difficult than that which confronted the writers of other subjects in this series. Within the narrow limits of about a hundred pages he had to present types of cases which should give a true impression of a large mass of well-attested evidence. This was his primary object. The evidence of identity which exists in such abundance, if accepted at its face value, proves Survival: but can it be accepted at its face value? In order to be able to answer that question the reader should have some knowledge of alternative interpretations; Mr. Richmond's secondary aim has been to present these alternative interpretations, and thus to enable readers to form their own opinion as to the conclusion to which the evidence leads. To do this effectively within so small a compass was a task requiring judgment and skill; on the whole it has been admirably carried out, but no doubt the author has been oppressed by the limitations which made it impossible to give an adequate impression of the evidence which has accumulated in the archives of the Society for Psychical Research during the last fifty years.

The subject is one of more than academic interest as it touches on human values of an intimate kind; all the more on that account does it require to be dealt with impartially and at the same time with full recognition of the personal aspect. In his preface the author says, "The human mind is not likely to leave ultimate conclusions about its own nature and future to be decided by specialists alone. We may trust the specialist in psychical research (probably with reluctance) to guide us clear of the shoals and quicksands with which the subject abounds . . . but in the main we are likely to put our own instincts and sentiments about human life and destiny . . . a long way in front of any scientific valuations that are presented to us. None the less the methodical and critical thinking which psychical research has worked for half a century to establish can do a great deal to help in our instincts and sentiments out of uncomfortable difficulties and contradictions; especially when we wish to think without illusion about evidence of identity, which can touch our personal feelings so closely." pp. 11, 12.

This extract shows sympathetic insight into the workings of the human mind and thus predisposes the reader to give careful attention to the pages that follow. Mr. Richmond deliberately abstains

from stating his own conclusions and thus influencing the opinions of his readers, but it is not difficult to detect the conclusions to which he himself has been led.

In cases of mistaken identity or fraudulent impersonation in ordinary life, it is by examination of the memories of a person that errors or frauds are detected. Some of us are old enough to remember a famous case which supplied the press with copy for many weeks, when Arthur Orton, an Australian butcher, claimed to be the rightful owner of the Tichborne Estate. The impersonation was finally proved by cross examination which revealed the claimant's complete ignorance of matters which the real Tichborne should be familiar with. The identity of those who claim to communicate after death is tested by similar methods. It is, however, less easily established because telepathy is now recognized as a possible alternative explanation. This alternative can be eliminated when statements of facts are unknown to the recipients and subsequently verified. In chapter two there are many records of this kind. Also in chapter four the author quotes and discusses the remarkable sittings held in the United States by a group of American investigators; these were reported in this JOURNAL a few years ago under the title, "*Le Livre des Revenants*". Readers will remember that the results were obtained by tilts and raps and that the communicators who were entirely unknown gave their names and addresses and information about themselves which were subsequently verified. Such incidents afford weighty evidence of identity.

More space might with advantage have been given to proxy sittings instead of the fourteen pages on "Evidence of manner and style". Automatic writings, with which this chapter deals, afford less impressive evidence as they give wide scope for subconscious memories, imagination, and the dramatizing faculty of the automatic scribe. Mrs. Sidgwick, as the result of close study of the tests recorded in this chapter, stated that she found it impossible to reach a conclusion as to the origin of the scripts, that is to say, the source of the information conveyed and the characterization. The case would have been better suited to a volume exclusively dealing with problems suggested by automatism than in one the object of which is to offer good evidence of identity. Readers will feel more incompetent than Mrs. Sidgwick to form any opinion. A few instances of spontaneous occurrences or well-authenticated direct voice experiences would be more consistent with the purpose of the book.

The last case presented by Mr. Richmond, if carefully studied, is the most impressive in the volume. Only those who have read it in the original document and themselves tried to condense it can fully appreciate the skill with which this difficult task has been



handled by the author. As an instance of the kind of evidence which can be produced by evoking memories of a communicator through a medium in trance, it is unique. The communicator purported to be F. W. H. Myers; in a series of allusions made in writing through Mrs. Piper he showed an amazing acquaintance with classical Greek literature, with the obvious purpose of making these allusions in a way which would preclude the hypothesis of thought transference from a sitter. As proof of identity the case is most convincing, but it conveys more than that; it forcibly indicates the characteristic activity of the living mind of Frederick Myers, and thus affords proof of the survival, not only of memory, but of personality. While the skill with which this episode has been condensed cannot be too highly appreciated, students should refer to the original documents in order to realize the full significance of the case.

In his short concluding chapter the author makes some useful remarks about the aim of the Society for Psychical Research which has not been always understood. This aim is "to examine evidence, to increase the amount of evidence that gives grounds for definite reasoning, and to show what probabilities are suggested by the evidence. . . . Psychical Research has a definite use if we consider what it does provide and stop asking for what it does not." The method of the Society has lead many members to form personal convictions on the basis of the evidence. It has done this partly by the impartiality with which it has stated alternative theories. It is only when we have faced such alternatives, and found them inadequate, that we can, with assurance, hold the interpretation which seems to us most reasonable and probable; we have reason to be grateful to the method which has assisted us to form a proper estimate of the facts. Some persons would like the Society to affirm definite interpretations; this is not regarded by the Council as a policy consistent with the original purpose of its founders, or as one calculated to increase its influence. Every member is, of course, fully at liberty to express the convictions to which the evidence has lead him, as many of the Council have done and as Mrs. Sidgwick did not long before she died.

Helen Alex. Dallas.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Volume XXXIII

OCTOBER, 1939

Number 10

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### War Prophecies

BY THE EDITOR

War prophecies are of uncertain value as examples of precognition. The thoughts of the entire world have been focussed upon war for the past ten years. It did not require a supernormal gift to prophesy a war last March and April when these prognostications were received through automatic writing,\* nor as a matter of fact, three years ago, when the first allusions to a coming catastrophe were made through the same mediumistic source. However, as these prophecies concern a subject that is bound to interest everyone at the present time, it seems worthwhile to place them on record. Ten years from now they may appear to have been more than a guess.

It was only after considerable hesitation that I decided to publish material on a political theme. It would be most unfortunate if the readers of the JOURNAL should gain the impression that these prophecies reflect the personal political views and prejudices of either the medium or the sitter, who was myself; opinions which would have no place in a journal devoted to psychical research. It is, of course,

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\* These prophecies have come through the automatic writing of Mrs. Ebling, a young non-professional medium, whose script has been quoted before in the JOURNAL. See September 1937 and April 1939 issues.

impossible to determine to what extent the medium's mind is responsible. She claims no conscious knowledge of the source of these prophecies and the views set forth in her automatic writing are frequently diametrically opposed to her professed opinions and desires.

The prophecies have come in the form of communications purporting to be from William James and F. W. H. Myers. They have been consistent in prophesying world war since 1936. In the August 31st issue of *Light*, Miss Gibbes quotes a "Myers" communication received through the mediumship of Geraldine Cummins which is keyed on a hopeful note certainly not in evidence in the following scripts. Although other Cummins' communicators have insisted that war would be avoided, the Cummins-Myers personality does not definitely say so. Nevertheless, I must point out a puzzling inconsistency here.

Dr. Osty, after making a meticulous study of the precognitive faculty, came to the conclusion that it is not possible to foresee general events except by deduction from the prevision of specific events in the life of an individual.\* The whole question is very complex. It must be remembered that even presuming that at least a part of the following communications originated in the minds of discarnate men, it is impossible to determine the ability of such minds to foresee events. If the precognitive faculty exists, which seems to be fairly well established among psychical researchers at least, it is a normal if rare human attribute. It is logical to suppose that those endowed with it during life will retain it after death, providing of course that the mind retains the same general characteristics that survival of personality implies. Is it not logical also to suppose that the precognitive faculty of a discarnate mind is as liable to error as that of a living medium?

The prophecies are, to my mind, interesting as documents. I do not consider them as evidence of supernormal precognition in themselves because their subject matter is too

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\* See *Revue Métapsychique*, Mars-Avril 1939.

general. But the personal prophecies received through this source which have so far matured appear to have been veridical precognitions with the exception of one instance.

My questions, spoken aloud to the medium, are placed in italics. The replies purportedly dictated by James, in collaboration with Myers, are quoted from the original manuscript and are entirely unaltered and unedited. The question concerning Hitler's psychic abilities was prompted by many rumors to that effect. I have no personal belief in possession or influence by discarnate minds. I asked the question merely out of curiosity in the reply. The question concerning biblical prognostications occurred to me in connection with the study of Nostradamus which was published in the March 1939 issue. Many of his prophecies appear to have been based on biblical and Egyptian books.

\* \* \* \*

Automatic writing received on March 20, 1939 by Mrs. Ebling and Jocelyn Pierson. Miss Pierson asked about the European situation which had been depressing her a great deal during the previous week. Hitler had just taken Czechoslovakia and Roumania was capitulating to the trade demands of Germany.

\* \* \* \*

We are indeed blessed by the sphere of Life to which God has committed us. We know of the chaos you are facing in your world. Life is so ephemeral it is over almost before we are aware of its implications on earth. That is why we need all of eternity to complete tasks to which we have dedicated ourselves.

Our work here is in part a work of earth since there is a constant interflow of ideas. It is only in this way that progress can be made on earth. This is the explanation of the constantly evolving universe of mind and matter.

*Is it true that Hitler is a medium in the hands of lower forces?*

This is very true. That is why he must be alone so much. He receives direct guidance from powers who are diabolical. Remember the analogy of the temptation of our Lord when he was taken in spirit to the top of the mountain and offered all the Kingdoms of the World if he would but yield allegiance to the tempter. Hitler has a group of mystics with him who are in touch with powerful lower forces. He is forewarned in this way of moves made against him and of the best time to stage his coups.

*Is it also true, as Chamberlain has been said to believe, that he is inspired by the Angels?*

This I do not believe. He is a very astute politician whose angelic voice is the voice of his own conscience which has been conditioned by his loyalty to the Imperial vested interests and the Empire in general.

*Do you think that when the showdown comes, England and France will have a dog's chance?*

The whole set up is now definitely to the advantage of the Totalitarian States. They are now in control of strategic places and control vast sources of raw materials which formerly they did not have. Their air equipment alone is quite sufficient to blow up most of the cities of France and England and in very quick order. The democracies could now be quickly cowed by this superior air force. Hitler is just biding his time to strike.

*Will it come this year?*

No, the time is not ready. First the Easterly advance and then the West.

*Won't England and France be better able to defend themselves by then? Have they become soft?*

The democracies move too slowly. There is dissention of class and caste within the ranks so that a united movement for an offensive defense is not possible. They are being trapped by stupidity; pride in their ancient sovereignty, and



in the unrealistic attitude which they have taken to Hitler in the past. It is almost too late now.

*What will happen? Will Germany dominate the world?*

No, it is deeper than that. It is a battle not only of nations but of ideas. There will be fire and blood and steel. There will be marching feet and droning motors. There will be darkness and horror all over the civilized world before this thing is settled.

*How many years will it take us to come through this and how much involved will this country be?*

Within five years the fire will be raging. The conflagration will leap from ocean to ocean, from nation to nation, and the struggle will not be confined to the great powers. It will be fought as class against class and brother against brother.

*Is this the coming of the anti-Christ prophesied by the biblical books before the Second Coming of the Messiah?*

This period strangely does correspond to all the signs and portents which have been predicted but no man can say when the Son of Man will appear. Only the Supreme One who is within and about all that exists has knowledge of when the Messiah will appear.

*Do you really think we will work into a more spiritual age within our lifetimes or must we go through another "Dark Ages"?*

These are "Dark Ages". The period which is to follow will be as much more spiritual as this period is in comparison with medieval times. We are fighting to emerge but the forces of evil are arrayed against this flowering of divine hope and are trying to destroy the work of centuries of Christian Teaching.

*Give us an answer to the age old and perhaps foolish question: Why is there evil?*

If there was no evil where would the good be? There

would be no basis for comparison. If there was no resistance,—no friction, there would be no laws of physics. Light is created from darkness. Matter is created from the void.

*Will we live to see the dawning of this new day?*

You are within the dawning even as you are on the threshold of the destruction of the things which have kept men in slavery these centuries as well as opposing forces for good.

*May we ask you if the war will last a long time?*

There will be one war after another until the causes of war have been eliminated. This will probably be of a long duration.

*I've always understood that war really never did away with the causes of war.*

There will be compromise, concessions, education, martyrdom of apostles of peace and a realization of the eventual necessity for some other solution to the difficulties which exist between rival powers.

*I have always advocated a true Socialism though doubt the practicability of it because of the lack of spiritual and intellectual equality. Is there going to be an enlightened Socialism in this country as a result of class strife, or a tyrannical collectivism?*

Before the Utopia can materialize, you will probably get a very bad form of Dictatorship here due to war conditions.

\* \* \* \*

April 11th, 1939.

(It will be remembered that Mussolini moved into Albania on April 7th, 1939.)

What shall it be—Europe or closer to home?

*Whatever you choose.*

Allow us to present a lugubrious essay entitled "The Be-

trayal of Democracy". If you will recall, three years ago Myers wrote to you in Hyslop House that it would be three years before the war broke and that it would begin in the Balkans.\* This war has now begun. The opening guns have not yet been fired by the British but the time is due when the policy pursued by Chamberlain can no longer be maintained. The interests of the Empire are now being threatened by the Fascist Government.

\* \* \* \*

England, America and France have sown the wind. Soon they will reap the whirlwind. There is no issue which has arisen that they could not have foreseen months—yes—even years ago. However, in the name of democracy, they have doomed democracy. What recognition did they give to the embryonic democracy which had been formulated in Germany after the Versailles treaty? They killed this democracy by hatred and unfair policies. The flower of democracy blossomed in Spain. Inspired by the example of the larger democracies, the people of Spain formed a republic. Oh, democracies of America, Britain and France,—You were guilty of the death of this democracy when like the priests and levites of old you refused assistance to the broken and bleeding republic that looked to you for aid. For the wanton betrayal of Czechoslovakia, we know that before the Highest Tribunal of Justice you are indicted.

Other democracies are nearly extinct. France is reaping

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\* At a sitting in October 1936, the following communications were written: *Do you see war in Europe soon?* Yes, war without declaration. Class wars require no draft. They spread like fires. *You see civil wars spreading?* Yes, between the forces of Fascism and Communism in every country in Europe. *Does it look as if it would last a long time?* It started before your birth and will continue after your death. . . . Cheer up, ultimately a new state of living will be established. The birth pangs of an era are as severe as the birth pangs of a soul. . . . *Then speaking of world war the communicator continued:* It will start in the Balkans. It is still a powder magazine. Hitler is doing a very dangerous thing in moving his troops into the Rhineland. *Will Italy and England oppose each other?* Yes, and both will be embroiled soon. *Will the United States be involved?* Yes, when England fights, we fight. Roosevelt will be re-elected, (written before the 1936 election). There is no one else strong enough to defeat him. *Is Roosevelt going to do the country good in the end?* He is being swept along with the tide. He is doing the best he can under the present system. *Will the war be worse than the last one?* It will be worse than the flood when it comes.

her reward. Her own democracy is finished. England is no longer lighted by the sacred glow of democratic principle, and we, in America, for the sin of stupidity and selfishness will pay with our liberties for the violation of our sacred responsibilities.

*I call this a hymn of failure and do not agree with you anyway about the Spanish Republic—a lot of Communists really.*

We will not quibble now. That is not the issue. The issue is the death of democracy as we have known it. Out of the ashes of that which is to come may emerge a world purified by suffering and more receptive to the ideals of Christianity, which are in the last analysis the only foundation for lasting peace and a benevolent government by the people and for the people.

\* \* \* \*

April 17th, 1939.

*What do you think of the World Situation and Roosevelt's speech?*

It is one of the most courageous acts of statesmanship that our country has yet been responsible for. In the present state of world affairs, England and France are no longer able to cope with the dictator powers alone.

*Do you think it will do any good?*

In the long run, yes. In the immediate situation — no. The dictators are on the march. They will brook no interference. Their present indecision is largely because of public sentiment in their home fields. Seeds of revolt have been sown against their ruling classes which will eventually react strongly to weaken their regimes.

*When you wrote that democracy was doomed, did you mean the democracies hadn't a chance of winning a war against the dictators, or that democratic government would be superseded by dictatorship in the now democratic countries?*

Nowhere in the world does real democracy exist now, except in this country. Certain northern countries have an approximate condition—Sweden, Norway and Denmark—since their rulers are nominal in their functioning. Britain and France are now democratic in name only. If a war—and by if I mean when a war does come, dictatorial powers will be granted to the nation's head that will invest him with powers which will limit democratic procedure to such an extent that we shall no longer have the right to regard America as a true democracy.

*That is bad, but not as bad as the meaning I thought you suggested.*

You thought of the forcible overthrow of the present government?

*No, I thought perhaps the dictator countries would succeed in completely conquering the world.*

Which if you will analyze the above statement is what I meant.

*Fascism may become universal but if not all dictated by Hitler and Mussolini, may not prove the same aggressive barbarism it now is. In any case, Fascism by Americans would be more bearable for Americans than control by Germans.*

It is not the Germans whom we have to fear.

*Who is it — ourselves?*

No, the Spanish Republic which has been overcome and is now controlled by Franco. The plan is this in brief: There is a well-organized program which has been formulated these three years past. Franco by the help of Germany and Italy is to control Spain. Spain has an ancient claim upon many of the territories which are included in the American scheme of things: Mexico, South America, Porto Rico, Cuba and the southern part of the United States itself. Franco hopes by the help of his allies to win these territories for Spain.



*Then Franco is a fiercer dictator than any of them?*

No — not necessarily. It is a matter of economic necessity. They are all hungry for land. The Germans are paving the way by their penetration of South America, where they hope to become powerful enough to support Franco's claim by the weight of their aircraft stations and eventually the sabotage of the Panama Canal.

*Do you think they are likely to realize such a plan especially after the Pan-American Congress?*

Unless America awakens to the danger which lies ahead there is great likelihood that she will fall into the trap set by the dictators. Roosevelt sees this peril clearly.

*But surely all Europe will have to be conquered by them first?*

Separate — divide — then conquer. Class against class — nation against nation. They will follow and like the birds of prey that they are, devour the carrion.

*Well it's a depressing picture. Then you see us actually invaded in the United States?*

Eventually — yes.

*And you still think it will not start this year?*

I made no such statement — I said that it has already started. Why else should Roosevelt have interceded? The handwriting is on the wall. No shots were fired over Czechoslovakia. For the sins of selfishness and greed and isolationist policy the retribution will be dear.

*You see us conquered and beaten?*

No, we will not be conquered but we will pay in tears and blood, steel and fire for our stupidity and greed.

*Do you think we will learn anything by it? Do people ever learn anything collectively?*

If you recall the pages of your ancient history and compare the consciousness of say, the medieval period with our own, you will be able to realize the superiority of the present age in the higher forms of mental and spiritual life. It is vastly improved in its humanitarian principles — in its acceptance of scientific discoveries — in its attitudes toward women, children and the dependents of all classes. The collective conscience of civilization is now much more sensitive to the hurts and wrongs of the depressed minorities.

\* \* \* \*

## Clairvoyant Mediums in Paris

BY RENE JOHANNET

Psychic research has made great progress in France during the last twenty years. It has been established as a science. By that I mean that its aims have been defined, its scope determined and its methods specified. Such favorable results are entirely due to intelligent effort and not to the abundance or quality of the phenomena under observation. As a matter of fact, France is very lacking in good subjects. There are no mediums, possessing either subjective or objective gifts, that can produce anything approaching the phenomena of a Mrs. Piper or a Guzik.

Now and then, you hear reports of extraordinary mediumistic performances but when you attempt to verify these tales by personal investigation, you usually find a completely banal phenomenon exaggerated by the most blatant credulity or exploited by frauds, or you are confronted by the esotericism of occult groups which makes it impossible to obtain the slightest scientific evidence.

This lack of mediumship is so well recognized that in recent years the late much regretted Dr. Osty seriously considered turning his attention to the collective phenomena of table tipping. This was practiced widely about 1850 but today has fallen into disrepute. Outside of Spiritualist circles, it serves only as a source of amusement for rainy evenings. A few years ago, I was visiting a doctor in company with the editor of a big Paris newspaper. The idea occurred to someone to make the small round table "turn". Almost at once, very definite manifestations began. A "spirit" purported to communicate. To everyone's surprise it claimed to be the aunt of the editor's wife about whom certainly no one was thinking. She was an old maid who had lived in the small town of Chelles, a place of prehistoric interest. This name was spelt out first and it took quite a long time and many questions to pass on from the town to the person. As soon as the identifica-

tion was complete, the editor interrupted the séance by saying:

"How do you suppose that this poor old aunt who was extremely stupid and narrow minded during her life could possibly have anything interesting to say to us now that she is dead?" And the table was put back in its corner. This incident illustrates what the educated world today thinks of table tipping which once so interested Victor Hugo.

However, the curiosity of the public is just as avid as ever for anything that resembles the phenomena studied by psychical researchers. All one has to do is to glance at the notices in the newspaper to be convinced of this. There are entire columns full of notices advertising mediums and clairvoyants of every category. There are in Paris alone several thousand of them,—some say as many as thirty thousand. Such a figure is certainly exaggerated. It is necessary to have a license to practice professional mediumship, although it is forbidden under the penal code, and it would be easy to find the exact number by making an inquiry at the Bureau of Financial Administration. But this number would probably include a large proportion of illusionists, who are of no interest to us, and probably would not include a great many authentic clairvoyants who practice their profession secretly.

In any case, it is safe to say that there are several thousand people in Paris who make their living by reading into the future: astrologers, palmists, fortune tellers, employers of the coffee mark, the white of egg or the crystal ball. Most of this small army is composed of honest subjects, though lacking extraordinary powers. Just twenty years ago, I first became interested in them but it wasn't until 1929 that I undertook to make a methodical study of them. Up to date, I have had two hundred and ninety-five sittings with more than sixty different mediums. I believe that I have found out which among them are of any value.

If I were asked to sum up the general impression that I have received from this long research, I would say:

Not once have I had the impression that such visions or premonitions could be of any use to me at all and often I have congratulated myself that I resisted certain advice. One of the best mediums at the time of the war and directly afterward, Mademoiselle de Berly, said to me one day: "You are getting ready to go and live at a property you own in the country. You will not carry out this plan. You will sell this property and buy another one in a different locality. In consequence, the repairs that you intend making on your present property will be useless." After which she gave me a detailed description of the property to be, to which I was going to emigrate. All this was exact except for the principal point. Fifteen years have gone by since then and I still own the original property. I made the alterations which I had intended and, following these improvements, I came to live in Paris. An example of this kind shows that a lot of so-called premonitions owe their force to a belief planted by the medium's suggestion. The matter was entirely up to me to sell or to buy and to decide afterward upon the exactness of Mlle. de Berly's prophecy.

On the other hand, I have never had occasion personally to discover any trickery or fraud. Most of the subjects that I have studied (I avoid those that advertise in the papers) are unaware of my identity.

Often I have been to consult them quite by chance without knowing of their existence ten minutes before and have been completely amazed by the accuracy of their revelations concerning my present, which in itself is a triumph! In this respect not all clients are equally lucky. One of my friends, Madame G. P., a lawyer, doctor of medicine, and the daughter of the Baron de N., went one day to consult one of the most celebrated clairvoyants of the present day who has made some irrefutable predictions. The clairvoyant said to her: "I see who you are clearly. You are a little neighborhood milliner. You have difficulty in making both ends



meet, etc., etc." This clairvoyant had a visit from another medium. This latter had been married at eighteen and had followed her husband to China. She had subsequently been divorced, her child had died, and she had returned alone to Paris where her existence was far from settled. This was the beginning of the interview: "You lead a bourgeois life. You have never left France. Your home, your husband, your children, these are the important things for you, etc., etc."

If the medium had not been above suspicion and if every day she did not give proof of an unusual clairvoyant ability, I would not bother with such anecdotes, which are familiar to all psychic researchers.

But to return to fraud. It certainly exists, but I repeat again, it is found mostly among professionals who use paid advertising. Here is a very pertinent example. Just recently Dr. Pierre Janet\* told me the following: "One day a patient came to my office; she complained of sudden fits of sleepiness which she could not resist. She was searching for a way in which to rid herself of them. On being questioned she declared that she did not know what could be the cause of them. I proposed to treat her with hypnosis. She accepted. Great was my astonishment when she fell immediately into a deep sleep of the kind that one obtains only from subjects who have been hypnotized for years. I could not keep my surprise from her and she finally admitted that she had spent her life as a clairvoyant somnambulist. She had retired to the country with a small fortune that she had amassed in this way, but her organism had acquired the habit of hypnotic sleep which of course explained her symptoms. Little by little she confided in me and told me about her life, her efforts and her method of working. She admitted that she had a complete organization whose purpose was to find out information that

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\* Renowned philosopher, a member of the Institut Metapsychique, a member of the Academy of Medicine, professor at the College of France and well known among educated Americans for having given several courses at Harvard.

her clairvoyance did not always furnish. She had had a little occult budget that cost her a great deal of money."

The risk of fraud exists but it is only to be encountered among clairvoyants who charge more than 100 francs for their services. Before the depression some charged as much as 300, 500 and 1000 francs and even more for a sitting. These prices are today no more than a fabulous memory. The average price asked today varies between 25 and 50 francs. For this price, which is indirectly a guarantee of sincerity, one is able to find reliable clairvoyants in Paris. Many of these, like all people in the profession, will receive useless information and make mistakes. Sometimes they will tap our confidences, or will by subtle means try to evoke them. This latter course is exceptional. Most of them—and this is another proof of authenticity—refuse to hear your explanations, repulse all attempt at confession and search loyally in the cards, or in the design of the coffee mark, the outline of your life and the hazards of your future.

One of the non-scientific discoveries in this field which has interested me the most is the political importance of clairvoyants. Almost all of them, provided they have a certain notoriety, have a large clientèle composed of deputies and senators. A former minister, who died recently, never moved without his fortune-teller. I do not know about these things in America, but in Italy and Germany the "cosmobiographers" to Hitler and Mussolini play a tremendous role. There is little difference in this respect between the world today, ancient times and the middle ages. The financiers contribute equally to this profession. A well known broker assured himself of the exclusive services of one of the best clairvoyants, Madame M. He consulted her twice a day, morning and night. At each sitting he gave her a list of stocks and tried to find out from her whether they would go up or not. Each sale must make a profit as he pays quite highly for the services of this clairvoyant and their collaboration has existed for a long time. Dr. Osty at one time

tried this same idea, theoretically. If one had used the results he obtained one would have been very rapidly ruined financially.

The clairvoyant about whom I want to speak especially, Emile, has a peculiarity in this respect. He has lost large sums on the stock market. His clients have given him this bad habit. They come to him to obtain financial revelations and boast about this or that stock and such and such a combination. Gullible and a gambler, he gives in to their persuasion and loses. At one time he made over a million francs. He urged the client with whom he was gambling to terminate the matter. The client refused and he lost everything. He admitted to me that all his professional gains of twenty years, about 300,000 francs, had gone the same way.

Nevertheless, he is one of the most gifted clairvoyants that I know of. Up to the present time I have had 97 sittings with him.

He was born in 1896. His robust appearance belies his poor health. Although mobilized during the war, he was never sent to the front. He has had diabetes and kidney trouble. At the moment he is suffering from sclerosis of the lungs. A bachelor, he has always had a certain inclination towards religion, but his weak character has prevented him from making any decision. During the war, while sick in a hospital near Lyons, he met a Jesuit father who became attached to him and realizing his many excellent qualities, desired to draw him into the priesthood. Emile let himself be led. Suddenly it was discovered that his mother was a fortune-teller. There was no longer any question of a vocation. Emile regrets this. He thinks he could have been happy as a brother in a monastery. He has no material ambitions. He is gentle, unworldly and modest. His parents were laborers and he continues to dress like one. His mother, as I have said, read cards, but she did not make a profession of it. It was while watching her do it that he acquired a taste for it. He asked her the

meaning of each figure and her answers constitute his entire education. All the rest he invented. Little by little his gift blossomed. He combined "tarots" with ordinary cards and soon after he began to be directly clairvoyant.

This is how he proceeds ordinarily. Sittings with him are short and he limits himself to an average of about ten facts. Very soon fatigue overtakes him and he is obliged to stop and rest. His clairvoyant ability is blurred for that particular sitter and he is obliged to change.

He has in front of him an ordinary pack of cards and a pack of tarots, just as greasy and dirty as you could possibly desire. He spreads out 32 cards face down so that their value is not apparent. This done, he announces to you, for example:

"I am thinking of the ten of diamonds. In what month were you born?"

"April" (fourth month)

"What date?"

"The seventh."

"Call a number between one and thirty-two."

"Six."

"Good—six and seven are thirteen and four are seventeen."

The seventeenth card turned over is the 10 of diamonds.

"This means changes, cut the tarots."

The rest differs very little from the usual patter of fortune-tellers, except that with Emile there is nothing stereotyped or conventional. In a pack of cards he will pass over a certain section so that he will not lose time on those pertaining to your particular case.

He never asks questions.

For the reader that is tormented by the idea of fraud, I must explain that Emile works on a small bare table without any cover. He is dressed in a sweater, the sleeves of which barely reach his arms. It is not to inspire con-

fidence in the honesty of his work that he dresses himself in this manner, but rather because he is always too hot.

I repeat that his manner of working has infinite variations. Another example—you question him, for instance, about the success of some undertaking.

“We must find the ace of clubs. Call a number.”

“Four.”

“Cut the tarots.”

He then counts four from the cut. Talking from card to card (or rather from wave to wave to use the exact terminology) he gives you enlightening information on the matter with which you are preoccupied. Finally a seven (or a completely different card) makes him seize the pack of cards. The seventh is the ace of clubs. And so forth.

Whether or not his advice will be successful is quite a different matter. Like all clairvoyants, he is subject to errors especially in regard to dates. One might almost say that, like most of his profession, he is always wrong about dates. They are usually premature.

He draws from the cards even more surprising results: Indications of initials, street numbers, etc. He gave me in this manner three initials of a person that I knew.

In direct clairvoyance (the second part of the sitting) his gift becomes greater. One day the Marquise of X asked me to question him concerning her. To this end I gave him a letter from her.

In such a case he enters into trance very rapidly. Two or three shivers and he is asleep. His voice becomes dull. He places his hand on the letter and crumples it with slight convulsive motions.

“I see this person, she is very sad about a death. It is not love, it is a relation. I see her beside a bed on which an old man is stretched out. It is a corpse. Over his bed I see the word (he spells) S.E.B.R.A.N.”

“You must be wrong,” I said, “Sebran means nothing.



Isn't it Sabran?" (I was thinking of a family of that name.)

"No, I see S.E.B.R.A.N."

I questioned the Marquise about this.

"It is very curious," she answered. "I have recently lost an old cousin, Sebran de R. C. I have not seen him more than ten times in my life and I can hardly say that his death which occurred some distance away, had much effect on me."

As for me I was unaware that such a name existed. It certainly is not usual, and I think is used only in this family—one of the oldest in France, that continues to use the family names of the Middle Ages.

The vision was both realistic and symbolical. As is usually the case, it dealt with an almost negligible detail of the life of the writer.

In direct clairvoyance Emile often gives exact names and surnames and furnishes descriptions which are easily identifiable.

One day I gave him a letter.

"It is a house in which there are a lot of books, a shop, a store. You will go into this house and you will meet a very pretty woman. She goes about a lot, especially in an automobile, a gray one. She is often around Paris. Odette. Do you know Odette?"

The letter which I had given him was in fact from Madame Odette X. (the first name was not indicated in the signature) who is the private secretary to my friend B. G., one of the best known editors in Paris. I was completely unaware that Madame Odette X. was a friend of the wife of a big manufacturer, who answered completely the description that Emile had furnished (very pretty, going around a lot in a gray automobile). Several times Emile has come back to this vision, assuring me that I would meet the lady of the automobile frequently. It goes without saying that I did my best to avoid her and so the vision

(which could have become a premonition by suggestion) belongs to a different category, that of a vision originally exact but confused by spontaneous and improper interpretation. A great many errors committed by clairvoyants are no more than garbled truths.

Here is another one, more difficult to solve.

I gave Emile a letter from Mlle. E. This young girl was going to marry the Prince de Z. and the young couple with the complete insouciance of youth had expressed the desire to spend their honeymoon on a little frequented oceanic island, in order to study the customs and the language of an almost savage tribe. Both families, rightly, had showed some signs of worry. This was the thought in my mind when I gave the letter to Emile. As usual, he entered rapidly into a trance; spasmodically manipulated the letter and said:

"It is a woman of about forty. I see Paris and the south of France. Pierre. Is it you, Pierre? But she belongs to the medical world. I see her in white in the midst of doctors and sick people. Her life is going to change. I see her near an old person, etc., etc."

Not one of these facts was in accordance with the letter, the object of the interpretation. On the contrary it suited another case perfectly. That same morning I had received a letter from Toulouse from a friend, a medical social worker, who comes to Paris occasionally but who lives in the south with her mother. She has a brother, Pierre, who is an official in the railroads. She had asked me to question Emile about whether or not she would get married soon. I had reserved this letter for a future séance and did not even have it with me.

I dedicate this magnificent error to the "Radiesthesists" who are convinced that special rays, conveyors of psychic knowledge, emanate from each object. This experiment proves, to my way of thinking, that the operation which takes place in psychometry is a pure case of clairvoyance in which the mental element is the only factor. I would be

very confused if I had to define precisely what I mean by the "mental element". What I want to say is that in psychometry there are not physically discernible rays like radium rays.

Forewarned by this revealing error, at the next séance I gave him a letter written by myself.

"It is a young boy. He is going to take an examination?" And so on. . . . The vision, this time, definitely concerned one of my own boys. Questioned by me on this subject, Emile told me that one day he had received two ladies. Several months later one of them returned and said to him. "You predicted that such and such would happen to me. Instead they happened to my friend."

To return to the error concerning Mlle. E's letter, I witnessed an identical mistake made by another clairvoyant, Vivianna. I had given her a letter from my mother and all that she told me concerned the same friend in Toulouse who had usurped Emile's field of vision. Are there certain engulfing subjects whose aggressive "fluid" expels all other impressions in certain circumstances which are still to be determined? I should add that this friend in Toulouse possesses a slight gift of hereditary second sight.

Nevertheless, this confusion explains many errors, especially those that take place at public séances. One day the celebrated clairvoyant, Pascal Forthuny, during a public séance at the Institut Métapsychique, stepped in front of a lady and in spite of her repeated denials, insisted upon making certain very intimate disclosures concerning her present and her future. A little later Dr. Osty, head of the Institut, had a visit from another lady.

"Do you remember," she said "the séance at which M. Forthuny insisted so much with one of the ladies present and encountered so much hostility? Neither of them were wrong, but M. Forthuny's very precise vision in no way concerned that lady but concerned me. I was sitting back of her. I said nothing as the vision had to do with very

intimate things which I did not wish to have made public." Who knows but that the errors of good clairvoyants (and there are always an enormous stock of them) do not come from either a chance interpretation or from an unreliable gift.

Successful results appear quite frequently with Emile. Most of his clients (I know this, from having discussed it with them in the waiting room) state that they have never met a better clairvoyant. He himself admits willingly that his lucidity is diminishing, his best period having been from 1919 - 1925. Since then direct sight tires him so that some days he can only read cards. He divides his time between St. Etienne, Lyons and Paris and there are often months when he refuses to visit certain of his clientèle.

Here are some anecdotes which I heard told at his place. The first comes from a dressmaker on the Champs Elysees. Emile had told her that one day she would change her shop, that soon she would occupy an apartment with three balconies, which had the number sixty. Several years passed. Emile had never again mentioned the moving, and the dressmaker had no desire whatsoever to change her residence.

Suddenly the proprietor notified her, before she was to renew her lease, that he wanted to have the apartment for himself. It was a disaster. She rushed to all the renting agents. She insisted upon remaining in the same locality. She was pressed by the date. Finally only one apartment satisfied her. It was number sixty and it had three balconies.

Emile had predicted to another consultant that she would be ruined by two law-suits. She had left him angry and scornful: "I, — get involved in a law-suit, I would rather give in right away, I have such a horror of that kind of thing. Emile is a fool!" Several years went by. She lost sight of this sinister premonition. One day an aunt of hers who had fought with all the family fell ill. Feeling weak and alone, she had summoned this niece. Before dying she

had said: "Here, take these securities and don't tell anyone; I give them to you."

The niece took them and kept them with her for a while without drawing on them. One day she needed money, so she decided to cut a few coupons and to take them to a bank.

A few days later she had two terrible cases on her hands: one from the heirs who were suing her for diverting the inheritance and the other from the Treasury for non-declaration of inheritance. It was at this time that she returned to Emile, hoping that he would be as clever at getting her out of trouble as he had been perspicacious in discerning it several years in advance. But his diagnosis remained, I think, as sinister as the first time.

Studies of this kind suggest many diverse conclusions. I will limit myself at present to urging psychic students and researchers to persist with clairvoyant studies and to be patient. If you can work with an honest and serious clairvoyant, you can make more progress by devoting yourself to studying him exclusively and searching the limits of his ability, than by scattering your research over a large number of mediums and thereby being unable to make more than a superficial inquiry.



## Survey and Comment

The S.P.R. Proceedings, Volume XLV, Part 159, issued in July, contains a new paper by Mr. Whately-Carington on *The Quantitative Study of Trance Personalities*. Mr. Whately-Carington has published three previous papers on this subject which he has described as "a preliminary attempt to investigate the autonomy of the two communicating controls known as 'John' and 'Etta', . . . by obtaining reactions (times and reproductions) to word association tests given to the personalities concerned when manifesting through two different mediums, Mrs. Leonard and Mrs. Sharplin." Furthermore, Mr. Whately-Carington states that he "attempted to eliminate the effects due to the mediums themselves by the method of 'partial correlation'", and that he "obtained positive results which indicated that some extraneous cause was at work other than any similarity which might exist between the mediums themselves."

Mr. Whately-Carington has had many setbacks in regard to this study. His methods of evaluation have been attacked by Professor Thouless\*, apparently with justice, and he has been obliged to begin over again twice. In his introductory note to his most recent paper, Mr. Whately-Carington says:

"In the course of my ill-fated Q.S.T.P.III† I rashly opined that, before reaching the conclusions there given, I had 'tried all the wrong ways first'. This was optimistic, for Dr. Thouless had little difficulty in showing that exhaustion of wrong ways had been far from completed; and no one can agree with him more cordially than I in regretting that the aberrations to which he drew attention should have been immortalized in print."

Mr. Whately-Carington's scientific and impartial attitude toward his own work is greatly to be commended. If all psychical researchers did likewise, the subject would advance with greater rapidity.

In this new paper, Mr. Whately-Carington re-evaluates the Leonard-Sharplin material and has added to it further material furnished by sittings with Mrs. Garrett. In spite of the fact that certain technical errors appear to have crept into the earlier evaluations, the conclusions of the present paper remain substantially the same. Mr. Whately-Carington, in summing up this work, states his conclusion that:

\* Proc. S.P.R. Part 150, Vol. XLIV, October 1937.

† Proc. S.P.R. Part 149, Vol. XLIV, December 1936.

"The operation of some kind of external factor or influence is strongly suggested. This does not 'prove' the autonomy of the 'communicators' concerned, but constitutes supporting evidence in its favour as compared with the implications of a null result."

\* \* \*

The same Proceedings, Vol. XLV, Part 159, contains a *Report on Glasgow Repetition of Dr. Rhine's Experiments on Extra-Sensory Perception*, by Professor Robert H. Thouless. This paper is entirely concerned with mathematical methods and their application to Extra-Sensory Perception material, for Professor Thouless' own experiments were completely negative. This has also been the result of Dr. Soal's experiments and the English researchers are understandably puzzled that the same methods when employed in England have not produced a repetition of Dr. Rhine's results.

The only explanation which suggests itself at the present time is that there are emotional factors necessary to the functioning of the clairvoyant faculty, more important than heretofore realized and that Dr. Rhine has a special gift for stimulating such factors in his subjects which Dr. Thouless and Dr. Soal either do not possess or have not attempted to use.

Mr. Ernest Taves, who in collaboration with Dr. Gardner Murphy of Columbia University, carried out a long series of Extra-Sensory Perception experiments at the A.S.P.R. last winter, has recently built an automatic shuffling machine to be operated by remote control for use in further ESP experiments. The machine and its purpose have been described by Mr. Taves in the June 1939 issue of the *Journal of Parapsychology* as follows:

"Though granting that hand-shuffling can properly be used for many ESP procedures, there are various situations in which automatic preparation of material to be used in ESP experiments is desirable. A machine has been devised which, by means of remote control, rotates so as to set up a set of 150 stimulus objects to be guessed.

"The machine consists of a large tray divided into 150 small compartments—six rows of twenty-five. Each compartment can contain a disc numbered in one way on one side, in another way on the other side, or any regular solid polygon, such as a die. The tray is electrically rotated, and is brought to rest in a horizontal position, a photograph of the set-up being taken by remote control.

"Preliminary data suggest that the dice and discs behave in a manner not normally predictable, and that the machine can properly be used for setting up a target normally known to no one."

\* \* \*

Dr. Sigmund Freud, the father of psychoanalysis, died in London on September 23rd. The meteoric popularity of his theories is responsible for much present-day thinking and the common use of such terms as fixations, repressions, sublimations, wish fulfillments, Oedipus complexes and defense mechanisms.

He was born in 1856 in Freiberg and was educated in Vienna. He studied medicine at the Physiological Laboratory of Vienna under Bruecke and at the Institute of Cerebral Anatomy under Meynert. In 1884 he went to Paris to study under Charcot, who was then carrying out his famous hypnotic experiments at the Salpêtrière.

In 1893 Freud abandoned hypnosis in general practice, substituting what he called "free association" as a means of reviving forgotten memories. The investigations which developed from the use of this method led him to adopt the following principles:

The existence of the unconscious mind and its dynamic influence upon the conscious mind; the existence and operation of an intrapsychical conflict among various sets of forces, to one of which he gave the name "repression", and the consequent division of the mind into strata or layers; and chief of all—the existence and potency of sexuality in infants, beginning almost at the moment of birth.

Freud followed psychical research for many years though openly avowing that he considered it more or less nonsense. In the January, 1939, issue, we published part of a personal letter from him to Dr. Fodor in which he said: "You may not realize that for a man who, to begin with, is unwilling to believe in supernormal happenings, the reading of these minutes about precautions, statement of witnesses, etc. is a strain, especially when the shallow pranks of a so-called Poltergeist are concerned."

Whether his system of therapeutics will live or not, remains to be seen but he undoubtedly made a contribution by stirring up the minds of the more orthodox psychiatrists and psychologists and he was probably right when he concluded that modern "'culture' is only an imagination and a veneer. Our primitive natures, our anti-social, bestial emotions, are still just under the skin. During the war 'cultured' men grew wild-eyed and slashed each other to bits . . ."

He continues: "But I was never a pessimist about the human race. It will get through, if only because development is an inevitable law of creation. Man could hasten his own evolution by proper education. But it is a question of generations, of centuries."\*

\* \* \*

In this issue we have published "communications" under the title, *War Prophecies*. Some of these "messages" were written in response to the sitter's questions. JOURNAL readers may wonder why the sitter (in this instance, the Editor and author of this department) was prompted to ask the question: "Is it true that Hitler is a medium in the hands of lower forces?" As stated in the article, the question was asked simply out of curiosity because of the many rumors to the effect that Hitler is using astrologers and clairvoyants and is a powerful medium himself. The Editor heard this rumor from a fairly authoritative Washington source in 1936, and has heard it since, during the past summer, from two leading French psychiatrists in Paris. Although far from convinced of the truth of these rumors, the Editor mentions the subject here because it furnishes interesting speculation.

The Editorial in the July 1939 issue of the *Occult Review* discusses Hitler's leaning toward the occult and gives the history of Hermann Steinschneider, the Bohemian Jew, who foretold Hitler's rise to power. Steinschneider, afterwards known by the name of Jan Hanussen, was one of the most famous clairvoyants in Berlin after the war. He discovered his clairvoyant power while an orderly in the Austrian army. It is reported that he was used by a High Command and that his intuition was found to be "very useful in deciding all kinds of questions relating to military operations."

After the war, he published a magazine called *Die Zukunft*, in which he persisted in predicting the rise of Hitler. After successfully foretelling the Reichstag Fire, he was summoned to Hitler's presence and became his private medium for a time. However, he went too far by predicting Hitler's fall also, and was dismissed. A month later, according to the *Occult Review's* Editorial, he was arrested and charged with forging his genealogical papers and a few days later his body was found in the Grunewald riddled with bullets.

The *Occult Review* quotes his prediction addressed to Hitler as follows: "You will triumph up to a point, but at the moment when

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\*From an interview published in the *New York Herald Tribune*.

you think you have mastered Europe you will fall . . . you will fall. You will die a violent death toward the end of the year 1939."

\* \* \*

The *Ithaca Journal* for August 21st reported the strange case of a nineteen year old boy, Francis Magner, who is able to duplicate speech at the exact moment that it is being spoken by somebody else. He is being studied by Dr. Carleton F. Scofield, professor of psychology at the University of Buffalo. Dr. Scofield has tested Magner with classical quotations, scientific words and foreign languages. He announced that the "boy reproduces the talk of others without a perceptible time interval between words of the speaker and his own". Magner says that he can perform this feat without looking at the speaker so long as he can hear him. Dr. Scofield's assistants shouted at Magner from another room in Polish, Russian and Italian, none of which he speaks and Dr. Scofield heard the words simultaneously pour forth from Magner's mouth.

This case suggests telepathy but it is more probable that Dr. Scofield has hit upon the true explanation when he says: "The boy has such a great capacity of highly-skilled attention to the variation of sounds as they appear in speech, that it is phenomenal. We know that the subject, normal in all other respects, must possess an abnormal reaction time to be able to do what he does."

\* \* \*

There are so few cases of physical phenomena nowadays that the psychical researcher reads with awe and amazement the early records of such mediumships as that of Eusapia Palladino. Eusapia was responsible for the interest of most of the early psychic researchers on the Continent: Morselli, Lombroso, Flammarion, and Richet among others. When Eusapia's name is mentioned, one remembers the fact that she was exposed by the Fielding, Baggallay, Carrington Committee of the S.P.R. and one is likely to dismiss her with a shake of the head. Dr. Carrington's mention of Morselli's experiments with Eusapia in his article published in the August issue, suggested digging up the early issues of *The Annals of Psychical Science*. In the February 1907 issue, M. Barzini, the editor of *Corriere della Sera*, relates the remarkable happenings at two Eusapia sittings. The sitters were Professor Morselli, then Professor of Neurology and Psychiatry at the University of Genoa; Ernesto



Bozzano; Dr. Venzano; a painter, M. Berisso and his wife, at whose house the sittings were held, and M. Barzini. Dr. Morselli made an exhaustive search of the room and a physical examination of the medium. The light was frequently modified but never completely extinguished. The medium was controlled by Professor Morselli and M. Barzini who states that at the outset "I assisted at these séances with the object of unmasking fraud and trickery and that, on the contrary, I have ended by being convinced of the reality of some of the phenomena."

The first manifestation recorded is the movement of a chair apparently without contact: "We heard the chair in the cabinet moving," writes Barzini, "This chair was at a distance of a yard and a half from the back of that on which the medium was seated; the following objects had been placed on it: a large bottle of water, a glass, a trumpet, fairy bells, the whole weighing about 11 pounds. By sliding movements, which synchronized with slight convulsive gestures of the medium, the chair advanced until its back rested against the right side of Professor Morselli . . . After having made this little visit, it returned to its place by jerks as it had come."

The fact that the movements of the table synchronized with the gestures of the medium is interesting in the light of Dr. Osty's more recent observations of Rudi Schneider's telekinetic phenomena. In Rudi's case the synchronization was between his respiration and the absorptions of infra-red (recording the presence of ectoplasmic energy) registered by his apparatus. Dr. Osty, in his *F. W. H. Myers Memorial Lecture on the Supernormal Aspects of Energy on Matter*, writes:

"The synchronous recording of the respiratory movements and the absorptions of infra-red provided us with a first important physiological datum; and it is indicated that it is useful to study the physiological process of the elaboration of the mediumistic energy, setting out the notion that this energy results from the neuro-muscular labour."

To return to M. Barzini's record, the following incident is remarkable.

"At another moment Eusapia said to Dr. Morselli: 'Attention!' and a curious phenomenon followed. I must first say that, being put on the qui-vive by this announcement, we assured ourselves that the control was secure. Between science and public opinion, Eusapia looked as though she was guarded by two policemen, we had contact with her hands, her knees and her feet. She strongly contracted her fore-arms, and Dr. Morselli felt himself touched in several

places by the moving curtain. He thought he observed behind the curtain the presence of a complete human form whose body leant against him, the arms pressing against him; we all saw the arms wrapped round by the curtain.

"I got up suddenly, drawing the medium against me, and I put my head between the opening of the curtains to look into the cabinet. The light which penetrated through the openings made by the movement of the curtains, was sufficient to light up the interior of the cabinet. It was empty. Professor Morselli felt behind the curtain at the spot where it bulged out, and was assured that it was empty. What, from the outside, appeared to be a moving human body covered by the curtain, was on the inside a cavity in the stuff, an empty mould.

"It reminded one of Wells' Invisible Man. I then wished to touch the bulging part of the curtain, on the outside, with my right hand which was free, and I encountered the effectual resistance of a living head. I distinguished the forehead, I moved the palm of my hand downwards on to the cheeks and on the nose, and when I touched the lips the mouth opened and seized me under the thumb; I distinctly felt the strain of a clean bite. At the same moment a hand pressed against my chest and pushed me back, the curtains swelled out and fell back inert. All this time the medium remained in view. She was separated by at least half a yard from the Invisible Man."

It will be remembered that Rudi Schneider's ectoplasmic emanations were also invisible. In fact they were so weak that had Dr. Osty not prepared a most delicate and sensitive apparatus, it is doubtful whether the sitters would have been aware of them at all. The beauty of Dr. Osty's experiments is that his apparatus, while recording the faintest emanations, made them scientifically certain.

\* \* \* \*

## Book Review

THE DISCOVERED COUNTRY. By Owen Redington Washburn. The David McKay Co., Philadelphia, \$1.50.

The author of this little book is a Congregational Minister in New England. From his own account he has had many veridical psychical experiences not only through mediums all over the United States but through his own psychic gifts. He is an ardent and confirmed

Spiritualist with the result that his book lacks any attempt at critical analysis. It carries conviction of the author's sincerity, however, and bears witness once again to the universality of clairvoyant experience. His stories, though unconfirmed by other witnesses, give the names and addresses of those concerned unreservedly except in a few instances. This little book has its uses and we hope that it may be a means of interesting and consoling people as yet unfamiliar with Spiritualism.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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## Editorial Notes

On Wednesday, October 11, 1939, Dr. Gardner Murphy spoke at the A.S.P.R. on the Extra-Sensory Perception experiments which he conducted in collaboration with his assistant, Mr. Ernest Taves, last winter at the Society's headquarters. Members and friends of the Society volunteered as subjects for these experiments and we want to take this opportunity to thank them for their co-operation and self-sacrifice in attending the weekly meetings so regularly and devoting a great deal of their time to this important work.

A great many people who are interested in psychical phenomena and especially in their philosophical implications, one of which is, of course, the survival of bodily death, find the reports of the Rhine and Murphy Extra-Sensory Perception experiments dull reading. They ask why psychical researchers cannot come to conclusions: and why they must continue to pile up evidence for clairvoyance after fifty years of effort along the same lines. They accuse psychical researchers, sometimes justifiably, of being cowards and afraid to buck scientific prejudice.

But the question involves a great deal more than mere bravery or cowardice in accepting positive findings. Psychical researchers are, I think, unanimous in agreeing that

clairvoyance—that is to say—the acquiring of knowledge by other means than by the use of the senses, exists. They are not attempting to pile up more and more evidence for clairvoyance in an effort to convince the scientific world of its being a bona fide phenomenon. They are trying to determine whether or not it can be explained in terms of the physical organism and physical external radiations.

Most of the evidence for paranormal phenomena, especially the precognitive cases (which exclude a consideration of the law of cause and effect), points to the probable existence in the human mind of a non-material factor — a psychic faculty which functions through but is not dependent upon the physical organism. Such a non-material factor is unknown in established science today. Everything within nature is explained by science on a mechanistic-materialistic basis. And the establishment of a set of facts which cannot be explained in this way can only have the result of modifying the structure of established science.

This being the case, it is not surprising that scientists in general find it impossible to accept psychical phenomena. To the scientific mind, the antecedent improbability outweighs the empirical evidence. Of course, this is just a game of ostrich. If the facts really exist, science will eventually have to take them into account or change its whole character.

At the present time, the scientific world is turning to a consideration of psychical phenomena, but it is still expecting to find the materialistic-mechanistic explanation. One of the foremost physicists in this country said last spring that he had been prepared to accept Dr. Rhine's results in his investigation of telepathy until he claimed similar results for clairvoyance, which cannot logically be explained on the basis of radiations. Unless such eminent researchers as the great French physiologist, Charles Richet, and the German biologist and philosopher, Hans Driesch, are utterly in error after fifty years of meticulous investigation, science will never discover a materialistic-mechanistic basis for the intellectual phenomena of the mind.



Therefore, the important task confronting psychic researchers today is the defining of the laws that govern telepathy and clairvoyance; the determination of the nature of the faculty; whether, for example, it is a universal potential gift of the human mind, or whether it is the exclusive possession of a few gifted individuals; and whether a state of advanced dissociation is more conducive to the functioning of the paranormal faculty than a state of normal alertness.

The gathering and analyzing of a great volume of *guesses* has so far proved to be the best method of recognizing the faculty and determining something about the *modus operandi*, however tedious the work appears to be. If the psychical researcher can show the scientist that the psychic faculty is demonstrable in the laboratory—and such a demonstration is dependent upon his ability to reduce it to a repeatable and more or less predictable phenomenon—he will force him to a serious consideration of psychical research. And if he can likewise show him that established science can offer no causal mechanistic explanation for such a phenomenon, he is going to alter modern scientific conceptions to embrace a new aspect of nature.

What else will the establishment of a psychic factor functioning independently of the physical organism do, besides embarrass the scientist? It will remove one of the greatest stumbling blocks to the scientific consideration of the survival of man: the memory's apparent dependence upon the physical organism.

The physiologist, for example, cannot, in Richet's words, "believe that memory can exist without the anatomical and physiological integrity of the brain. Whenever there is no more oxygen, whenever the temperature is too low or too high, when there are a few drops of atrophine or morphine or chloroform introduced into the blood, whenever the course of cerebral irrigation is stopped — memory alters or disappears."

When Richet wrote that statement, he published his opinion that psychical research was a simple amplification

of physiology—that psychical phenomena were the exclusive attribute of the physical organism. But at the end of his life, he was forced to accept the implications of clairvoyance and precognition: the existence of a non-material factor in nature. And he affirmed that psychical research was the only possibility of discovering fundamental reality and the possible survival of bodily death.

He affirmed this because, if there is an integral part of mind which functions independently of the physical organism, the death of that organism does not imply the death of that part of the mind. Survival, though in no way proved or necessarily implied, becomes scientifically less improbable.

This is the point to which psychical researchers have come. It is essential to make every effort to determine the nature of clairvoyance. The future direction of science hangs in the balance.

## Researches into the "Intra-Atomic Quantity"

BY HEREWARD CARRINGTON

If it could be shown, photographically and instrumentally, that "something" leaves the physical body at death, that would assuredly go a long way toward proving survival in some form — the persistence of some energy or entity, separate and apart from the functional activities of the body. Clairvoyants have said, on numerous occasions, that they have perceived some tenuous and subtle body leave at death; nurses and watchers at the bed-sides of the dying have testified to like effect. Evidence of the survival of a mental principle has seemingly been obtained in messages of the "communication" type. And it has been contended that, theoretically, this mental principle must have an ethereal vehicle of some sort through which to function. Nevertheless, biologists and physicists naturally desired some sort of laboratory proof of such an entity, and sporadic experiments which have been undertaken by them had led only to negative results. This, however, indicated little, as no systematic and serious experiments in this direction had ever been undertaken. Considering the theoretical importance of the problem, this in itself is astonishing.

Experiments undertaken from time to time by psychic students have likewise proved dubious and questionable, and subject to various interpretations. Many years ago Dr. Duncan MacDougall published some findings of his, in which small but appreciable losses of weight were noted at the moment of death<sup>1</sup>, but others were unable to duplicate his results, and later experiments on animals proved negative<sup>2</sup>. Dr. Baraduc, of Paris, published a strange book *Mes Morts: leurs manifestations*, etc., in which he reproduced some photographs he had obtained while photograph-

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<sup>1</sup> JOURNAL A.S.P.R., June, 1907.

<sup>2</sup> *Laboratory Investigations into Psychic Phenomena*, by Hereward Carrington, pp. 243-45.

ing his son's body every fifteen minutes for three hours after his death. These showed a misty ball of light which hovered over the body and finally disappeared. While no one has ever questioned Dr. Baraduc's sincerity, nevertheless, his results seem never to have been taken very seriously, partly because they were never capable of being repeated by others, and partly because of the dubious character of the photographs themselves. With these exceptions, however, almost no attempts seem to have been made to obtain photographic or other evidence of the passage from the physical body of some entity at the moment of death — which again is somewhat surprising.

It was, therefore, with considerable interest that psychic students learned of the work which had been undertaken by the Director of the Dr. William Bernard Johnston Foundation for Biophysical Research, Dr. R. A. Watters, a physicist of standing. He succeeded, apparently, in photographing definite body-like (though cloudy and misty) forms over the bodies of animals which had just been killed in a specially constructed piece of apparatus known as a Wilson Chamber. In order that the reader may understand just what occurred, it will be necessary to go back to the beginning of this experimental work, since it has a curious history.

The original suggestion, upon which this series of experiments was based, was embodied in a paper entitled "Physical and Psycho-Physiological Researches in Mediumship," which I read before the First International Psychical Congress, Copenhagen, in 1921<sup>3</sup>. I then said:

" . . . Let us assume for the sake of argument that some such entity as an 'astral body' exists, and that animals, as well as human beings, may possess such a vehicle. I shall further assume, merely for the sake of the experiment, that this 'astral body' is driven out of the physical body by an anæsthetic (which is of course the Occult teach-

<sup>3</sup> Congress Report, pp. 123-41.

ing). With these two tentative assumptions in mind, let us try the following experiment:

"Arrange a small box so as to imprison some animal—a dog, a cat or small monkey. The box may be of aluminum, with a glass window, and must be hermetically sealed—except that an entrance pipe, provided with a stop-cock, must be fitted to admit air. This first box is suspended, by means of four chains at its corners, within a second box of glass, also hermetically sealed. The first box thus hangs suspended in the center of the second box. The pipe which is to admit air must of course pass to the outside of the larger box — the stop-cock being on the outside.

"The pipe which is to administer the anæsthetic must also pass through the outer box, into the inner one. An air-pump is also attached, by means of a flexible pipe, to the outer box, so that a stroke or two of the air-pump will reduce the air pressure within the outer box.

"Between these two boxes it is necessary to prepare an atmosphere of perfectly dust-free air or water vapor. Under these conditions, we commence operations by admitting gas to the small box, so as to anæsthetize the animal. At the same time, we gradually shut off the outer air supply. The anæsthetic will, by hypothesis, displace the secondary or astral body of the imprisoned animal. This, in theory, must then occupy a position somewhere between the two boxes — that is, in the prepared atmosphere. But also, by hypothesis, it will generate rays of some description. These rays, of whatever nature they may ultimately prove to be, will cause ionization. Now, with a stroke or two of the air-pump, we rapidly withdraw some of the air, causing the remaining air to expand suddenly. The temperature will immediately fall, and this will cause the water vapor to condense upon the ions. But the particles producing ionization have not a very extended range, at least some of them have not, and probably a variety of rays will be given off. Those particles of short range, then, will not produce ionization far from their source — that is, the astral body.



Therefore, when condensation occurs, the resulting line will outline the form of the astral body. We shall have proved the existence of this body by thoroughly reliable, objective means . . . Whatever one may think of this experiment, and whatever its outcome, I think that it is at least worth trying. . . ."

Such was the first, somewhat crude form in which this experiment was suggested. The apparatus actually employed in the tests, made years later, was of course far more complicated and delicate. Further, in these, the specimens used were actually killed, instead of being merely anæsthetized — though smaller animals were utilized (mice, frogs, chicks, etc.). To these we shall come presently. First, however, a word regarding one or two of the terms employed, in order that the lay-reader may follow the argument and tests themselves.

*Ionization*: It is now generally known that an atom of matter consists essentially of a positive nucleus and a number of negative electrons which circle 'round it. In all neutral atoms these charges equal one another. If, however, an atom loses one of its electrons, then the positive charge on the nucleus overbalances the charge on the electrons and the atom becomes positive. If, on the other hand, an atom attaches to itself an electron, then the negative charge will overbalance the positive charge on the nucleus, and we have a negative atom. Such unbalanced atoms (electrically) are known as *ions*. The process is known as *ionization*.

It is possible to disrupt atoms experimentally by subjecting them to bombardment by particles moving at terrific speed — such speed that they tear off one or more of the circling electrons. Radio-active compounds are the "cannon" generally used in such experiments, since they emit alpha, beta and gamma rays. The two former produce ionization in the atoms they hit.

Now, while no human eye can ever observe the swift flight of these alpha and beta particles, nevertheless their

movements can be observed *indirectly* by means of a very ingenious apparatus known as a Wilson Chamber (after its inventor, C. T. R. Wilson). This consists essentially of a hermetically sealed glass chamber, filled with water vapor. In such a chamber the alpha and beta ray tracts can be seen (and photographed) because little droplets of water cling to the ions — just as, in a fog, a droplet of water will cling to a dust particle (thus creating the fog). The water-droplets, in short, render temporarily visible the passage of the ionized particles, and hence the rays which produce such ionization. [The above is of course a very rough description of what occurs.]

Now, my idea when suggesting the original experiment was based upon such results: I postulated an astral body emitting some form of invisible rays, which rays might produce ionization in the water vapor atmosphere into which (on theory) the "astral body" of the animal must pass at death (or perhaps under anæsthetization). If such rays were close together, the water droplets would form about them as ionization occurred, and the result would somewhat resemble that noted on the outside of a glass of cold water on a very hot day. This misty cloud would take on the outline of the "astral body" of the animal, and could be seen and photographed when it occurred. This summarizes very briefly the theory underlying the physics of the experiment.

Its biological aspect may be epitomized much more briefly. All psychic students are familiar with the general conception of the "astral body", and the available evidence which has been adduced in its favor: certain types of apparitions and haunted houses, the experimental "projection" of such a body, etc.<sup>4</sup> Quite aside from the evidence afforded by psychic phenomena, however, certain biologists, as we know, have advanced a "vitalistic" theory of life, and one of them in particular, Mrs. Gaskell, in her book, *What Is Life?*,

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<sup>4</sup> *The Projection of the Astral Body*, by Sylvan J. Muldoon.

advanced the idea that there are, in the living body, two systems — which she termed the Y and the Z systems respectively — one of which is purely material, while the other is immaterial, separating from the material system at death. This immaterial system normally dwells within the atoms of the material system; hence is “intra-atomic”. It is this intra-atomic quantity, she contends, which survives death.

Finally we come to the question of biological radiations. Much work has been done upon this, and it need only be said that while many biologists reject the evidence, there are also many who contend that the actuality of such radiations has been proved, pointing to the painstaking work of Gürwitsch, Otto Rahn, and many others in support of this. Many students of psychic phenomena have of course believed in the reality of such vital radiations largely because of certain supernormal physical phenomena which they have observed.

Piecing together now the above somewhat disjointed and I am afraid rather dull material, we have this: A Wilson Cloud Chamber is a device for showing ionization and rendering the process photographable. If some entity or quantity leaves the physical body at death, itself emitting rays, this entity should on theory produce ionization in its immediate vicinity; and if this occurred then the entity might perhaps be “caught” and photographed at the moment of its passage. This was the basic idea underlying my original suggestion, in 1921, to the First International Congress.

Some ten years elapsed before it was put to actual test. I myself did not possess the necessary equipment, which is enormously complicated and expensive, nor did I feel that I possessed the highly technical knowledge necessary to undertake this work. It was at this precise juncture that Dr. R. A. Watters and I began our correspondence, which has continued ever since. I saw in him a man eminently

suitied to undertake the task: a trained physicist, an X-ray specialist, an expert photographer, a scientist interested in psychic phenomena, and also possessed of an open mind and a quantity of beautiful apparatus suitable for the investigation in view. He undertook the work with energy and enthusiasm.

Utilizing a specially constructed Wilson Chamber, he experimented upon frogs, grasshoppers, mice, chicks, etc. At first he employed ether and electricity as lethal agents, but found both of these unsatisfactory for the reason that it was impossible to tell the exact moment of death of the specimen—a very important item. He later constructed within the chamber a miniature guillotine, capable of decapitating the animal instantaneously (after being anæsthetized). This enabled the exact moment of death to be determined.

Photographs taken of the interior of the chamber produced some very interesting and curious results. The body of the dead animal was shown, in its mist-filled interior; but in that mist, separate and apart from the physical body, a cloud-like form was also revealed, hovering in space. This seemed to conform in general outline to the specimen's body. Certainly this outline was very tenuous and uncertain; it seemed to be a fog within a fog. Nevertheless *something* was present. Of the initial fifty photographs taken, fourteen were positive, in that they showed some cloud-like mass in the fog. In the remaining thirty-six no such clouds were detected. Of these thirty-six (when no "shadows" were seen) the animal failed to recover in ten instances, and did recover in twenty-six. [In the early experiments, before the guillotine had been installed], Dr. Watters considered it highly significant that the cloud-like mass was only detected when the specimen was actually dead, and was never photographed when the specimen recovered. This seemed to show that death was a necessary factor.

The upshot of this preliminary investigation was to convince Dr. Watters that something very significant had been detected, and that there was at least a *prima facie* case for the existence of some intra-atomic quantity, or something very analogous to it. He published these preliminary findings in his pamphlet *The Intra-Atomic Quantity*.

A year or two later a series of analogous experiments was undertaken under the auspices of Dr. Nandor Fodor's International Institute for Psychical Research, in London, by Mr. B. J. Hopper, the results being published in a pamphlet entitled *Enquiry into the Cloud Chamber Method of Studying the Intra-Atomic Quantity*. His findings were entirely negative, in that he failed to obtain the cloud-like forms which Dr. Watters had observed; he also criticized the technique employed in the original experiments. In a printed reply to this, Dr. Watters pointed out that identical methods had not in fact been employed on both occasions, and insisted that it was unfair to compare negative with positive results, while such differences existed. Further correspondence ensued of a highly technical character, into which it is unnecessary to enter now. The net result was to leave the question unsettled, with the controversialists divided into two hostile camps!

Dr. Watters continued his investigations, however, utilizing more and more refined and highly complicated apparatus. The results have just been published in a booklet entitled *Cloud-Chamber Investigations into Post-Mortem Ions*. (This was written jointly with Dr. William Bernard Johnston, and issued as Bulletin III of their Foundation.)

A number of different cloud chambers were employed: the original machine, now entitled the Jenkins-Wilson chamber; next, one called the Locher-Wilson chamber; and finally one called the Carrington-Wilson chamber, because it conformed most closely to the device originally suggested by me in my Congress paper. As ultimately developed by Dr. Watters, however, this was an enormously compli-



cated and elaborate machine, differing from the original "infant" about as widely as a modern printing press differs from a page of hand-set type! Much of this Bulletin is devoted to a detailed description of these various pieces of apparatus, and would doubtless prove boring and unintelligible to the lay-reader. The question is: What is the upshot of these newer investigations?

Very briefly, the results may perhaps be stated as follows: Clouds and cloud-like masses were indeed noted on various occasions, and observed or photographed, but these seemed to be due to causes other than the intra-atomic quantity originally supposed. It was found that gaseous ions were liberated from organisms during *post-mortem* chemical changes, due to glycolysis, fermentation, etc. Also that cloud-forms resulted from the accumulation of gases in the specimen chamber, behind the cellophane window, which gases, during expansion, were transmitted by the cellophane into eddy currents, jets of gas, and a cloud atmosphere of uneven temperature. Such eddy currents were also found to exist in the case of the Locher apparatus.

When, however, the most refined and perfected apparatus was employed, and such sources of possible error eliminated, no cloud-effects were observed resembling in contour the specimens killed — as had been observed in the earlier experiments. In short, the striking results formerly noted were shown to have been due to technical faults in the apparatus, plus certain highly complicated *post-mortem* chemical changes (described in detail), especially gases, which served as the bases for cloud nuclei. Dr. Watters has thus succeeded in identifying the nature of the death-cloud, as well as its origin and characteristics, and from the point-of-view of the study of certain phenomena associated with the deaths of lower animals, this is an exceedingly valuable and interesting contribution. On the other hand, he has apparently shown that the more striking and dramatic characteristics did not in fact exist — or rather that those which had been noted were due to faulty tech-

nique, and did not actually represent any intra-atomic quantity in the sense they were originally supposed to. In brief, these results were negative insofar as they showed the normal physico-chemical causation of the death-clouds formerly observed, proving that they were not due to the passage of any intra-atomic quantity at the moment of death, in the sense that this represented anything super-physical or psychic.

In one sense, of course, this is a disappointing result to those who hoped that something more positive had been obtained — a series of experiments which had at last definitely proved the emergence from the body of some subtle principle or vehicle at death. However, quite aside from the intrinsic value of these experiments, in throwing light upon the nature of death, as they do, there still remain, it seems to me, some interesting and not altogether explained results. Among these are the striking resemblances which undoubtedly exist between the death-cloud and the body of the specimen, in the original experiments, and the fact that such clouds were only observed when the animal had actually died, and never when the animal was capable of resuscitation (stressed by Dr. Watters in his first Report). It is now contended that such resemblances were purely "coincidental", but one cannot help wondering why the death-cloud of a mouse, *e.g.*, never resembled that of a frog or a grasshopper, and *vice versa*. May there not still be some X, some unexplained residuum, present in these experiments, which might be shown to exist when photographing the results in infra-red or ultra-violet light, employing quartz lenses, etc., in so doing? Such experiments have, as we know, yielded some striking results in other cases; might it not be possible that they would in these instances also? At least it would seem that such experiments should be tried, for the results on any theory would prove both valuable and interesting.

More than eighteen years have elapsed since such experiments were first suggested, and more than eight years

of intensive work have been devoted to them in the modern laboratory. If all this has proved nothing else, it has at least proved the vast amount of painstaking investigation necessary in order to settle a problem in psychical research, and the utter futility of trying to settle such problems in the absence of proper laboratory equipment. No mere amateur dabbling in this subject can hope to throw light upon its ultimate problems. Adequately endowed and equipped psychic laboratories are absolutely necessary, if we ever hope to place psychical research upon the same level of "respectability" as the other official sciences.

## Evidence for Survival

BY ALICE HALL ROGERS

Perhaps the following incident may carry more weight if a few facts are mentioned concerning the education of the boy who put through a very original test of survival. A test, which though apparently trivial, is considered as very evidential by those who are qualified to judge. My son, Henry, graduated from Yale University and Western Reserve Law School. Since he was to practice law in Denver, he took the Colorado State bar examinations, passing second highest in a class of sixty. A year later came the War and he enlisted in the U. S. Air Service. After graduating from the Air School at Rantoul, Illinois, he was ordered to France in the Fall of 1917. He won his commission as First Lieutenant, but was a long time in the hospital in Tours. Being honorably discharged, he was sent home in August of 1918, and came to us at our summer home in the north lakes. He died two weeks later, August 29th.

Now, our summer home is a little island, all our own, two miles from a little village across the water. The cottage is heavily shuttered and closed ten months of the year. The country for miles about us is a vast wilderness of lake and forest, with only a few summer residents like ourselves. In the village only a few families remain through the winter, some of them Indians.

When Henry returned to us there, we unpacked his kit. In addition to the regular khaki blankets, there was another blanket, the cheapest sort of cotton affair. I chided him for burdening himself with the additional weight of such trash, but he said it had been issued him as an "extra" when ill, and thus was part of his equipment. I folded this cotton blanket three times and threw it into a large window-seat in the dining room where all sorts of odds and ends were stored—such as Japanese lanterns, costumes, odd curtains and pillows, etc. Two weeks later Henry died, and the cottage was closed. For several years after that it was

opened only occasionally for a short period, and only a few of the family went there, just for rest. There were no guests or parties, so that the contents of the window-seat were not disturbed. It was four or five years after Henry's death that a very famous English medium, Marjorie M. Nevill, came to our city, which was six hundred miles south of our summer place.

In the past twenty years I have had readings with many mediums in London, Paris, New York, and other cities, but never have I had such remarkable results as with this talented woman.\*

During one of the early readings I had with her, she said: "Your son tells me there are holes in his blanket." I said, "Why, no, not that I've noticed." (I had been using his khaki blankets on my bed just as a matter of sentiment.)

She continued, "He insists there are holes in his blanket. He says *you will find out later*, and to remember this, it is important."

When I went home, I took the blankets off my bed, examined them carefully, and there was no sign of a break or a hole. Nevertheless, I recorded the sitting for reference, and forgot it.

This was in the winter, and the following summer we went to the Island. Thinking I would change the curtains in one of the rooms, I opened the window-seat in the dining room. As I began to take out the contents, at the far end was the little old cotton blanket, where I had tossed it years ago and forgotten completely. I picked it up and at the corner where I had folded it three times was a tiny mouse, dead. It had nibbled through the corner and wrapped itself in the fuzz. I opened the blanket and saw the succession of holes which were revealed by the destruction of the folded corner.

Now, the importance of this message lies in the fact that it was too obscure an incident in too isolated a spot for any possible theory of collusion. The knowledge of the holes existed in no one's consciousness—except that of the mouse.

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\* Marjorie Moslyn Nevill died Jan. 2nd, 1936.



Like thousands of grief-stricken people, I have sought eagerly and patiently for evidence of survival. In this search I have never been credulous, and have felt that in some mysterious way the medium may have caught past happenings through my "vibration". But in the foregoing message there is no room for such doubts. It seems so clearly proof of survival.

Perhaps it may be of interest to give the opinion of a distinguished man regarding the blanket incident. One evening at a dinner where Dr. Addington Bruce of Harvard and his wife were guests, I was seated next to Dr. Bruce. We were discussing psychic matters and he said he had never found any material in that field, but what he felt could be explained according to his theories. I said, "Oh, you are just the person then I have been wishing to ask about a certain matter." Then I told him the story of the blanket. He was very thoughtful, with his eyes on his plate for perhaps a full minute; then he said slowly, "I have never heard anything just like that." Then, turning to me with rather a quizzical little smile, he continued, "You know I do not deny the spiritistic theory." Here, I thought, is a man with a fine, generous mind. He did not say he admitted it, but that he did not deny it.

The result of another reading with Mrs. Nevill might be of interest, as illustrating the ability of a discarnate intelligence to forecast an event.

In June of 1928, just before leaving for our Island home, I had a reading with Mrs. Nevill. As usual, Henry came and, after expressing pleasure that we were going north, tried to communicate an idea to Mrs. Nevill by an illustration. Mrs. Nevill said: "I cannot make out what he is trying to show me. Have you a hole in a partition between two rooms at your cottage?" I said, "No, not that I know of." Then she looked so perplexed that I tried to help and said: "We have a small hot water heater that is placed very close to a partition in a wash room, and I am always afraid it may set fire to the wood. Is he trying to send a

warning?" She said, "No, no, nothing like that. He just shows me a hole about this size (indicating with her hands a circle somewhat larger than a golf ball) through which I look, and it is very bright and he is so anxious to have you understand that *when you see that* he wants you to know *he is with you there*. That is his message."

Mrs. Nevill seemed very tired. I made my notes as usual but the message seemed queer and incomplete. However, she had tried so earnestly to impress me with the importance of it that I wrote it down just as she gave it. Of course in the busy two months that followed I forgot it. Then came the time to go home. The closing of a summer cottage is best accomplished when the family have departed, so I remained several days longer alone, except for a maid and the Indian boy from the village who puts on the shutters. This is always done on the evening of the last day, for in that region catching the morning boat means all must be in readiness the night before. Since it is not dark until nine o'clock at that time of year, if the shutters are put on by seven we must either sit outside or else light lamps in the darkened interior. Being very weary, I sat down on the step of the porch enjoying the beauty of the changing lights on the lake at that time of day. The lapping of the water soon made me feel drowsy, and although it was only a little after eight, I rose and decided to go indoors. Once inside in the dimness, I suddenly felt terribly depressed. Why? A wave of desolation seemed to break over me and as I dropped into a chair, the thought suddenly rushed over me, "*This is the 29th of August—Henry died ten years ago today!*" Just then something impelled me to turn my head to the right where a row of windows faced the lake. In one of the shutters a large knot had dropped out of the wood and through it clear and bright I could see the lake and woods just as though I were looking through a telescope and like a flash came the remembrance of the message—"When you see that, he wants you to know *he is with you there*."

## Book Reviews

**MY LIFE AS A SEARCH FOR THE MEANING OF MEDIUMSHIP.** By Eileen J. Garrett. The Oquaga Press, New York, 1939. \$3.00.

Mrs. Garrett has been known to psychical researchers for many years not only as a versatile psychic but also as an outstandingly intelligent and co-operative experimenter. Her autobiography describing and analyzing her mediumship will be of great interest to all serious students of psychic powers. Her viewpoint has always been impartial and she sets it down here clearly and logically. There have been few mediums who have combined Mrs. Garrett's qualities of skepticism and practical common sense with the breadth of vision and understanding that psychic experience invariably brings with it. Her discoveries about mediumship are therefore doubly important, for if they apply consistently to her own gifts, it is more than likely that they would apply equally well to all psychically gifted people.

The first part of the book outlines Mrs. Garrett's childhood in Ireland, where, as an orphan and desperately lonely, she grew up in the home of a victorian aunt. Isolated from other children, she early developed a deep love of nature and sensed the rhythm and movement of all living, breathing things. As she grew older, she became ever more aware of this life and constant movement in the auras or "surrounds", as she calls them, of living things. Like many children who are much alone, she had "playmates" that may or may not have been figments of her imagination. It is certain that at the time they had an actual physical reality for her that the "pretend playmates" of the average child have not. And from this same early period, dates the beginning of her ability to withdraw within herself — to shut out the life around her although still aware of it, which was probably her first step toward trance. This habit developed as a defense against the scoldings and lectures of the aunt with whom she lived.

While still a small child, she had her first important psychic experience — a veridical precognition in the form of an apparition. Another aunt who lived in a neighboring village appeared one day at the front of the house carrying a baby in her arms. She was perfectly solid flesh and blood to the eyes of the child who ran in immediately to announce her arrival to her guardian aunt. The guardian aunt became very angry and accused her of playing a cruel trick, for unknown to the child, the lady of the apparition was lying ill at home. Upon returning to the spot where the aunt and her baby had stood, the child was surprised to see that she had disappeared. A few days later, this aunt died in childbirth.

As the guardian aunt and the child misunderstood each other so completely, a severe punishment ensued and the child determined upon revenge. Running to the farm pond, she caught and drowned a number of baby ducklings which she knew were greatly prized. Putting their little bodies on the grass in a row, she surveyed their corpses and was astonished to see a gray cloud curling up from each little duck. "It was a smoke-like substance rising in a spiral form. It gradually took on a new shape as it moved away from the bodies of the little dead ducks."

From that time on, Mrs. Garrett tells us, she knew positively that death was a transition from one form to another and ever since she has perceived this same process in the death of animals and humans alike.

The rest of the personal narrative abounds in spontaneous psychical experiences. But they are secondary in importance with the last part of the book which is devoted to a discussion and analysis of various forms of mental mediumship.

For example, Mrs. Garrett discovered after many years of service as a clairvoyant and trance medium that she could shift her psychic powers into different channels by consciously changing the rhythm of her breathing. She says:

"I . . . made certain discoveries about the rhythm of my own breathing. This became very important to me in later life; I could consciously shift my way of breathing when I wished, to change from one psychic state to another. I mention the control of the tempos of breathing because it plays a vital part in all of my supernatural work. Few people are aware that there is always this intimate connection between the way in which I breathe and the kind of psychic state I wish to induce. This applies not only to my conscious movement into trance, but also to my power of shifting at will into the clairvoyant, the clairaudient or the precognitive state. *Each state requires a different tempo of breathing.*"

Mrs. Garrett makes many interesting observations concerning clairvoyance and psychometry. To her all things have a "surround" of light and color which appears to her to be a kind of *radiation*. By putting herself in harmony so to speak with these vibrations, she is able to sense the history of the object.

Mrs. Garrett's trance personalities have long been a subject of debate particularly to Mrs. Garrett herself, for unlike most mediums she has never claimed any real conviction in their independence from her own subconscious or superconscious mind. They have remained consistent in their personality patterns throughout her trance mediumship and have accomplished much constructive work through her.

Oddly enough though she has worked with several psychiatrists under hypnosis, the trance personalities have never been reached through this means. She concludes:

"Through the years of my trance communications and research, two *control* personalities, those mentioned previously in this book, have always been identified with my work, and they have never ceased to maintain their independent and separate selves. It is interesting to note that they have always welcomed every form of scientific investigation into the nature of their own being and the mechanisms of my supernormal functioning; but up to the present any efforts to dislodge them or to reduce them to aspects of my own consciousness have led to no change in their attitude, position, or state of being. The *control* personalities still maintain the roles they have always played in relation to me, since my trance work began. I have reached that point in my development where I can live in harmony with myself and at peace with those so-called personalities, for I am now able to regard them as the finer aspects of my true self. Whatever their origin may be, I do not, at present, have at my command the means of knowing; but for the time being, I am content to accept the *controls* as aspects of a constructive principle upon which my entire life has been built."

Mrs. Garrett has written a very interesting book, which deserves attention for a number of reasons. She is in a unique position to analyze the experiences of mental mediumship and to interpret them in terms of present day knowledge. She knows the pitfalls and mistakes of psychical researchers as intimately as the emotional egotism of a certain kind of spiritualist who goes to professional mediums for soothing. She knows and understands life and she has a literary and artistic gift that makes her book delightful quite apart from its scientific value.

ACROSS THE UNKNOWN. By Stewart Edward White and Harwood White. E. P. Dutton & Co. \$2.50. 1939.

This book is a continuation of the spiritual teachings received through the psychic, Betty and published by Mr. White in 1937 in his volume, *The Betty Book*. His literary device—applying the terms of travel and exploration to spiritual experience—seems at first inappropriate. Yet this method has the advantage of bringing home the most difficult and intangible conceptions and states of feeling in terms that are far less misleading than occult or philosophical terms would be.

Mr. White has shown consummate skill in handling his material and in producing in his reader's mind those glimpses of intuitional



knowledge which are as much felt as thought. Such knowing is usually not reducible to the symbols of language. It is perhaps better expressed in terms of mathematics for those who understand the language of numbers.

The "Invisibles", purported authors of the spiritual teaching and Betty's guides on her explorations, state with a charm surely born of wisdom that they do not mind being labelled *Subconscious Secundus* and *Subconscious Tertius* so long as the reader absorbs into his very being the conceptions which they set forth for his education.

No attempt is made in this book to prove the independence of the "Invisibles" from the mind of the psychic, Betty, through whose consciousness the teachings came. A prolonged consideration of the point would merely defeat the purpose of the teachings which might rather inadequately be defined as an advanced course in the expansion of consciousness. Those who have read *The Betty Book* will remember that the method of dictation was in itself supernormal. Betty, lying blindfolded on a couch below the level of Mr. White's table, would dictate in the trance state. If he made an error silently or misconstrued her meaning, Betty became aware of it and insisted upon an immediate correction just as if she were seeing over his shoulder. In *Across the Unknown*, Mr. White says that Betty constantly proved her ability to travel outside her body. She repeatedly demonstrated that "she could even travel some thousands of very earthly miles and look in on the doings of friends. That she was there, somehow, she proved beyond doubt by reporting to me all sorts of details—who was there and what they were doing at a particular time—and these details have subsequently been checked as accurate by correspondence."

But the value of Betty's mediumship is to be found in the teachings themselves. This is an instance in which, to use William James' words, immediate luminousness, philosophical reasonableness, and moral helpfulness are the only criteria.

The teaching pleads for a temporary relaxation of the critical faculty until unfamiliar yet fundamental conceptions have taken root in the mind. Otherwise the psychological wall which we have built against the intrusion of new conceptions will prevent the expansion of consciousness necessary to further understanding. This psychological wall has been built by our acceptance of all sorts of limitations—half-baked scientific discoveries and puny smatterings of education.

It is impossible to give the reader an idea of the quality of this book in a review. It contains much that is new and much that is old as the hills presented in an enlightening way. For example, attempts have been many to make the eager individualist understand the conceptions of universality—and that intercommunion which makes the

group soul function as a single entity. Yet, Betty's words help us to glimpse these questions in a new way. The "Invisibles" comment:

"How can we make you desire, be eager for the delights of this connective consciousness? It is as hopeless as trying to tell a little child in its sand box how much fun it is to be grown-up and married. And yet there is no other acquisition of life in the way of grown-upness that compares with this faculty."

Betty then tries to explain universality:

"... I'll be the ocean. Now I am. I am the ocean, the ether, the all-surrounding substance in which individuals are suspended. It's like a universal contribution from all hearts. It's not that I, mightier, surround the various personalities floating in the great ocean, but that each meets me there. Each, through the functions of his being, sends out a quality capable, worthy of entering this substance, this universal ocean. He can withdraw it; he still is an individual. But when he sends it forth, it is his highest potentiality. All consciousness is open to him. He passes into what we can only call godship. Only by collecting a group of your dearest, going forth with your heart among them, cementing, as it were, a collective entity, and continually enlarging it, putting forth the substance among you, can you start toward comprehension of the Universal Consciousness."

"I am trying to get it into a mechanism which will stabilize it as a reality to you; a definite acquirable process, not a mere imagery . . ."

"Each time I unite myself with someone or something in eagerness of admiration and affection—by that process I have merged momentarily with the Universal. That is clear. But also there seem to be definite steps reaching to the conscious use of this universal process; response, admiration, adoration, to unity. This gradual lessening of separateness from the thing admired eventually makes it possible to draw from it its spiritual essence, feeding upon it as it were. Then you can produce your own interpretation, your own embodiment of this essence . . ."

"Anyway I know what that phrase means: God is love. It always sounded so strained and affected to me. I don't like it yet; but that is my stupidity. At least I know what it means. There are so many word seeds we don't know how to plant and make grow into life-giving things!"

There is a great deal of fundamental reality and challenging thought in this book, though the reader unaccustomed to imponderable speculations may find many meanings hard to catch hold of at first. Mr. White is a practical person and he has brought down to earth a good many conceptions that are usually obscured by vague and esoteric presentations. But some ideas simply cannot be reduced to common-

place terms. The mind must develop larger capacities for comprehension to embrace them at all. And it is to help the mind to attain such expansion and such "spiritual ripeness" that the teachings have been set forth.

APPARITIONS AND HAUNTED HOUSES. By Sir Ernest Bennett. Faber & Faber. Price 12/6 net.

In the latter part of the last century two volumes of outstanding interest were published under the auspices of the English S.P.R. One was *Phantasms of the Living*, by F. W. H. Myers and Edmund Gurney, and the other a *Census of Hallucinations*. Both of these dealt with apparitions, the first more particularly with apparitions of those who had not died. The latter volume presented a collection of manifestations which occurred near the moment of death, or subsequently. As a result of the census, the Editors stated that the connection between deaths and the appearances was obvious, being over four hundred times in excess of what chance coincidences could account for. The present volume by Sir Ernest Bennett deserves to take its place with these two important works. A good many of the cases cited are known to members of the S.P.R., having appeared in issues of the JOURNAL, and in Proceedings of the Society; but many additions have been made of more recent occurrences. The author has not sought to appeal to the readers who love a ghost story, and who are more attracted by a sensational narrative than by the evidential quality of it. It is the simplicity of the episodes which makes them convincing and they are the more so because there is no apparent purpose in the apparitions or hauntings. Some of the incidents seem to indicate definite purpose but others are puzzling and afford no clue to the identity of an unrecognized figure. In the majority of cases there is more than one witness cited; sometimes as many as four have seen the appearance simultaneously, though the purpose is not always discoverable. It is very clear in others and the collection as a whole suggests a conclusion of great significance. To this Sir Ernest refers in his concluding chapter: "If the survey of evidence presented in this volume can be of any service I am more than satisfied. . . . A generation morally dulled and embittered by the horrors and hypocrasies of the war has been succeeded by sons and daughters in whose minds scepticism and indifference find root more early than at any other period of our history. If we can help to rebuild the scaffolding of a shaken faith and raise a structure nearer to the heart's desire of those who trust that death is but the portal to another life, I can imagine no better work. . . . It may be that not the least of the discoveries which glorify a new age will come from the scientific results of *Psychical Research*."

Apart from this purpose, however, the work has a subordinate object. All students will wish to understand, if possible, the *modus operandi*—in what way, by what means, they will ask, do such apparitions become visible? What clue can the author suggest as the result of studying these well-authenticated cases amounting to over a hundred? No one who reads the book attentively will be able to take refuge in doubt. The facts are too numerous and too well-attested to ascribe them to imagination. That narrows the reader's inquiry to the question: "How are these effects produced?" In the last chapter Sir Ernest Bennett gives us the benefit of his own consideration of this problem. The book is likely to be a "good seller" even at a period like the present when in England where it is published there may be less demand for serious literature than at another time. Any book, however, which bears on the subject of survival of bodily death is likely to make special appeal.

This work can be strongly recommended to readers interested in the question, *if a man die shall he still live?* and, *will the past have a place in his memory?*

In a foreword the Dean of St. Paul's, W. R. Matthews, expresses his conviction that psychic phenomena have a religious value. He refers to the widespread doubt which exists today on the question of survival, due to science's materialistic interpretation of the physical universe. He adds "What folly then to refuse to look at another set of facts which . . . suggest a totally different conception of the relation of consciousness with the body! On what ground can we loftily wave them aside? Is it because our own faith in immortality is securely based on more abstract and more spiritual evidence? There are others who have no such confidence and whose minds move perhaps in another and more empirical way—people who like facts. If there are evidences of the power of consciousness to survive death it is of religious no less than scientific interest that they should be widely known and carefully criticized."

Helen Alex. Dallas.

WHEN NERO WAS DICTATOR. By Geraldine Cummins.  
Introduction by the Rev. A. H. E. Lee, M.A. Frederick Muller  
Ltd. W.C.1. 10/6.

The readers of the JOURNAL will approach this book from a different angle than that of the general public. For them the first question will be the origin of the work. The fact that it has been favorably reviewed in the press, and particularly by the Literary Supplement of the *Times*, shows that as a work of fiction it has arrested attention. The Editors remark in a prefatory note that, as a simple

narrative, they hope it will be appreciated and enjoyed. But if that were the only characteristic of the work, it would not be suitable for review in this JOURNAL. The first question that the Psychical Researcher asks is how was this able book produced? On that point the Editors give us only one hint, they tell us it has been written "in trance". Probably they had good reasons for giving no further details; to have done so might have limited the sale, for undoubtedly in many minds there is strong prejudice against anything supernatural; and they felt, quite reasonably, that the book deserved to be widely read, an opinion supported by the Rev. H. E. Lee in his introduction.

In order to deal adequately with this book, the reviewer should have considerable knowledge of the history and condition in the Roman Empire during the reign of Nero; but for the purpose of this review that is not necessary. It must suffice to indicate the scope of the work. It deals mainly with the history of St. Paul, starting from his first imprisonment in Rome, and concluding with his death. Anyone who has studied the character of the Apostle as it reveals itself in the Epistles will appreciate the Prologue in which the character thus revealed is very skilfully and consistently delineated in connection with episodes, not fully related, but touched upon in the Epistles, such as the conversion of Philemon and the restoration of the latter to the master from whom he had escaped. This, however, is only a brief introduction to the main theme which includes the Apostle's visit to Spain and return to the Roman capital, and his second arrest and trial. There is a well described incident in which in a state of trance, St. Paul, apparently inspired, declares that he should visit Spain; a purpose he carried out in spite of the attempt of his friend and physician, St. Luke, to dissuade him from doing so. The incidents that follow are unverifiable, but the Editors state that so far as they have been able to discover they are not at variance with any historical data.

Although the Editors do not claim, or expect readers to accept, the script as historically a correct record, they refer to the source of the information as coming from "Communicators" and they say "the sources of this narrative state themselves to be minds of an older period having access in ways that we cannot understand to manuscripts and memories of the past."

If this work were unique, one might be forgiven for rejecting such a claim without further consideration, but students of psychical experiences know well that this work is only the last of many documents which purport to have a similar origin.

Several books have been written through Miss Cummins and have been published at various times in the past in England and else-



where. It may be impossible to assess the historical value of such manuscripts but that should not prevent serious students from studying them, or deprive this work of great interest from a purely literary standpoint even if many readers are disposed only to regard it as an "historical romance" which quickens the imagination and vivifies a period which has hitherto been blank.

Helen Alex. Dallas.

BEYOND THE SENSES. By Charles Francis Potter. Doubleday, Doran & Co. 1939.

This book contains a very fair and clearly presented summary of the recent work undertaken in the fields of cryptæsthesia, E.S.P., etc. It summarizes the work of Rhine, Upton Sinclair, Warcollier and others, and includes an account of the author's own experiments with his wife, who acted as sensitive, and who first convinced him of the reality of psychometry. Chapters are devoted to prophecy and precognition, religion and telepathy, conscience and telepathy, and spiritualism and psychical research, so that the treatment of the subject is wide. Many of Dr. Potter's criticisms are acute, and his estimates, in the main, most reasonable and sound. The book may be commended as a useful one to place in the hands of the skeptic or beginner, but provides interesting reading for anyone in the psychic field. Some of the material is new, and not to be found in other books dealing with the subject. On the whole, a fair-minded and well-conceived summary.

H. C.

USE YOUR HEAD. By Dr. Bruno Fürst. Funk and Wagnalls Co., 1939.

This is a book devoted to "the practical use of memory and suggestion". More than half the book deals with the cultivation of memory, and in this Dr. Fürst has not only given a general psychological procedure, but also advanced a mnemonic system of his own, which he claims is highly efficient. Most "memory systems" have succeeded in throwing their students into paroxysms of despair, and the amount of mental effort necessary in order to memorize the "system" far exceeds any possible effort they might make in memorizing the few items they need in their daily lives. William James has reminded us that a good memory consists mainly of two ingredients: *interest* and *association*. If you are sufficiently interested in a thing, you do not forget it, while close association will invariably bring it to mind. However, to those who enjoy mental gymnastics, I would recommend Dr. Fürst's instructions.

The second portion of the book is devoted to "the art of public address", "the power of suggestion", and "hypnosis". This contains a popular and useful epitome of the material covered. Dr. Fürst is evidently a practical exponent of the methods he describes, and he has drawn upon "case histories" to illustrate the benefits or cures resulting from their application. Let us hope that the publication of his book may bring him many more such cases — and cures!

H. C.

**SOME CASES OF PREDICTION. A STUDY.** By Dame Edith Lyttleton, President of the S.P.R., London, in 1933. Bell & Sons. Price 2/6.

This little book deals with a subject in which few persons have more than very superficial knowledge. It is associated in many minds with fortune telling, or with the Bible. In the first connection it is regarded rather as an amusement than a serious subject; in the latter connection it is thought of as something which is reputed to have happened in past ages, but has never occurred since the first century of our era. The author of this book, on the contrary, realizes that prediction, when it is the result of precognition, is a matter for careful study. In one sentence in her brief Introduction, she defines its importance. "Its implications," she affirms, "whatever these may be, must profoundly affect the conception of our being and even that of the world we inhabit" (p. 11). It is for this reason that this record of experiences of foreknowledge has been collected and examined and classified in a form accessible to any reader who cares to study them. As Baron Palmstierna has said (*Light*, Sept. 14th, 1939), "Prediction is a narrow and misleading term for a psychic phenomenon that touches deeper problems than we ordinarily visualise." The cases have been carefully verified and no one who reads the volume attentively can fail to admit that a faculty exists which occasionally operates in the production of foreknowledge of future events. It is perhaps the most perplexing of all human faculties, but for students that is not a reason for ignoring it.

Some of the cases are warnings of accidents; some give the names of the horses that will win certain races. The most puzzling cases are those in which the "seer" has no special concern. Sometimes these come in a vivid dream. One particularly vivid one is a vision of the Meopham Aeroplane disaster, in which Lord Dufferin and five other persons were killed. This painfully vivid dream occurred on July 18th, 1930. The accident happened on July 21st. The circumstances are too detailed to admit of chance coincidence as an explanation.

In a concluding chapter the author claims that this is "perhaps the most important subject of scientific inquiry . . . We can imagine the bridging of space as a possibility but as soon as we reach time and find that it too can be bridged our mental grasp fails . . . the study of cases of precognition leads to stupendous philosophical developments" (pp. 138, 139). Of course, the first objective of a student should be to assure himself that the alleged experiences actually occur; until the facts are indubitably established, he is not likely to be willing to consider the implications which Dame Edith Lyttleton suggests. Those implications are far reaching and indeed "stupendous"; but intelligent readers will "account it crime to let a truth slip", however difficult it may be to understand or to accept its significance.

Helen Alex. Dallas.

# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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Volume XXXIII      DECEMBER, 1939      Number 12

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## Notice of Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc.

The Annual Meeting of the Voting Members of the American Society for Psychical Research, Inc., will be held at the office of the Society, 40 East 34th Street, Room 916, Borough of Manhattan, City of New York, on Tuesday, January 2nd, 1940, at 4:00 o'clock in the afternoon for the election of Five Trustees and for the purpose of voting upon a proposed amendment to Paragraph Eighth of the Certificate of Incorporation of the Society changing the date of the Annual Meeting which was therein fixed for the First Tuesday of December of each year to the last Tuesday in January of each year and for the transaction of such other business as may properly come before the meeting.

T. H. PIERSON, *Secretary*.

## Editorial Notes

In the November issue of the JOURNAL, the Editorial Notes were devoted to a few comments on the philosophical and scientific significance of clairvoyance and more particularly precognition, with a view to clarifying the underlying purpose of the currently popular technique for psychical investigation known as experiments in *extra-sensory perception*.

Dr. Gardner Murphy of Columbia University and his assistant, Mr. Ernest Taves, a graduate student of psychology, conducted a series of such experiments for the Society last winter (1938-1939) in collaboration with a number of the A.S.P.R. members. Many tens of thousands of calls have been collected already, dealing not only with concealed playing cards and Dr. Rhine's E.S.P. cards but also with many other types of material which permitted rigid control and scoring of test results. These have shown certain trends, Dr. Murphy states, not attributable to chance which may prove to be very significant. Similar work conducted last winter in the Columbia University laboratory have obtained similar trends. Dr. Murphy's investigation has been centering and will continue to center on four problems:

1. The significance of tempo or rate of calling of the material—usually investigated by asking the subjects to call in time with a metronome set at 40, 60, or 80 strokes per minute.
2. The effect of trying to visualize the material as contrasted with merely writing it down impulsively without stopping to visualize.
3. The effect of relaxation, both muscular and mental, in view of the many reports in psychic literature as to the importance of the relaxed, drowsy or sleeping states.
4. The effect of knowing one's own results from previous tests; in some instances telling the subjects just how



well they have done previously and in some experiments withholding the information.

Because this last variable is itself under investigation, Dr. Murphy does not deem it wise to give an exact statement as to the quantitative scores obtained in 1938-1939, but some inkling of the results will be obtainable in a *Proceedings* to be published this winter.

Dr. Murphy calls attention to the advantages of the E.S.P. testing machine built for the Society by Mr. Taves which makes possible the chance preparation of material for long distance E.S.P. tests. This automatic "shuffling" machine operates by remote control. It was described at length in the *Survey and Comment* for October, 1939.

Dr. Murphy and Mr. Taves have published a highly technical paper on some of the earlier results of their Extra-Sensory Perception work in the June, 1939 issue of the *Journal of Parapsychology*. It is entitled *Covariance Methods in the Comparison of Extra-Sensory Tasks*, and is of the first importance for those who are carrying on similar inquiries using E.S.P. techniques.

The group work which was carried on by the Society's members at the A.S.P.R. headquarters last winter has been resumed with good attendance and interesting results. Those who are able to call at the Society's offices on Wednesdays or Fridays at 4:30 p.m. are cordially invited to take part.

It is possible to arrange long distance participation in these tests for those who cannot attend the meetings in New York by writing to the Editor or Dr. Gardner Murphy in care of the Society.

## M. René Warcollier's Investigations in Telepathy

BY ERNEST TAVES

On the evening of March 14, 1925, a chemical engineer named René Warcollier, in Paris, attempted to transmit a telepathic message to the United States. At the same time, late afternoon on this side of the Atlantic, a group of persons were assembled in New York to receive that message. As the moment set for transmission approached, Warcollier in Paris began to clear his mind of all stray impressions and thoughts, so that he could visualize clearly the object selected for transmission. One impression seemed to persist in his consciousness, an impression of *stag's antlers*, with which he had been concerned in another connection earlier in the day. At the exact moment set for the experiment, however, Warcollier thrust the impression aside and visualized clearly the selected image, a glass funnel, Figure 1a.

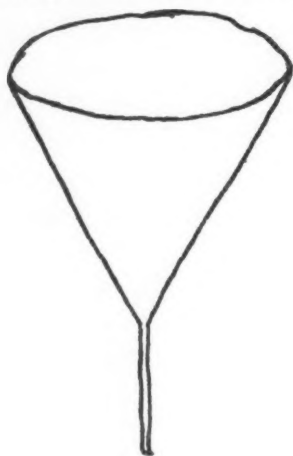


Fig. 1a



Fig. 1b

The group of persons in New York recorded the impressions which came to their minds at the appointed moment. Did these impressions correspond with the object of which the agent (the *source* of a telepathic message) had been

thinking at the time? One of the members of the New York group drew an object similar to a glass funnel, rather resembling a compote glass. She added to the glass a pair of handles, which, as she remarked, were like the *antlers of a stag*. Her drawing of the impression she received is shown in Figure 1b.

A single such case cannot be evaluated statistically, and its significance must be a matter of individual judgment. This fairly typical case, selected from the many similar results of thirty years of research by his Paris group, is illustrative of the work of Warcollier. The work is monumental in many respects, and displays admirable sincerity, perseverance, and honest scientific achievement. A brief article cannot compass it adequately, and we are forced to consider here only a few aspects and a small number of isolated examples of actual laboratory work.

On May 10, 1924, the members of the New York group, mentioned in the previous experiment, were acting as agents, trying to transmit to the Paris group. The subject selected for transmission was the image and the idea of a cobra, coiled and hissing, ready to strike. The image is shown in Figure 2a. In Paris, at the appointed hour, Warcollier got the idea of the *movement of a reptile*, and illustrated his impression as shown in Figure 2b.



Fig. 2a

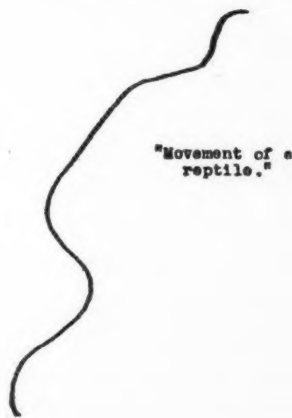


Fig. 2b

Although in the experiments cited there was great distance between agents and percipients, the bulk of Warcollier's work was done in association with the previously mentioned group of interested persons which he assembled in Paris in 1922. In that year he sent out an appeal to a selected public of about five hundred persons, questioning them regarding their opinions and ideas regarding psychical research. He received about fifty reports of cases apparently "supernormal", or *paranormal*, as we now like to say. Of the persons reporting these cases, twenty consented to take part in methodical scientific experimentation. Thus was formed a group of congenial people whose work has continued to the present time.

The group at first experimented in the homes of the members, but when the quality of the work became apparent, Warcollier was granted the use of the laboratories of the Institut Métapsychique, an institution for the promotion of all phases of psychical research.

The method of experimentation was simple and informal. The group would gather in the laboratory, and the agents and percipients would be selected, whereupon they would retire to separate rooms. The agents would select, at random, impressions for transmission to the percipients. Usually the agent would make a drawing of the object intended for transmission, and the percipients generally made drawings to illustrate impressions which they received. The drawings would then be compared, and success or failure noted. Sometimes there would be one agent and many percipients, sometimes many percipients and one agent, sometimes a number of each, and sometimes just one agent and one percipient.

Thus, commencing more or less at random, various procedures began to demonstrate their superiority over others. Some members of the group found that they were better agents than percipients, and that they had more success with some percipients than with others, and other members found themselves to be better as percipients than

as agents. Many methods were used, of which we may present only a few examples.

In an experiment performed on April 17, 1926, the agent was in one room of the Institute, chatting with a number of other members of the group. Warcollier, acting as percipient, attempting to receive impressions, was in a distant room. The agent talked with the other persons in that room about various kinds of balances, and made a drawing of a laboratory balance, in which the pans were suspended by *three* wires. His drawing is shown in Figure 3a.

Warcollier, in the distant room, received an impression of the agent holding a laboratory balance in his hand! He made a drawing of his impression, shown in Figure 3b. It is seen that the pans in this drawing also are suspended by three wires, a striking fact, for as a chemist he knew that it is not usual for the pans to be held in this fashion.

The majority of the experiments was concerned with visual phenomena; that is, the percipients tried to *see* what the agent was trying to transmit. In an experiment of



Fig. 3a

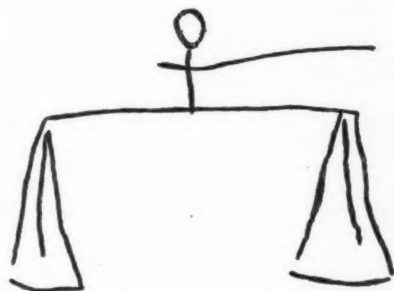


Fig. 3b

this type, the agent may look at a drawing or illustration, concentrating upon it, trying to create an impression in the mind of the percipient similar to that present in his own mind as he looks at the drawing. One must not form the opinion that a drawing, or the object itself, is always



used by the agent, for in some experiments, as in the case of the stag's antlers, the agent merely evokes the selected image.

In part of the work the percipient tried to *hear* what the agent was hearing at the time of the experiment. In yet another, tactile sensations were employed. In this type of experiment the agent might *touch*, in the dark, a selected object, while one or more percipients in other rooms attempted to capture the agent's impressions.

An important aspect of the work, and one showing the scientific attitude of Warcollier and his group, is revealed in the fact that their goal is not simply to prove and reprove the actual existence of telepathy, but to try to learn as much as possible of the process itself. This is done by performing many ingenious experiments, varying independently a large number of conditions. For example, the agent may have *two* objects in his field of vision, concentrating upon one, while seeing the other indistinctly. Results show that the "poorly seen", as Warcollier describes the object on the fringe of the field of vision, is transmitted better than the object upon which the agent concentrates his attention. Other experiments, such as the case of the stag's antlers, show that "repressed" ideas are very often transmitted, to the complete exclusion, in some cases, of the selected impression. It is worth while to cite an example of this general type of experiment.

The agent, Warcollier, selected for transmission the picture of a dirigible entering a hangar. The original post card illustration is shown in Figure 4a. In the picture are various items of interest, principally the dirigible and the hangar. In order to concentrate attention upon one definite part of the image, the agent copied part of the illustration, the rear of the dirigible as shown in Figure 4a', thus subordinating the other items of the illustration.

The percipient in this experiment, one of the members of the group, sketched a wall, along which a ladder was placed. His drawing is shown in Figure 4b; it shows marked



Fig. 4a

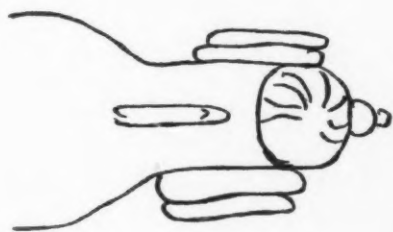
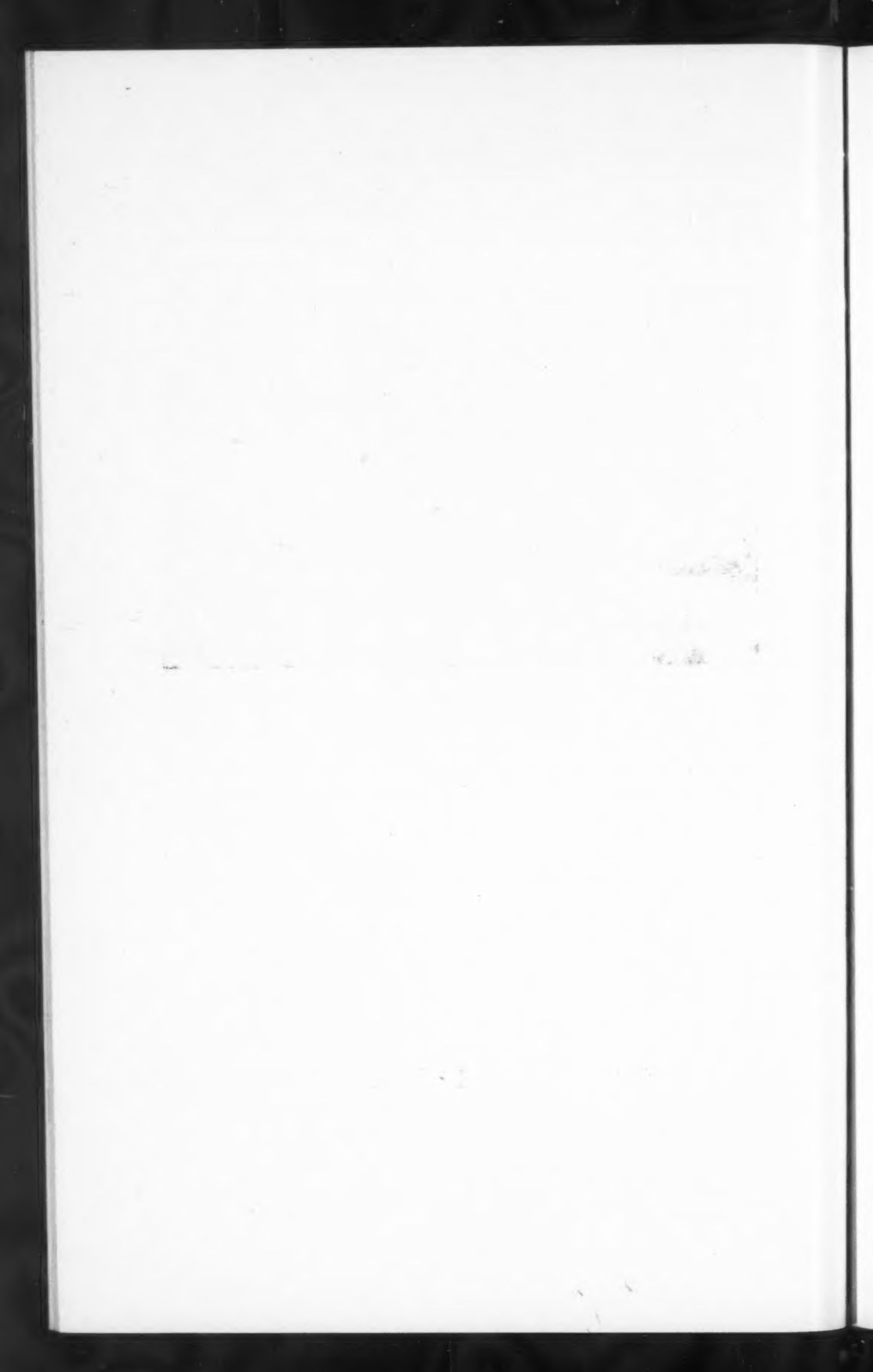


Fig. 4a'



Fig. 4b



resemblance to the side of the hangar, which, with its supports, gives a definite effect of ladders leaning against a wall. Thus we see that the part of the image which was subordinated and thrust into the background of the agent's mind was precisely the part of the image which was transmitted to the percipient.

Warcollier's interest in the problem is confined to no single question. To mention a few obvious problems, Warcollier is interested in finding whether a single agent has an advantage over a battery of agents, whether concentration is more favorable than relaxation, whether distance between agent and percipient has any effect upon results, and whether telepathy involves the conscious or subconscious functions of the mind, or both. He is interested in the distinction between telepathy and clairvoyance; that is, he wants to find whether the percipient receives the impression from the mind of the agent, or from the selected object itself. Let us cite an example of the type of experiment devised to attack such problems.

Warcollier lighted his office in the Institute with a diffuse violet light. This caused all objects in the office to have shadows of "beautiful yellow, tinged with violet". The point of importance here is that the yellow color of the shadows existed only in the perception of the agent; its only existence was in Warcollier's optic center. So, if the percipient received any idea of *yellow*, it would necessarily be due to reception of impressions definitely concerned with the mind of the agent, and not with the objects themselves; it would be due to telepathy, not to clairvoyance.

Warcollier sat in his office and looked about, attempting to convey the general situation to the percipient, in a distant room, of course. The percipient wrote, "Many objects, not very definite, but surrounded by, or contained in, gold. I see much gilt." The percipient did not receive the real, objective coloring of the objects in the room, but rather the subjective color of yellow, which had no reality except

in the mind of the agent, thus demonstrating the operation of telepathy, distinct from clairvoyance.

Other experiments, in which telepathy was ruled out by various techniques, also yielded positive results, apparently showing that extra-sensory perception may be either telepathic or clairvoyant.

Regarding the effect of distance, it seems apparent that such distance as possible to achieve on the earth has no effect upon telepathic transmission. Some of the most successful experiments were performed at long distance.

It might seem to some that cases such as that of the laboratory balances, which we have mentioned, leave nothing to be desired. Such cases of more or less perfect transmission, however, fascinating as they may be, do not shed much light on the actual process of telepathic emission and reception. Incomplete transmissions are of much more value in the search for the ultimate psychological bases of extra-sensory perception. Before becoming involved in psychological complexities, let us consider an illustrative case or two, which may serve as bases for later discussion.

In one experiment the agent brought to the laboratories a rubber giraffe, which he inflated at the moment of the actual experiment. A percipient in another room wrote, "A giraffe", and then drew four forms which, although they scarcely resemble anything so much as four ice cream cones, seem to be isolated drawings of the two ears and the

two horns of the animal.

Figures 5a and 5b.



Fig. 5a



*giraffe*

Fig. 5b



In another experiment the distance between the agent and percipient was about six hundred kilometers. The object selected for transmission was a *rose-cross*, as shown in Figure 6a. The petals of the rose were red, the center of the rose was yellow, and the cross was blue.

The impressions received by the percipient, Warcollier, make this a most interesting experiment. Warcollier's various impressions are shown in Figure 6b. He received

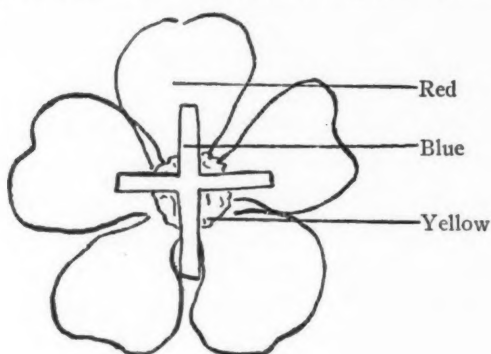


Fig. 6a

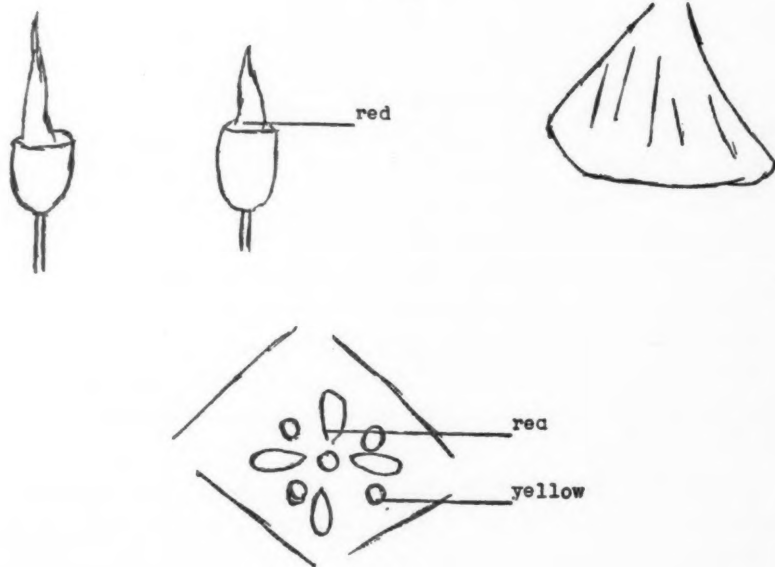


Fig. 6b

nothing whatever of the rose or the cross, but consider what he *did* receive.

He got an impression of butterfly wings, very light, with *no body attached*—the petals of the rose; of a number of red flames, in black urns—the red color of the rose petals; of a swan, with an idea of Lohengrin—the mystical and occult connotations of the general idea of a rose-cross; and a design formed of yellow and red *clochettes*—the yellow of the center of the rose, and again the red of the petals. Certainly a fascinating result, but what does it reveal of the fundamental nature of telepathy?

The percipient obviously received impressions associated with the rose-cross selected by the agent for transmission. He did *not* receive impressions of either a rose or a cross, however. What light, then, does such an experiment throw upon the nature of transmission and reception? The hypothesis which Warcollier *suggests* as explanation for such cases is that the agent's message was received in the subconscious mind of the percipient, and that the fragmentation and distortion of the message arose as a result of the difficulty in conveying the message from free and instinctive subconsciousness to inhibited consciousness. The complete image of the rose-cross was transmitted to the percipient's subconscious mind, but the component parts of the image could not "get through" in a unified whole, and emerged in association with other images. The red petals of the image in the subconscious emerged into consciousness as red flames and butterfly wings, as the yellow of the center of the rose emerged as the coloring of a geometric design, and as the horns and ears of the giraffe emerged as misunderstood impressions, even though, in this case, the percipient actually did have the idea of a giraffe in mind.

Another simple experiment lends weight to the hypothesis of subconscious reception. The agent was attempting to transmit the image of an hour glass. In another room the percipient, looking about, saw in a design on a picture

frame, a four-leaf clover, which she was prompted to draw. She did so, but drew only two of the leaves, and these opposite each other, so that her drawing resembled an hour glass, although she had no idea whatever of that particular object.

The explanation, according to Warcollier, is that the message, the hour glass, reached the subconscious of the percipient, but was able to emerge into consciousness only by attaching itself to an object similar to itself.

But how does the image emerge into consciousness? "In order that a telepathic message may emerge into consciousness," writes Warcollier, "unusual conditions are necessary. There must be a certain 'potential', a charge of energy, which charge is apparently most easily transmitted by an *associated image*." We shall have more to say of this "charge" later.

This hypothesis of subconscious reception leads us into the heart of the problem. If the message is actually received in the subconscious, what means are available to enable it to pass easily into consciousness, without distortion and fragmentation? Should the subject relax, or should he concentrate?

Experimentation has shown that success is most often achieved when the percipient is in a passive, relaxed state. The necessary condition, to use Warcollier's term, is one of *monoideism*, or complete freedom from mental turmoil, exclusion of all extraneous impressions, complete passivity. In such a state is telepathy most likely to occur. We may compare the mind to the surface of a body of water. Agitated, disturbed, it will not reflect images clearly; passive, quiet, it acts as a mirror, reflecting accurately, resulting in the emergence, from the subconscious, of true images.

Is there more experimental evidence supporting such hypotheses? Consider Warcollier's earlier work. In many of the first experiments, the agents were wont to concentrate intensely, while sending messages to percipients, who were generally relaxed and passive. In such experiments,

in which a number of percipients took part, a strange phenomenon began to be observed—mental contagion between percipients. Impressions of a number of percipients would be found to be like each other. This is not particularly surprising, for it seems as if the real agreement in such an experiment is between percipients, since they are in similar states of passivity, rather than between percipient and agent, since the latter is concentrating, generally, while the former is not.

The phenomenon of mental contagion led logically to the adoption of a passive state by the agent as well as by the percipient. Thus, an agent would become as passive as possible, whereupon an object might be placed in his hand. He would note his impressions, which would be compared with those of the percipients. This method proved to be advantageous.

To leave the external world, it seems to Warcollier, sensory impressions must be abolished or weakened; visual perceptions by remaining in darkness, and auditory perceptions by remaining in silence. When the power of the senses is overcome, after-images and all signs of retinal activity must be disregarded. Soon the retinal excitements fade, and the screen becomes black. Thus one prepares himself for a telepathic experiment.

But how is the message transmitted, once the agent and percipient are in the most favorable condition? This brings us to the concept of "potential," which we have already mentioned. Warcollier does not believe that telepathic impulses are transmitted by means of a physical wave, analogous to that involved in radio transmission. More logical, it seems to him, although he hesitates to adopt any hypothesis embodying analogies with the physical sciences, is the hypothesis of a *current* between agent and percipient. "Two persons in sympathetic agreement are like two connected vessels. Thoughts can flow subconsciously from one to the other." But what causes the current to flow? What is the role of the agent? In considering such questions, we must

remember that the hypothesis of *current*, as understood by Warcollier, does not propose the existence of a current in the sense in which the term is used in electricity, for example, and has nothing to do with physical realities.

Warcollier suggests that when anyone looks at any object it is given a *psychic charge*. And here again we must not compare this "charge" to the type of charge borne by an electrical condenser, but must remember that the term is used in a psychological, not a physical, sense. When the agent looks at an object, then, it receives a psychic charge, perceptible to the percipient. The psychic charge is not definitely bound to the object, but may become free, rather like lighter-than-air balloons. And "if that is so, every object observed for the first time by me can reflect me as I reflect it, at least for a certain time. It has a certain charge of mine, and it also retains the impression that I have had of it, just as I have a memory of the object. A percipient in a state of clairvoyance could then have a particular attraction for an object that had been recently seen by the agent."

The hypothesis of psychic charges may serve as a basis for explanation of both telepathy and clairvoyance. In telepathic transmission, then, the agent looks at an object, and a psychic charge comes into being. The agent, if he concentrates, apparently fastens the psychic charge to himself. Sometimes the psychic charge is large enough to cause such a difference in psychic potential between the agent and percipient that the charge flows from the former to the latter, and telepathic transmission takes place.

The hypothesis explains such phenomena as the easy transmission of the "poorly seen," which we have already considered. The "poorly seen" is the *free* psychic charge, not attached to the observer, and hence more easily grasped by the percipient.

And how to explain clairvoyance with the hypothesis of psychic charges? Consider a spontaneous case which Warcollier himself once experienced. He went into a room in which a package had been previously left for a short time;



it had been removed before his entrance. Warcollier knew nothing whatever of the package. It had been placed in the room by mistake. Going to sleep in the room, he had a "vision" of the package, saw it clearly and distinctly, and remarked about it, during the vision, to his wife. It was an unusual bundle, yet he "saw" it exactly as it had been in the room. His explanation is that the psychic charges of the package were still present in the room, and were detected by him, giving rise to extra-sensory perception of the package itself, a clear case of clairvoyance.

By this time it is apparent that Warcollier has erected no small and incomplete structure in his psychical research. In the end, of course, the complete theory must rest upon the experimental cases. What, then, of the cases themselves? We have selected a number of cases which apparently demonstrate that one person may perceive mental impressions of another person through the operation of a type of perception not concerned with any of the generally accepted senses. From these cases have been drawn theoretical implications. But perhaps there is objection to the cases themselves. The immediate attack will probably be made from the mathematical angle. How are we to know that such cases are not mere coincidence, nothing more? It is true that with this type of material exact statistical analysis is impossible. It is patently impossible to determine precisely the probability that such results as we have considered are attributable to chance, since the material used is not *scorable* in a statistical sense, but, nevertheless, in considering such cases one can scarcely form the opinion that chance alone has been operating.

If such results have been obtained, then, why does not Warcollier use more definitely scorable material? Certainly this would eliminate many criticisms which will probably be made of the work. The real reason, perhaps, is found in the fact that the burden of the work is not particularly to convince a large portion of the population of the validity of the hypotheses we have considered, but rather to find out

more of the actual processes involved, to find the answers to some of the pertinent questions which naturally arise. It is of little interest to Warcollier to convince those who inevitably greet publication of all such work with a barrage of theoretical objections to the possibility of telepathy.

Nor is it *our* purpose to convince the reader of the existence of extra-sensory perception. We have selected cases to give information regarding one block of experimental work in a largely misunderstood field of investigation. The formation of opinion with regard to Warcollier's particular type of parapsychological experimentation must remain a matter of individual judgment.

## An Apparition of Death—A Personal Experience

BY ETHEL FAY FARMER

People who have never possessed psychic faculties invariably speak of the "psychic world" as something definitely apart from the material world with which they are familiar. In doing this, their thoughts cannot grasp the connecting link between what they understand and what to them appears supernatural. It is because of this general limit of comprehension that it is so difficult to spread the conception of the potentialities of the human being; to bring about a realization that to become aware of the "psychic world" is but to develop and use the mental and spiritual faculties which all possess at least in embryo. It is hard to make clear that the "psychic world" is not a place which is open only to the few but a condition of greater awareness.

To those who have had psychic experiences there is no doubt of their reality; for at least to oneself it is impossible to fake them. Usually some strong emotional condition has caused this *extension of ourselves*, and awakened us to the fact that the five physical senses do not always comprise man's only method of contact with things about him.

My first unusual experience occurred during a severe illness of my husband. He had been given up by the sisters of the Catholic hospital to which he had been taken.

I was always on night duty, being relieved for a few hours in the day by one of the sisters. It had been an unusual concession for the hospital to allow me to remain in it to care for my husband, but we had come from the East, and they had taken us in in a desperate emergency.

Sitting in a large chair at the foot of his bed and facing it, I suppose I fell into a light doze, though I continued to see the room with its dimmed light, the bed and my husband in a deep sleep upon it.

Suddenly, before my eyes, kneeling at the foot of the bed and facing me with arm outstretched, was the figure of a monk with the cowl drawn over his face. I sensed at once that the figure, whatever it was, stood for death, and, as I watched the outstretched arm, it began to move slowly around and over the bed. I knew that if it stopped over the form of my husband that he would die! But it continued moving over him until it paused with the finger pointing to the corner of the room. In a moment it had vanished and I leaped from my chair trembling, yet with the certainty that my husband would live. Where the finger of the monk had pointed, however, I was just as certain there would be death.

Going to the door of the room which led out to the corridor, I looked out and saw that in line with that pointing finger of death was the last room at the end of the hallway. Whoever was in that room I knew would die. I was sure of it.

Early the next morning one of the sisters came to inquire about my husband. She was a very beautiful and kindly person and one I was exceedingly fond of. I asked her at once who was in the last room on the corridor. She said that she was not permitted to tell me.

"But that person is going to die," I insisted.

She looked at me sympathetically.

"You need more rest. I will see that someone relieves you for tonight," she said.

"I'm not tired, and my husband is going to live!" I added triumphantly.

"I hope so, my dear," she said and her eyes were filled with understanding of what she thought was the result of my months of vigil.

"Will you tell me if or when that person dies?" I insisted.

She shook her head.

"It is against our rules," she told me, "but I will tell you to help you get this idea out of your head that there is a young woman in that room who is in here for a minor operation. She will be out of here in a few days, so let that ease your mind about it. But why are you so impressed?" she added suddenly looking at me intently.

"I won't tell you now," I replied, "but when you tell me she is dead—for she is going to die—I'll tell you then what has happened to me."

As one would soothe a sick person, she nodded her head.

"I will tell you if such a thing happens—but it won't."

At noon there was a soft knock on the door. Opening it, I found the sister, her face white and her eyes strained.

"She died," she whispered. "The nurse had left the room to get her a drink of water. It is inexplicable, for her heart had been tested. She seemed in a normal condition. Now I want to know how and why you made that remark about that room?"

As I finished telling her about the "monk" and the out-stretched arm passing over my husband's bed and stopping at the corner of the room which was in direct line with the last room on the corridor in which the young woman had just died, all color drained from the sister's rather ruddy face.

"Now I know that your husband will get well as you have seen the monk!" she said impulsively.

I took her up quickly. "What do you mean by that?" I asked.

For a few moments she was silent, then she said, "Before I tell you, I wish you to promise that you will never divulge the name of this hospital, for I am breaking the rules in telling you, but it is so extraordinary that you have seen the 'monk'.



"For many years," she went on, "our Sister Superior used to see the figure of that 'monk' pointing in the direction of death, and it never failed to come true. She died several years ago and no one since has seen the 'monk'. And now you have seen the 'monk'," she exclaimed. "Then it wasn't in the Sister Superior's mind. It was a reality."

My husband lived for fifteen years after this strange experience. Since that psychic happening I have had many others, but I have never seen the "monk" again.

## Book Reviews

EXPERIMENTS IN PSYCHICS by F. W. Warrick. E. P. Dutton & Co., N. Y., 1939. \$7.50.

This book, as stated by the author in his preface, is intended for experienced students of psychical photography. It is a record of experiments with the two veteran psychic photographers of England, Mrs. Ada Emma Deane and William Hope of the Cræwe Circle. Mr. Warrick had devoted a great deal of time and care to psychic photography and his opinion of Mrs. Deane's mediumship in particular (he has held over 1400 experimental sittings with her under his own conditions of control) should certainly be worth consideration. He says:

"In the case of Mrs. Deane, the number of such phenomena (psychic photographs, skotographs etc.) witnessed by me and by others is very great, and the quantity of them which are genuine, without a shadow of a doubt, is surely sufficient to establish the fact that it is worthwhile to experiment with a medium of this type."

Mr. Warrick is extremely candid, however, in pointing out the fraudulent appearance of most psychic extras. He is for that reason more interested in the skotographs which he made with Mrs. Deane. A skotograph is a print made from an unexposed negative or plate which has been held between the hands or against the person of the medium. Skotographs lend themselves to much better conditions of control than ordinary psychic photographs. Faces do not appear on them. They show, when successful, curious marks which appear to have been made by chemicals, but in his experiments with Mrs. Deane, Mr. Warrick assures us that such application of liquids or powders was out of the question. He always used his own plates and, though it was necessary to leave them with the medium for a period of time, they were so wrapped that they could not be tampered with without detection. Never was a sealed packet afterwards discovered to have been opened, yet streaks of light sometimes shaped as arcs, crosses, rectangles or other simple figures appeared on them which cannot be accounted for. It is extraordinary, if the phenomena were genuine, that faces did not appear on the plates contained in sealed wrappers but often were found on those left loose.

Mr. Warrick states that he believes psychic photography has suffered as a subject of serious investigation from the interpretation put upon such photographs from the beginning, namely, that they are spirit photographs produced by the departed. He finds the

animistic theory inadequate and seems to favor an operating intelligence of a non-human or super-human sort.

Mr. Warrick feels that in spite of the ease with which spirit photographs can be reproduced by fraudulent means, that it would be impossible for a man like William Hope to practice trickery exclusively over a period of twenty-seven years without detection. Has he forgotten that mare's nest, the Price-Hope Case? Everybody accused everybody else until it was finally suggested that certain members of the S. P. R. Investigating Committee had cooked up a most infamous plot to victimize Hope by planting exposed plates upon his person. An anonymous packet arrived at the S. P. R. which Mr. Fred Barlow, one of the protagonists in the row that followed, claimed was sent by an enemy of Hope's or else by the S. P. R. to itself. The packet contained some badly faked extras, some trick apparatus and a note which read: "I would have sent these before but was afraid Hope would miss them. They were found in his room with the plates I sent you before. Don't write to Madame again as she is getting suspicious. I shan't write again."

Such melodramatic goings on are more worthy of a Sherlock Holmes novel than a serious investigation of supernormal powers. This little scandal is an old chestnut to-day and has nothing to do with the present valuable volume except to illustrate the all-important point that spirit photography is terribly vulnerable as a means of obtaining evidence for supernormal manifestations not only because it can be too easily faked but also because the integrity of the investigator becomes a major issue.

Of Mr. Warrick's honesty and sincerity, however, there can be no doubt and he has set forth a valuable record which may turn the minds of the skeptics of psychic photography toward fresh effort in this direction.

PSYCHIC SCIENCE AND SURVIVAL, by Hereward Carrington.  
Two Worlds Publishing Co. Ltd., Manchester, England. 1939.  
2/6.

This concise essay (90 pages) on psychical research is extremely worthwhile. It is intended for the intelligent beginner. While incorporating many familiar arguments for the serious study of psychical phenomena, it makes important observations on the philosophical questions involved — questions which are too often forgotten by quite competent researchers.

Dr. Carrington takes up the different categories of psychical manifestations and very briefly defines the problems which they present. He quotes frequently from the S. P. R. Proceedings and is liberal

with his references so that this book can be recommended as a guide book as well as an introduction to the subject. He sets forth, within a neat paragraph, theories that covered not pages but volumes in their original form. For example, he shows a possible connection between the phenomena of haunted houses and the phenomena of clairvoyance and psychometry in the following passage:

"The theory has been advanced that rooms and houses somehow may be impregnated by some subtle physical emanation, by the thoughts and emotions of those living and dying within them—much as some objects are thought to be charged up by contact with an individual, in cases of 'psychometry'. It is possible that something of the sort is the case; only modern thought seems to veer away from the idea that psychometry is in fact due to any such cause, but is due rather to some purely mental or psychic factor. A closer analogy, perhaps, might be found in the 'cabinet' of a psychical medium, which seems to become surcharged with a psychic energy, from which phenomena doubtless radiate during the course of a séance. I myself have seen this repeatedly operative in the case of Eusapia Palladino."

Dr. Carrington stresses the fact that the modern monistic view held today as to the mind-body relationship, is chiefly responsible for the scientist's prejudice concerning psychical phenomena. He states that, as a result of his own investigations, he has become quite convinced that "psychic phenomena are for the most part real — that is, they are genuinely supernormal in character — and that there is a superphysical world of some sort in which we are all immersed, and of which we constitute a part."

## New Library Acquisitions

The Society has had the good fortune to receive two valuable gifts of books from friends during the past year. A fine library of more than one hundred and fifty of the best books on psychical research and border subjects was presented by Mrs. George Seligman in memory of her husband. Mrs. Cornell Woolley has also been a generous donor.

These books are almost all in better condition than the much used copies of Dr. Hyslop's library, so the new acquisitions have been placed in the permanent shelves and the older copies have been added to the lending library and are now at the disposition of the members.

Members and friends of the Society are urged to continue to send us books, especially rare editions and scientific works published in recent years. There is also a great need for extra copies of worthwhile current publications to keep the Lending library up to date.

The list of books below comprise the recent publications bought by the Society or sent us by publishers for review. Most of them have been reviewed in the JOURNAL. A few others will be reviewed in the early part of 1940.

<i>Author</i>	<i>Title</i>	<i>Date Published</i>	<i>Publisher</i>
Bennett, Sir Ernest	Apparitions and Haunted Houses	1939	Faber & Faber, London
Bond, Frederick Bligh	The Mystery of Glaston	1938	Glastonbury Publications, London
Carrington, Hereward	Psychic Science and Survival	1939	Two Worlds Publishing Co., Manchester
Collins, Abdy	Death is not the End	1939	G. Bell & Sons, London
Cross, H. U. N.	Cavalcade of the Supernatural	1939	E. P. Dutton & Co., New York
Cuddon, Eric	Hypnosis, Its Meaning and Practice	1938	G. Bell & Sons, London
Cummins, Geraldine	When Nero was Dictator	1939	Frederick Muller, Ltd., London
Curtiss, Dr. & Mrs. F. H.	The Philosophy of War (reprint)	1917	The Curtiss Philosophic Book Co., Wash., D. C.
Driesch, Hans	Alltagsratsel des Seelenlebens	1938	Deutsche verlagsanstalt, Stuttgart
Findlay, Arthur	The Psychic Stream	1939	Psychic Press Ltd., London
Furst, Bruno	Use Your Head	1939	Funk and Wagnalls, New York



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<i>Author</i>	<i>Title</i>	<i>Date Published</i>	<i>Publisher</i>
Garland, Hamlin	The Mystery of the Buried Crosses	1939	E. P. Dutton & Co., New York
Garrett, Eileen J.	My Life as a Search for the Meaning of Mediumship	1939	Oquaga Press, New York
Hagen, Ida	Tracings of Eternal Light	1939	E. P. Dutton & Co., New York
Jung, Carl G.	Psychology and Religion	1938	Yale University Press, New Haven
Leib, Frederick G.	Sight Unseen	1939	Harper & Brothers, New York
Lyttelton, Dame Edith	Some Cases of Prediction	1939	G. Bell & Sons, London
Potter, Charles Francis	Beyond the Senses	1939	Doubleday, Doran & Co., New York
Price, Harry	Fifty Years of Psychical Research	1939	Longmans, Green & Co., London
Richmond, Kenneth	Evidence of Identity	1939	G. Bell & Sons, London
Richmond, Zoe	Psychical Experiences, Evidence of Purpose	1938	G. Bell & Sons, London
Salter, W. H.	Ghosts and Apparitions	1938	G. Bell & Sons, London
Saltmarsh, H. F.	Foreknowledge	1938	G. Bell & Sons, London
Telling, W. H. Maxwell	Death and its Values	1938	Leeds Society for Psychical Research, Leeds
Warrick, F. W.	Experiments in Psychics	1939	E. P. Dutton & Co., New York
Washburn, Owen R.	The Discovered Country	1939	David McKay Co., Philadelphia
Webster, J. H.	Through Clouds of Doubt	1939	Psychic Press, Ltd., London
White, Stewart E.	Across the Unknown	1939	E. P. Dutton & Co., New York
Wilkinson, Rev. D. H.	The Other Life	1937	Rider & Co., London





Dear Reader :

The scientific and philosophic significance of the facts brought to light by psychic research cannot be denied. There is more interest in the subject today among the general public than there has ever been before. Thinking people are beginning to realize that an understanding of the potentialities of the human mind is essential to the progress of science and civilization.

The Society, through its JOURNAL, attempts to keep its members informed of the progress of psychic research all over the world. It welcomes your letters of comment and criticism. It is anxious to reach more people through its membership. Will you help us by filling in the blanks below with the names of people who you think might be interested in becoming members and receiving the JOURNAL? A complimentary copy will be sent to them. If you have other suggestions for spreading interest and winning support for this vitally important subject, please write to us.

Yours sincerely,

THE EDITOR.

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	Occupation .....
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The first part of the report deals with the general situation of the country. It is a very interesting and informative study of the country's development. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is a valuable contribution to the study of the country's development.

The second part of the report deals with the economic situation of the country. It is a very interesting and informative study of the country's economic development. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is a valuable contribution to the study of the country's economic development.

Yours truly,

J. H. H.



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# THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

VOLUME XXXIII

DECEMBER, 1939

DEC NUMBER 12  
1939

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THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH,  
INC. 40 EAST 34TH STREET, NEW YORK

Price 50 cents

\$5.00 a year

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2. The collection, classification, study and publication of reports dealing with the above phenomena. Readers are asked to report incidents and cases. Names must be given, but on request will be treated as confidential.

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4. Co-operating in the above tasks with qualified individuals and groups who will report their work to the Society.

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The JOURNAL of the American Society for Psychical Research is published monthly by the American Society for Psychical Research, Inc., 40 East 34th Street, New York, N. Y. "Entered as second-class matter May 25, 1933, at the post office at New York, N. Y., under the Act of March 3, 1879." Yearly subscription \$5.00.

## HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

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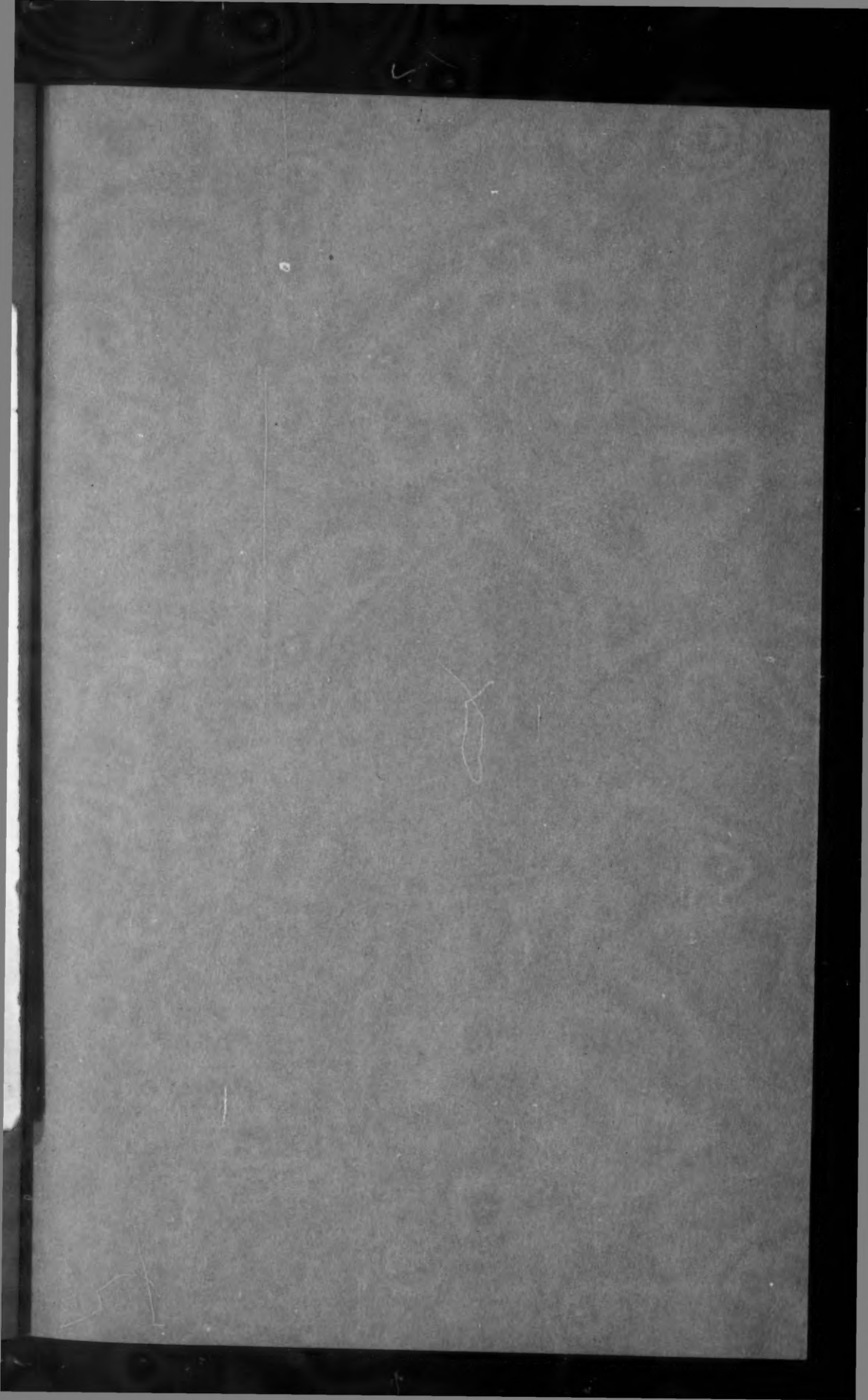
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