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EDITORIAL

THE PSYCHICAL RESEARCH REVIEW starts the year 1918 with high hopes. A number of interesting articles, from various noted writers, have been promised for the current year, and also a number of photographs and illustrations of unusual interest.

Mr. C. P. Christensen, who has so ably edited the magazine for the past three years, and who, our readers feel, should be congratulated for bringing it to its present state of excellence, and is not only editor of the magazine, but also president of the Psychological Research Society, has secured the valuable services of Mr. Hereward Carrington as Managing Editor of our magazine. Mr. Carrington is well known as a scientist and author of many books, and late member of the Council of the American Institute for Scientific Research and member of the Society for Psychical Research.

Meetings will continue to be held at the Society's headquarters, and a summary of these, it is hoped, will be printed in the REVIEW from time to time. Contributions from noted writers are also promised us for the coming year.

Remarkable Psychic Experiences

By THEODORE SAUL

The following experiences are submitted in the earnest hope that they may throw some light on the well-known phenomena of clairvoyance, clairaudience, and telepathy. The medium whose powers I describe is of an absolutely trustworthy character, and the authenticity of the phenomena related is testified to by the signatures of those who have witnessed them.

M. M. was born in Woolwich, England, the oldest daughter of an English soldier who took part in the Crimean war. Minnie was a premature child—a child of seven months, a fact that is not without significance in accounting for the abnormal condition of her nervous system. In 1870 the family emigrated to London, Canada, and the father died there in 1885. It was a matter of record that psychic phenomena had not infrequently been manifested in the family. One of the sisters of Minnie's father saw her grandmother's phantom enter the kitchen, rubbing her hands in her characteristic way and giving her her usual greeting. The young lady was naturally frightened, since she knew that her grandmother was at that time on her death-bed; and a few hours later the news of her death reached the family. Another instance was related by Minnie's father. When a young soldier in Halifax, he was one night standing guard in front of a sentry box, when he heard distinctly three loud raps coming from the back of the box. He made a note of the exact time of the occurrence, and a few weeks later received a letter announcing the death of his father at the precise hour at which the knocks had been given. He had not even known of his father's illness.

Another remarkable phenomenon told by the medium is as follows: "My mother died shortly before my birth, and it was the shock of her sudden death that caused my premature birth. When my mother was in great agony preceding my birth, she became distinctly aware of a hand extended from beneath the bed clothes, which grasped her own with a gentle pressure. This was no delusion, as my mother was perfectly conscious and alone at the time. It was the habit of my mother's mother, whenever her daughter was in pain, to press her hand in heartfelt sympathy, and this took place afterwards unfailingly whenever my mother gave birth to a child." Minnie's mother, who was of Scotch-German descent, had more than once experiences that proved her psychic perceptions. She had lost a child of two years, and several years later when another child was born, she saw the spirit

form of the first brother enter the room smiling and lead the younger brother away. Very soon after this apparition, the baby died.

M. M. married in Canada and subsequently moved to a town in Indiana. While living there she saw one evening in the blaze of the chimney fire the phantom of a child playing near the fireplace. When she told this experience to her neighbors, they related to her the story of a child who had been killed in the house by her foster mother, who tortured her cruelly and finally burned her to death in the fire. During this period she was frequently able to give to her brothers, who were skeptics and entirely unsympathetic, convincing proofs by describing spirit forms of persons who were no longer in the flesh, and who were unknown to her but friends of the brothers.

M. M.'s father was an Episcopalian and her mother a Catholic; all the children were baptized in the Catholic faith. Later they attended the Episcopal Sunday School, and their bringing up was strictly religious. M. M. married a Baptist, and was during the first few years of her married life, in Indiana and Kentucky, an interested member of the Baptist Church. Having had cause, however, to be impressed with the fact that the poorer members of the Church were in many places utterly neglected, she came to conceive a strong aversion to everything connected with the Church, and for some years found no better resources than the shallow amusements of society. This period she looks back to as one of a great emptiness. She was, in effect, indifferent to all spiritual matters, a practical atheist.

In 1904 she moved with her family to Atlanta, the home of her brothers. Here she became greatly attached to a little nephew, and when the child became critically ill, she saved him from death, though the odds were all against her. The next year, however, the child died. A month before his death, she had a distinct vision of the funeral, which took place precisely as she had seen it. In her great grief, not being understood by her own family, she had recourse for sympathy to strangers. These strangers happened to be spiritists, and spiritists of the right kind. They received her with sympathy and consolation, and invited her to attend their seances, and there M. M. soon became aware of her mediumistic powers. This was in June, in the year 1906, and the phenomena which took place after this first awakening to a new consciousness are of such an unusual character as to command the attention of wider circles.

Our medium became soon aware that she was surrounded by ultramundane intelligences, spirit forms which she gradually learned to distinguish with growing clearness, and began to write

automatically in a semi-trance messages of more or less definite content. Some of the intelligences who wrote through her began gradually to assume visible forms. Among them was the spirit of a huge Zulu, who wrote that he had killed the son of a proud queen named Eugenie. The medium and her family knew nothing of this queen, and learned only on consulting an encyclopedia that Louis Napoleon, the son of Empress Eugenie of France, had been killed by the spear of a huge Zulu while taking part in the British expedition against the Zulus. Another intelligence, an Indian princess, gave her name as Wahallahee, and stated that in a fit of anger and disappointed love she committed suicide by throwing herself from a bluff into a river. This spirit form appears often, not only to the medium, but to her oldest daughter, who gives a minute description of her excitable temper and violent manner.

Very soon after the awakening of the medium's psychic faculty, two intelligences manifested themselves, who gave their names as Dr. Baker and Professor Ross. The former claimed to have been a clergyman of an Episcopal church in New York, which he named, and the latter wrote that he was a physician in a city of Central America and died about a hundred years ago. These two personalities soon gained a paramount control over M. M., and began to deliver lectures through her as a medium. During these lectures, M. M. was in a trance, and her voice changed to the deeper timbre of a man's voice. Before long these lectures became, by the direction of the two intelligences, a regularly established institution. A Sunday service was organized, which began punctually at nine, and which was attended by members of the family, some ten in number, and a regular seance was arranged on Wednesdays at half-past nine. These bi-weekly meetings have been continued for two years without interruption. The standing feature of the Sunday service is an inspirational lecture delivered through the medium by Dr. Baker in the same manner as an ordinary sermon at a regular church service. A different subject is taken up each Sunday. I heard myself a sermon on the words: "When I shall be lifted up, I shall draw all men unto me," and a lecture on the doctrine of infallibility and on wilful spiritual blindness. A hundred or more sermons have thus been preached at the Sunday services, and as many lectures delivered on Wednesdays. This is all the more remarkable as the medium is not at all versed in the Bible, and has not yet quite overcome a distinct aversion to it which she had for many years. She impressed one, moreover, as a woman of no great education or culture, and she does not even speak a perfectly correct English.

Among the many intelligences who have lectured through M. M. are Sam Jones, whose somewhat unrefined style is recog-

nized by everyone present; Robert Ingersoll, who once delivered a beautifully worded lecture on the two trees of Christianity, and spiritualism; and Professor Ross, whose most wonderful effort was a lecture on the human brain, delivered at one of the Wednesday meetings. The substance of this lecture was that the human brain, when in a state of intense activity or concentration, in a certain person, emanates certain rays, or psychic currents, which, in the form of undulatory movements, travel through the air with inconceivable rapidity, so that a telepathic message or psychic impression is conveyed instantaneously to the recipient person to whom the thought energy from the brain of the sender is directed. Professor Ross has also lectured on modern problems, such as aerial navigation and the like. The language of the lectures both of Dr. Baker and Professor Ross is invariably that of the educated scholar, and they make use of the technical terms of their professions.

Besides these communications received in her trance condition, M. M. is surrounded all the time by friendly spirits who guide her in manifold ways, and always in a manner to fill her with the reassuring consciousness that these spirit friends take an active and benevolent part in her welfare, both bodily and spiritual. Through many bodily ailments, these invisible spirit friends have prescribed for M. M. certain remedies—once for dropsy in her limbs, at another time for a constant numbness in her right arm that lasted for more than a year—and in all cases a final cure was effected. These remedies were often suggested in a clairaudient manner, so that M. M. heard distinctly the voice of the spirit friend. At one of the Wednesday meetings, an intelligence claiming to be the spirit of an Italian eye specialist gave through the medium, in broken English characteristic of the Italian accent, advice relating to certain specific trouble of the eyes. In this way M. M. and her family have received for the last two years not only valuable hygienic advice and assistance, but what is of still greater importance, M. M. owes her psychic development—which she was told will be at its height at the end of three years—entirely to the beneficial influence of her kind spirit friends. In these last two years she has been enabled to conquer some of her natural defects of disposition and temper. Like her father, she was by nature of a quick and often violent temper which she has never been quite able to control, but which she has succeeded in so mollifying that now her disposition is even and smooth. This influence for good is not limited to herself. One of the regular sitters, an aged gentleman of education, who was for years an infidel and who had an invincible aversion to the Bible, which he could never understand, was gradually led back to the faith of his childhood by the inspirational force of what he heard at the Sunday services.

The experience that I shall now relate is perhaps the most remarkable that has happened to M. M., and she herself regards it as conclusive evidence that her mediumistic powers are being used for good. This experience she reckons among the most terrible of her lifetime, and it is engraved indelibly on her mind. One night as she was about to enter her bedroom, she felt herself enveloped in an atmosphere peculiarly thick and sultry, as if it were charged with electricity. It seemed as if there were about her an invisible wall which prevented her from moving another step. When she had gone to bed, she became clearly aware of the faces of a number of hideous, black spirits, which seemed to be bringing to bear upon her the whole power of their evil influence. She felt that there were spirit forms about her, but she could distinguish clearly only the faces, which were awful to behold. Presently she felt the bed-clothes drawn from beneath her and thrown to the floor. She was tossed about, pinched in the head, arms, and other parts of the body, and made to endure a thousand strange and disagreeable sensations. At length she arose and lit the gas, thinking to dispel in this way the uncanny band of spirits, but it was of no avail. After a vain struggle with the invisible fiends, she was left utterly exhausted on her bed. When she was found in the morning, the gas still burning, her family were greatly alarmed at her pale and ghastly appearance. For several months she remained in a weakened condition.

As to the psychometric faculties of our medium, she has proved them on many occasions by describing to her friends the spirit forms and certain characteristic movements or habits of their near relations. The first meeting that the present writer had with her was a great surprise in more respects than one. The medium gave her psychic impressions of my brother who died ten years ago. She heard distinctly a violin played while I was at the piano (my brother was a violinist, and I frequently accompanied him), and she reproduced some of his bodily movements which I recollect perfectly as peculiarly characteristic of him. From the form of my late mother she received the impression that she was short of breath and accustomed to enter a room in a certain groping manner, peculiarities which were in her case very marked. My personal experience is only one of many. A large number of people testify to her accurate description of the habits and personal peculiarities of their deceased friends and relatives.

It may be argued that as none of these phenomena have been observed under strict test conditions, the possibility of fraud would not be altogether excluded. But it must be borne in mind that none of the seances take place in total darkness, that every

sitter can distinguish the outlines of the others, and the medium, seated in their midst, can be closely watched the whole time. Her trance condition, moreover, is not a death-like trance, but a lighter one, in which only the lower part of her body becomes quite rigid, while she is speaking unconsciously or writing automatically. This trance condition frequently prevails when the room is but half-darkened, so that the medium is in full sight. It seems to me that, under these circumstances, a strict test, such as the tying of the hands and feet, might possibly hinder the free display of her mediumistic powers.

Of the phenomena to which I was an eye and ear witness, it was the inspirational influences that interested me most and appeared to me as of greatest importance. Being myself a musician, and knowing the paramount importance of inspiration both in productive and reproductive art, I listened with the closest attention to the inspirational sermons and readings of this medium. From the fact that she had given more than two hundred of these lectures within two years, and these in a style of delivery and language assuredly unlike that of her normal state, excluded from the first any possibility of the workings of the subconscious mind. The additional fact that the medium often sings in a voice not her own strange arias in a foreign language, with low and rich contralto tones; that she has been heard to improvise beautifully on the piano; and that melodies which she had never heard or played before were suggested to her in her lighter trance conditions—all this corroborated me in my belief that these weird flowers did not grow in the flower beds of her own mind.

This phenomenon of inspiration received from kindred spirits entirely distinct from the personality of the medium is well authenticated. A medium in Germany is known to have received more than a thousand lyric poems purporting to emanate from the spirit of Goethe. Not many years ago all Berlin was astir with excitement at the exhibition of the paintings of a visionary painter, August Machner. This man, an ignorant sailor in the German navy, had produced not less than six hundred paintings and drawings of all sizes and genres in the course of a year and a half. These were pronounced by the best German painters and critics to be genuine works of art, some of them worthy of the best masters. Machner himself claimed to have been instructed by the spirit of Michael Angelo, and in one branch of his art by the spirit of a Chinese painter.

In the case of our medium, these inspirational lectures have brought about a complete change in her religious convictions. From her former indifference and an attitude of mind bordering closely upon atheism she has turned to a renewed religious

fervor which is being constantly kindled by the beneficent influx of spiritual truths into her once starving soul. M. M. firmly believes that her psychic faculties are used as a power for good, and any mercenary motive is foreign to her nature. She has, through her mediumistic powers, done good to many of her faltering friends, some of them agnostics and enemies of the Bible. She has been instrumental in revolutionizing their religious convictions, and she feels that she could never turn to abuse the extraordinary faculties with which she is endowed or use them for any but helpful and saving influences.

It may be safely asserted that the intellectual evolution of man is neither the highest nor the ultimate phase of his progress toward his goal, but that the development of his psychic powers is one which will open his higher senses of perception and lead him into new channels of truth, which can be understood only by intuition and not by any exercise of the mere intellect. In this way alone will he be finally prepared for the last phase of his development as a spiritual being and led onward and upward to the final goal of his destiny—the unfolding of the spiritual principle within him.

How You Can "See Your Own Brain"

By HEREWARD CARRINGTON

The claim has been made that by means of a certain experiment it is possible for a person literally to see his own brain. At all events, the experiment is decidedly interesting.

In order to accomplish this feat of inward-turned vision, select a dark night—one on which the sky is overcast, and there is no moon. The whole sky must be as dark as possible, without a light anywhere to be seen.

If you live in a large city, you must devise some means by which you can find a dark spot, sheltered from light. If there is any light in the sky, or within your range of vision, the experiment will not succeed. In performing the feat, you must be as accurate about details as the mediæval alchemists were about their experiments. The slightest hitch, and all is ruined.

Provide yourself with a candle and a box of matches. A tiny electric light would do even better, if you have one, but it must be about *one-candle* power, such as used on Christmas trees. Larger lights would be too strong.

Select a night free from wind or breezes, or currents of air. The night should be as calm and still as possible.

Armed with the lighted candle, go to an open window. If the window is near the floor, sit in a chair, so that your face is near the center.

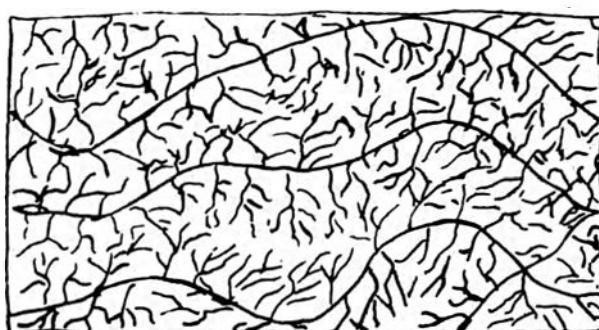
Hold your face so that you gaze straight ahead of you. Now, without moving your head, move the eyes upward, so that the eyeballs revolve upward slightly, not too far. Gaze steadily into space for a few moments.

While doing this, move the lighted candle in front of your face, holding it so that the flame is about ten inches from your nose and slightly below it.

Now, without breathing on the candle, or moving the eyeballs in any way, move the candle gently backwards and forwards, sideways, across the face. Keep the candle always about ten inches from the face, that is, but move it from one side to the other, across the front of the face.

Do not blink the eyes while doing this; keep them fixed on the black sky, and gaze steadily in that direction—while slowly moving the candle—for a minute or so.

Slowly you will see forming before you, in space, an outline of what is apparently your own brain! Against a pink background you can see dark, tree-like formations. You will see the veins and blood-vessels of your own brain.



Matter and Materialism

By PROF. WILLIAM DANMAR

In my previous articles I have insisted on it that the ghosts, wrongly called "spirits," are no abstractions, but real, substantial physical bodies, spacefilling and pieces of the general worldstuff. If we want to explore them further, we are compelled to enter the field of philosophy, not that fantastic speculative "philosophy" of dreamers, but scientific philosophy in the sense of explaining the facts of experiments and experience. Philosophy as an explanatory science has three successive branches. The first branch is called Ontology or the science of Being (Greek "on"). The Ontological question is this: What is it that fills space and forms the substances of all existing things, what is its being and innermost essence? In other words, the first question of philosophy is about the essence of the spacefiller or the worldstuff.

Several answers have been given to this great question. The first was that the worldstuff is *materia* or *motherstuff*, now in English called matter. From this answer resulted materialism, (Motherism) the grandest effort to explain the world that has come to us from the past. The second answer to the ontological question was that the worldstuff is a fatherly stuff, which should have been called *pateria*, and the philosophy, based on that notion, paternalism as the counterpart to materialism, but which was called *spiritus*, and the philosophy *spiritualism* for reasons which I will make plain in my next article. The third notion was that the world consisted of two opposite stuffs or entities, matter, and spirit, which is dualism. These matters of philosophy are generally clothed in languages which makes them difficult to understand for the popular reader who has not spent much time in the study of them. I endeavor to be understood by every person with common sense and open mind. The first philosophy and religion of humanity was materialism, its meaning, therefore, is the first to be considered.

Materialism dates from way back in prehistoric times. It resulted as the philosophy of the motherright, of matriarchism, the first form of the family. It has been demonstrated by modern researchers of ancient society that in prehistoric times, nearly up to the beginning of written history, there was a general system of sexualistic and economic affairs in which the mothers were the heads of the tribes, clans, gentes, etc., and when all decendancy and inheritance was counted only in the material line. In the

tribal communism of matriarchal times, the men were mere *fraters*, or brothers, supporters and protectors of the plans, mostly with unlimited rights of sexual love, but they received no recognition as fathers.

The cause of this relation between the sexes, which Bachofen, the first discoverer of it, called "the mother-right," was the ignorance of the real requirements for the creation of new beings. It was not yet discovered that generation is the cause of creation. The idea and concept of "father" did not yet exist; the word was later derived from *frater*. The Australian negroes do not know as yet that sexual intercourse is the cause of pregnancy and the missionaries try in vain to make them believe in the idea of a universal father, these negroes not having that of an individual father. Neither did the white races of prehistoric and largely of ancient times know anything about fathers, until paternity was discovered with the eggs of chickens.

Consequently, in matriarchal times of the Arians and Semites, the non-existing notion of "father" could not be taken into account in any theory or belief concerning individual or universal creation. Mother alone, who became pregnant and gave birth to children purely from self-sufficient being, was the sole creator, as is also shown in the word: The Latin word *mater* and all the Germanic words for this nation, such as *moder*, *mother*, *mutter*, etc., have been derived from the Aryan word *motar*. *Mo* means to make, to create, and *tar* is the old ending for personification. Motar means maker, creator. The sole maker of new beings was mother and, therefore, was she the head of her family. When thinking men of that time asked the question, Where did we and all the other living things around us come from? the answer could not go beyond the limit of understood experience. In that experience only mothers' part in creation was known and understood to cover the entire process, therefore, the notion of "mother," *mater*, the maker, was expanded and generalized to a universal mother, a world-mother, who made all things out of herself, alone and without there being a universal father.

As the human mother created children without anybody thinking about a father, so this imagined great world-mother always was pregnant and always brought forth new things and beings, alone, without "conception," immaculate or other. The word *nature* (Latin: *natura*) which we use to signify the world-process, means *birth*. It became the symbol for the manner in which the personified world-mother created all things and was maintained also after her personification was dropped and she became world-matter. The great martyr, Giordano Bruno, still

wrote: "*Matter is the ever-pregnant mother who gives birth to all things.*"

Of course, this world-mother, whose body was the earth, was once personified and represented by works of art. As every one of the old nations had in later times its own god-father, and own god-son and national saviour, so had every nation before and at the beginning of history its own godmother, with names like Iris, Maria, Hera, Juno, etc., names which are much older than the names of male gods.

Now, the personification of a supposed world-entity makes the philosophy which postulates it a religion. Materialism, or the belief in a world-mother as the sole creator and ruler of the world, personified this universal mother and gave her, in accordance with matriarchism, absolute ruler of her creation, and since the old Germanic word for ruler was *goda*, which was abbreviated to *god*, the world-mother of early humanity became or really started in as the *god-mother* without competition from a god-father.

Materialism was the first religion of humanity. I want the spiritists who know the difficulties we have with the believers in the old philosophies to set aside prejudices and look at these matters squarely. There has been as much mudslinging in the philosophical and religious fields as there is in a New York political campaign, but we stand outside of it and care for the principles of the old philosophies only and why they are opposed to our established facts.

The great motherly creator and ruler of the then limited "universe" was, as said before, personified and through it became the *god-mother*. Without such personification there is no religion. But through the critique of some sharp wisemen, she was later on stripped of her personality, of all her organs that make up a person, and became atomized, unorganized, motherly substance which in Latin was called *materia*, (mother-stuff) and, therefrom derived, in English, first *matere* and now *matter*.

But this dispersonification did not change her essential character, the passive character of feminality. Humanity had perceived instinctively that the passive force of the world-stuff, such as cold, passive resistance, hardness, in its opposition to heat, and its analogue, is the female force in nature, if we perceive the world as being sexual as the old philosophers really did.

The passivity or unorganized world-matter was not thought merely relative to an activity, because the concept of co-relation did not yet exist and is not as yet understood by many. That possibility was increased to an *absolutum*; it became the absolute essence of the world. Spencer's sentence, "The essence of matter

is unknowable," is unjustified if the world-stuff is supposed to be matter as he does suppose it.

The essence of matter (if such could exist) would be the absolute passive and inert force, resistance, coldness, hardness, etc. Matter per hypotheses is stuffified passive force; it is cold-stuff, hard-stuff, passive force-stuff, in force could be made a stuff. The active forces in the world, such as heat in its several forms, are according to materialism but "properties of matter" which are not essential and could be missing, for instance, at the hypothetical absolute zero of cold. We now take philosophical materialism as revived by Lenkippos and Demokvitos and again revived in the nineteenth century. If space were filled continuously and completely with such matter of absolute passivity, it is evident that motion, nature, life, would be impossible. Therefore, the materialists fill space but partly and unevenly with matter and leave the largest part of it empty, thereby creating the monstrous postulation of "empty space" as a being part of the world.

Space is abstract, it is our mental abstraction of the extension of mass in three directions or dimensions. Taken by itself, space is a mere nothing and its real existence has actually been argued with the sentence, "The nothing is something" a piece of sophistry that cannot be beaten. The next step the materialists were compelled to do was to cut up their matter into very small particles, so small that they could not be cut or divided any more; they became indivisible or atomons and were, therefore, called *atoms*. Absolute individuality has been disproved and the logical infinite divisibility has been established, but it makes the material atoms impossible phantoms, and the materialists have tried to save their speculation by making "extensionless force-centres" out of their atoms, which is another piece of sophistry, because extensionless existence of anything is impossible. Atoms and empty space, creations of materialistic speculation without logical stability, were not enough to construct a living world with; *motion* of the atoms had to be added. Where should that motion come from without supposing a "first pusher" which the materialists could not afford to do? In the essence of matter, there was nothing that could cause or start motion, neither had matter any requirement nor purpose for it. The materialists were compelled to invent a third entity which was, like all supposed entities, neither created nor destructible, it postulated absolute motion, motion without cause nor ceasing.

Monistic materialism should simply say: the world consists of matter, but one sided monism of any kind never succeeded in apparently explaining nature—the materialists therefore, in-

vented this trinism: *the world consists of matter, empty space and motion.*

Nothing is possible in such a world but motion or change of location of the unchangeable material, atoms, and this motion is purely mechanical and constitutes that process in the world which is called nature. *The mechanical theory of nature* is the final outcome of materialistic philosophy. Accordingly, the world is an ever-running machine, a *perpetuum mobile*, without cause or object. Man also is such a machine of dancing atoms, accidentally grouped together and falling apart without producing a result of life.

No thinker who believes in this philosophy can accept "spiritism," even if the ghosts manifest in his month, because no phoenix can arise from a machine that falls apart.

The materialist simply does not trust his senses when he meets mediumistic tests which every unprejudiced person would acknowledge as proof. "It is not possible"—that settles it. In a previous article I said that the principal opponent of "spiritism" or ghostology is *theoretical prejudice*. One of these prejudices is the materialistic. But there are others. In my next article I will show up genuine spiritualism as another theoretical opponent, but the spiritualism that I will explain will probably be quite different from what most readers understand by that term.

Warnings Received in Dreams

By MRS. BELL

While I do not consider myself to be psychic, I have had many strange dreams. Some few years ago I was very ill with sciatica and rheumatism; I was confined to my bed for two months. Then, when I was able to get up, I was able to get around by the support of a cane.

Also, between doctor bills and medicine, I had to spend all the money that I had, besides borrowing some, and I really felt that life was not worth the battle, and was frightfully depressed.

Another thing is, that I was always able to remember my dreams during this time. The first dream I had of any importance was: It seemed that I was walking along a very lonely country road, when I was approached by a most hideous old woman. I was rather frightened at first, and intended to pass

her by, when I stopped to think that I too will be old some day; so when she asked me for money, I gave her the little change I had. Upon reaching her the money, I looked into her face and I saw the face of my mother-in-law, that had passed out about two years before that. She then said you are kind, dear, and will be rewarded; not to worry, that from that time on I would never be lame again nor have to walk with a cane. She said you have been through much trouble, but don't worry for the future. She disappeared from my presence and I was standing alone.

A short time after that, in dreaming, I realized that I was in my own room and bed, but the bedding seemed to be covered with spiders. As I am afraid of them, and also afraid to kill them, I did not know what to do, so I shook the bedclothes very hard to get them off the bed. The thing I wish to remark on about this dream, as I stated before, is that I was poor. Within a few months after this dream I came East to attend a business matter, and slowly at first, then quite rapidly, my fortunes started to mend, until I have more at the present writing than I have had for a number of years.

Only just this week have been troubled again with most unpleasant dreams, the first one that of looking out of the window and seeing a powerful big tiger going down the street, and, upon looking again, instead of the street it seemed to be a river, and I was terribly frightened.

A few nights after I dreamed that I was riding in an automobile and a big black cat sprang at me, sinking his claws into the flesh on my shoulders. I tried to throw him off, but each time he would jump back. As I saw a trolley car coming, I thought if I could only get on the car I would be rid of him, but he jumped right on the car after me. After that I woke up.

Then, just a few nights after that I dreamed that I was in a restaurant, and, while sitting at the table, all my teeth came crumbling out in my hand, and I was wondering how I could leave without this being noticed.

The results of these dreams are already being felt, for I not only had a nasty attack of indigestion, but am having a quarrel with the dearest and what I considered the best friend that I had, as well as having other troubles, which will make an important change in my life.

I would appreciate it if any of your readers could explain any of the above and why I only get warnings in dreams.

"How It Felt When I Died in Battle"

By HEREWARD CARRINGTON

"How does it feel to be killed in battle?"

"What are the sensations of a soldier at the moment of death?"

"Is it possible for the spirit world to give those still in the mortal world a picture of what it is like to die?"

Imagine a soldier in the midst of the hell of modern battle: picture him encumbered with his equipment as he struggles forward through the torn lines of barbed wire, around shell craters, slipping and sliding in the mud, with comrades dropping beside him and the tremendous din of battle ringing in his ears. Suddenly he feels a sharp stinging sensation. He is hit! Let me take up his experience now in his own words:

"I felt the earth come up and strike hard against my forehead. I knew I had fallen. I felt a kind of darkness come over me, but could not move.

"After a little, the strange ringing of the combat which was in my ears as I fell, left me; the mist cleared from my eyes.

"I could see only dimly, but enough to know that my comrades were being forced back. They were running past all around me; in a moment I was surrounded by combatants—my comrades were making a stand directly over where I lay.

"Our men fought desperately as they retreated, and many of the pursuing foe fell in their tracks. One was aiming his piece directly above me, when he fell, shot through the head. He fell directly across me, with a terrible weight.

"I tried to move, but was too weak. I could only suffer and think. Others fell thick around me. A shell burst near—that was the last I remember.

"All was perfect silence. The sounds of war were all hushed. I believe I must have been in a perfect, dreamless sleep, for I felt, heard and saw nothing. Then I awoke. I felt well, peaceful, happy. My comrade was standing near me.

"'John,' I cried, 'you here, I thought you were dead!'

"'I am,' he replied, 'so are you!'

"I felt dazed; I could not realize it. It took me many hours to realize that I was dead—away forever from the horrors of that battle.

"Finally, I began to realize it.

"Since then I have watched the coming of many spirits from the battlefield. The emotions they manifest are as different as the dispositions they each had in life. Some are perfectly bewildered when they arise from their bodies; others are filled with terrible hatred and only desire to wreak vengeance on the enemy. Many meet dear friends who await their coming. Guardian angels stand by the side of all, to conduct them to the land 'where wars shall cease forever'"



"John," I cried, "you here? I thought you were dead!" (Page 16.)

That is a synopsis of one of the many graphic accounts given through a medium by the returning spirit of a soldier killed in battle.

It is one of the many similar communications from dead soldiers purporting to come from the spirit world.

In many of the cases cited, the message which comes through the medium presents proof of the identity of the speaker of which the medium could not be expected to know. This, of course, can be explained on other grounds—telepathy, for instance—by which

the medium might acquire from other minds knowledge supposed to come from the spirit world. But on whatever ground it is taken, it presents simply a piece of evidence, more or less important, and to be weighed with many other pieces of evidence, and studied in connection with many experiments before we can reach any definite conclusion.

This belief, that there is a period of greater or lesser unconsciousness, immediately after death, is met frequently in spiritualistic literature, and many statements could be quoted to like effect, from returning "spirits." It is quite reasonable, scientifically, to think that such should be the case.

If for instance, one were in a railroad accident, and were suddenly knocked unconscious by the force of a blow on one's head, and afterward consciousness were recovered, there is always this bewilderment, even here, when we come back to the material world and are still possessed of our ordinary bodies, sense organs and faculties. It is only reasonable to suppose, therefore, that some such shock as that described should take place, when the spirit wakes up and finds itself in another world entirely, with another body, and with so great a difference in environment and feeling!

From the psychological point of view, therefore, there is nothing incongruous in this statement; on the contrary, it is only what we should expect from what we know.

SOLDIERS AT INSTANT DEATH FEEL NO PAIN, SPIRITS FROM THE GREAT BEYOND TELL US

Soldiers killed in war feel no pain!

Entrance into the spiritual world is accomplished without suffering, but the released spirit, killed in battle, is for a while dazed by the sudden shock of violent death.

These are the conclusions to be gathered both from the phenomena observed by clairvoyants, and from scientific observation of death as we know it.

Let me first give you verbatim what the celebrated clairvoyant Bert Reese has given as a description of what takes place over a battlefield, as seen by his super-physical sight and vision. Reese is the man who was arrested in New York for "fortunetelling," and gave a demonstration of his unusual powers (whatever they are) in Judge Rosalsky's court, as a result of which he was discharged from custody. Here is Reese's description:

"You ask me to describe what I have actually seen taking place in the astral and spiritual worlds over a battlefield? I will

try to tell you; but it is difficult—and terrible! Thousands of spirits are being literally hurled into the spiritual world at one time, when they are least prepared for it. While they all ultimately revive, and resume their normal condition, many of them are in a terrible state for a time. They are confused; bewildered; they do not know what to do, where to turn, where they are. To explain to you just what takes place, let me first of all explain a little of the inner constitution of man.

"The soul is the connection between body and spirit; the soul is connected with the body by a sort of vital electricity; the spirit to the soul by a sort of vital magnetism. If any of these links are broken, the man dies. If broken suddenly, the man dies of so-called 'shock.'



"It is well known that a sudden shock, sufficient to cause death, causes instant insensibility. This fact is due to the diffusion of the elements of the soul throughout the system of the person. It is as if you had struck a small bone with a hammer so powerfully and suddenly that the cohesion between the atoms was suddenly dissipated; and what was before a solid mass is now only smoke and dust, flying in the wind.

"Several soldiers who have returned to me from the spirit world have told me their sensations immediately after falling dead by rifle or cannon ball. They relate how they intuitively realized the nature of the accident, and that they had just 'died,' in the usual sense of the word, but they did not feel anything like pain—being only disposed to sleep very profoundly, regardless of the place, and forgetful of what had happened to them. This indifference has in many instances resulted in a kind of slumber many days in the other world.

"The soul becomes the vehicle or 'body' of the spirit after death. This, however, is not the work of a moment. Whole hours, sometimes days, are consumed in perfecting the work and in its final organization. This is particularly true in those whose bodies have been very badly shattered before death.

"Just as our physical bodies are built-up here by slow, painful effort—so the spirit body, which normally is perfect at death, must be rebuilt slowly and carefully at death, in those cases where it has been badly shocked before death. In all cases, however, it finally reforms and reunites. The spirit then occupies it.

"Those who are killed in battle usually feel no pain. So long as they live, they do; but these are the pains of life, not death. As soon as the spirit is freed from the mortal body, pain ceases, and the being thus liberated thenceforth suffers no more pain or anguish.

SPIRIT WARNINGS SAVE LIVES OF SOLDIERS WHILE COMRADES DIE!

Soldiers on the battlefield—hundreds of them—have received definite psychic warnings of impending danger and have escaped it by heeding the warnings.

Many others have received definite warnings in some super-physical manner of impending death and have died as they predicted.

These facts are too well established to be doubted.

Let me give you one well authenticated instance that came to me directly. A group of men of one of the London regiments on the Flanders front was sitting in a shack immediately back of the reserve trenches. One of the men of a religious turn of mind had a prayer book of the Church of England.

He suddenly had an impulse to turn to the service for the Burial of the Dead. As he was reading this, he heard, or imagined he heard, a voice telling him to leave the bulding at once.

He warned his fellow soldiers, and himself got up and ran out into the open. His comrades, who rather looked with scorn

on his religious predictions, laughed at him. A few moments later a shell burst in the building and every man of the squad was killed except the soldier who had obeyed the warning he had received.

Now, on one theory of this case, this man had received a direct warning from the spirit world. It is not, however, necessary to assume this. It is quite possible that the mind is capable of receiving impressions of which we now know nothing. Some of the lower animals have senses which we do not understand.



He heard, or imagined he heard, a voice telling him to leave the building at once. (Page 20.)

Psychic phenomena which we do not now comprehend may be quite explainable by natural laws which we shall discover after years—perhaps hundreds of years—of study.

But that soldiers—or any men in the presence of danger—do receive such warnings, there is no doubt. The French government, especially, is making it a duty to collect these cases from soldiers.

The vision of the “Angels of Mons” is famous throughout the world, as a supposed angelic vision or intervention from some

higher power. At the moment that defeat and utter annihilation threatened the British army, at the opening of the war, report has it that thousands of invisible bowmen appeared before the soldiers and shot thousands of arrows at the advancing German hordes—many of whom fell from no visible or assignable cause. Whether they were visions conjured up in overwrought brains, or whether there is some other explanation, remains to be demonstrated.

What is Materialization?

By ETHEL E. RAYNOR

In answer to the question and a solution of the problem as to "What is Spiritualism," I have delved so deeply that my answer is this:

First—Matter is mind undefined.

Then the question arises, "How can we account for materialization?" In an unconscious state we are when the change we call death occurs. Now, that state lasts only for a time—the first thought of our friends or relatives calls back our consciousness to earth and we desire to comfort. Friends, how useless it is for any one to take on the condition of death, for we are not dead to those who are here.

Mind was made to remember and the one who doth remember is more to be pitied than the one who was lost and is forgotten. I mean by this, the wanderer who has neither friend nor foe to recall him to the earth. After all we are one mind—a nucleus of mind—around one mind we have many who have collected together. A father mind supreme.

Now, the answer as to why we have materialization. Around us we collect a certain ether; in this ether there is a substance so far superior to all other material that it is invisible to the naked eye. Now, when a person becomes sensitized, he can collect together a certain amount of substance that will frame or shape an object or form to such an extent that it can be seen in full and by many who have no control over the causation.

Again as to the reality of the man or woman capable of bringing about this condition. Sensitiveness is unusual in some persons, so much so that one who hears or feels this condition has only to effect the right state of mind to produce any phenomena imaginable. Conceive in your wildest moments—yet you cannot

—for instance: I say you have that moment in mind a certain form you are desirous of producing, believing that to be a dominant soul you send out that thought to mind, immediately that spirit feels it is needed, it comes back to resurrect its former self to such an extent as to be recognized, not long enough, however, to accomplish any great good, yet silently so as to bring into mind a material observation. So then, when any one calls for a certain form that one must be tortured to the extent of returning from a perfectly free state to an unobligated condition to prove to the world that our mind is yet determined to mend our matter. Useless—only how misunderstood.

In the other world there is no longer any truth as to materialization; it is all ether, not an atom of substance but what is clarified. The act of sustaining life is all a matter of thought transference—one who is desirous of obtaining at all the things desired has only to go to the mind and ask its accomplishment, and any teacher can conquer over what matter he senses to be the course in life to pursue. If you are in earnest and desire a right road, stick to one and leave all others off, and what can be realized will bring you into prominence.



Nervous Fears

How many spend their lives in a state of constant fear and worry. Yet how harmful it is, and how unnecessary! Often the fear, the anticipation of a thing, is worse than the thing itself—

in fact, it might almost be said that this is invariably so. Besides, what is to be gained by this state of fear? If it helped ward off the calamity we were in terror of, it might be defended, but it does not do so. In fact, it has precisely the opposite effect. It helps bring it upon us! As Job said: "That which I greatly feared has come upon me." He induced it and brought it upon himself by his very fears. Let me show you how this can often be the case.

Suppose you are standing on the edge of a cliff. Four feet away is a narrow ledge, onto which you must leap. A yawning chasm lies between you! If, at the last moment, you say to yourself: "Oh, I can't do it; I know I can't! I shall fall backwards into the pit—" it is highly probable you will, because you lacked that muscular spring which confidence brings. If, on the contrary, just as you leaped, you had said to yourself: "I shall certainly do this. Now for one good, strong leap, and over I go!" You jump with a strong, confident spring, and the chasm is bridged!

Here you see the mere attitude of mind so far brought the desired result to pass that it actually turned the scale between life and death. Just the mental attitude solved the greatest problem which any human being can ever face! And if this is so in so important a case, surely it is so in many of the minor affairs of life. By simply *believing* that we can do a thing we often bring it to pass; and by constantly fearing that we cannot do it we thereby prevent ourselves from doing it. We shut out good luck, happiness, and all the rest of it by our attitude of mind. Our nervous fears put a wall around us and prevent our accomplishing some longed-for ideal. Have none of them! Resolve this very day that you will conquer your fears, and not they you! Who shall be master? Surely you will not give in to a mere state of mind—for what are fears of this character but states of your own mind—part of yourself? Will you let a mere fraction of yourself rule you altogether?

Recent Researches in Physical Phenomena and Thought Photography

Our readers will be interested in a series of experiments which were undertaken by Prof. Julien Ochorowicz, a Polish scientist, residing in Warsaw, and for some years professor in the University of Lemberg. He is well-known to psychic students as an "exceedingly cautious investigator." (These are the words of Prof. Charles Richet, of the University of Paris.) His book,

Mental Suggestion, is considered a classic on the subject. For several years past he has been conducting a series of experiments, which have led to the most extraordinary results, both in thought-photography and in the registration of the "etheric double"—that astral body which many psychic students believe resides within us, and which is capable, at times, of leaving the material body and taking journeys in space. A short history of this case is necessary in order to understand the import of the later researches. It came about in this way:

Several years ago a young girl, Mlle. Stanislaw Tomczyk, then about eighteen years old, was sent to Dr. Ochorowicz for medical treatment. She suffered greatly from nervousness. In order to bring about relief, Dr. Ochorowicz hypnotized her, inducing somnambulism; and in this state she displayed, quite spontaneously, a number of "mediumistic" phenomena. This proved to be the beginning of her mediumship. She possessed a power unknown to herself; and it probably would have remained forever unknown had she not fallen into the hands of a man such as Dr. Ochorowicz. By the average physician she would most probably have been treated as hysterical or insane, but careful analysis and training caused her to become, instead, one of the most remarkable psychics the world has ever known.

Her early trials and tests were simple enough. A glass clock, possessing a pointer, was hung up in the center of the room, and Mlle. Tomczyk was asked to "will" that the pointer, when set revolving, would stop at a certain number. Generally she pointed with her finger at the indicator, keeping her hand a few centimeters distant. The indicator generally—though not invariably—stopped at the number desired; at any rate, a far greater number of times than Dr. Ochorowicz or any other person could cause it to stop when trying the experiments themselves. The clock belonged to Dr. Ochorowicz, and was innocent of trickery.

The next experiments consisted in raising or "levitating" small objects from the table—by placing the medium's hands on either side of them. Sometimes the object would be raised from Dr. Ochorowicz's hand instead—while he was holding it. Of course, the natural supposition is that a thread of hair of some sort was employed, but this was guarded against by passing the hands between the subject's hands and the object raised and in a number of other ways.

It must be remembered that all these manifestations took place when the medium was in a state of induced somnambulism. She remembered nothing, when awakened, as to what had occurred. But now something most curious and interesting happened. A distinct personality calling itself "Little Stasia" began

to develop. This personality claimed that *she*, and not the medium, was responsible for the physical manifestations we have recorded! She spoke through the mouth of the entranced medium, and stated that she would coöperate in every way possible with the experiments, to make them a success!

Such is a brief account of the more interesting experiments conducted during the early years of this medium's development. Later her powers took another turn, and, under the skilled direction of Dr. Ochorowicz, have furnished us with some of the most striking experiments we possess of the reality of thought-photography, and also of the photography of "fluidic" or "materialized" hands and arms.

These photographs of fluidic hands Dr. Ochorowicz calls "radiographs," because they can only be explained by supposing that the fluidic hand, which is placed upon the photographic plate, becomes in some way radio-active during the process. In no other way can the facts be explained. Even supposing, for the sake of argument, that the psychic could in some way have placed her own hands on the plates, she could not have produced the results obtained—as anyone can prove to his own satisfaction.

These impressions upon photographic plates were obtained "mediumistically"—that is, more or less in complete darkness and without apparatus. Not only were all known forms of radiation thus excluded, but the impression was made directly, without any camera, focussing, etc.—as before explained. The impressions of hands obtained were of various shapes and sizes, both larger and smaller than those of the medium (who was the only other person present), peculiarly deformed hands and partially formed hands, according to the degree of success of the experiment and the desire of the medium.

These hands can only be obtained in the presence and with the assistance of a good "physical medium," in more or less darkness, and are taken by means of a peculiar light which the hands seem to create for themselves. Sometimes the hands were visible to both the medium and Dr. Ochorowicz, sometimes visible only to the medium, sometimes invisible to both. We are assured that in the series of tests under consideration the impressions were obtained only when the psychic was deeply entranced, and then only at certain times.

On a number of occasions the psychic placed her hand upon the plate, and its impression was left upon it. The hands were photographed by means of a form of light radiating from the hands themselves. On one occasion Dr. Ochorowicz held the plate against the medium's ear; the ear itself was not photographed, but the side of the head, the hair, and particularly the

hairpins were. On two occasions a leaf was placed between the hands and the plate, and the outlines of the leaf were left upon the latter. From these experiments it was concluded that the rays—whatever they might be—were emitted by the “etheric body,” and not by the physical body, since their intensity did not seem to correspond in any way to the anatomical distribution of the nerves.

These rays may be centered and concentrated by the action of the will of the subject. They radiate from the surface of the skin and reproduce a simulacrum, as it were, of the surface. They throw a shadow of any object placed between the subject and the photographic plate. They are more penetrating than the rays discovered by M. Darget (termed by him V-rays), though of course not nearly so much so as the X-rays.

It was at this point determined to attempt more interesting and startling experiments. The medium was requested to hold her right hand in the air where it could be seen plainly—against the faint red light in the room. It was not moved throughout the experiment. In his own laboratory Dr. Ochorowicz had prepared a fresh plate, and this he held in the air, at some distance from the hand of the medium. The latter then said: “Ah, I see another right hand detaching itself from my right arm and approaching the plate. How it pains me! Yes—it is placing itself over the plate—it is done!”

Dr. Ochorowicz then took the plate with him at once to the dark room, and, when developed, there was found upon it the outline of an unformed hand,—one apparently in the process of condensation. It was, as it were, a hand “in embryo.” It had apparently become detached, or had detached itself from the medium and remained sufficiently solid to leave an impression of itself upon the plate, held about half a meter from it. It was, in fact, a form of “materialization,” but of so shadowy a texture that it remained often quite invisible to the onlooker.

A long series of experiments is then described, which might be condensed somewhat as follows:

“The somnambule said that she did not see the double’s hand leave hers, but saw it placed upon the plate. It was placed upon it at the angle of ninety degrees from the position taken by her own hand. At my request the thumb was made particularly distinct,—the whole hand being quite different in contour from that of the medium.

“I take another plate, and hold it some distance from the medium’s hand. She makes an effort to impress it, with the result that an immense finger, superhuman in size, is seen upon the plate when developed. Upon the next plate, which I hold

about twenty-five centimeters from her hands, three fingers appear, non-luminous—the light seeming to come from behind the hand and showing through the spaces between the fingers.

I now hold a plate at a distance of one meter from her right hand, which is held in front of her. The red light is turned slightly low. The somnambule sees a shadowy hand detach itself from hers, which is at the same time, also, attached to a very long, thin arm, and which approaches the plate. The hand is very large, she says, and is a right hand. It places itself over the plate, which I thereupon remove and develop. A large hand is distinctly visible upon it. Finally I hold a plate two and a half meters away from the medium's hand. The somnambule shivers and feels cold in her lower limbs, despite the fact that my laboratory is very warm. She again holds out her right hand, and a left hand, attached to a long, thin arm, is seen by her to detach itself and place itself over the plate held in my hand. Upon being developed, the impression of a very large left hand was found upon the plate,—so large that only a portion of the hand could be seen. (The whole of the medium's hand can easily be placed upon the plate.) These are very similar to the enormous hands frequently seen at the Palladino séances, and said to be those of "John King."

From the above facts I think we are justified at arriving at the following tentative conclusions:

1. That the hand of the double can be larger than that of the medium.
2. That a left hand can be projected from a right arm, drawing its force from the entire body of the subject,—this being accompanied by a chilly feeling in the extremities and by congestion in the head.
3. That the arm of the double appears to shrink in size according to its distance from the medium's body.
4. That it is easier for the fluidic hand to imprint itself upon the photographic plate (negative) in white than in black.
5. That in the case of the large and shining thumb it is surrounded by a clear halo of light.
6. The etheric body of the medium, the "double," behaves as though it were an independent spirit.

In a second series of experiments very small hands were reproduced, by request. These hands terminated abruptly at the wrist, but it was found, by a series of independent experiments, that any hand would appear to do so if the illumination came from a certain direction. In one case the photographic plate was placed on the sofa, three feet from the entranced somnambule. Dr. Ochorowicz took his seat by her side. A fluidic hand was

seen to approach the plate, then retreat into the medium's body, avoiding the red light. Upon the plate being developed, two imprints of small hands were seen, somewhat resembling the hands of the medium, though smaller. They were not typical children's hands. The medium had, in fact, made two distinct efforts to impress the plate and have the fluidic hand place itself upon it. These semi-materializations are very interesting, since they form the connecting link between true materialization, which is solid and substantial, and the so-called thought photography.

The question now arises: Can these fluidic hands, which are thus exteriorized, move of their own volition, or must they remain stationary? To this question Dr. Ochorowicz addressed himself in a later series of experiments.

At the first sitting the somnambule saw a finger upon a plate, which was self-luminous, and seemed to be writing. A large "J" was seen to be traced upon it. In the second trial, neither the medium nor Dr. Ochorowicz saw anything, but the letters "J O" were seen to be imprinted upon it when developed.

This proved that the intelligence guiding the finger at least possessed memory and intelligence. The finger was to some extent self-luminous. From these experiments Dr. Ochorowicz concludes that:

"The actinic action of the emitted rays is feeble, comparatively speaking, and that the visible light of the fluidic hands is less actinic than the invisible light."

The relation of these rays to ordinary light is thus an interesting question. It is well known that all mediums shun light, and there are sound physiological and psychological reasons for this. Daylight had been found to be more destructive to the success of phenomena than any other form of artificial light; moonlight is far better than sunlight. It has lately been shown that light exerts a powerful physical pressure, and is a disruptive agency, destroying protoplasm and many of the lower forms of life. We only have to see the effect of sunlight upon a photographic plate to appreciate its power! The absurdity of assuming that light plays *no* part in such manifestations—where very delicate, subtle, and little-understood forces are in operation—is very manifest.

The next question of interest which presented itself for solution was this: To what extent can these fluidic hands change their form, size and contour at will? Experiments were first tried in the reduction of the size of the hands, upon request.

The plates were prepared and laid in a series upon the table at some distance from the medium. Through the entranced somnambule, the "double" was then informed of the experiment

and asked to place its hand upon the three plates in succession, "willing" on each occasion to make the fluidic hand smaller. This was done. An impression of the same hand was left on each plate, but it could be seen that, on each occasion, the hand was smaller in size. This was all accomplished in a few seconds.

We now come to the most extraordinary experiments of all. A film was removed from a plate, rolled up and placed in a bottle. The bottle was corked. The same experiments were repeated, when, upon development, a hand was found imprinted upon the film!

The question now arises: Is the fluidic hand two-dimensional? It can hardly have any thickness to accomplish the last experiment. Dr. Ochorowicz determined to try a novel experiment to test this theory.

Two photographic plates were placed face to face, separated by small pieces of cardboard at the corners. The "double" was requested to insert its hand between the plates when the medium was entranced. Upon the plates being developed, the imprint of a hand (the same hand) was found on both plates; that is, a photograph of the top and of the under side of a hand. This was repeated again, under still more stringent conditions. The hand again appeared, thus apparently showing that it had no thickness.

How It Feels to Be Insane

By HEReward CARRINGTON

What does the insane man think of? What is inside his head? How can he have the queer notions he does, and how is it he can believe the things he seems to, and experience the hallucinations he suffers from,—when it is to us so apparent that there is nothing there?

Have we not all of us felt this at one time or another?—have we not wondered what the madman thinks? If only we could experience madness, yet retain our reason, at the same time—what a thrilling and strange experience *that* would be! Yet this is practically what a certain young lady—a writer in London—has done. She has passed through all the worst stages of madness, and has emerged, at the end of about five weeks, cured; *but remembering all that she thought and suffered during that period!* A remarkable—indeed, a unique—phenomenon. Here are some of her experiences—taken from a great number of similar ones—all equally dramatic and interesting:

I had felt very exhausted for several days, my head feeling extraordinarily tired. This got gradually worse for three days, and the third evening I went to bed early. I undressed, blew out the candle, and got into bed.

My head had scarcely touched the pillow, when a man's voice—a very pleasant, baritone voice—proceeding apparently from the large arm-chair by the fireplace, asked clearly and aloud:

"Are you awake?"

I raised myself on my left elbow, and, facing the direction whence the voice came, and feeling suddenly no longer tired, but brisk and most alert, I answered:

"Yes, wide awake. Who are you?"

The "Voice" ignored my question, and went on talking to me for a long time. I do not remember when it stopped, for finally I went to sleep.

The next day I was apparently normal. No "Voices" talked to me. But the next evening, just as I had blown out my candle, the Voice again spoke to me, and talked for hours.

The next day, however, my real terrors began. As I was alone in my room, a Voice suddenly said to me: "A fiend is coming!" and the next moment, "Another fiend is coming!" I started up in terror from the bed, and said:

"Where shall I pray?"

"There, in the sunlight, by the sofa," answered the Voice.

I threw myself upon my knees in the spot indicated, and was just about to commence frantic prayers, when suddenly I thought: No, why should I pray? Prayer is utterly useless. I will not pray. I demand justice! I got up from my knees, burst into a wild laugh, and quoting:

"Come one, come all."

I sat myself down on the sofa and gazed around the room, feeling that if I caught sight of some approaching fiend I should not wait for it to attack me, but would attack it with the courage and fury of despair, and frighten it a good deal more than any fiend whatever would be able to frighten me.

I neither saw nor felt a thing!

Finding nothing was coming, I got up and was walking across the room, to throw myself upon the bed to sob, when suddenly thousands of mad voices commenced yelling in my ears.

What those voices were like defies description. No human being who has not actually experienced it can imagine such hell-torment. The voices seemed to be legion, and each separate voice seemed like a charge of dynamite exploding in my head, rending and shattering the living substance of my brain.

I stopped dead short in the center of the room, held my head between my two hands (for my very skull felt as though being blasted) and said aloud, quite quietly and slowly, these exact words:

"My God! This awful thing that has happened to me has sent me stark, staring mad. This is unmistakable madness. And yet I am sane enough to know that I *am* mad, and I shall do nothing these yelling voices tell me to do."

Gradually the paroxysm of these voices passed off, and there remained only about three or four shouting at me and telling me to do different things. One said, "Go to Mrs. . . ." another "go to Ray Hall," etc. Finally, I gained sufficient control of myself to get on my clothes and go straight to the house of a friend—Miss E.

When the door was opened, I said, "I have got the horrors in that room of mine. Can I stay the night with you?"

They were naturally a little surprised, but agreed. We had dinner, and soon I requested to go to bed, for I still felt very sick and tired. I slept with the elder sister, who refused to leave me alone.

Then followed a night which only Dante could adequately describe. No sooner had I laid my head on the pillow than a voice said that he was a fiend; that he had seduced me; that I should have a fiend child, and that he was now coming here to torment me!

I started up in bed and thought—I will be prepared for it. My will is stronger than any fiend's; it must be because good is stronger than evil. I'll set my will against this fiend's!

I said to Miss E., who was just getting into bed: "Don't lie down and go to sleep, I implore you. Sit up and pray with me. If you don't, something awful will happen to me!"

She tried to soothe me, and get me to lie down, but nothing would induce me to do so.

The voice of the fiend kept on saying, "As long as you keep awake and resist me with this force I cannot touch you, but immediately you fall asleep you will be in my power!"

For hours I sat up in bed and made Miss E. sit up too, while I alternately prayed to God, or defied the fiend aloud, in a perfect frenzy of mind.

At intervals the fiend ceased threatening me, and feigned to have left, in order to entrap me into falling asleep in fancied security, but I knew this was only a ruse, and I never for one instant relaxed the tension at which I was keeping myself; for every time, after a short lull, it would invariably return suddenly.

It always found me in the same state of tense, frenzied preparedness.

Finally a voice said to me, "I will tell you how to be quit of this fiend. Say aloud to it commandingly:

"I order you to leave this room and return to the place whence you came."

I declaimed these words aloud, as ordered.

Immediately after that the air was rent by the most blood-curdling screams and shrieks that I have ever heard or imagined. They were such shrieks as one might imagine a madwoman, who believed herself attacked by a fiend, might utter in her frenzies. They went on and on, until, as it seemed to me, at last my own mind gave way.

Again those countless, yelling mad voices shattered my brain, like exploding dynamite bombs; again I was fully aware that I had gone mad, and that knowledge was a mental agony such as no one can describe.

I gave up the struggle and fell back perfectly motionless upon the pillow, staring straight into vacancy with wide open glassy eyes that felt to me as if they were half out of their sockets.

Suddenly a voice spoke to me—loud and clear. I was lying half unconscious in bed, when I heard foot-steps walking about me. The voice said to me:

"Lie perfectly still, and don't open your eyes. The foot-steps that you hear are those of fiends who are prowling about. If you saw these fiends you would be terrified to death at the sight of them. On no account open your eyes!"

I lay motionless, my eyes tightly closed, in the greatest fright.

The footsteps continued and seemed drawing nearer and nearer the bed.

The voice said, "We hoped the fiends would not have discovered you, but they have! Now the only thing that can save you is for the fiends to be convinced that you are dead. Otherwise they mean to obsess you, and nothing can prevent it. If they think your body is a dead body, they will leave it alone; they need a living body to be of any use to them. You must pretend to be dead—it is your only chance."

"How shall I do it?" I asked, in an agony of anxiety.

By ceasing to breathe! Hold your breath until your body appears perfectly dead."

"But," I said, "I have never done any of these Hatha Yoga practices; I do not know how to do them!"

"Do as we direct you," said the voice authoritatively, "and you will be able to accomplish it perfectly well. All that is required is strong resolution and courage. Will you do it?"

"I will do anything," I said, "to escape having my body obsessed by fiends. I will rather die than that!"

"You will feel as if you were dying," answered the voice; "you will have to endure all the sensations of actual death. In fact you *will* die. But you will not die permanently. When the fiends have gone, we will resuscitate you, so you need have no fear."

"I will do it!" I said.

"Very well," said the voice, "we are now going to let the fiends in. Whatever you do, do not flinch. Now, stop breathing!"

I held my breath and lay absolutely motionless. The footsteps seemed prowling all around my bed, as if people were walking about, examining me from all sides.

At last, when I felt on the point of suffocation, I gave the very tiniest gasp for breath.

"There," exclaimed the voice instantly, "you have ruined everything! The fiends had just convinced themselves that you were dead, and were leaving; as they were going away, one of them saw you stir when you drew that breath, now they have all come back to examine you afresh. You must go through it all again!"

I held my breath. What I endured I cannot describe; agonies of suspense lest the fiends should discover I was a living woman and not a corpse; agonies of fear lest they should obsess me; agonies of physical torment, slowly stifling to death. I deliberately held my breath until, without having betrayed one symptom of life by one tiniest movement of a muscle, I died of suffocation.

At least it appeared to me that I died. I felt suffocated, and I lost all consciousness. . . .

On another occasion, my cousin appeared to me, turned into a most appalling harpy. She came one night to my bed-room door, shrieking my name and banging on the panels of the door with the weighted end of a knobbed stick, wanting to murder me. I cowered under the bedclothes in terror. Her shrieking voice was frightful. The door, I believed, was not locked, but it appeared she was unable to enter my room unless I said, "Come in."

The voices told me I must do so and allow her to enter. I was to keep my eyes shut, so as to escape being terrified to death at her appearance: I was to lie perfectly still, and the instant the harpy touched me she was to be strangled.

I did as ordered, although terrified past all expression. I lay perfectly still while she raged round the room, banged deafeningly

on the floor with her knobbed stick, prowled round me, raving, thirsting for my blood.

Then she scratched the back of my right hand, that lay outside the coverlet.

Instantly she was seized by my helpers and strangled where she stood. I could hear the gurgling gasps and groans, her frantic struggles, her gradually weakening resistance.

Then the window was thrown open and two people dragged her heavy, dead body to it, and flung the corpse out into the garden with a crashing thud.

It had not been completely strangled. It resuscitated and escaped.

Of the *visions* which came to me at that time the following is, perhaps, the most dramatic and vivid.

A huge stone platform appeared, extending the whole length of the large bay window. The platform reminded me of the platforms on which Egyptian kings and gods are represented. Seated on this platform was the most terrifying object it is possible to imagine.

Its body and legs resembled the Egyptian figures of men—in colossal size—its head also was the head of a man, but its eye was the eye of an angry bull, bloodshot and fiery, which rolled round and round in its socket glowering at me. It was seated profile to me and its one visible arm, instead of being human, was the hairy, black fore-paw of a bear—at the extremity of which, instead of a human hand, or even the paw of a bear, hung a shapeless sort of flap, like the flipper of a seal.

I understand that this figure was the *Personification of Eastern Magic*.

Between the feet of the monster, on the stone pavement, and apparently dead, was the figure of a girl. She was dressed in a flowing robe of dazzling whiteness. Her hair streamed out all round her, over the pavement, and she lay there in the clutches of the monster.

This figure was myself. A voice said, "You must face the monster also!" I obeyed and faced that angry, rolling bull's eye, though the whole aspect of the apparition filled me with terror. As I did so, it vanished.

These visions and voices went on for days and weeks without intermission—night and day—causing me to suffer the most untold agonies of mind and body. At last one day, and quite suddenly, I felt a change take place in my head.

The noise going on ceaselessly in my head—voices and sounds—had, until that moment, resembled exactly the rushing,

roaring sound one hears in one's head when seated in an express train speeding through a tunnel.

The sensation experienced at the moment of which I speak resembled exactly the emerging of the express train from the tunnel.

Sounds still went on in my head just as sounds go on in one's head all the time one is traveling in an express train, but the difference and relief of emerging into the open after the roaring sound of a tunnel, everyone has experienced and understands; and that, with quite curious exactness of simile, was precisely the relief I suddenly experienced.

From that date I count myself sane.

The voices became less and less frequent; finally they all died completely away.

An attack of acute mania left me unscathed.

"After so many deaths, I live and write."

THE SUPERNATURAL IN MODERN ENGLISH FICTION. By Dorothy Scarborough, Ph. D., Instructor in English in Extension, Columbia University, New York; G. P. Putnam's Sons. \$2.

The supernatural element has had a place in English literature since the dim twilight days that go back to "Beowulf." But the real precursor of supernaturalism in modern English literature, the recognized introduction of the "ghostly" in English fiction proper, was the "Gothic novel," that tale of terror of which the first instance was Horace Walpole's "Castle of Otranto." That was in the late eighteenth century. Since then, in one form or another, the supernatural has been a prominent element in fiction in English. Of late years it has been used more and more, in many different ways, with variations of subtlety, of complexity, of psychic hauntings and scientific questioning. And never has it been so much in evidence as now. Dr. Scarborough thinks that the great emphasis laid upon the supernatural in the fiction and literary drama of the present day may be due in some measure to the war. But whatever its cause may be, the fact remains that the supernatural element is greatly and variously stressed in our modern fiction, and that there is every token that its prominence will become greater, instead of less, in the immediate future. There is a group—by no means unimportant—of well-known writers who deal with little else. And scarcely an artist of note in English language fiction has not produced at least one story which makes use of the supernatural.

Dr. Scarborough's book is a study of the presence of the

supernatural in English fiction, especially that of late years. It is not an argument. It has nothing to do with the question of whether or not these extra-human happenings are "possible" or "true." It is a literary study solely. Its real importance to any student of modern literature goes without saying. And it is difficult to imagine any specific phase of modern literature of which an authoritative discussion would be of more vivid interest to the fiction-reading public at large.

The Gothic novel itself was a protest against the excess of realism in the literature of the early eighteenth century. As Dr. Scarborough points out, "the natural had become familiar to monotony, hence men craved the supernatural." And so there came into being a mass of fiction dealing with haunted castles, horror-infested donjon keeps, hidden chambers, skeletons in armor, terror piled on terror for the hair-raising entertainment of a public sated with reality, a public which, the present author tells us, seemed frankly to enjoy the pleasures of fear. And ghosts, terrible distortions of nature under supernatural influence, insanity, demonology as associated with animals and inanimate objects, diabolism in many forms, marked a class of popular fiction that fairly reveled in all the mind could conceive that was horrible.

The Gothic novel exercised a marked influence on Continental literature as well as on the English fiction of future years. Says Dr. Scarborough:

Besides the bringing of supernaturalism definitely into fiction, which is a distinct gain, we find other benefits as well. In Gothicism, if we examine closely, we find the beginnings of many forms of supernaturalism that are crude here, but that are to develop into special power in later stories and novels. The terror novel excites our ridicule in some respects, yet, like other things that arouse a certain measure of laughter, it has great value. It seems a far cry from the perambulating statue in "*Otranto*" to Lord Dunsany's jade gods that move with measured, stony steps to wreak a terrible vengeance on mortals who have defied them, but the connection may be clearly enough seen. The dreadful experiments by which Frankenstein's monster is created are close akin to the revolting vivisections of Well's Dr. Moreau, or the operations described by Arthur Machen, whereby human beings lose their souls and become diabolized, given over utterly to unspeakable evil. The psychic elements in "*Zofloya*" are crudely conceived, yet suggestive of the psychic horrors of the work of Blackwood, Barry Pain, and Theodore Dreiser, for example. The animal supernaturalism only lightly touched on in Gothic novels is to be elaborated in the stories of ghostly beasts

like those by Edith Wharton, Kipling, Ambrose Bierce, and others. In fact, the greater number of the forms of the supernatural found in later fiction and in the drama are discoverable, in germ at least, in Gothic romance. . . . Like most beginnings, Gothicism is crude in its earlier forms, and conventional in the flood of imitations that followed the successful attempts. But it is really vital, and most of the ghostly fiction since that time has lineally descended from it rather than from the supernaturalism of the epic or of the drama.

With the dying out of the Gothic novel, following the definite overworking of the element of terrorism, we might have expected to see the ghostly element disappear. But no such occurrence followed. The overlapping influence of the literature of various nations, France, Germany, England, America, forms an interesting study, upon which Dr. Scarborough touches in some illuminating detail. In German literature the cult of horror, as followed by Hoffmann, Kleist, Tieck, Arnim, Fouque, and Chamisso, had an influence upon the literature of the supernatural in England and America. Among French writers, Balzac, de Maupassart, Gautier, Erckmann-Chatrian, and Anatole France are among the dealers in the supernatural whose work has undoubtedly had its effect on storytellers in English. Maeterlinck and Ibsen have also made their mark upon the work of English and American writers, as have the Italians Fogazzaro and d'Annunzio, and various writers of the Russian school. And among the influences to be notably mentioned in modern supernaturalism in literature are science, folk-lore, spiritualism, and dreams. Uncanny tales of today are distinguished from the Gothic by their greater range of material.

From a history of the development and influences of the "ghostly" tale in English Dr. Scarborough turns to the various types of supernaturalism in fiction, beginning with the ghost itself, the most enduring figure in the fiction of the supernatural. Throughout the remainder of her book she points out in most interesting detail the differences between the treatment of the supernatural now and in Gothic times. She says:

The present-day ghost is at once less terrible and more terrible than those of the past. There is not so much a sense of physical fear now as of psychic horror. The pallid spectres that glide through antique castles are ineffectual compared with the maleficent psychic invasions of modernity. On the other hand, the recent ghostly story frequently shows a strong sense of humor unknown in Gothicism. . . . Another point of difference between the spectres of today and those of the past is in the extension of their avenues of approach to us. Ghostly appeal to the

senses is more varied now than in earlier times. . . . The element of invisibility enters in as a new and very terrible form of supernatural manifestation in modern fiction. . . . The sounds in modern supernatural stories are more varied in their types, more expressive of separate and individual horror, and with an intensified power of haunting suggestion. . . . Moderns pay considerable attention to supernatural odors. . . . But it is through the sense of touch that the worst form of haunting comes.

The author goes on to the study of the "intricate personality of spectres," the different kinds of ghosts, the many things they do—"to warn, to comfort, to command," or to avenge horribly an ancient wrong. Every type of ghost and ghost story is illustrated by reference to some example, always modern, usually well known to readers of magazines and present-day fiction. After the ghost proper the author takes up the devil and his allies, the witch, the wizard, the were-wolf, the vampire, etc., and the whole subject of diabolism in modern English fiction.

The idea of an unholy alliance between earth and hell has fascinated the human mind and been reflected astonishingly in literature. In studying the appearance of these beings in English fiction we note, as in the case of the ghost, a certain leveling influence, a tendency to humanize them and give them characteristics that appeal to our sympathy.

On the other hand, many creatures of modern supernaturalism are types of unmixed evil and malice. Witness Miss Jessel and Peter Quint, to say nothing of the horrors of "Dracula!" As may be guessed, Dr. Scarborough goes into detail in the record of such "manifestations," too.

In her chapter on "Supernatural Life" the author takes up the legends of the Wandering Jew, of the Elixir of Life, and metempsychosis, the work of the Society for Physical Research, spiritualism in general, the recent remarkable "output" of the ouija board. Her later discussion of science and supernaturalism is fascinating. She has an interesting chapter, too, on folklore, which has come vastly to the front in supernatural fiction. She reminds us that the folk-tale, "told frankly as such, with no apology for its unreality, no attempt to make of it merely an allegory or vehicle for teaching moral truth," has taken its place in our literature. And she discusses folkloristic supernaturalism as connected with nature, with gods, angels, fairies, and other extra-human beings. Most of the folk-tales she mentions are wholesome and charming, and she calls attention to the exception offered in Arthur Machen's work, which deals with strange and sinister aspects of supernaturalism, the material of which seems to be taken "chiefly from the Pit," and which is at the very

extreme of conception from such delightful treatments as, for example, James Stephen's "The Crock of Gold" and "The Demi-Gods."

For it is one of the most interesting and valuable features of Dr. Scarborough's book that it includes such a host of pertinent examples of supernaturalism of all kinds and that it gives in almost every case some real criticism of the work of the different writers. The index to "The Supernatural in Modern English Fiction" reads like a bibliography—although we might mention that the author has a bibliography in preparation, to be published as a separate volume. Of course, most of the "classics" in English supernaturalism in fiction are treated in some detail—"The Turn of the Screw," "The Picture of Dorian Gray," "The Island of Dr. Moreau," "The Martians," and "Peter Ibbetson," "They," and "The Mark of the Beast" and "The Brushwood Boy," the stories of Hawthorne and Poe. Then there are many other writers, some of whom write little but supernatural stories, others who have put forth a few fine examples of the supernatural element amid good work of other kinds: Algernon Blackwood, Arthur Machen, Lord Dunsany, among the first class; Edith Wharton, Katherine Fullerton Gerould, F. Marion Crawford, prominent in the second group, along with James and Kipling and Wells. These, of course, are only a few of many others whose work is notable. The reviewer is tempted to quote in detail from a book in which every page is full of interest. But certainly, by every one who enjoys modern fiction, the book should be read.

DE PROFUNDIS

Why are all things sad and dreary?	Has faith departed, hope all fled?
Why does nature seem to frown?	Has love, long-cherished, ceased to be?
Why am I so lone and weary?	Are dearest recollections dead?
Why, my soul, art thou cast down?	Is naught but grief now left to me?

Where are now those treasured joys	Kind spirits of a brighter sphere.
That made my days so hallowed seem?	O, say that this is but a dream;
Were they but visions, earthly toys,	Restore that love my soul to cheer;
To lure, and vanish like a dream?	Of hope, to me, bring back a gleam.

Calcutta, May 5, 1879.

R. C. C.

Tidbits and Odds and Ends

DEAR READER: We have made an addition to our magazine with these Tidbits and Odds and Ends Column for little jokes and anecdotes, as we made a resolution on New Year's Day on the bright side of life and not to wait for happiness until we get to Heaven and help make this earth Heaven while we are here.

* * *

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The Editor of this magazine is happy for two reasons: First, because he has secured the valuable services of Mr. Hereward Carrington as Managing Editor, and second, because he has a new printer, who is up-to-date and knows his business and whose motto is—never to disappoint as long as there is paper and ink to be had.

* * *

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* * *

In India when the husband dies they burn his wife on the funeral pyre, which proves that a man needs a woman in the next world. But when the wife dies they do not burn her husband, which is conclusive evidence that a woman can get along alone.

To be self-deceived, trust nobody.

* * *

To beat the devil, laugh until 10 a. m.

* * *

Unless you can bite, don't show your teeth.

* * *

There is good fishing in troubled waters.

* * *

Suicide is trying to solve one's life problem by breaking the slate.

* * *

Loneliness is the Dove of Peace in Mexico.

* * *

The popular idea is to be paid a handsome salary for doing nothing.

* * *

To be a flea on a lion is nobler than being a flea on a skunk.

* * *

Some people are so timid they think it cruel to strike an attitude.

* * *

Soul will destroy the most deadly disease; soul despair will induce the same.

* * *

Your fate is fixed by your thought, Your destiny changed by your thinking.

* * *

Lucifer was an angel, then he saw a woman, misunderstood her and became a devil.

* * *

Edward Bellamy made \$100,000 on "Looking Backward"; but Lot's wife tried it and only made her salt.

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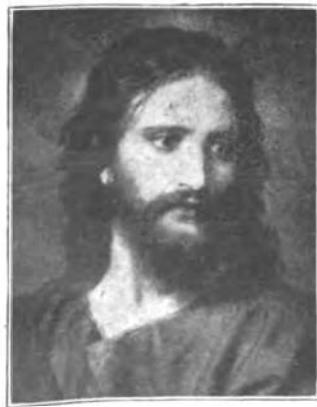
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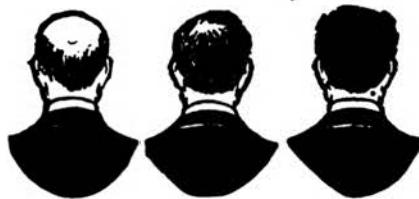
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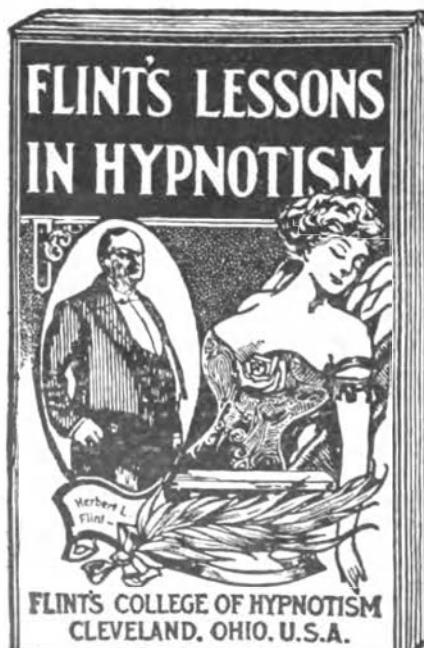
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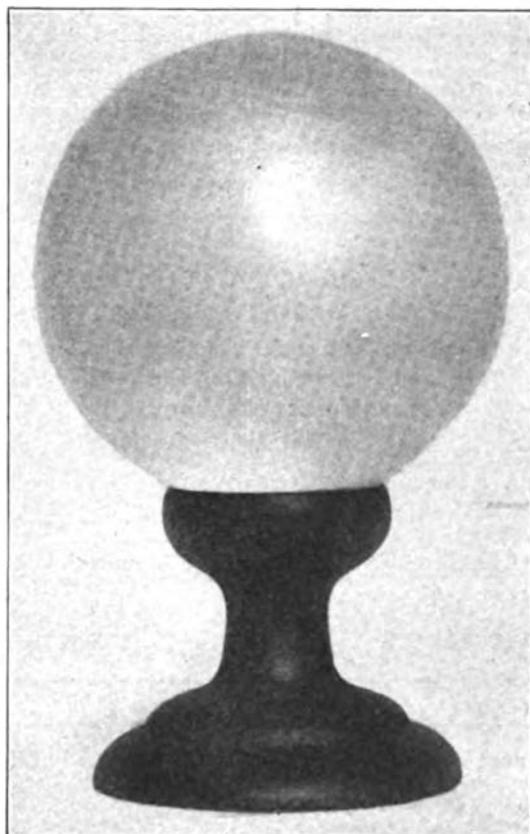
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EDITORIAL

It is the policy of the PSYCHICAL RESEARCH REVIEW to please and interest all its large and varied circle of readers; hence we publish, from time to time, articles which do not lie within the legitimate sphere of psychical or scientific research. In the present issue, for example, we print an article on Gravitation, which may interest our readers, because of its novelty—without, however, in any way endorsing the author's views. It may be our policy, from time to time, to print articles of a like nature, because of their oddity or special interest. Similarly, we do not endorse the prophecies of Mrs. Thompson, or the views contained in any of the signed articles in the magazine. We publish them, however, believing them to be of sufficient general interest to warrant our doing so. This policy, we hope, will be fully understood by our readers.

We recently received a communication from Prof. E. W. H. Hutton, of Whangarei, New Zealand, who is offering us some valuable material, which will be published as soon as it reaches us. Prof. Hutton's wife was originally one of W. T. Stead's sitters at his bureau (Julia's) in London.