WORLD'S DIGEST OF THE PSYCHIC AND OCCULT 50c

TOMORROW

S 1953

PATTERNS OF SURVIVAL

IN THIS ISSUE: A Special Section on Spiritual Healings. Also, The Phantom Mistress of Rose Hall by Eileen J. Garrett, ESP in Animals, Strange Birthmarks, A New Science of Death, The Enigma of St. Germain, etc.

No. 4

TOMORROW 4

FROM THE PUBLISHER'S DESK:

IN EACH life there are certain strange experiences which, though small in themselves, are nevertheless charged with unique significance. This is particularly true in the case of what was once regarded as the supernatural—those weird tales, omens and hallucinations which have interested Man since the dawn of his recorded history.

With what is termed the Age of Reason, such stories were no longer credited; even so they continued to exist in what was regarded as merely "superstition." That superstition has now been captured and brought to the eyes of science, there to be scrutinized and dealt with sanely and systematically. Today, one who declares that knowledge can be obtained otherwise than through the five senses is no longer suspect, and the question of the ways and means through which such extrasensory knowledge is received has become more and more the subject of serious laboratory study.

To assist in this important process — by reporting and clarifying for the reader the myriad ways in which unusual and "unreal" phenomena become the reality of science and research — is the mission of each issue of *Tomorrow*. It is essential, for instance, for any new scientific study, particularly one as diverse as parapsychology, to establish its own philosophical identity. In this vital task Professor C. J. Ducasse of Brown University has been both a wise and courageous influence. An article by Professor Ducasse, "Patterns of Survival," leads off this issue of *Tomorrow*.

From time immemorial there have been accounts of the paranormal throughout literature; Pliny's reference to the esteem in which the now

Continued on back cover

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World's Digest of Psychical Research and Occult Studies

TOMORROW

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In This Issue

PATTERNS of SURVIVAL

by **PROFESSOR C. J. DUCASSE**

IN ITSELF, the question whether there is some kind of life after death is as purely a question of fact as, for example, the question whether there is life on Mars. It is independent of such religious utility as the belief in survival may have. It is independent also of the question whether a God exists. No contradiction is involved in supposing that there is a God but no life after death for man, or in supposing that there is such a life but that no God exists.

Theologians, it is true, have sometimes contended that the goodness of God guarantees survival. Again, it has been urged that a future life is necessary if the many injustices of the present life are to be redressed; and that morality would be irrational if the moral man were not eventually to find happiness. But, in each of these arguments the conclusion that there is a future life is based only on an "if."

The belief that annihilation of the individual at death would be an evil is anything but evident. For if all men are annihilated at death, only God knows that man's ante-mortem hopes of immortality are not fulfilled; and, since they were not God's hopes but man's, God is not disappointed at their nonfulfilment; but neither is man disappointed by it, since, if he does not exist after death at all, he cannot then experience either disappointment or anything else.

What actually distresses some persons, and therefore is an evil, is only the *idea* that they or their loved ones may not survive death, and *this distress* is a fact even if there is a life after death.

Apparently, the question as to what determines survival or nonsurvival, if survival is not automatic, does not arise unless one knows that survival is at least sometimes a fact. And persons educated in the natural sciences widely believe not only that

no case of survival is known, but also that the possibility of survival is positively ruled out by certain scientific facts. These we must consider.

There are, first of all, a number of facts which definitely suggest that both the existence and the nature of consciousness wholly depend on the presence of a functioning nervous system. It is pointed out, for example, that wherever consciousness is observed, it is found associated with a living and functioning body. Further, when the body dies, or the head is struck a heavy blow, or some anesthetic is administered, the familiar outward evidences of consciousness terminate, permanently or temporarily.

Again, the contents of consciousness, the mental powers, or even the personality, are modified in characteristic ways when certain regions of the brain are destroyed by disease or injury or are disconnected from the rest by an operation such as prefrontal lobotomy.

The impossibility of continued existence of mind after death has been argued also on the basis of theoretical considerations. It has been contended, for instance, that what we call states of consciousness —or more particularly ideas, sensations, feelings, etc., — are really nothing but the minute physical or chemical events which take place in the tissues of the brain. It is maintained that the possibility of causation of a material event by an immaterial mental cause is ruled out *a priori* by the principle of the conservation of energy; for such causation would mean that an additional quantity of energy suddenly pops into the nervous system out of nowhere.

Another conception which also implies that consciousness cannot survive death is that "consciousness" is only the name we give to certain types of behavior that differentiate the higher animals from all other things in nature.

Consciousness of the typically human sort called "thought" is identified with the typically human form of behavior called "speech"; not in the sense that speech *expresses* or *manifests* something different from itself called "thought," but in the sense that speech *is* thought itself. Obviously, if thought, or any mental activity, is only some mode of behavior of the living body, the mind cannot possibly survive death.

Another difficulty confronting the hypothesis that life continues after death arises when one asks what specifically is meant in the hypothesis by "life." In ordinary usage it has two meanings—the physiological processes which differentiate a conscious living body from a dead one, and the cognitive and emotional experiences and voluntary activities which differentiate a conscious living body from an unconscious living one.

The second is the one essentially identified with post-mortem "life."

But the conscious experiences of a man ultimately arise out of stimulations of his body's sense organs by the material objects, including other human bodies, which constitute his environment; and many of man's voluntary activities consist of acts of his body upon that material environment. It would seem then that life cannot possibly continue, in the second any more than in the first of these two meanings, without the body and the material environment on which it depends. Is any meaning at all, then, left to the word "life" when one speaks of a life after death?

SUCH, in brief, are the common reasons offered against the mind or personality of a man surviving the death of his body. Let us now consider whether these arguments are indeed proof.

First consider the assertion that "thought" or "consciousness" is but another name for subvocal speech, or some other form of behavior, or for molecular processes in the tissues of the brain. As Paulsen and others have pointed out, no evidence ever is or can be offered to support this assertion. It is in fact only a disguised proposal to make the words "thought," "feeling," "sensation," "desire," and so on denote facts quite different from those which these words are commonly employed to denote.

What thought, desire, sensation and other mental states are like, each of us can observe directly by introspection; and introspection reveals that they do not in the least resemble muscular contraction, or glandular secretion, or any other known bodily events. Certain mental events are doubtless connected in some way with certain bodily events, but they are not those bodily events themselves. Connection is not identity.

Let us now consider the argument that mental processes, although not identical with bodily processes, nevertheless totally depend upon them. We are told, for instance, that some head injuries, or anesthetics extinguish consciousness for the time being. But the fact is only that the usual bodily signs of consciousness are then absent. They are also absent when a person is asleep; yet at such a time dreams, which are states of consciousness, may be occurring.

It is true that when the person awakens, he often remembers his dreams, whereas the person who has been anesthetized or injured usually has no memories relating to the period of apparent blankness. If, however, absence of memories relating to a given period proved unconsciousness for that period, we would be forced to conclude that we were unconscious during the first few years of our lives, and indeed have been unconscious also most of the time since; for the fact is that we have no memories whatever of most of our days.

Another argument against survival declares that states of consciousness depend entirely on bodily processes, and therefore cannot continue when the latter have ceased. This is proved, it is contended, by the fact that various states of consciousness—in particular, the several kinds of sensations—can be caused at will by appropriately stimulating the body.

Now, it is very true that sensations and some other mental states can be so caused; but we have just as good and abundant evidence that mental states can cause various bodily events (a hungry person's mouth waters at the thought of food; feelings of rage, fear or excitement cause digestion to stop, etc.). The evidence that the relation is one of cause and effect is exactly the same here as when bodily processes are asserted to cause mental states.

It is said, of course, that to suppose something non-physical, such as a thought, to be capable of causing motion of a physical object, such as the body, is absurd. But I submit that if the heterogeneity of mind and matter makes this absurd, then it makes the causation of mental states by stimulation of the body equally absurd. Yet no absurdity is found in the assertion that cutting the skin causes pain, or that alcohol, caffein, bromides, etc. cause characteristic states of consciousness. Anything might cause anything. Only observation can tell us what in fact can cause what.

Somewhat similar remarks would apply to the allegation that the principle of the conservation of energy precludes the possibility of causation of a physical event by a mental event. If it does, then it also precludes causation in the converse direction, and this, of course, would leave us totally at a loss to explain the occurrence of sensations.

But, as M. T. Keeton and others have pointed out, conservation of energy cannot be revealed by observation; it is only a postulate — a defining postulate for the notion of an "isolated physical system." Conservation of energy is imperative only *if* one insists on conceiving of the physical world as wholly self-contained, independent, isolated, which is the concept assumed by the metaphysics of the natural sciences.

Furthermore, as C. D. Broad has emphasized, the principle of conservation merely requires that when a quantity of energy disappears at one place in the physical world an equal quantity of it should appear at some other place. And the supposition that, in some cases, it might be caused to disappear in one place and appear in another by some mental event, such perhaps as a volition, does not violate at all the supposition that energy is conserved.

WE HAVE now examined all but the last of the reasons cited earlier for judging survival impossible; and we have found that none of them establishes the alleged im-

possibility or even bears on the probability or improbability of survival.

Yet, at first, those reasons appeared weighty. Perhaps even after our criticisms a certain aura of impressiveness still clings to them. If so, we have not yet gained the philosophical detachment necessary for a completely objective view of the question.

Their major premise—that only material things can have substantive, self-dependent existence; or, in other words, that *to exist at all is to be some part of or process in the material world*—is not a hypothesis, capable of being tested and proved. It is merely a specification of the particular range of existence to which the "natural sciences" choose to confine themselves.

In our days the natural sciences have made enormous progress. To them we owe marvelous achievements in transportation, communication, engineering, manufacture, sanitation, medicine, agriculture, etc. Because of this, they have immense prestige—so much so that a majority of natural scientists and indeed even some philosophers, who should know better, take these particular sciences to be all that the word "science" really denotes and assume that the material world is all that there is to be explored.

This concept of "natural" science is based solely on the premise italicized above. Although that premise correctly defines the horizon of the natural sciences, it is absolutely valid only within those bounds. Only when we fail to recall this qualification does that materialistic premise seem to have universal validity.

Every game has its rules and modes of procedure. If the game one is engaged in is any one of the natural sciences, then the only mode of observation congruous with the subject is perceptual observation of public facts; for "natural science" is the name given the game of discovering all that can be discovered by observation of this particular kind and by rational systemization of the facts so observed.

Analogously, when the game one chooses to play is that of observing and classifying the various psychological states and discovering their psychological relations to one another, the only mode of observation which is then congruous is the one called "introspection". In *this* game the mode of observation called "sense perception," and material objects, which are the only ones sense perception exhibits, are irrelevant except as pragmatic aids.

Thus, if one lays down the rule that to exist shall mean to be some part or process of the material world, i.e. the perceptually public world, then, *but only then,* if one goes on using words which ordinarily denote the mental states and activities which only introspection reveals, he must make those words denote, instead of mental events, something or other that perception

of the material world exhibits—for instance, certain modes of behavior such as speech and response to speech, or certain physiological events in the nervous system, or some other activity peculiar like these to such material bodies as have minds.

In short, nothing but that initial, freely chosen materialistic rule compels one to pretend that two different things, namely, mental states and the bodily signs of mental states, are one identical thing—and that one thing, the latter.

And of course when it is thus begged that mental states and activities are some species of bodily states and activities, then, but only then, it automatically follows that they cannot continue after the body disintegrates. This is all that the natural-scientific "disproofs" of the possibility of survival amount to.

HOWEVER, to show, as we have, that the alleged impossibility of survival has not in the least been established does not amount to showing that survival is positively possible.

Now we face two tasks. One of them is to describe the variety of forms which survival, if it should be actually a fact, could conceivably take. The other is to examine the empirical evidence which a number of investigators have held as proof of survival.

The simplest form which a survival of consciousness might take would be that of some simple, unchanging feeling or other mental state. If it should happen to be the blissful sort of state attained in the mystic ecstasy, referred to by theistic mystics as "union with God," then it might well be described as enjoyment of heavenly bliss; and if indeed changeless, then—since consciousness of time depends on consciousness of some change—it would be eternal in the sense of timeless. If on the contrary the content of the persisting consciousness happened to be a single, changeless feeling of pain or anguish, then such survival could be described as experience of the torment of Hell; and it too, for the same reason as before, would be eternal at least in the sense of timeless.

Of course, if survival should be a fact and consist of one changeless state of consciousness, there is no reason to suppose that this would be a state of either bliss or anguish, rather than some other state, more or less indifferent—for instance, intuition of green color, or of some tone, or of salty taste, or of the image of a tree or person, etc.

A different and more plausible form might be that exemplified by dreams; that is, a succession of feelings and involuntary images of dramatic situations, subjectively originated and automatically accepted as reality. So long as a dream lasts, it is reality for the dreamer. Hence, if a person who is dreaming were able to report his dream while

it is going on, without awaking, many of the events he would report would be quite similar to those of ordinary life; for instance, eating, drinking, smoking, seeing and speaking with friends, traveling, and so on.

Some of the communications purporting to come from the dead do report precisely such episodes, and this has been regarded as definite evidence that they cannot possibly be correct; for how can a soul or spirit without a physical body smoke a cigar, or drink a whiskey-and-soda? But in our dreams, we all perceive ourselves doing precisely such things although our bodies are at the time doing nothing of the sort. Hence, such communications, if really emanating from the dead, would, so far as they go, support the hypothesis that the post-mortem consciousness is dream consciousness.

Still another form which survival of consciousness might assume would be that of reflective reminiscence. It would involve, as dream consciousness does not, the exercise of critical judgment. It would consist in reviewing one's earthly memories, either partial or as subconsciously preserved *in toto;* tracing cause and effect, and evaluation and extraction of such lessons in wisdom as may be latent in memories of the past.

ANOTHER form of survival of consciousness, more inventive than merely reflective, might consist of creative activity in such fields as mathematics, philosophy, poetry, music, art, or drama, which, on the basis of the stock of knowledge accumulated during one's life on earth, could to some extent be carried on purely in terms of mental images and concepts, without need of stimuli from or operation upon an independent environment.

Nor is there any *a priori* reason why several forms of mental life, as just described, might not be conbined in a discarnate existence, if there be such, as in fact they are now in our incarnate existence.

Although the forms of hypothetical post-mortem consciousness so far considered have all been of wholly subjective sorts, there is no reason why some objective elements also might not come into them—for example, impressions caused, as our sensations and some of our emotions now are, by events in an environment independent of the individual's mind. Minds other than his own would constitute a part, if perhaps not the whole, of such an environment; and telepathy, or clairvoyance, which are known to occur sometimes even during life in the body, might enable one mind to perceive the images and conceptions created by other minds; and perhaps also to operate volitionally upon them in some cases.

Still another possibility is that survival should take the form of rebirth of the individual in another material human body, whether on

earth or on some other planet. That is, following death, consciousness in one or more of the forms described might continue for a longer or shorter period—days, months, years, or perhaps centuries—and the "soul" then might enter an infant's body whether at some time in the latter's prenatal condition, or at its birth.

To make the rebirth hypothesis precise, however, it is necessary to specify what exactly it supposes to be reborn. Since the mind of the adult comprises knowledge, habits, attitudes, memories, and capacities which we know very well were not possessed by the child at birth, such stock of mental furniture of an earlier life cannot be what is reborn in one's present life. It is suggested then that the latent particular aptitudes and proclivities with which each child is born could be what it owes to earlier lives; for example, high or low musical, mathematical, artistic, literary, philosophical, or other mental aptitudes. If anything is reborn it could be only such residuum as the experiences and activities of one life may leave in the form of new aptitudes or modifications of old ones.

Obviously, the question arises whether the child's native stock of aptitudes is not attributable to heredity. The distinguished British philosopher, John McTaggart—who regards rebirth as the most plausible form of survival—argues that the rebirth explanation of innate aptitudes is not incompatible with the facts of heredity. He points out, "It would be possible to hold that a man whose nature had certain characteristics when he was about to be reborn, would be reborn in a body descended from ancestors of a similar character," for such a body would fit his nature better than most others.

He does not suggest that the man selects such a body consciously, but rather that something analogous to chemical affinities might operate to bring the two together. In this way, the rebirth hypothesis supplements the facts of heredity, since it would account—as heredity does not—for the cases of geniuses born in families where no such favorable antecedents are discernible as existed for instance in the Bach family.

WE SHALL now give a brief account of the kinds of empirical evidence alleged to prove survival. This should give the reader some idea of the facts he has to take into consideration if he is to form an intelligent opinion of his own as to whether survival has been proved.

The *prima facie* evidences of survival that are psychologically most impressive probably are apparitions. An apparition may be either of a person who is dying or has just died, appearing to others unaware that he was ill or in danger, or it may be of a person known to have died but appearing and revealing facts unknown to the percipient.

Psychologically either of these cases comes under the heading of "veridical hallucinations"—a hallucination being a perception of the presence of a person or other object when no such object is physically present; the perception being indistinguishable to the percipient from an ordinary sense perception.

Dreams of course are a species of hallucination we all have, but the hallucinations designated apparitions are usually waking hallucinations. A hallucination, whether waking or oneiric, is termed veridical if the information it conveys is both highly specific and correct.

That the "spirit" of the dead or dying person detaches itself from his body, travels to the distant friend, and there somehow clothes itself for a moment with some tenuous but visible simulacrum of its body, is more or less what most percipients assume a veridical apparition to mean.

An alternative interpretation of the apparition would be that the dying person's conscious or subconscious thinking of his friend simply affects the friend's mind "telepathically"—meaning without use of bodily organs of expression and sensation.

Certain other apparitions, however, do not lend themselves readily to the telepathy interpretation: for example, apparitions occurring a considerable time after the death of the person appearing.

One such case is that of a traveling salesman who was busy writing up his orders in a hotel room in St. Joseph, Missouri. "I suddenly became conscious," his report reads, "that someone was sitting on my left, with one arm resting on the table.Quick as a flash I turned and distinctly saw the form of my dead sister," who had died nine year before. He took the next train to his home in St. Louis and related the occurrence to his parents, mentioning among other details of the apparition "a bright red line or scratch on the right-hand side of (his) sister's face."

When he mentioned this, his mother rose trembling to her feet and declared that she herself had made that scratch accidentally after the sister's death, and, pained at the disfiguration, she had immediately obliterated it with powder without ever mentioning the incident to anyone.

Another famous case is that of a father whose apparition in several dreams to one of his sons some time after death revealed to the son the existence and location of an unsuspected second will, benefiting him, which, upon being looked for, was found as indicated.

Other striking instances are those of an apparition seen simultaneously by several persons. It is on record that an apparition of a child who had just died was perceived first by a dog. The animal rushed at it, barked and interrupted the conversation of the seven persons present,

thus drawing their attention to the apparition, which continued to move through the room for some fifteen seconds, followed by the barking dog.

There are also several cases on record of an apparition of a person unknown to the percipient, but identified later. One instance is that of the apparition one night to a man in a hotel room of a young man of whom he had never heard, who had died in the same room some months before. He described the apparition the next morning to another guest in the hotel, who recognized the description. Some days later the man recognized the features of the dead young man in the apparition from a photograph shown him.

One consideration which weighs against the possibility of taking apparitions as being actual visitations by the "spirit" whose former body they resemble is that other things besides the appearance of the dead person are seen in these apparitions; in the traveling salesman's case, for instance, the dress his sister's apparition wore. Hence, as someone has put the point, if ghosts have clothes, then clothes have ghosts. Are the apparitions, then, memory images left behind by the dead—images of themselves and of their clothing—somehow become visible later for a moment to another person? One difficulty in the way of even this strange supposition is that the views of one's self, of which one can have memory images, are never—as on the contrary are those the apparations give—views from the angle of an external observer.

The question as to what apparitions really are is still more puzzling in the case of fully materialized apparitions, such as the reported apparition of Jesus to his disciples after his death, or the far more recent and better evidenced apparition of "Katie King" to Sir Wm. Crookes, to Florence Marryat, and to many other persons.

CONCERNING apparitions of the dead, it is appropriate to add a few words regarding their similarity to apparitions of the living. Hornell Hart has pointed out that these too appear clothed as ordinarily; that both "adjust themselves to the physical surroundings in which they appear, as by passing through doorways, sitting in chairs," etc.; that both also sometimes pass through physical matter; e.g., through a closed door; that both "most often appear to people with whom they have strong emotional bonds"; that both tend to occur at moments of emotional crisis, danger, etc.; and that both are "not only seen but sometimes heard to speak, and sometimes felt to touch" the percipient of them.

Hart concludes, "The most rational working hypothesis is that the apparitions of the dead, like those of the living, are at least at times the vehicle of the central focus of

consciousness which says 'I' within a personality. If this is true, then the conscious spirit does survive death."

Another class of occurrences asserted to constitute empirical evidence of survival consists of the communications given by automatists. These are men or women whose organs of expression—hand holding a pencil, or their vocal organs —function at times automatically and write or speak words that are not an expression of their consciousness at the time or of knowledge they possess.

The communications so obtained generally purport to come—either directly or through some invisible intermediary referred to as the automatist's "control"—from a person who has died and whose spirit has survived death. Such communications are less spectacular than apparitions, but in many cases they have contained numerous items of evidence of identity.

Some of the most evidential communications of this kind on record were given under trance by the celebrated automatist Mrs. Leonora Pipe, who was investigated perhaps more systematically and more minutely than any other automatist. Of particular interest are communications which had been received through her and were published in 1901 by James H. Hyslop, Professor of Logic and Ethics at Columbia University. They purported to come from several of his dead relatives, and in particular from his father. Their content included a statement of Professor Hyslop's name, James; of his father's name and of the names of three others of his father's children, also references to a number of particular conversations the father had had with Professor Hyslop, to many special incidents and facts, and to family matters. Examples would be that the father had trouble with his left eye, that he had a mark behind the ear, that he used to wear a thin coat or dressing gown mornings, that he used to have one round and one square bottle on his desk and carried a brown-handled penknife with which he used to pare his nails, that he had a horse called Tom, that he used to write with quill pens which he trimmed himself, etc.

A number of these facts were unknown to Professor Hyslop, but he found them to be true after inquiry.

The question immediately arises, of course, whether the facts given out by an automatist may not be explained in some other way rather than through communication with the dead.

Both Mrs. Piper and her husband were watched for weeks by detectives to determine whether they went about making inquiries concerning the relatives and family history of persons they might have expected to come for sittings. Nothing in the slightest degree suspicious was ever found.

Moreover, sittings were arranged

for through Dr. Hodgson, who was at that time secretary of the American Society for Psychical Research, and sitters were introduced to him under assumed names. Sometimes they did not come into the room until after Mrs. Piper was in trance, and then remained behind her where she could not have seen them even if her eyes had been open.

William James summed up the case against the fraud explanation in the statement that "not only has there not been one single suspicious circumstance remarked" during the years in which she was under observation, "but not one suggestion has ever been made from any quarter which might tend to explain how the medium, living the apparent life she leads, could possibly collect information about so many sitters by natural means." Thus, because we do not merely believe but positively know that the information she gave was not obtained by her in any of the normal manners, there is in her case no escape from the fact that it had some paranormal source.

One paranormal explanation of this phenomenon is that, in the trance condition, Mrs. Piper possessed powers of telepathy by which she obtained the information she gave from the minds of the persons having it, even if it was at the time buried in their subconscious; or else that she was able to observe clairvoyantly the past acts, experiences, and surroundings of the life on earth of persons now dead; and that, with this information, she impersonated them.

Either of these suppositions is hardly less strange to ordinary experience than is conversation with the spirits of the dead.

Although the hypnotic trance is apparently not the same as the mediumistic, the hypothesis of such impersonation receives some support from what is known of the remarkable histrionic capacities of persons under hypnosis. The hypnotized subject enacts with surprising convincingness the role of any character which, as a result of suggestion, he imagines himself to be. This would account for the fact that in some instances communications have been received from characters out of fiction, such as Adam Bede; and that, on one occasion, Professor G. Stanley Hall had, through Mrs. Piper, communications from a girl, Bessie Beals, who was a purely fictitious niece of his invented by him for the purpose of the experiment.

Again, there are cases on record where the communications have asserted things that were in fact false, but believed to be true by the sitter or by some living third person. This, and a good deal of other evidence, shows that the trance personality of the automatist does possess extensive telepathic and clairvoyant powers, and that these do, in some cases at least, play a part in the communications.

Attempts have been made to devise tests that would rule out the telepathy and impersonation hypothesis, and would leave only the survival explanation in sight; and some of these attempts have the appearance of having originated with the communicating personalities themselves, rather than with the sitters.

For example, a personality, giving evidence of being the same one, has given communications through different automatists who were not in touch with one another. Again, two such communications, each making some unintelligible classical allusion, have, when put together, become quite clear.

A place is reached in such cases where one has to ask himself what, if he could get it, he would regard as definite proof of survival; and he then has to answer for himself the question whether such facts as just referred to furnish it. All that can be said here is that, when one reads the original full reports of the sittings, with all the detail of the conversation between the sitter and the communicators and between one communicator and another, one realizes why the impersonation hypothesis has in some cases seemed so implausible in the concrete to the sitters and to many close students of the records. Informed persons such as Alfred Russel Wallace, Sir William Crookes, F. W. H. Myers, Dr. Richard Hodgson, Mrs. Henry Sidgwick and Professor Hyslop, who studied the evidence over many years in a highly critical spirit, eventually came to the conclusion that, in some cases at least, only the survival hypothesis remained plausible.

This suggests that the belief in a life after death which so many persons have found no particular difficulty in accepting as an article of religious faith, not only may be true but is perhaps capable of empirical proof. If so, instead of the inventions of theologians concerning the nature of the post-mortem life, factual information regarding it may eventually be obtained.

Condensed from material contained in *A Philosophical Scrutiny of Religion* by C. J. Ducasse, Ronald Press, New York, 1953.

The fourth case from the files of Eileen J. Garrett is, like "The Rockland County Ghost" in the last issue, one of her most recent experiences (January 1953).

The backlog of the legend of Rose Hall presented here is adapted from several of the many books dealing with Annee Palmer. The material concerning Mrs. Garrett, as in the previous reports, is based upon complete stenographic records.

THE PHANTOM MISTRESS of ROSE HALL

from the files

of

EILEEN J. GARRETT

THE White Witch, Anne Palmer, "talks" with a medium; she haunts Rose Hall." *The Sunday Gleaner,* Jamaica's leading daily, carried this bold four-column headline on its January 13, 1953 issue. The Jamaica reporter, Margery Gunter, gave the following account of the significant experiment that took place at Rose Hall a few days earlier.

"No blade of grass shall grow — no living thing shall prosper—let me go my weary way."

This is what the earthbound spirit of Annie Palmer, Mistress of Rose Hall, told earnest psychic researchers at Rose Hall on December 27, 1952, the anniversary of her death in 1831 — 121 years ago.

Was she evil, or was she wronged, or both?

At midnight on December 27, Mrs. Eileen J. Garrett writer and researcher, who is also an exceptionally gifted medium; M. Pobers, her associate; Miss Lenore Davison, secretary to Mrs. Garrett, and

a few interested friends drove to Rose Hall, the scene of Annie Palmer's death, to try to learn by psychic means something of the story of the beautiful and infamous Mistress of Rose Hall. This sugar estate, thirteen miles from Montego Bay, is the place where, legend says, Mrs. Palmer was murdered by slaves two days after Christmas in 1831, shortly before the liberation of slaves.

This spirit they sought to have conclave with is that of a woman who is said to have murdered three husbands, to have practiced witchcraft, and to have been domineering and cruel. Of Irish-English parentage, she is said to have been educated in Haiti and there learned the practice of obeah, which she used to terrorize her dependents and others who incurred her displeasure.

The taxi drivers who drove the little party to the ruins of what was once Jamaica's most stately house on this gruesome, if interesting, errand were very frightened men, for Rose Hall is not only the scene of a sad and sordid story, but the haunt of the destructive spirit of Annie Palmer.

The exact and detailed recording of the seance is not at my disposal; it will doubtless later make psychic news, but from what we have heard about the experiment, this is what happened.

Through the mediumship of Mrs. Garrett, contact was made with the spirit of Annie Palmer and she was questioned.

The spirit sang little plantation songs about happiness and the beauty of the Caribbean.

Asked if she were happy, she said that she was not happy, yet not sad, but that she had to stay forever.

She had an unpleasant little laugh, and said that she was like that because everyone who came to Rose Hall came out of curiosity and nobody was sorry for her.

"No one ever prays for me." The questioner asked her to repeat a prayer, which she did, but relapsed into her odd laughter. She said she was happy in her own way, and that one thing she was determined on was that no one should take her place as Mistress of Rose Hall.

The seance also revealed that she was hated by her slaves, who first intended to hang her, but instead she was dragged to a tree behind the house, beaten, violated, and horribly done to death.

Sometimes she lapsed into French and sometimes into Spanish in the course of her tale.

Some of the dramatization was very frightening to the onlookers, and M. Pobers got the impression that the spirit was a destructive one, but Eileen Garrett formed a more lenient impression. She thinks that Annie Palmer was not a bad woman, but lonely and wronged and completely misunderstood by the various men who loved her, that the slaves of Rose Hall hated her, and she had to protect herself. So—let us pray for Annie Palmer, anyway.

Altogether Mrs. Garrett and party visited Rose Hall three times in connection with the seance.

The reporter concluded her story by expressing the hope that after a critical examination of all the records, a fuller report would be published in New York City.

The decayed and deserted remnants of the "Great House" on the famous sugar estate of Rose Hall have always inspired historians of the British West Indies; they have also been the subject of many novels, the best known of which is H. S. Lisser's *The White Witch of Rose Hall*. It is thus easy to understand why Mrs. Garrett's experiments to establish contact with the legendary Mistress of Rose Hall should have attracted the attention of much of the population of Jamaica.

There was, of course, no attempt on the part of Mrs. Garrett to oppose the reality of the legend or to offer a new version of the events that took place more than a century before. The experiments described in the quoted article and, with more detail, in the following pages should be interpreted as an attempt by an outstanding medium to discover the human realities that exist behind this historic legend.

ROSE HALL TODAY

Some thirteen miles from Montego Bay on the main road to Falmouth one comes upon the remains of a once magnificent gateway. A loose wall of stone remains, adorned with sculpture that is broken and defaced. From this point, there once stretched a wide sweeping drive, which neglect has permitted to become so overgrown with weeds and bushes that one can scarcely travel its ancient route.

About half a mile within the estate, one comes to the mansion itself, situated atop a gentle slope. Even now its magnitude is impressive; the fourteen-foot-high flight of steps, hewn from large stone squares and reaching a portico twenty feet square; the massive folding doors of solid mahogany, four inches thick, opening onto a main hall forty feet long, thirty feet wide, and eighteen feet high; the walls, the floors, a few massive pieces of furniture—all these still dimly reflect a former magnificence.

This is Rose Hall today.

LEGEND AND HISTORY

The historic legend of Rose Hall has been complicated by a strange confusion of identities and personalities. For years the forbidding atmosphere that identified the estate was associated with the original mistress of Rose Hall, a Mrs. Ann Palmer, also known as Rosa.

The following inscription still stands on a memorial in the Parish Church of St. James in Montego Bay.

NEAR THIS PLACE
ARE INTERRED THE REMAINS OF
MRS. ROSA PALMER
WHO DIED ON THE FIRST DAY
OF MAY 1790

HER MANNERS WERE OPEN, CHEERFUL AND AGREEABLE/ AND BEING BLESSED WITH A PLENTITUDE OF FORTUNE/ HOSPITALITY DWELT WITH HER AS LONG AS HEALTH PERMITTED HER TO ENJOY SOCIETY.

EDUCATED BY THE ANXIOUS CARE OF A REVEREND DIVINE HER FATHER/ HER CHARITIES WERE NOT OSTENTATIOUS BUT OF A NOBLER KIND/ SHE WAS WARM IN HER ATTACHMENT TO HER FRIENDS/ AND GAVE MOST SIGNAL PROOF OF IT/ IN THE LAST MOMENTS OF HER LIFE/ THIS TRIBUTE OF AFFECTION AND RESPECT/ IS ERECTED BY HER HUSBAND/ THE HONOURABLE JOHN PALMER/ AS A MONUMENT TO HER WORTH/ AND OF HIS GRATITUDE.

This is hardly the epitaph to suggest a woman of unrestful spirit—unloved in life and feared in death. Yet an unkind tradition has accused her of murdering her four husbands, living a life of shameful debauchery and, in the end, being herself strangled to death.

This impression persisted until around the turn of this century, when some of the more alert among the curious recognized the implausibility of identifying the Mrs. Ann Palmer of the inscription with a very different Mrs. Annee Palmer, a later mistress of Rose Hall, whose death occurred some forty-three years after the date on the inscription. It is this Mrs. Palmer who is now generally believed to be the spirit behind the legend of Rose Hall.

Why this confusion of identities? Joseph Shore and John Stewart in their book of chronicles, *In Old St. James (Jamaica)*, offer the following explanations:

> *In the first place, all investigation until the present has been directed to the discovering of the life-history of Mrs. Rosa Palmer . . . for the simple reason that no one could believe that the deeds recorded in the legend—even if lacking accuracy and somewhat over-drawn—could have occurred in the nineteenth century . . . The Jamaica of the first three decades of the last century was a vastly different place from the Jamaica of the first decade of the twentieth century. The prime differences*

are: (1) *the change in the means of communication . . . (2) from having a white population of barely 15,000, with over 320,000 unlettered and uncivilized slaves, we have a population of 850,000 souls who have been brought within reach of education. Furthermore, the period during which Mrs. Ann Palmer committed her crimes was a time of trouble generally—estates were not so remunerative as they had been previously; there were the ever-recurring slave insurrections, culminating in the serious outbreak in St. James in 1831-2 . . . These matters engrossed the attention of the neighboring planters and the people, and they had no time to think about the profligate life led by a planter's widow, even if they had known of her liaisons . . .*

Also, the sudden death of the young men identified with her could easily have been overlooked at a time when ninety percent of the men who came to the colony to work on the estates died off from the effects of fever, fast living, and drink. And, finally, there is the simple matter of the similarity in names and the existence of the one grave marking.

We will not concern ourselves here with the details of the chronicled history of the earlier mistress of the estate except to mention that they reveal her to have been as dissimilar to her successor in personality and temperament as any woman could be.

IN THE forty-odd years from the death of Rosa until the time of its occupancy by Annee, the estate of Rose Hall passed under many owners. It remained shuttered and unoccupied, however, for as long as twenty years at a stretch and had finally reached a state of pathetic shabbiness and disrepair.

Then, early in 1820 a new regime began. To a restored and refurnished mansion, John Rose Palmer brought from England his bride, Annee Palmer.

The distribution list of the Negroes in the Rose Hall estates journal assures us that, from the beginning, the newly married couple kept up a considerable establishment and lived the life of planter people of position. From 1820 to 1836 the great house had always eight or nine servants and the plantation was maintained at a high level of production.

Of the parentage, family, and nationality of Annee Palmer, little is definitely known. Tradition has described her as "dark-haired, beautiful" and, inevitably, of a very "haughty" disposition. She is also described as brooding, restless and, almost from the start, generally dissatisfied with her new life in the Islands.

Eventually, as the story is dramatized by Clinton V. Black in his

Tales of Old Jamaica, John Palmer discovered that his wife was carrying on an affair with a young slave. He was furious, beat her, forbade her ever to see the man again.

That night the wine he drank before retiring was poisoned. As he lay in his bedroom, helpless in agony, his wife entered, with the slave behind her, and mocked and laughed at him. As he lay dying, he heaped curses upon her until she ordered the slave to kill him to stop his tongue. The story says he was smothered before the poison could take its final effect.

As to what happened to the body of John Palmer, history—in this case usually so reliable—is of no help. No grave for him has ever been discovered.

Now, Mrs. Palmer was sole and undisputed owner and overseer of Rose Hall. Only one worry darkened her jubilation. Could she ever really be free, she asked herself, as long as the slave lived who shared her guilt and secret? There was only one answer and, as Clinton V. Black describes it . . .

> *She was present the day they did it. The day they flogged him to death, tied and gagged. She sat on her tall black horse, ten yards away, and watched till it was over. It lasted long, for he was young. But the gag had been well fixed. No word escaped his lips and even his cries were almost strangled.*

With her freedom thus ensured, Mrs. Palmer apparently lost whatever vestige of discretion had previously cloaked her favorite practice to get into male attire in the evenings and ride over her properties laying her whip upon the backs of any Negroes who were so unwary as to be caught outside their confines.

From about this time, the estate records indicate dwindling numbers of slaves; this fact fortifies reports that the treatment meted out to Negroes on the Palmer properties was so cruel that slave after slave deserted. Those who remained stayed only out of intense fear of their mistress, who—though white —was believed to have the powers of obeah behind her.

A Scottish missionary, the Rev. Hope M. Waddle, reports in a volume of his experience in the district at that time that he had seen "the iron collars and spikes used by a lady owner there for the necks of her slaves."

WITH such evidence is it difficult to believe that her slaves made an attempt to poison her? In this case, according to Shore and Stewart, we leave the point-blank tradition for the surer ground of well-authenticated story to report the first violent manifestation of the unhappy relationship between mistress and slaves.

One day, being served a glass of milk by her slave girl, Princess, Mrs. Palmer happened to notice a

peculiar sediment in the bottom of the glass. Instead of drinking the liquid, she took it to a medical attendant for examination. He found the sediment to be a deadly poison. The maid was arrested.

When the news of the arrest was announced, "Old Jack," an obeah man who worked on the estate, took to his heels and those who pursued him were said to have seen him toss away a powder from his hand. He, too, was arrested, along with a housecook also implicated in the conspiracy. The three were arraigned before Grand Court in Montego Bay.

The court finally dismissed charges against "Old Jack" and the cook but, after a lengthy hearing, Princess was condemned to death.

When judgment was pronounced, Mrs. Palmer demanded that the victim's head be brought to her immediately following the execution. When this was granted, she ordered that it be carried to her in a basket by "Old Jack" himself through the miles of swamp between Montego Bay and Rose Hall.

Mrs. Palmer then had the head impaled upon a bamboo pole and placed in the center of the servants' village as a symbol of constant threat and warning.

In times of slavery, estates such as Rose Hall were required to maintain a certain number of white men as against a given number of slaves, and at Rose Hall this amounted to a goodly number. To make up the number, the head tradesmen were imported. With these men, none of whom were married, the tradition of the neighborhood declares Mrs. Palmer is supposed to have had liaison after liaison.

The stories told by Rose Hall houseservants and their descendants insist that many of these persons with whom she became involved came to an untimely end. Poison is put forth as the chief means employed but, taking advantage of prevalent circumstances, the cause of death was usually attributed publicly to a dangerous fever. Just how many men met this fate is not definitely known, but the undying and unaltering recollection of the district insists there were several.

To this day, there remain on the floor of the north front bedroom at Rose Hall two stains which are reputed to be the blood of one of her unfortunate lovers. According to oft-told tale, she had tired of the man and, following her established custom, had found a successor. In order to stop any indiscreet babbling on the part of the rejected suitor, she had made most effective use of a dagger.

One stain clearly shows the form of a heel and the other the ball of a woman's foot, while the other marks the spot where the victim fell.

An American scientist who has examined these stains believes that the iron in the blood would on certain timbers create just such indelible stains as these.

FOLLOWING this incident, the lady is said to have contracted a second marriage, this time with a white cooper on the estate. In this case, tradition is quite distinct and consistent. The cooper is said to have been aloof, Mrs. Palmer determined. Finally, she arranged to encounter him on the road where, although an excellent horsewoman, she managed to loss control of her horse and be thrown.

The cooper dismounted to go to her aid and before he had remounted, she had proposed. The cooper agreed to the marriage but at the first opportunity is said to have deserted her and left the country.

By this time, Mrs. Palmer was truly an outcast of society—hated and feared by her Negroes, avoided by the people of her own class. Ever since the incident involving Princess, her slaves had been convinced she could command the powers of black magic. True or not—the lady never did anything to discount the rumor. It worked too much to her advantage.

According to chroniclers Shore and Stewart, it certainly worked to her advantage when the terror of her mysterious powers, which dominated the Negro mind, must alone have saved her from their hands and a cruel death on Tuesday, December 27, 1831, when the cane fields of the estate were set in flames by insurgent slaves.

This fate she escaped, only to meet one equally horrible at the hands of one of her lovers—or husbands. At any rate, one morning in 1833 the slaves of the estate set fire to the bed on which they found her strangled and mutilated body.

She whom they had feared in life they likewise feared in death and no Negro, according to this version of the story, could be found willing to dig her grave. The neighboring planters, therefore, came to Rose Hall and directed their grooms to prepare a place of interment.

They buried her — childless, friendless, and unmourned— in the center of a garden by the east wing of the great house, marking the spot with an unimposing square pile of masonry two feet high.

So go history and legend.

A FIRST VISIT

On December 25, 1952, Mrs. Garrett—as hundreds of tourists in Jamaica do—visited Rose Hall.

She was accompanied by her secretary and a few friends. This was by no means an "experiment," nor even a prelude to one. Practically immediately, however, and even before entering the house, Mrs. Garrett was overwhelmed by "clairvoyant impressions." These impressions were recorded stenographically by her secretary, and we quote here directly from Miss Davison's notes.

"To me, it is the left side of the house that seems more potent, and not quite so broken up as the rest

of the house. I would imagine that in the days when people began to get alarmed about ghostly haunting here, it came from the left-hand wing. There seems to be an entirely different style of decor there than on the right side.

"Madame Palmer's taste for herself had almost a Spanish effect—chateaulike, broad halls, wide sweeping rooms. The left side was more austerely furnished. There seemed to be a separateness even in the architecture and in the furnishings.

"I have the impression that the first man of her choice, she was afraid of. He may have been slowly poisoned, and he gives me a more lasting impression that do the others. The probabilities are that he may have been in some way responsible for the way she was. He seems to be a crude person — travelled a good deal and treated her very badly.

"I get no impression of the other people involved, but I do think that this man may have molded her life and made her what she was. If anybody sees anything at Rose Hall, I think the impression would be of him and not her.

"He may have suffered for a long time—he seems to have had a long-drawn-out and bad time there and it may be that his presence or impression is rather more potent than hers or any one else's.

"I would imagine that she was not at all as attractive as reported. She looks to me to be in her late forties when she went—a little full blown. One gets the impression of very black hair, and very flashing, stimulating blue eyes. She must have known that her life was in danger because she was trying to escape. When I stood near the tree I got this feeling.

"I would imagine it was well known that she used this tree, or that her witchdoctor and others who served her did and it was regarded with a good deal of suspicion, because it was near this tree that she was beaten, violated, and finally killed.

"She came through a tunnel and may have been trying to escape, since it was near the tree that she met her end. When that tree was cut down, some of her remains must have been removed and they seem to be buried in the rose garden. She was moved from the tree and possibly put away in the slave quarters. I think she was buried out there and probably moved some time afterward, since there is not a defined grave."

THE NIGHT AFTER CHRISTMAS

The following evening, December 26, on the eve of the anniversary of Annee Palmer's death some 121 years earlier, Mrs. Garrett returned to Rose Hall. This time the visit had a definite purpose, to try to establish contact with the unhappy soul of Annee Palmer. M. Pobers, Mr. Lester Buckland, Miss Davison,

Mr. Attwood, and Mr. Morse accompanied Mrs. Garrett.

A curious atmosphere of fear and tension preceded the visit. Hotel employees and servants had pleaded with Mrs. Garrett not to visit the "evil house"; even the taxi drivers who drove the party to the ruins of Rose Hall were frightened.

The party arrived at Rose Hall at about 9:30 P.M. At the estate they were met by a watchman with a cloth headdress who had to be persuaded to allow them to enter the gates. When they had succeeded and the cars were parked, the group had to walk a considerable distance by road, and then through heavy underbrush. It was bright moonlight. In the distance, dogs barked and a couple of gun shots were heard somewhere beyond the road.

When they reached Rose Hall itself, they entered by means of a tunnel which eventually gave onto a sort of courtyard, where they found the main house. The tunnel was in semi-ruins, but in the middle of the first entrance there was an indent which might have been an underground entrance. It is believed that the tunnel most likely had served as an exit for Mrs. Palmer when she wished to leave the manor house for her evening rides without being observed.

When the party emerged from the tunnel and passed a tree, Mrs. Garrett began to lead, gradually walking faster and faster. She stopped for a few moments at a lemon tree and crushed one of the leaves. She then began walking so fast that none of the party could keep up with her. Suddenly, she stood quietly some paces away from the group, swaying gently for a few moments, then threw herself upon the ground and began moaning softly.

She was completely relaxed and she stayed in that position for some time, moaning softly. Gradually, she began to beat one arm on the ground. Then the other hand and arm began beating the earth. She moaned louder and twisted a bit; then, with a rather heavily accented voice, the entity, believed by all the observers to be Mrs. Palmer, started to speak, "Please, please, please." (For the convenience of reporting, from now on the entity speaking through Mrs. Garrett will be called "Annie"; the questioning done by M. Pobers will be identified by the letter "Q.")

Q. In God's name, you have nothing to fear.

Annie rolled over and over on the ground and laughed loudly—a musical laugh but derisive. This want on for a minute or two. Her posture on the ground suggested she was warding off blows, since one arm was encircling her head and she moaned through her laughter. Her eyes were not entirely closed and, in bending over, one had the impression that the color of the eyes was changing from hazel to blue.

Q. What can we do to help you?

Annie: Pray, pray. Hill, hill. Pray, pray, pray. (Then she cried and cried and finally said, through sobs, building almost to a shriek): Always wrong, always wrong, always wrong.

Q. Why were always wrong?

She did not answer but cried and sobbed bitterly and rolled over and over. Then she stopped rolling, sat up and said, "always wrong" again. Then, "Long time, long time, so far away . . . in the morning."

At this time the entity started to sing; only a few words of the songs have been transcribed, and they are quoted late.

Q. What comes in the morning?

Annie: (Mumbling) . . . No way out. What went wrong, what went wrong? You know, you know. Holy ring, holy ring, holy ring. You talk of prayer? Then, then pray. Help and pray. I have no prayer.

Kneeling down near Annie, the questioner said a quiet prayer.

Annie: Who is wrong? What is sin?

Q. Were you full of desire to do wrong?

Annie: What is sadistic? (repeated several times) What they do to me? What they do to me? All the men are bad. All people, all time. I sing a little song of time . . . (singing) It leaves me by, it leaves me strange . . . You and you and I. What shall we? So much same . . . So much same.

Q. Do you want to talk with us?

Annie: (With a trilling laugh) No. Nothing to say. I shall live with no one. With no one. (She resumes singing) Do you love someone and does some one love you. . . . No.

Q. How did you meet your death?

Annie (First laughs and laughs, then sings something unintelligible and, finally calls out . . .) I love, I love. Him, him, him. (Singing again) I know that I shall live forever and forever a day. I shall go my lonely way. . . . And there shall not be in my heart love that will appear.

Q. You asked us to pray for you.

Annie: I did not hear you pray. There were no words of love upon your lips. There were no prayers. I hear you say, in the Name of the Father, and the Son and the Holy Ghost. . . . In the Name of the Father, and the Son and the Holy Ghost. Say it to me. Say it to me. I humbly pray and ask forgiveness for my unhappy soul.

Asked to repeat this, Annie sings again in a strange, almost childish voice: In a little while it will be morning and I will be able to see him. . . .

Then, the voice changing from shrill to low and solemn she prays: In the name of the Father and the Son and the Holy Ghost. I implore forgiveness and ask for peace. I shall not be here to see their cruel eyes. In the morning, you will be with me and I will not see their cruel eyes. (Singing resumes) When

the morning comes . . . and when the morning comes my love will. . . . (voice trails off.) Forgiveness for even those who hate me. I shall not see their eyes again. (Half-singing) They leave you not upon this stupid land. They think I belong to Satan's land. Tell them all to go away—all who come here, to me will be cursed. Nothing will ever grow and prosper here. Nothing. . . . Good bye. Pray for forgiveness for Anna . . . (repeated several times.)

All the observers had at this point the impression that the entity was withdrawing and that the personality of the medium was returning. Suddenly, however, Mrs. Garrett started to run across the fields and bushes with an extraordinary speed —heading straight for the tunnel. Knowing that the tunnel had to be passed through only slowly and carefully, the members of the party were anxious to catch the medium before she injured herself. They managed to arrive at the entrance to the tunnel at the same time, but two men of average physical strength were unable to hold her back. She practically dragged them into the darkness of the tunnel.

Only when they had all arrived at the other end of the tunnel did the other members of the group realize that Mrs. Garrett was still in trance and totally unconscious of the happenings. She stopped for a few instants, started to moan—and for a moment looked as if she were going to be violently sick. She was in a dreadful hurry to get out of the place immediately. The whole group had to race for cars and it was only after the cars had driven away from the estate that Mrs. Garrett recovered completely her usual self.

After the night of December 26, two more attempts were made to establish contact with Mrs. Palmer in order to supplement the records through clairvoyant impressions.

On January 2, 1953, Mrs Garrett had been presented with a miniature representing the portrait of a young man and a bracelet made of human hair. The owner of the miniature believed that the portrait represented one of the men who had been engaged to Mrs. Palmer, but who had died or left the island before the marriage had taken place.

Following are "clairvoyant impressions" the miniature suggested to Mrs. Garrett, as transcribed by her secretary Miss Davison.

"It would appear that the gentleman in the miniature had an accomplished voice and no small musical ability. Could this have been an attraction? As I hold the miniature, I hear a spinet. Beside it a woman stands and sings—a low haunting medley of strong notes, some very low.

(SINGING)

"My love left me when the moon was high,
My heart would not bid him stay,
For lips as cold as mine could find no word of love to hold him fast,

My love is yellow gold,
The stars are yellow gold,
His mother's heart was young,
Her breasts were brown,
His body, now a toy — sharp scented,
Hot in the moonlight air, a yellow boy, not brown, not golden, not mine.
My love he goes away—he will not stay, the pillars of my hope crumble as the moon speeds sadly away.
What is the body of one when the sting of night has been eased?
I am burgeoning with his need, yet such need may not give fruit, only bitter fruit for he is not fair, not even brown in the blue black stillness, but uncertain dark screened behind a heritage of gold and brown.
Night shadows and sweet tremblings of a body—blue black, unhappy, mysterious and greedy for his own fulfillment,
So my stars fall and the dark invades my loneliness."

After finishing the song, Mrs. Garrett asked, "Was she, Mrs. Palmer, poetic, unhappy, frustrated and were all these young men—for there were many—means and ways of diverting an unhappy and tragic soul from the inner loneliness and pain?

"The hair of the locket could be an amazing talisman—powerful—and belonged to the woman who taught her magic."

The final visit to Rose Hall took place on January 8, 1953 at 4:30 P.M. Mrs. Garrett returned to the ruins of the house with M. Pobers and Miss Davison.

She walked slowly through Rose Hall, then out, and after some little time settled herself on a wall about a stone's throw to the left of the house. She had the feeling, she said, that several small houses had been built there in the past.

They appeared to her to have been little Spanish houses, belonging to white people—rather like dormitories. The slave quarters appeared to her to have been quite some distance away.

"I hear," she said, "the name of Oliphant, Geddes, and Mercer. I take it that these might have been the names of young men who lived in this area." (These names could not be found in any records of the Rose Hall estate or in the books or articles concerning the estate found in the Kingston library and the Institute of the West Indies.)

"During the events of the day that finally killed Anna Palmer," Mrs. Garrett continued, "the doors to these houses are closed and no one makes a move to help her. I hear singing and something very strange, like chanting going on through that part of the grounds." She pointed toward the slave quarters.

"Yet the white people here keep themselves aloof and astonishingly quiet. They must have been afraid—a form of self-protection. Geddes

and the other young men living here were possibly accountants, bookkeepers . . ."

Mrs. Garrett, seeming to be in light trance, her eyes half-closed, pointed to the Ganja tree which had been mentioned earlier, and said that "they planned to take her out late at night and hang her but they did not wait.

"So I get an awful sense that they were in a frenzy, stirred up, for there is an awful lot of noise. I wonder if a man was killed with her—trying to help her. He was tall, with a waxy face and had leggings on. I think there must have been a fire that ruined the five houses.

"And yet, while the attack was on, which looked like a surprise—it was not a surprise, because the men in the house must have known and were afraid—there were wild noises and wild calls. It was a thing which had been simmering for hours. If there is an exit from the hall, it is across there." And she pointed straight across in a southeasterly direction.

"Three people seem to have gone away from the house," she continued, "just before she was attacked. She was not killed outright at first. They said they would hang her, which was the law in those days.

"The noise was terrible, and I see a tall man who said it was his job to help her. But the screaming, yelling, fires, and noise show that there was a big crowd and there were others standing around and watching. The three men made their way out and she was the central figure. Torches flared. There was a strange light after the sun went down."

Mrs. Garrett went on with her description. "She was beaten and left unconscious. Then you see the crowd of people and almost hear running feet—as though they were saying that they were going to raid the place. You sense that the house is now going to be taken over, and she was left alone. Then other people come." Again she pointed to the slave quarters.

"Somebody bends down and looks at her, does not think that she is dead. Finally, some kind of order was restored by the tall, coarse-looking, dark man—dark as a Spaniard. Then you see two or three women with rather bright handkerchiefs on their heads come out. Then about twenty or thirty people. Several bend over her and they take a thing that looks like a ladder. She is laid upon it and they take her over in that direction—still alive." Again she indicated the slave quarters with her hand.

"They carry her through the place where they had tools, and you get the impression of her terrible pain. You hear crying—maybe it is her women crying—and she is left. She dies in the night, slowly, paintfully.

"Then I see a kind of gray light. Maybe it is the morning light. And someone who must have had a conscience gathering her up and taking her back.

"Evidently, there was a rose bower or garden which seems to be in that area." Mrs. Garrett pointed toward the front of the hall. "There were trees and she is buried there in burlap." She pointed again—this time directly ahead.

"I think there was some pretense a long time later—a long time later —of order being restored . . . almost as though the young men came out and said they did not want any part of her or of her tragedy.

"There must be cemetery located on the place—a family cemetery. Not in Montego village, but a place where the family were buried. It was especially made known that she was buried there in the family place but she was not. She was buried in the rose garden."

At this point, M. Pobers asked whether the woman comes back to this place and if it is haunted.

"I would think so," Mrs. Garrett replied. "I would say that she is bound that no one will inherit or inhabit Rose Hall. She says that no one shall have this, and that no one shall allow this deed to be forgotten.

"She says, 'They shall never make anyone happy. Let no one think that this is the end of me. They have more than me to reckon with.' And she made the vow that nothing shall grow upon the ground that was polluted and should anyone seek to dwell here, they would find that she still had power and was to be reckoned with."

" 'My shrieks,' she says, 'will live and those that would seek to inherit will find a curse upon them, a curse on the ground where I am buried, a curse on all of the men who have battered me, and a curse upon all living things, and even when the deed itself is played out from men's minds, I will be there, and even if anyone tried to make restitution, but has given it up, no one will live or dwell, or dream, or hope to make this garden grow, no seed will grow in this garden."

Then Mrs. Garrett continued, "There was a special reason for the garden because she used to have a kind of rendezvous there. I cannot help thinking that she suffered through the night, and she says, 'Nothing will grow, or flourish or come to fruit. No children will be born here. I died unhallowed, but the force of my life is not spent, only my blood. There is something strong and this men will remember.'

"Her first husband was strange, sadistic, angry, cruel and lived in that part of the house." (Pointing) "This part of the house belonged to her. She says to go away. She says 'Go away. The winds of eternity will not black out their crime nor lessen my will.' She says she paid too dearly for this spot that was hers and she is bound that no one shall ever make this garden grow. She comes back so that no one can live here. She has no repentance and she comes back just to see that the curse is still here.

"Finally, she says 'They goaded

Rose Hall Manor House — St. James, Jamaica

me to ill, and there are others equally unhappy.' "

An experiment of the type described here cannot be conclusive, unless it discloses factual data of a type that can be checked with those contained in archives, civic records, or other unquestionable sources. In the case of the "White Witch," corroboration was difficult, for the most part impossible, to obtain. On one minor point, however, confirmation was established. During the last visit to Rose Hall, the medium stated that some members of the Palmer family had been buried on the estate. This was at first denied, but later a tombstone was discovered in the section of the estate indicated by the medium.

The significance and interest of the experiment at Rose Hall are obvious if one thinks of the number of legends attached to a number of historic sites or ruins throughout the world. In the search for truth, the attempt to contact, through a medium, the reality of yesteryear can enrich our lives and our understanding of the human tragedies symbolized today by old stories.

Preservation of the Flesh:

A NEW SCIENCE of DEATH

by DR. HUBERT LARCHER

BIOLOGY is directly concerned with the sciences of death, since they enable us to "hold the mirror up" to death.

Hence it is surprising that at the present time there is not a single functioning Society of Thanatology, specializing in the study of the problems of death.

I have sought to indicate some of the broad lines of such a study in my doctoral thesis for an M.D. degree, submitted in Paris on July 13, 1951, titled: *Introduction to the Study of Adaptation to Functional Death.*

This work entails first of all *preservation of the flesh,* which is governed by the same general laws as those applying to the preservation of wood. As a matter of fact, preservation of all living tissues is due to the action of physical agents (e.g., dehydration, cold, creation of a vacuum, rays) which make them aseptic and of chemical agents which, by denaturing the albumins, eliminate any attraction these tissues may have for organisms of destruction; or the chemical agents may, by their odor or antiseptic properties, ward off such organisms of destruction.

Except for denaturing the albumins, all these means of preservation leave organic integrity intact. Almost all of them are found under optimum conditions when preservation is due to embalming substances which protect the tissues against air and water and enable them to cool under optimum conditions, while they stabilize the volatile and water-soluble products which act to drive off the organisms of destruction.

One or another of these means of preservation, or several at a time and in varying degree, actually combine to yield a more or less satisfactory result.

Man uses them for the artificial preservation of wood, various vegetable or animal foodstuffs, and, in some civilizations, the human body itself (preparation of mummies,

embalming, and, in recent years, preservation of blood in "blood banks" and grafts in "organ banks"). Nature can also achieve these effects under certain specific conditions of terrain and climate.

But the natural preservation of the flesh does not depend solely on exogenous factors, inasmuch as two dead organisms exposed to the same external conditions do not necessarily behave in the same way: one may be preserved, whereas the other may decay.

It is easy to see why the age and structure of the organism in question, the cause of its death, the kind of life it has lived, its state of health before death, and the race from which it has sprung may all have some bearing on the case. Thus, for example, from the purely physical point of view, since the presence of water tends to hasten flesh decay, *all other conditions being equal,* its rate of decay will be in direct proportion to its degree of hydration and its resistance to dehydration. The body of a child, more hydrated than that of an old man, will decay more rapidly than the latter.

BUT when life stops functioning, the cells do not die immediately; they resist asphyxia for some time and more or less well. This is true even before the last breath is drawn —during coma, shock, or mortal agony. Throughout their entire life, the cells may even be able to prepare their faculties of resistance to ever-lurking functional death. Hence the great diversity in the degree of adaptation organisms may have to the state of functional death.

So side by side with the *pathology* of death, which includes all the processes of destruction, there is also a whole *physiology of death,* made up of the sum-total of tissue reactions which tend to protect organic integrity; nor are these reactions purely passive.

From the physical point of view, there is an ensemble of physiological reactions which facilitate cooling, dehydration, or the sheltering of the body from air; these are achieved by spreading embalming substances over the body.

From the chemical point of view, the effect of these substances seems of major significance. At the present time we know nothing of their origin or makeup.We only know that they are amazingly diffusible and free from decay, that they may be highly perfumed (odor of sanctity) and that they can protect organic integrity for centuries in so perfect a way that dehydration is not even necessary for many years.

This physiology of death or, more accurately speaking, of *preservation,* which death may in some instances reveal, is not reserved exclusively for the moments which follow the ending of functional life. I have tried to show that it constitutes an integral part of the vital reactions and that it cannot occur without the latter.

As a matter of fact, almost all the vital reactions occur in reaction-pairs moving in opposite directions: in each pair, one of the reactions is a biodynamic one with functional adaptation, even though at the expense of organic integrity; while the other reaction is a biostatic one with organic adaptation, even though at the expense of functional activity.

Functional death halts the biodynamic reactions in all the reaction-pairs but, under certain conditions, allows the biostatic reactions some opportunity to develop in their own direction—which is that of insuring biostasis.

Major shocks, or the repetition of minor shocks, produce "stresses" which are nothing but demands made on the organism to choose either organic adaptation at the expense of functional disorder, or functional adaptation at the expense of an organic lesion.

Rest, sleep, anesthesia, comas, and hibernation, by slowing down functional life, orient the vital energies toward the protection and restoration of organic integrity. It even appears, in some cases, that the functional slowing down of certain organisms allows the energy thus saved to be transferred to other functions, which then develop to the point where they may be considered "para-normal." This represents one of the most curious aspects of bioenergetics.

The study of several remarkable cases of the preservation of human bodies which were functionally dead, notably the case of St. Theresa of Avila, indicates that if the organism is free of all pathological influences, perfectly adapted biostatic reactions should in theory insure its homeostasis. The organism in a state of biostasis would be "as if alive," without suffering any decomposition; and yet it would remain absolutely immobile, and *in equilibrium.*

If an organism's adaptation to functional death were perfect, it would occur in a way that is completely in accord with the classic Second Law of Thermodynamics; for that organism, to the extent that adaptation alone operated, would behave like a physico-chemical system in stable equilibrium. It is therefore quite likely that biostatics, in the living organism, obeys the classic Second Law of Thermodynamics. (Carnot's principle.)

A system's entropy, which can only increase as it goes along, reaches its maximum when this system is in equilibrium; that is the physicists' law of evolution.

As applied to living organisms, this law of evolution should lead them to biostasis, were it not for two sets of opposing factors—external attacks and internal pathological changes.

That is why nature can achieve proper biostasis only in exceptional cases. *Nevertheless, it is the only end-point of life which is purely physiological.*

LOGICALLY, therefore, the question arises: what role does biostasis play in the evolution of the living organism? Is it a final state, with entropy having attained its maximum; or is it not rather a threshold, a stage, a temporary equilibrium, thanks to which, under certain conditions of time and place, new manifestations of energy may, at least in theory, appear? And may not these new manifestations of energy be able to undergo a metamorphosis, as in a butterfly family, or bring about what the physicists call "fluctuations" or "mutations" toward new forms of life as yet unknown or unrecognized? That is why we have endeavored to find out if the *blood,* the presence of which conditions the life of the flesh, cannot in certain instances present specific manifestations of energy after death. The result of our research has gone far beyond the range of our most optimistic theories, as we shall briefly indicate below.

Specifically, we have studied the history of certain ancient blood relics, especially those dating back to the time of the early Christian martyrs; these have been preserved, in accordance with the custom of the times, in glass phials placed next to the fleshly relics of these same martyrs. The most important of all these blood relics is that of St. Januarius (San Gennaro), Bishop of Benevento, beheaded at Pozzuoli in the year 305. It is still on display in present-day Naples, of which city San Gennaro is the patron saint.

This relic is a clot of dry blood sealed in a glass phial. Every year, in May and September, this clot liquefies and turns red, for nine days in succession, on virtually identical dates.

Some observers noticed that, from one liquefaction to another, this clot seemed *more or less* to fill the phial in which it was kept; so some physicists got the idea of weighing the phial when it appeared half empty, and then when it appeared full. The double-weighing experiments made in 1902 by Professor Sperindeo revealed a difference in weight of *26 grams, 99 centigrams*—as the professor subsequently wrote in a formal report. This significant variation in weight was confirmed two years later by another experimenter, Father Silva. Moreover, the use of a spectroscope has enabled us to obtain—by transilluminating the relic—the spectral image of the oxyhemoglobin.

Other blood relics present phenomena comparable with this one, although quantitatively less significant, and at different dates. But these dates seem to bear some relation, on the one hand, to the anniversary date of the martyr's violent death and, on the other hand, to the rhythms of the night and the sun. At the same time, the possible influence of the moon, planets, and fixed stars cannot *a priori* be left out of account. In any case, it is logical to assume that the confirmed peri-

odicity of these phenomena is probably the result of two sets of factors —one microcosmic, the other macrocosmic.

WHAT interest can these studies have?

In line with our foregoing analysis, we see that a knowledge of the natural mechanisms of flesh conservation can have several practical results.

First of all, in the food industry, in the canning of vegetable and animal products: for if we could master the mechanisms of biostasis, the organisms used for food would no longer have to be killed or slaughtered; we could place them in a state in which their functional life was totally arrested while their organic life was preserved.

Next, if this could be successfully applied to man, techniques of artificial hibernation would be facilitated, furthered, and immeasurably improved, since the surgeon would then have complete control over the *time-factor*. Surgeons could thenceforth practice their surgery on a histological scale; consequently, they could completely remove cancers which today cannot be operated upon.

On the other hand, since this would insure the perfect and natural preservation of the organs simultaneously with the momentary functional arresting of the organisms designated to receive them, these could be stripped of their specific individual properties by means of temporary freezing. Then the grafting could be done delicately, histologically, even with the ramifications of the sympathetic nerves, inasmuch as the receiving organism would not be restored to functional life until the local tissues were quickened into life again on an even level with the graft.

Furthermore, it is not inconceivable that the medical treatment for certain curable cancers may be made by local cellular biostasis, and with some chances of success. We are well aware of the importance of mortification and gangrene in the development of tumors, the "biostimulins" of the decaying parts encouraging the growth of the young parts; hence the danger of certain treatments which too quickly destroy the neoplastic tissues. Hence also the curious vitality of certain metastases. We are also well aware of the analogy between cancerous cells and certain cells of corpses—a fact which has given rise to the theory that the cells may have become cancerous as a result of a lack of oxygen.

Finally, possibly developments in the field of grafting organs, proceeding along parallel lines with their improved preservation, will one day pose the problem of the source of grafts: hence there will come a time when we shall have to revise our present-day conceptions regarding the treatment of the dead and the organization of cemeteries. Perhaps we may then consent to replace the

latter by deathhouses (necropolises) scientifically organized along medical-surgical lines, in which the functional dead will be examined, studied, and sometimes treated, in accordance with their properties and aptitudes for being preserved as organ-donors for grafting purposes.

Indeed, there is no better way of preserving important organs than in the donor-organism. That is why we must look beyond the present, when partial "organ banks" are being set up sporadically and somewhat haphazardly, to a time when they will be logically centralized in scientific and rationally planned necropolises, with surgical services that specialize in grafting, medical services specially equipped for treatments by total or partial biostasis and by tissue therapy, and laboratories for preparing medicines of human origin.

These necropolises would also contain laboratories for the study of the sciences of death, since thanatology must primarily be considered an experimental science. But this would by no means exclude research in the fields of psychology and history as well. On the contrary, a genuine center of thanatological studies cannot be thought of without a library specializing in everything bearing on the subject. We cannot emphasize too strongly that the study of death is one of the most ancient of studies: in several great civilizations of antiquity it was a highly developed science. These civilizations approached the study of death in a religious spirit completely in keeping with its positive character. The same thing, therefore, could be done today, with organized religion guaranteeing respect for the dead, while science would lend a hand in the justifiable search for truth. Up to now, the "theology of death" has never been an obstacle to thanatology; on the contrary, it has proved to be the best stimulus, by adding to its hypotheses concerning the preservation of the flesh and blood the *hyperthesis* of the Resurrection of the Flesh.

But these remarks on the organization of necropolises are perspectives for the future; at the moment, their only value lies in orienting our studies. What is directly accessible at the present time? I believe that the most important thing of all is to delve into the blood phenomena of which we have spoken above, for they represent something tangible and within our grasp. I am convinced that an irrefutable verification of the experiments made with the blood of St. Januarius would be of tremendous import, because it would prove that this blood is the seat of phenomena which do not obey the statistical laws of chemical weight, laws we have considered absolute since the days of Lavoisier.

As a result of Lavoisier's basic experiments, we have taken for granted that, in a closed system, the total weight of the substances acting on one another cannot vary, whatever these actions may be. All mod-

ern chemistry is based on this principle, categorically ruling out any possibility of exceptions. But the variations in weight of the blood clot preserved in Naples are too important not to constitute an exception to these chemical principles; and it is only in older works, such as those of Basilius Valentinus, that we find evidence of phenomena akin to those observed in Naples: alternating coagulations and liquefactions at almost equal temperatures in glass containers sealed airtight. The alchemists called these containers "philosophical eggs."

It would be absurd to call into question the *practical* value of Lavoisier's chemistry. But a study of the phenomenon in Naples reopens the entire question of its *absolute* value. Moreover, it seems to lead us right back to the main paths of research in traditional alchemy, paths which have been almost completely abandoned or neglected since Lavoisier's day.

NOW that we know more about the atom, the possibility of splitting it, and even the possibility of causing transmutations in it—which was the very same thing the alchemists tried to achieve—we must acknowledge that in the field of general chemistry they were on the right road. Then may they not likewise have been on the right road in biochemistry as well? If the blood of St. Januarius does not obey the laws of Lavoisier's chemistry, it means that it does not obey the usual laws of weight and that it must possess certain special properties with regard to the law of gravity. These properties, I repeat, result from two sets of factors: one microcosmic, the other macrocosmic.

But before ascertaining what celestial influences change the law of gravity in the clot of blood of St. Januarius, *we must first of all be absolutely sure of the genuineness and importance of the phenomenon; we must check again on all the experiments that have hitherto been made and, if possible, improve on these experiments and perfect them; and we must film the entire operation with a motion-picture camera in color.*

If the color films reveal the slightest error or sign of fraud, they will serve to put an end to it, after several centuries of painstaking observation by distinguished scholars. But if they confirm the authenticity of the phenomenon and if, as is possible, they reveal details which have hitherto gone unnoticed, they will open the door to the most amazing discoveries in the field of bioenergetics and its relations with celestial mechanics. And perhaps, too, they will reveal certain properties of the atom as yet unknown in the domain of life itself.

At the present time man is beginning to tackle seriously the problem of his own biological and chemical behavior beyond the frontiers

of the earth's gravity, under the variable and still largely unknown conditions of weight which will confront the space explorers of the future. At present, therefore, the study of a phenomenon which—though it occurs on earth—does not seem to be entirely subject to the earth's laws of gravity, may very well shed highly important light on the development of astrobiology—an indispensable prelude to the exploration of the skies.

That is why I believe it is extremely useful to study the blood of St. Januarius. I urge that this be done with the greatest of care and without any further loss of time.

The other problems of thanatology may be deferred for a while, but this one is urgent.

For let us suppose that an accident such as earthquake or a bombardment were to take place. The phial now on display in Naples might be destroyed; thus we would be forever robbed of the possibility of filming what really takes place in that phial. Nor is that the only danger. For several centuries now the phenomenon has occurred with remarkable regularity and at fixed times. But suppose that in the near future it should stop occurring. This has in fact already happened in the case of the blood of St. Patrick and St. Andrew of Avellino, which was liquefying as late as the sixteenth century but no longer does so.

Finally, although the case of St. Januarius' blood is not unique, no other contemporary case offers the same opportunities for study—neither in importance, duration, frequency, nor in the number of writings devoted to it.

If the necessary permissions were granted and the indispensable cooperation of technicians assured, I believe that within a period of two years we could hope for a completely satisfactory filming of the phenomenon and of the experiments to which it may give rise.

THE SYMBOLIZATION of TIME

an analysis

by JOOST A. M. MEERLOO

***Author* of Total War and the Human Mind, Aftermath of Peace, Delusion and Mass Delusion, Patterns of Panic *and* Conversation and Communication.**

FROM the moment that word and creative gesture were born, man has tried to catch and condense his experience of time into manifold symbols, which vary of course with individual experience. The very symbolic function — the compression and compiling of several visions in a simple written or painted sign — is a time-saving device.

Some persons seem to have understood the different implications almost intuitively. DeGoeje, for instance, in his book, *What Is Time?*, wrote, *An ancient symbol is the image of a serpent or dragon swallowing its tail; in some drawings the circle formed by the serpent bears the signs of the zodiac and according to some writers the image signified "a year" or "eternity".*

With the Caribs and probably with other ancient peoples as well, Time is an attribute of the Great Mother, often called Double Spirit or Time Serpent; in dream visions this Goddess appears as a kind of mermaid; she declares that like a serpent she is perpetually shedding her skin.

In ancient Babylon, Saturn was the God of Time and the God of Death. One of the oldest organic clocks was the "flower clock" — the opening and closing of flowers, an occurrence so dependent on the sun cycles that it could be used as a timepiece. The flower clock still frequently appears in modern dream symbols.

In modern symbolization timepieces are used especially to indicate the hasty agitation of modern life. Father Chronos is pictured as the year that dies, making way for the new year and new generation. Time's arrow is the irreversibility of fate.

According to F. S. C. Northrop, the Westerner represents time either with an arrow or as a moving river which comes out of a distant place and past which are not here and now, and which goes into an equally distant place and future which also are not here and now; whereas, the Oriental portrays time as a placid, silent pool within which ripples come and go. Because it is thus the source of all differentiations, giving rise to them when they are born and receiving them back when they die, the aesthetic continuum is the Great Mother of Creation.

This Oriental painting of time as timelessness and eternity is also the time conception of the unconscious mind. The unconscious has no conception of time. Past and future, today and yesterday, are all condensed in the same dreamtime. There is no age in the unconscious or in dreams. Age—a piece of time—seems only to belong to the ego.

Even the words "past," "present," and "future" have different associative meanings. The past is dead time, but it nearly always has a happy meaning for us — colored by euphoria. It means the womb, mother's blessing, or parental protection. The future means the unknown, danger, and fear. The past always means the past of which one is mostly unaware, the repressed past that is either not valid or too painful, until one discovers a different conscious past.

The Romans symbolized this difference between past and future in the two-faced God Janus, one face looking backward, the other forward.

CONSIDERING the subjective aspect of the attempt to orientate oneself in the midst of events, however, we may say that soon after birth a connection takes place between time and some of the psychosomatic functions. The infant who is forced to take food at certain times and to empty his bowels regularly, in accordance with the wishes of his parents, connects time with the compelling and intruding outside forces.

A familiar illustration is the overevaluation of time by the so-called anal-erotic character. For this overpunctual person, being on time means being clean, following the rule. Time is fate, that which has to be done, that which mother or father wants him to do. In this character, "killing time" acquires the connotation of killing the tyrannical forces of mother and father. One of my patients, who was always feverishly busy, full of hobbies and afraid of leisure, acquired a more peaceful adjustment to time after he had worked through in therapy the intense aggression he felt toward both parents.

Waiting has become, in our society, the symbol of rejection. Primitive man did not and does not mind waiting. But in our culture an appointment which is not met on time is sensed as an act of hostility. Hurt pride, depression, worry fill the interval of waiting with dreary anticipations while our own feelings of aggression increase. Especially does the neurotic multiply his torment in this way. Yet, when the delayed event arrives, all melancholy is dropped. In therapy the feeling of humiliation through waiting is nearly always associated with parental behavior during the first cleaning habits. Waiting and delaying become the result of the paternal rejection of the anal body production. They symbolize also the delight of anticipation, of rebellious waiting until the last moment before giving away that which had belonged to the body.

Unpunctuality in its inner sense is a direct attack on the magic father and ruler. Overpunctuality is a defense against showing one's feelings of aggression, but the hostility is there nevertheless. In overpunctuality, the automatic dictatorial rule becomes a screen against the display of real feelings — hostility hides within the shell of conformity.

One particular woman who lived in a constant atmosphere of resentment was remarked for her extraordinary overpunctuality — she was always at least half an hour too early for each appointment. She brought her inner hates, wreathed in smiles, to the scene long before anyone else was prepared for them, executing a cold, thin drama of which she was unaware; and which had no denouement.

IN MYTHOLOGY, Father Chronos is pictured as the God who devours his own children. Time becomes the symbol of the father-enemy. Not being on time is aggression against the father. But if father's tyranny and aggression is accepted, time becomes the fertilizing father, the sun (sun clock), the eternal wheel of time, the mystery of beyond.

A patient was, in her dream, fascinated by the sun clock, which was staring at her, reproaching and seducing her. This reminded her of her first sexual experience in a city park. The lover had been a father-figure to

her. The clock, the hidden wish for the real father.

Grandfather clocks come back in many dreams as an old face with grasping hands and watching eyes.

Concepts of patience and waiting are different in other cultural patterns. In our Western civilization, where time is money, the losing of time, the business of waiting is felt as a deprivation or a loss. In other cultural schemes where man is less individual but more participant in the group, he does not feel the loss of time so long as he is part of the group. Set him off by himself, however, and it may not be long before he too begins to feel the loss of time.

Primitive tribes can hold palavers for days, even when discussing a condition of famine, but they do not feel it as a loss of time. Oriental crowds can wait in a station for a train for days and days without feeling its nonarrival is a personal insult. For them time is fate, and fate is what is done for them or what happens to them as members of the group.

If, however, participation and submission to authority fail, time becomes the symbol of that which is individually retained, that which is not expressed in communal time. Time is something to be saved in an avaricious way.

But, in Western thought, time, whether money or some other commodity, implies the delivery of good things to one; and if the delivery fails, as occurs so often in this pattern, then time means emptiness, hunger, starvation — both spiritual and physical.

Among the undernourished in occupied Europe during World War II, the problem of time became a special obsession; the empty time became as personalized as the conqueror himself. Everything was "waiting" — for food, for champions, for liberation, and then for the liberators to leave. There were suicides which were, in essence, a way of punishing time for keeping one waiting.

A good many symbolic actions for killing time were prevalent. This is exemplified in the dream of an ex-concentration camp prisoner in which he was eating watches. This image opened associations with all kinds of repressed anthropophagic wishes, about fantasies of devouring Hitler, about his father who had rarely given him any sweets. To him, the symbol meant devouring father instead of waiting.

A compulsive patient, with many fantasies of devouring her father, drank liquor "to kill time," that is, in order to kill her father. Artificial ecstasy, in general, by means of addiction to alcohol and drugs, kills the terrifying space of time. Addicts seek return to the Nirvana of the womb, to their first dream of life, when they were satisfied at the breasts of their mothers.

Another addicted patient expressed her ambivalent attitude toward her dead father as follows:

"Time is a very relentless master, time is boring, the only thing you can do is to kill the time with masturbation." (drinking) She was drugging time and in so doing was identifying herself with the dead.

ASSIMILATION of self-time and tradition means the acceptance of authority, the formation of conscience. There is then security in Father Time and in accepting tradition. Tradition regulates man's life, it facilitates identification with the collectivity. We learn thus to love what belongs to our history and tradition, and we also come to hate the outsider and alien. Being on time and filling our own time with traditional activities and ceremonials protect us against the fear of emptiness and loneliness, against the fear of death, such as that experienced in melancholia. Time has become a defense against dangerous and audacious spontaneity. To the conformist, spontaneity means aggressive and destructive behavior — means perhaps clashing with the fears and taboos of other people.

Every man who breaks through his own time is, of course, a rebel, but not necessarily only against group, class, or political authority. He is rebelling too against time and its relentlessness.

Melancholic patients often indicate that they feel time and death growing in them like cancers. One patient expressed it, "Time ticks my life away."

The quest for more time as a quest for more happiness and love is pictured in a fairy tale cited by M. Sturt, in his book, *The Psychology of Time,* in which the Noon Fairy gives a youth a bag of Time's sand, which, if held in the hand, gives extra time to the holder — time unexperienced by the rest of the world. A bag of sixty grains of sand held in the hand would give an hour inserted between, say, 11:59 and 12:00 o'clock, and no one would perceive it except the holder of the minutes.

In many songs, time is identified with the beloved. *I didn't know what time it was, then I met you.*

Many people "never have time" because they fear the emptiness of time and hide their time behind ceremonial and traditional activities.

A female patient with many compulsive attitudes experiences "empty time" as the cold feeling during intercourse — as frigidity. Empty time was to her the coldness of the father tyrant, who dominated her, aroused her, but never satisfied her. The ticking of the clock is by such patients often experienced as a warning of their conscious (superego) against guilty sexual feelings—Father Time against the libidinal drive.

The anal type is a slave to time and time tables. His bodily functions occur more in a forced relation to time than to inner needs. Many neurotics, wishing to avoid feelings of guilt over spontaneous actions, become slaves of regulations and time tables.

The person who seems always to be in a great hurry does not really wish to save time — he wishes time to have no real duration. Actually, through his hurry, he seeks to evade time, which is for him the time of punishment — the Last Judgment.

Many a so-called depersonalized neurotic has a special relationship to time. He complains of timelessness, he still lives in the early unconscious infantile id-time; there is a loss of perception of the "now" of the actual moment.

One patient interpreted this as a feeling of being without an ego — as an automaton, suspended in nothing in a prolonged and unending wait for his father.

Hypnosis shortens time for most patients; for in hypnosis they feel they are again with father. In the communications that take place through the associative flow of words during analysis, time is shortened, for father and other family figures are, as it were, in the same room. Outside the analytic hour, time seems longer. Fainting is another means of lengthening time.

In the more psychotic patients the tendency to transfer time into a more material symbol may lead to the development of a true terror of time. Frequently, the acts of psychotics are done in a great whirling hurry, as if there were not a moment to lose. This is not only a fear of eternity, of loss of anticipation and temporal orientation, but a concern with loss of the ability to master unsocial infantile urges, obsessions with destructive fancies, and dreams of taking possession of the physical world in some magical way.

Lastly, it is a fear of the ultimate rebellion against Father Time. For Time is experienced here as the great censor of life, who keeps us to our morality, keeps us within its restrictions; and the ultimate battle is to break loose from it. Church clocks and church bells always have been symbols of our watching conscience, the crystallization of human anticipation and human spirit, the tokens of paternal surveillance and moral rules.

THERE exists a normal fear of the empty and unknown time, in which we shall no longer love or be loved. The neurotic retreats in different ways from his acquired conceptions of time. In him, time has become a peculiar symbolic element through which other impetuses are expressed. Because time is always on the move, it acquires a dynamic sexual character. Time becomes identified with lost sexual opportunities, with disappointments, with primary wishes that cannot be fulfilled. In the neurotic, time and life as such are identified. For him, the end of time is death. Time is the door behind which we find death and eternity. But what does the patient express in such big words?

Here, only analytic experience gives him an answer. Symbolically,

time has become the creative fertilizing power, God and father. Time leads us always to the future, it does not allow us to go back, to regress to the womb. Every regressive primitive action is an action against Father Time, against threatening influences from outside.

Of course, we try to delay, to keep to the past. The past is happiness, the womb; the future is dangerous, with the anxiety of the unknown. In case of severe instinctual conflicts, we try to hold to past experiences. Tardiness becomes a strong element; we do not live and we do not give.

Creative artists under such stress tend to delay their creative activities and to retain their pre-creative tension. There is often a nostalgia for timelessness, for the oceanic uterine state without need and without limitations, as a being beyond time.

The accumulation of creative ideas, and of body products, as such, give physical and mental pleasure, but artists, for all their outer expression of desires to pour out their creativity, often undergo a tenacious unwillingness to produce, create, eliminate.

The examples are numerous. Notable is the case of Michelangelo. His product, true, was enormous, and yet most of it came out of him under protest. He was always envisioning grandiose projects that no dozen men could have fulfilled, yet he only got down to achieving part of them because of persistent outer pressure; he resented his own contracts at the same time that he tried to fulfill them, and constantly suffered agonies and gave vent to complaints and cries of persecution — the persecution by those who appreciated and desired his works. Leonardo da Vinci, for his part, could never willingly let a picture go, could never feel that he had finished it; inwardly, no doubt, he was against finishing it.

There is another kind of compulsion in which the sufferer not only battles against his own creative abilities but tries to hamper them in others. A patient suffering this has a continued intensified awareness of time. Unless he clings to time and the clock, repressed fear and aggression break through. He fights against free creation because in full creation he is unaware of time. In his tediousness with self, he steals time from others; he tries to obtain as full control as he can of someone else's time. He throws his problems at friends and acquaintances, hoping and expecting that they will give time to his concerns.

To make this possible with others, he perforce develops an outer charm and cordiality he does not inwardly possess; his moments with himself are rarely cordial and charming. I recall one man, a brilliant but frustrated artist, who, unable to work himself, had the impulse to telephone hard-working friends in the middle of the night when they were fast asleep. Awakening them, he engaged them in dramas and comedies

of conversation usually lasting an hour.

This man was always seemingly so interested in the welfare and problems of his sleep-robbed victims that he was hard to resist. It is difficult to be very sharp and angry with a man who seemingly telephones you only for your benefit, who invariably brings you an idea that will make you "at least a million dollars," or that will further your artistic career, or that flatters you on some sensitive point — and this man was always exceedingly plausible.

His creative activity had become channeled into an effort to steal his friends' time, and his impetus lent him sufficient art and ingenuity for the job. The fact that he called in the middle of the night might indicate that he was unaware of time himself, yet this paradox is only a seeming one; for he was a time thief and a killer of sleep who valued every second he stole from another. As soon as he sensed that the other man was going to say "good night" and hang up, he would become tense, inspired, stimulated and dramatic; all his senses and inventiveness would come into play and keep the thing going. He was not happy unless he had shattered the other's sleep so that the victim could not work well the next day. That ruined time thus belonged to the telephoner. His own version and justification was that he was *giving* time, his own precious time, but, in effect, he was always stealing it.

GIVING one's own time and attention is really giving one's self. People who "never have time" do not love. Sometimes in analysis, time is symbolized as the quintessence of love, as an orgastic experience — "those two minutes in which I really lived." At that moment time stops.

Then there are those who give away valuable time without giving it to anyone else. The instrument for this is the uncontrolled fantasy. Every fantasy indulged in is a piece of time taken away from the mortal duration. One of the great struggles of man is the control of his fantasies — either accepting them, battling desperately to reject them, or recognizing them for what they are in his inner makeup and using them in solving conflicts. The functioning creative artist, conscious of the power of fantasy, copes with it not by efforts to bar it, but by accepting and incorporating it in his work, by turning it into art.

One writer was particularly troubled by fantasies invading his working time. He was trying to fulfill a definite writing project, but as soon as he sat down at his desk he was besieged by fantasies so that the work could not get on, leaving him completely frustrated at the end of a working day. He was advised to make a full note of his fantasies as soon as they occurred. He did this, and by treating it as a literary effort, he not only managed to get his original work done but found he had the material, in his fantasies, for a much

better book than the one he was writing. For the fantasies were his true inspiration, and in the way they drove him, they provided one of those rare but fortunate literary experiences when the work practically writes itself.

Creative man strives to build his own time world far from reality. Time becomes very obedient indeed when we fill it with dreams and fantasies. Every fantasy serves as a piece of new time taken away from the dreaded duration of life. Many a psychotic, unaware and naturally unable to master fantasy as the working artist does, surrenders to it and lives completely in an autistic time world. He experiences life simultaneously as an event in real time and in his own delusional time.

MAN in general, however, has this divided attitude toward time, although not in the same tragic degree. He must live as a biological being and as a civilized being. He must live in today, and he wishes to live in the past. "Our fearful mind anticipates the future but we can only understand what was in the past," said Kierkegaard.

There is a constant struggle for freedom from compulsive time. Man wants to rise beyond his limited time duration, beyond the course of history, beyond the fate of his determined life. Sometimes he does reach the point of losing all conscious time, and, as Yeats wrote, "He possesses himself in one single moment."

Many describe ecstasy as this higher conquest of time. Compulsive drug addicts and alcoholics tell us that time goes faster after drugs or drinking. But these addicts must conquer time again and again in the artificial ecstasy of drugs and liquor. Analytically, we know that they relive the timeless bliss of their first gratifications in life, resting at mother's breast. The more things are projected into the past, the nearer they come to this infantile nostalgia.

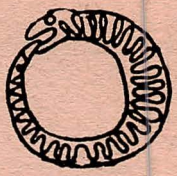
Lion-headed figure of the Mithraic Kronos or Boundless Time.

In dreams, time is usually experienced as our Creator, as the omnipotent father-figure, creative and destructive master of his own designs. Time is libido itself. Father Chronos symbolizes the creator of the universe and of ourselves. One patient, who experienced these symbols intensely, denied time by sleeping through her days in order "to get even" with her father. There was for her no good time, no good father, no hope, only a bad time, sleep, and impotence. Such people who deny time escape into sleep, into daydreams, into intoxication by drugs. They rarely keep an appointment, not even in treatment, and resist all experience of time and duration. They wish to annul the ravages of time, time that took away so many opportunities. They deny time.

Children live only in the present. Mature man lives in the past, present, and future. Through experience he learns to expect, to look to the future. Time also means hope. Time and future hold promise. Man anticipates. Man is obstinate; he can have patience and can wait for his time to come. Mature man cannot live without hope, without the imaginary blessings of Father Time. He can anticipate and conserve time and he can save time in order to squander it later on. The neurotic tries to place himself beyond time in order to evade the conflict of waiting and delaying and cultivating time.

Only man hopes, and only man has a notion of time and death. That is why time may have a lethal significance. Time is a *momento mori.* But, awareness of this is the epitome of human consciousness. Time reminds us of what must be done in order to fulfill the laws of our fathers.

The material in this article will form a part of Dr. Meerloo's book dealing with The Psychology of Time Sense, which will be published next year.



Druids — a cult of priestlike philosophers and conjurers — existed in Britain in pre-Roman times . . . or so said Caesar. And today evidence of survivals of their culture abounds both on the land and in the religious and social customs of the Isles.

DRUIDS in BRITISH FOLKLORE

by JULIAN FRANKLYN

ENGLAND AND SCOTLAND

PERHAPS the only evidence of the prehistoric existence of druids in these islands that would stand up in a court of law is to be found in the writings of Caesar, Pliny, and other Romans. But to naive man, who prefers to follow a path paved with beliefs and fenced by superficial observation, the great rough-hewn and sometimes cryptically engraved stone monuments that dot our land are convincing in themselves.

Conclusions drawn from archaeological data suggest that the druidean cults were established in the British Isles in pre-Celtic times and were strong enough to impose their dominance on the invading Gaels. This seems to be substantiated by the immovable giant trilithons of Stonehenge and those, less impressive, to be seen elsewhere.

All that can be said with safety about the druids is that they formed a body of men with priestly and judicial, probably governmental, authority, certainly in the pre-Roman, and possibly in the Pre-Celtic period; and that they may have been responsible for the erection of some stone circles of which

the classic example stands stark and awe inspiring upon Salisbury Plain.

It is also reasonable to believe that these circles were associated with astronomical and religious rites so closely connected as to imply a basic theme of sun and fire worship. In addition, the great stone—particularly at Stonehenge — provides evidence suggesting blood sacrifice, with the likelihood that human victims were included; thus the solar cult theory is strengthened and the writings of conquering Rome confirmed.

Caesar's description of the druids as priests, philosophers, and teachers does not prevent those he observed from also being the intellectually and spiritually developed descendants of a caste of sorcerers or witch doctors; for besides fulfilling priestly, prophetic, legal, and poetic functions, the druids practiced augury, magic, and medicine.

AS IN the case of witch doctors throughout the world, the druids' cures were not solely the outcome of hysteria and hypnosis. Real medicines, decocted from herbs, were administered. This practical knowledge of plants must have been the background of their mystical plant lore, which was of the highest importance. They identified themselves with certain trees—particularly the oak; and introduced fecundity and nature cults into the matrix of their larger philosophy.

There is no factual support for the popular idea that the druids were among the magi—guardians of divine revelation which they handed down to their spiritual descendants in the form of various semi-secret societies which still take themselves very seriously today.

Invasion, either military or cultural, brings new gods to depose the old and relegate them to the status of demons; but folk customs which cannot be eradicated are assimilated. Thus the pagan cult of eating at certain festivals a cake or loaf made in the form of a man or beast, or marked with a mystical symbol, was taken over by Christianity and survives in the form of hot cross buns and the like.

In addition to these familiar examples, numerous other pagan cults, customs, and beliefs have been incorporated so that some local forms of Christian prayer are in fact only pagan incantations with the name of the deity altered.

It is clear, therefore, that in seeking survivals of druidean doctrine and practice, there is a danger of including every thought and deed that may be found under the limitless sky represented by the word "superstition"; nevertheless, customs to which even the most enlightened may conform often have roots deep in the dark soil of a pagan past.

For example, the mistletoe that hangs in every home at Christmas, and beneath which it is said elderly spinsters hopefully stand, may be

traced to pre-Christian fecundity cults.

Mistletoe represents the life force of the oak, the druids' tree, and it could bring fertility to the barren and fullness of crops to the inhospitable ground. Mistletoe was in effect the druids' sacred plant. With it they could concoct a brew that was the cure for all human ills; and no wood might be cut from an oak and no oak felled while mistletoe flourished upon it. It was perilous to casually pluck sprigs from the branch; they had to be gathered with ritualistic observance, the fulfilment of which was the privilege of the priestly caste who, in their most thriving period, employed a golden sickle to cut, and a white net to catch, the magical harvest as it fell.

NUMEROUS folk tales of magical trees are found all over the British Isles, but most favored is the oak. Those who wrong it may be mystically killed by the tree itself; those who pay it proper respect will be rewarded by a share of the abundance of its magically full and frequent crop of acorns, the blessings of good health and fecundity, as well as immunity from certain risks of natural disaster—particularly the menace of lightning.

Pagans, resisting conversion, were demoralized by the destruction of their sacred oaks, and it seems to have been a practice of Christian pioneers to wield the woodman's axe as a preliminary to preaching the Gospel.

This too became a cult. To avoid the heavy labor, missionaries took to demonstrating the power of the new faith verbally by quoting from the *Calendar of Oengus* the story of the great tree in the "East" adored by the heathens until the new Christians brought about its destruction solely by fasting and prayer.

This symbolic deforestation cleared a path for Christianity, but the immortal oak regrew and the heathenish veneration of the tree reflourished. Sacred oaks became tribal oaks, or mile oaks, or royal oaks, even Gospel oaks, which survive in local names and beliefs to the present.

As recently as 1824, when a royal oak associated with Oswald, King of Northumbria, was felled, the act of sacrilege was commemorated in a ballad:

To break a branch was deemed
a sin,
A bad luck job for neighbors;
For fire, sickness or the like
Would mar their honest labours.

Roman dominance deposed the druids and banished them from their sun temples; but the priest craft persisted in its observances. From the sacred groves to which they withdrew they wielded a stronger influence over the people than did the invading conquerors.

The sacred groves became open-air cathedrals of druidism, and their inviolability persisted into Christian times, when they became a sanctuary to the fugitive.

Ancient forestry laws imposed fines out of all proportion to the seriousness of the offense upon persons cutting the "seven noble trees" —oak, holly, hazel, apple, birch, alder, and willow.

"What can't be cured must be endured," was apparently a motto of the early church, for notwithstanding the felled oaks of its first onslaught, its saints later built their churches in the venerated groves, protected the trees and imported, at Christmas, the holly and mistletoe into their sacred edifice, and encouraged their parishioners to decorate their homes with these plants.

They may not have assisted in the cutting of the yule-log, but neither did they prohibit it, nor condemn the practice of keeping a portion of it under the bed to scare demons, protect the house from fire, and most important, for kindling the next year's log. All of which perpetuate the pagan principle of sacred fire.

IN ARCHAIC ages a primitive religion existed throughout the world from Egypt to Central America. It seems to have been unknown only in the far northern and southern extremities of the habitable world. Everywhere else tree and fire worship, belief in man's immortality, and the erection of monolithic monuments and stone circles are observable expressions of an idea-complex of which druidism was no more than a branch with local peculiarities.

It has been said the only way in which man differs absolutely from other animals is in his conquest of and control of fire. But this ability was not automatically enjoyed by all men. Only priests and magicians knew the secret of manipulating the fire stick. Ordinary man was compelled to maintain a perpetual fire, and to outwit his natural slothfulness, the element was represented as the mystical symbol of immortality—the seed or soul. Ritualistic recreation of fire is commemorated in the annual festival of lights celebrated in December in both the Jewish and Christian religions.

Bealtine fires were, and in many rural areas of England and Scotland still are, ignited as a charm against evil and to ensure fecundity, blessings, good luck. The fire must be carried in the direction traveled by the sun. To convey fire widdishins (withershins)—contrary to the course of the sun—induces evil and is the practice of witches, who by this means strengthen their maleficium. The occupants of a house or of a cattle byre will die, the crops will fail, or the fruit wither if the building or the field has been within a left-handed fire circle.

The lighting of ritualistic fires on Halloween is closely associated with

the druidean cult. In the highlands of Scotland this association is further demonstrated by children dressing up in skins and wearing horns upon their heads, by which they unwittingly impersonate the sacrificial animals of the druids' rite.

Many of the games played at the Hallowtide season today have reference to foretelling personal events—particularly courtship and marriage—and are incontestably decadent descendants of the druidean cult of divination.

In Scotland young people find a white stone and mark it; then, standing in a ring around a fire, they all toss their stone into the flames. Later, when the fire is out, each seeks among the ashes for his own stone, and if it cannot be found the owner must expect to die before the next Halloween.

While the flames are high one may even invoke the evil one himself to assist in prognostication; but when the last flicker dies there is grave danger to face on the road home where Satan, no longer held in subjection by the mastery of the holy flames, may accost one in the form of a black sow without a tail. This shape-changing motif and the wearing of masks and disguises are other direct links with the druids, who claimed the highest proficiency in the art.

In the Hebrides a youth completely covered in a cowhide and with a strip of smouldering leather in his hand travels from house to house. Any sick person or animal persuaded to inhale the nauseating fumes is certain of complete and rapid recovery.

Blessing and sanctification by contact with sacred fire is expressed in the custom of kindling need fires, a superstition practiced from Land's End to John-o'-Groat's. When an epidemic attacks either cattle or people, every fire in the village is extinguished and a new one created by friction. Sick people are carried over the blaze or through the smoke. In another method water is set upon the fire to boil, then this is sprinkled upon the sufferers and their friends, their cattle, and their threshold. Brands taken from the new fire are used to rekindle the fires in the houses.

Superstitious reverence for fire, trees, and standing stones are not isolated beliefs. They are a tripartite manifestation of one basic culture motif, and have connecting links. For example, need fires cannot be created casually. A set of magical formulae is closely adhered to, in which the primal spark must be produced by friction generated with oak fire sticks. Fires kindled in celebration of both the summer and winter solstice are often located in the vicinity of standing stones. Such sites are known locally as druids' altars, and the influence of druidism has determined some official place-names. Grenach, in Perthshire, for instance where there is a great stone circle, comes from

Grian-achaidh, "field of the sun"; Greenock clearly is derived from the same source.

NO AMOUNT of modern education can eradicate from country folk the influence of ancient paganism. Druids' altars remain the focal point of village festivity, even when no "superstitious" practice or idea is involved; and druidean blood sacrifice is represented by an offering of flowers.

Psychologists and scientific folklorists attribute a phallic symbolism to monoliths. The peasantry, ignorant of such theories, believe instead that they exude aphrodisiacal influences. A village girl walking with a young man to the vicinity of the stones is signifying acquiescence. Elopers who spend the night at a druids' altar are accepted as properly wed. A barren woman going there alone may become fertile.

The May Day "ram feast" was still held on Dartmoor up to the end of the nineteenth century. Boys and young men met in the center of the play field, where stands a granite monolith. They searched over the moor for a young ram, which, when captured, was slaughtered. An enormous bonfire was kindled and in this the carcass, complete with head, hoofs, and wool, was set to roast. At midday, when the girls of the locality were all assembled, the boys with knives in hand entered into a free-for-all struggle around the roast, each attempting to carve a collop for himself and his girlfriend. Eating the roast conferred luck for the coming year.

Most famous of holy stones is Lia Fail, which is set in the Coronation Chair. Legend traces it to the ancient East, where in its original setting, it was used as a pillow by Jacob on the occasion of his momentous dreaming.

Supporters of this theory disregard geologists, who point out that the Coronation stone is of a variety unknown in its legendary place of origin. It certainly came to England from Scotland, where it was doubtless one of many sacred stones. The sensation caused by its recent theft from Westminster Abbey stresses the strength of the belief in the occult importance of stones.

The black rock that was preserved in the Cathedral of Iona, the druids' sacred island, was stolen in 1830 and never recovered. A similar black stone lying near the sea became a place of pilgrimage because it was believed to be oracular and under secret ritual would answer questions.

Near St. Oran's chapel is a stone with three hollows or basins, each containing a white ball-shaped pebble, and visitors to Iona follow the custom of rotating each one three times sunwise.

EVERYWHERE in England are people who have an ineradicable belief in the efficacy of stones as

amulets. Sophisticated city dwellers attach their superstitions to gems of intrinsic worth. Simple rustics value a holed flint or "hag-stone"; with this in his pocket a man feels safe from sickness and disaster. Standing stones with holes, or two standing stones that have fallen together, leaving a narrow gap between them, strengthen a weak child or a sick person who crawls through the aperture or is dragged through by kind neighbors.

The Imakilly amulet, an agate of five ounces weight, known as the "murrain stone," is the property of the Fitzgeralds. The head of the house is called upon, in times of cattle plague, to dip the stone in the water troughs where the cattle drink. Neither the local veterinary nor the administrative might of the Board of Agriculture and Fisheries can produce any more certain cure.

The Stewarts of Ardvairlech, Perthshire, have a red stone the size of a hen's egg which will cure all manner of distemper.

When Lochart of Lee accompanied the Earl of Douglas to the Holy Land, he obtained there a small dark triangular stone which he had mounted in the reverse of a King Edward IV groat. This, the "Lee Penny," became so famous a magic healer that when, during the reign of King Charles I, plague broke out in Newcastle, the citizens begged for the loan of the amulet, offering a security of six thousand pounds against its safe return.

This public declaration of the survival of paganism could not pass unchallenged, and the curative properties of the Lee Penny were investigated by the Glasgow synod of the Presbyterian Church, who decided that, since no "words such as charmers and sorcerers use in their unlawful practice" were chanted in connection with it, the stone might be considered blessed and its use continued, for, said they, "in nature there are many things seem to work strange effects whereof no human wit can give a reason, it having pleased God to give to stones and herbs special virtues for the healing of many infirmities in man and beast."

Thus the iconoclastic voice of authority rationalizes a race memory, and dour Sabbath-observing Scots conform to the faint reecho of druids' voices chanting their spells a thousand years ago.

IRELAND AND WALES

The Welsh claim a direct link with the ancient druids and boast of an esoteric literature. Toward the close of the nineteenth century Myfyr Morganwg became Archdruid of the "Druids of Pontypridd," an organization which eventually had more adherents in the United States than in Wales.

Their creed embraced apparently all the philosophies, as well as the religious and occult teachings, of the ancient world. This revival

caused something of a sensation, but its statement that "the druids of Britain were Brahmins" is not convincing and it failed to establish anything in relationship to druidism acceptable to the scientific inquirer.

On the other hand, Ireland, which makes no overt claims to druidean survivals, has a far greater number of typical stone monuments than has Wales. In addition, the engulfing bogs and preserving qualities of peat have stored numerous artifacts, many of gold, which indicate the presence of a highly civilized people who lived by the rule of law long before the Christian era began. Engravings upon them also tell us that the ruling caste were priest-kings who held office through an initiation taking the form of a dedication to sun and fire worship.

Both St. Patrick and St. David are reputed to have been adversaries of the druids. They could match cunning by cunning, magic by magic, spells by counter spells—in short, notwithstanding the Church's anathema on pagan practices, both these saints were eventually identified in popular imagination with the very culture heroes whose cults they sought to destroy.

The principle governing the influx of new religions safely applies to both Ireland and Wales. The pioneers, St. Patrick and St. David, engrafted the new belief into the deep rooted, strongly grown stem of the old so skillfully that the mass of the people were unaware of any fundamental change occurring.

Even today, Christianity in both countries has an element of intensity that provides a ready emotional bridge for conducting the passionate soul from prayer to incantation, from spiritual discipline to demonological practice.

DRUIDISM strongly emphasized man's immortality, inferring an other-life in an other-world, but one paganistic in concept, being neither a transcendental heaven nor an eternally tormenting hell. In Ireland the privileged dead joined the ranks of the *shee,* or fairy folk, and inhabited the *raths* (forts) in the hollow hills. The land of the *shee* is identified with the land of the living, and though perpetually present, it is forever intangible.

The *Aes shee*—dwellers in the hills—are referred to cryptically as "the others," as though it were sacrilege to name them. This fear of naming the Deity is rationalized in the modern monotheistic faiths of the West: *Thou shalt not take the name of the Lord thy God in vain* . . . is a commandment taken so seriously by orthodox Jews that children learning the prayers are instructed by means of a substituted word.

Somewhat inconsistent with this belief in the superhuman origin of the *shee* is the further belief that they "take" infants for the purpose of bringing them up to be fairies. This gives rise to many superstitious

practices designed to protect youngsters.

All infant mortality is attributed to supernormal causes; the death of the aged, however, is not necessarily an act of "the others." Only the pious and good can go to the *raths,* where they are free to roam at will and even to come back and visit their friends and stay at their old homes, where they perform acts of kindness.

"The others" are eternal, but those who are "taken" by them are believed to dwell in the *raths* only for a period of time, after which some further transformation occurs. While living in the *raths,* however, the "taken" share the power of shape-shifting, and visits to their relatives may be undertaken in the guise of a mouse, a spider, or some other small creature.

Mortals and immortals can fraternize and a man may wed a fairy maid. This alliance occurs at all social levels, but no good ever comes of it. At the moment of greatest happiness the *shee* call the wife away and the abandoned husband will either die of grief or lead a kind of twilight existence, not of this world but excluded from the world of "the others."

Chief of the numerous ways in which a mortal can become involved with a fairy maid is by coming upon a young and beautiful *banshee* at a ford, where she is washing blood from the garments of those slain in battle. Her mournful song drowns out the sound of footsteps, so she is unaware of the young man's approach.

The washer at the ford—specifically named *bean-nighe*—is only a banshee in so far as the word means "woman fairy." The classical banshee is a withered crone who comes to wail a warning of death; a direct descendant of the goddesses of the druidean pantheon, from one of whom the River Boyne derives its name.

In Ireland there is a stronger belief in these female spirits than there is in Wales, and many more of them are known by name and fame. They set the rivers in motion, bring the seasons, build mountains, deposit boulders, erect dolmens, and throw up cairns of smaller stones.

These hags even become Christian saints. St. Bride's name for instance means "fiery arrow," which associated her with a pagan origin as one of the fire gods of the druids. A perpetual fire attended by nineteen nuns was kept burning in her honor at Kildare, and on the eve of St. Bride's Day pagan ceremonies, such as the pouring of libations, were practiced.

A passing stranger could claim hospitality for the night by demanding the bed of Bride, his authority being the Christian (not pagan) legend that Brigid had provided a bed for Mary. St. Brigid, the keeper of the fire, is on that account invoked as the guardian of the hearth. The remnant of a similar belief

exists in Wales where, half in fear and half in jest, old folk suggest that they be buried beneath the hearth to enable them to hear the pot boiling.

At a very early period of Welsh social history it is probable that the burial place of ancestors was indeed under the family hearth, for there is a corpus of archaic law defining relationship and inheritance by means of the hearth. A son upon succession symbolized his inheritance by uncovering the hearth.

SUPERSTITIONS connected with the hearth are concerned not only with the fire but with the earth. Burial of one's ancestors identified the family with the soil of the place. A druidean sacrifice of human beings was linked with this cult; a grandparent was buried alive as a foundation sacrifice to appease the spirits of the earth when a homestead was being set up.

An ancient form of Irish oath was sworn upon the earth, and was sometimes garnished by including the sea, which acted as a girdle around the land. The oath was held to be binding "so long as the sea surrounds Ireland" and the sensitive response of the earth made it dangerous to violate such an oath.

In cases of crimes of patricide or fratricide, it was said that the common stones would become oracular and cry out against the murderer, and that the outraged soul would throw up the corpse seven times.

The druidean doctrine of animism — enspiriting the earth, rivers, and plants—accounts also for the identity of fate between certain men and certain beasts as found in both Ireland and Wales.

When Cuchulain was born, a mare foaled twins which were given to the child as pets. They grew in heroism together, and later when the horses had died and Cuchulain required their aid they left the *raths* of the *shee* and returned—rising out of a magic lake.

The fast of mourning is extended to Irish and Welsh cattle, and indeed in modern England a man's horse and dog are expected to join in his funeral procession.

The pig is held in some superstitious dread in all Gaelic countries. In fact, in some parts of Scotland no one dares eat the flesh of the black pig for fear the next birth in the family might be tusked or have a pig's head.

Pig names occur all over Ireland, and in Sligo a huge tumulus, thirty-nine feet high and thirty-five in diameter is called "The Grave of the Black Pig." This particular beast, which was of gigantic proportions, was slain by his hunters; but even in death he ultimately conquered, for those who handled his carcass pricked their fingers on his stiff bristles and died of poisoning.

In both Ireland and Wales the connection of sacred (or holy) wells with the druidean sun cult is easily discernible. According to ritual,

those desiring to obtain the healing waters must make three sunwise circuits of the well. At St. Tecla's well in Wales, the waters of which cured "falling sickness," the patient washed in the spring, paid sixpence, then walked three times around it, on each circuit repeating the Lord's Prayer. These ceremonies did not begin until after sunset, and notwithstanding the Christian aspect of the prayer, men offered a cock and women a hen, which they carried in a basket while circling the well. The fowl was then carried around the church as a means of securing friends in both places.

In County Meath the fount of Tober Kieran, a small limestone basin, contains a pair of trout which people believe to have been there since the beginning of time. Another pair of enchanted trout dwell in "The Pigeon's Hole," a deep limestone depression with a stream at the bottom.

A well under an ash tree or a whitethorn is believed to have special curative properties. Such water must never be used for cooking, washing, or any domestic purpose. One such well, legend tells us, was cursed by the priest and the public ceased to seek its aid. A local woman, deciding that since the water was no longer sacred she might use the well, found to her amazement that no amount of fire could raise the temperature of the water. Looking into the pot she saw the sacred trout swimming about. She ran off for the priest, who ordered the water and the trout returned to the well. This done, he blessed it, and it immediately regained its curative power.

Christianity, accepting the unavoidable, took over the sacred wells and dedicated them to its saints. In North Wales, St. Winifride's (or Holywell) enjoyed, until recent times, the reputation of a little Lourdes, and numerous crutches, as well as other testimony of its benefits, are still to be seen there. Many believers still visit the well, and even if it has lost its reputation abroad, it retains its potency for those who can resort to it. As a wishing well, it is unsurpassed—a direct line to the druidean practice of divination by means of holy wells, the surface of which they disturbed with a bunch of oak leaves.

THE druidean rite of purification by water is exemplified in western Ireland, where the cattle are driven into holy loughs during an annual ceremony. On specific occasions, particularly when the cows' yield of milk decreases (owing of course to their having been milked during the night by fairies), they are driven through the water on which lamps of butter are set afloat.

At the foot of the Paps, two mountain peaks between Killarney and Cork, there is an exceptionally potent well to which folk pilgrimage on May Day. Having performed

their devotions, the pilgrims take a bottle of the water home with them to immunize their cattle. The oldest cow must be treated first and the youngest next. Each cow is held while three drops of the sanctifying water fall into her right nostril, three in her right ear and another three into her mouth.

There is the ancient story of an illegitimate boy who, in an attempt at purification, was placed on the back of a cow every morning, where he was washed with water from a sacred well. At the end of a year of this treatment, the cow leaped into the air and landed with a mighty splash in the sea, where she immediately changed into a rock. The boy, fully purged of his parents' disgrace, swam uninjured to land.

An urban adoption of a druidean water rite is demonstrated each year when, with civic pomp and ceremony, the Lord Mayor of Cork takes possession of the River Lee by discharging a dart into the sea at the stream's mouth.

The druids effected cures by exorcism, but even the banished evil spirit of a disease may not be disembodied and thus abandoned; hence the disease spirit was charmed out of the patient and into a goat or boar. The modern patient tears a strip from his clothing, dips it into the sacred water, and "wishes" his infirmity onto the rag. As the water gradually dries out of the cloth, so does the sufferer's earache, toothache, or other ache leave him.

In both Ireland and Wales these fluttering rags are seen not only in the vicinity of sacred wells but also near cairns, tumuli, and standing stones, where, because of the lack of water, the rag offering is spat upon three times.

The deforestation of Ireland has largely obliterated survivals of druidean tree worship. In spite of almost wholesale denudation, however, solitary trees are still venerated, and rowan (mountain ash) is reputed to protect one from witches. Even in archaic times, when woods were plentiful, the rowan and the alder were especially venerated, for from the alder sprang the first man, and from the rowan, the first woman. On May Day eve garlands of rowan are attached to the cows' horns, and placed around the milk churns, for at dawn of May Day witches delight in playing havoc with all dairy processes.

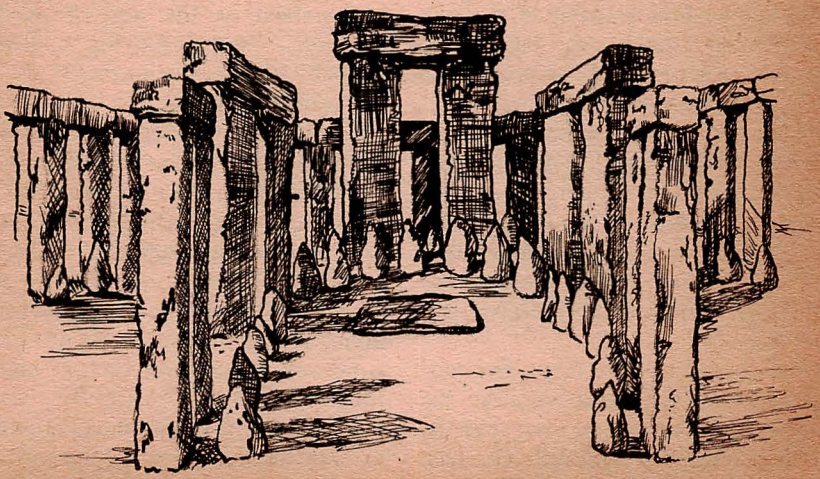
The whitethorn, which is doubly enchanted, having been the material of the Crown of Thorns as well as a druidean sacred tree, is dangerous to tamper with since in it dwells a fairy. Thorn bushes growing by water or stone monuments are particularly potent for harm. A farmer unwise enough to attempt to cut thorn bushes growing upon a *rath* would not only fail in the task but would be found at dusk walking around the field with a blank expression on his face and no sense in him. He would never be able to tell what happened, but the people

know. As he cut the first bush a little man appeared and told him to start on the next. Upon striking that one, the same thing happened. Around the circle he went until his wits left him, and he lost all sense of time, could not even remember his own name—a sad fate indeed.

IRISH peasants do not burn wood. The turf is there to provide fuel, and only the wicked put wood on their fires; for which evil they are inevitably punished by having their houses consumed by fire.

Tara, the seat of the Irish kings, was held in greater reverence than was justified by any event connected with the area in historic times; hence it is accepted as a prehistoric sacred place where the Irish druids carried out the highest offices of their pagan creed.

On the hill there is to be seen the top part of the stones of a circle, a sacred well called *Nemnach,* an elf mound, and a druid's house. On Tara stood the oracular stone, *Fal,* which would cry out under none but the true king. Fal was the druids' stone, and around it they contended with St. Patrick for supremacy. It was placed on Tara by the *shee,* as a symbol of power, and gave to the hill the title of "The Secret of the Way of Life." Here on Tara, the High King of all Ireland, having passed his ordeal and proved himself superhuman, was initiated into priesthood by the druids, who made him King Druid, keeper of the Dieseal, a plot of earth whereon brave warriors turned themselves about in the sunwise direction three times in order to secure good luck in death.



The homing "instinct" in pigeons, the horse with mathematical talents — do these indicate that extrasensory perception may exist in animals as well as man or, at least, between animals and man? A researcher in parapsychology describes . . .

THE SEARCH for ESP in ANIMALS

by DOROTHY H. POPE

IN the family of sciences there is no such thing as an only child. Each field of learning is tied up inextricably with one or more closely related fields—psychology with physiology, anthropology with geology, astronomy with mathematics, and so on. Parapsychology, the study of extrasensory perception and related phenomena, has already established kinship with several other fields—psychiatry, anthropology, religion, physics, and philosophy, for example.

For the most part ESP was not welcomed in scientific circles; its prenatal growth was denied, and its birth persistently ignored. It has grown and prospered, however, and its obvious existence has been more or less gracefully accepted. Now it has arrived at the age of asking questions, and displaying a lively curiosity about its own origin.

Parapsychologists are looking to the biological sciences for the answers to many of the questions they are asking about the nature of ESP. What is its physical basis? they want to know. How widespread is it? Is it of recent origin in the evolutionary scale, an ability possessed by man alone; or is it characteristic of lower forms also, perhaps of all living things?

The study of animal behavior has become increasingly important as one of the best sources of informa-

tion on these questions, and the findings will be basic to our understanding of ESP in man. If it turns out, for instance, that the ESP process is very strong in lower animals but that it faded out and became less useful when the cerebral cortex developed, we may be able to understand what inhibits its expression in man. Professor A. C. Hardy, one of England's foremost zoologists, says: "Perhaps our ideas on evolution may be altered if something akin to telepathy—unconscious no doubt—was found to be a factor in moulding the patterns of behavior among members of a species."

In considering whether animals may have ESP, some very interesting phenomena of animal life that have not been satisfactorily explained by zoologists present themselves: the direction-finding abilities which animals use in migration and homing, for instance. Some migratory movements undoubtedly can be explained in terms of the animal's normal sensory equipment, such as guidance by familiar landmarks, especially in cases where the distance involved is not great, but there are other impressive examples which are not so easily accounted for on a sensory basis.

How, for instance, does the Monarch butterfly find its way from Canada to California, or the Pacific golden plover make its long nonstop flight over unbroken ocean from Alaska to Hawaii and the Marquesas, a distance of over two thousand miles? How do some eels hatched in the Sargasso Sea, east of Bermuda, find their way far across the ocean into the Mediterranean and then up the very rivers in Europe to the places where their ancestors lived? In cases such as these, the animal cannot be remembering its way when it has never made the journey before, and the distances involved are too great for it to hit on its target by random exploring. The cuckoo, among other birds, makes its first migration in August. The older birds leave in July, so it is not a case of their showing the way.

Zoologists interested in these problems have done a number of field and laboratory experiments giving good evidence that animals have a direction-finding ability which is not based on the use of any known form of sensory data. But they have no satisfactory evidence of the source of this ability. Parapsychologists, therefore, have begun to consider the idea that ESP may be the answer.

They have at their disposal, in examining the possibility of ESP in animals, two types of data: first there are the hundreds of anecdotes about unusual animal exploits which have been garnered from correspondence and articles in the press.

Many of these stories are impressive. The following case involving unusual behavior in a dog was taken from the files of the Para-

psychology Laboratory at Duke University:

My husband was employed by a firm that manufactured explosives. On the day of which I speak, we had gone to another town. I set the table and was waiting for the superintendent of the plant, who used to come to our house for dinner every day. The superintendent had a beautiful large collie dog who used to accompany him to the plant every day and come to our house for dinner. On this day, though, he refused to go any farther than the edge of the town. The superintendent told me about it as he passed in the morning. He said that he thought the dog must be sick. His wife called the plant by phone to ask if her husband had arrived there all right, as the collie had gone back home and was acting strangely. She was assured that her husband was all right but that no amount of coaxing would make the dog pass the edge of town. Within the hour there was a terrible explosion at the plant. Hundreds of tons of explosives went up. All the employees were killed; and the superintendent, poor man, died with the others.

The files are also full of numbers of remarkable cases of homing in which animals, taken from home by train or automobile, have found their way back over long distances. Even more remarkable are the trailing cases, those in which animals left behind have found their way to join masters who have gone on to some new place to which the animal has never been.

Impressive as they are, however, the cases cited above and others similar to them cannot be accepted as evidence of ESP because they leave room for possible counterexplanations of a sensory nature. Their value lies in providing clues from which testable hypotheses can be drawn.

The other type of data, of course, is derived from scientifically controlled experiments. In parapsychology, the first attempts at an organized investigation of ESP in animals were made some time ago. Among the earliest, probably, were some exploratory tests reported in 1924 by a Russian neurophysiologist, Professor W. Bechterev, at that time president of the Psychoneurological Academy and director of the Institute for the Investigation of the Brain at St. Petersburg. Bechterev described experiments he carried out with some Russian circus dogs owned by a man named Durow. The main performer was Pikki, a fox terrier who seemed to respond telepathically to his master's wishes.

Durow described his method of directing the dog in this way:

> *Suppose we have the following task: to suggest that the dog go to a table and fetch a book lying upon it. I call him and he comes. I take his head between my hands as if I am symbolically inculcating in him the thought that he is entirely in my power. . . . I fix my eyes upon his. . . . I pull together all my nerve power and concentrate so that I entirely forget the outer world, impressing upon myself mentally the outlines of the object in which I am interested (in this case, the table and book) to such an extent that even when I look away it stands before me as though real. In the course of about half a minute I literally devour the object with my eyes, think of its minutest details. . . . Enough! I have memorized them.*
>
> *I turn the dog toward myself with an imperious gesture and look into his eyes, somewhere into his interior. I fix into his brain what I just before fixed in my own. I mentally put before him the part of the floor leading to the table, then the legs of the table, then the tablecloth, and finally the book. The dog already begins to get nervous, to become restless, tries to get loose. Then I mentally give him the command, or rather the mental push: "Go!" He tears himself away like an automaton, approaches the table, seizes the book with his teeth. The task is done.*

A conscientious experimenter always strives to refine and improve his experiment until he can be sure his results are due to the one thing he is testing and nothing else. In ESP experiments, he must especially guard against the presence of sensory cues, those little telltale bits of information by which the subject—unintentionally or otherwise—might piece together the right answer.

In his effort to make his experiment more secure, therefore, Bechterev arranged some tests in which he, instead of Durow, was the "sender" of the thoughts. Pikki was successful even under those conditions. In one test, for instance, Bechterev took Pikki's head in his hands, according to their routine, while he concentrated on a task known only to himself. The dog was to seize the handkerchief held in the right hand of one of the witnesses. After a half minute of "suggestion" Pikki dashed off and seized the handkerchief as he had been mentally bidden.

In another test, he was to climb up on a certain chair, then onto a table, and then stretch up and scratch a portrait hanging on the wall, all of which he did.

In later experiments the precautions against sensory cues were further increased. Durow was not told what the task was and he did his part in the tests with his eyes blindfolded or with his head behind a screen so that the dog could not possibly get cues from the expression of his eyes. Later still, two of Bechterev's assistants carried out tests, seven of them in Durow's absence, and in two of which the assistant who acted as sender was not even in the same room with the dog, while the other, who was in the room, did not know the task the dog was supposed to perform until it was over. Pikki performed well under these restrictions and Bechterev concluded that the behavior of animals could be directly influenced by thought suggestion.

Bechterev was a trained scientist and presumably his reliability in reporting the experiments can be respected. On the other hand, the series was comparatively short and the tests as a whole were not designed in such a way as to eliminate all possibility of counterhypotheses, so that Bechterev's broad conclusions call for much more work to back them up.

IN 1927 another piece of exploratory research was carried out, this time with a horse named Lady who, like Pikki, was reputed to have remarkable telepathic ability. She was owned—and still is—by Mrs. C. D. Fonda of Richmond, Virginia. The experiments were performed by Doctors J. B. and L. E. Rhine of Duke University, who issued two reports on their findings.

According to popular reports Lady was able to do simple spelling and arithmetic, to predict future happenings, and to answer questions of a general nature. Mrs. Fonda trained her to make her answers by touching her nose to various lettered or numbered blocks set out on a table in the tent where she performed.

In the first tests Mrs. Fonda was allowed considerable freedom of expression and movement in getting the horse to respond, but the restrictions were gradually increased as the experiment went on—the idea being, of course, to eliminate all possibility that the horse was performing by the aid of clues from Mrs. Fonda.

In the first phase of the experiment a question was written on a piece of paper by one of the experimenters. It was shown to Mrs. Fonda, who was allowed to speak to the horse and to flourish her whip as she urged the animal to answer. Lady replied to such questions as "What is the cube root of 64?" "How do you spell Mesopotamia?" "Pick out the letter F." The experimenters reported 51 trials right out of 54, which is 94 percent.

In the next phase of the experiment the restrictions were increased. Mrs. Fonda at first was required to be silent during the responses, then

both silent and motionless, then silent, motionless, and facing away from the horse. Finally she was blindfolded and even moved out of the tent. Lady became unmanageable with the trainer outside, but the few trials done that way indicated that she could perform even under those conditions with success. Altogether, under these stricter rules, 78 percent of the 106 trials were correct.

In the third phase of the experiment, in which Mrs. Fonda was allowed to control the horse but was never told what the question was, 45 percent of the 49 trials were correct.

The experimenters concluded that Lady had ESP ability, but they wished to get more evidence. Therefore they undertook a second investigation four months after the first. The testing conditions were the same as before, but the horse and her owner apparently had changed considerably. Lady could no longer score unless Mrs. Fonda was free of all the former restrictions. In the first experiment the horse had made her choices in a dreamy, trancelike state; but now she was alert and watchful and it appeared that she was conditioned to act in accordance with cues from whoever stood by her head. Five hundred trials showed no evidence of ESP.

Lady had just completed an active season performing before visitors. It seemed likely to the experimenters that during this time she had gradually developed her ability to sensory cues and that this method, being much more reliable than ESP, had crowded out the extrasensory response. Lady still performs in Richmond and visitors agree that, whether she has ESP or not, she is a remarkable horse.

Even though these experiments with Durow's dogs and with Lady indicated the existence of a whole new area for research, no other scientists went on with the investigation of ESP in animals for some time. With such a vast new field as parapsychology to work in and so few to work in it, parapsychologists were busy following other leads, and it was not until recently that research with animals was resumed.

THE next experiment was a carefully designed laboratory study of ESP in cats carried out by Doctor Karlis Osis in 1952 at the Parapsychology Laboratory at Duke. Osis was acquainted with the direction-finding experiments already carried out by zoologists which indicated that animals do have an unexplained power of orientation but which did not throw much light on the nature of the ability involved.

"We decided," Osis said in his report, "to begin the present work with a different approach. Instead of looking for indications of psi (ESP) in the general orientation ability of the animals, we wanted to see if we could get direct evidence

of psi in animals. If successful, we hoped that the findings would eventually throw light on the general orientation problem. . . . We wanted to take only a safe step and not a large uncertain jump into the unknown. . . . In this research the first formulation of the question regarding psi in animals was as follows: Does psi occur between man and animal?"

Cats were used in this research because they have several advantages from an experimental point of view. In tests with human subjects, friendly subject-experimenter relationships are thought to be a helpful factor in getting good results. Osis hoped that the cat's long history of domestication might create better rapport than would mice or rats, for instance. And because of their small size, cats would require less in the way of apparatus than dogs.

For each trial in the experiment, a cat was released into a narrow tubelike passageway about eighteen feet long with a couple of right-angle turns. At the end there were two metal cups containing food. As it went along the passageway the cat had to go around several bricks placed as barriers. From time to time their position was altered to keep the cat's task from becoming too routine. Osis or his assistant was concealed behind a screen opposite the exit to the passageway where he could see the cat but the cat could not see him. The cat was hungry, and this person was to concentrate on making it take food from a specified one of the two cups. The choice of cups for each trial depended on which color card the agent turned up from a deck of playing cards randomly arranged.

Altogether there were 3,900 trials indicating in several different ways the presence of an extrasensory or psi effect. One interesting variation was a comparison of the effect of pleasant and unpleasant conditions on the cat. In some trials the cat was subjected to one or more relatively mild disturbances—wind blown in its face by an electric fan as it went along the passageway; a bright light switched on with a mirror under it on the floor; a pan of water in the pathway; a slight electric shock; or a dose of a stimulating drug.

On the basis of previous ESP findings Osis predicted that the cats tested under these unpleasant conditions would score below what was expected by chance and that the cats tested under pleasant conditions, mainly in the form of interesting varieties of food at the end of the run, would score above chance. He was right; the comparison showed a statistically significant difference between the two groups.

Osis concluded from his experiment that the results showed the presence of some extrasensory or psi relationship between the experimenters and the cats. There was evidence that both were contributing to the effect, but how much each

was responsible could not be determined and was not part of the original objective. This will be left for a future experiment in which the test procedure excludes the experimenter as a factor.

Osis cautiously pointed out the need of corroborative evidence from other experimenters with other apparatus. "The general acceptance by science of the hypothesis that animals possess psi abilities," he said, "would have such revolutionary consequences that we should have more and better evidence than is ordinarily required before we conclude that the hypothesis has been established."

THE most recent research involving the possibility of ESP in animals is a project being carried out by Doctor J. G. Pratt of the Duke Parapsychology Laboratory. He is working with the homing pigeon. Zoologists have been doing experiments with these birds for some time, and up until 1949 they generally believed that when the pigeons were taken away from their home loft they found their way back by randomly searching for familiar landmarks.

In 1949, however, the English zoologist G. V. T. Matthews carried out an experiment which disproved this idea. The nub of the homing problem, he realized, was to find out if the birds could start out in the right direction as soon as they were released. Many insects and birds, once they have chosen a certain line of flight, are able to remain in that same direction by making use of sensory data such as the sun angle or the polarization of the light. But if the pigeons could choose the home direction at the start, when they were released in any direction from the loft in a strage location, familiar landmarks would not account for the facts.

Matthews gave his birds training flights up to 125 miles from the home loft, always along a line to the north. Then he took them in light-proof cages inside a closed van to a spot eighty miles west of home. When released from there, he found they showed a definite tendency to turn toward home from this new direction to which they had never been trained. The same happened when he took them ninety miles south.

In 1951, Doctors Gustav Kramer and Ursula von St. Paul, German zoologists, made a 200-mile release of pigeons with no direction training at all and which had never been more than ten miles from home. Great care was taken to eliminate the possibility of sensory cues from the landscape, but these birds also showed an unmistakable ability to turn homeward upon release. Out of twenty-seven birds, fourteen were home the first day, ten the following day. These experiments, and others which followed, make it appear unlikely that any of the proposed sensory explanations of hom-

ing can be considered as adequate.

The main sensory hypotheses that have been put forward are these:

(1) The birds might have been responding to landmarks in one way or another. The work of the three experimenters already named, however, makes it extremely unlikely that the pigeons could have had time to become familiar with the test-release area by exploring on their practice flights; or that they could have been influenced to start off in the right direction by the geographical contours of the land or other local factors.

(2) The birds have some unidentified sense organ by means of which they can always keep track of where they are in relation to the home loft even though they are transported in closed cages. But Matthews, among others, transported birds in continuously rotating cages so as to confuse them and found that they could turn toward home as well as birds carried in stationary cages.

(3) The birds might home by means of sensitivity to the earth's magnetic or electrical fields. Experimenters testing this hypothesis attached strong magnets to the birds' wings so as to counteract the earth's magnetic force and found that their birds were able to home as well as the ones without magnets.

(4) The birds use a system of sun navigation to fix their position in relation to the loft. Human navigators using this method employ a chronometer and navigation tables to make their complicated observations and calculations. The pigeons would have to be able to have an accurate short cut for these elaborate processes and, according to experiments bearing on this point, would have to be able to accomplish the whole process in the short period of forty seconds. This hypothesis is held to be conceivably possible but most unlikely.

UNDOUBTEDLY zoologists will go on looking for some as yet undiscovered physical explanation of the homing ability. They may find it. Parapsychologists, however, are thinking in terms of ESP as a possible explanation, and Pratt has outlined an experiment along these lines. He suggests that the pigeons be settled in a loft which can be stationed for a time in each of three different locations until the birds are accustomed to each place. Then, one night, they can be taken out of the loft at one location and kept in cages while the loft is removed to one of the other two places. If the birds, when released, tend to set off toward the loft rather than to the other spot, this can be taken as evidence in support of ESP.

Doctor Pratt has already carried out the first step of this experiment. Since American investigators hitherto have had poor returns on their homing experiments, he considered it necessary first of all to try to get results in this country compara-

ble to those of Kramer and von St. Paul in Germany. Kramer was invited to come over to this country, and on January 31, 1953, he and Pratt took seventeen pigeons from the loft in Durham, N. C., to Bishopville, S. C., 147 miles southwest. The results exceeded the experimenters' expectations. All birds vanished from sight in the general direction of home, and nine of the birds—a high percentage for birds as young as these were — finally reached the loft. How many more tests will be made before we understand how homing takes place, no one can say. Never before, however, has there been such a determined and open-minded effort to solve this age-old mystery as the one we are witnessing today.

How does the overall situation in regard to ESP in animals stand, then? Rhine has stated it briefly, ". . . we find behavior that can be accounted for by nothing else that is *known and experimentally verified* except extrasensory perception. This is not to say that the evidence itself is unreservedly acceptable and final, nor that, even if it were, ESP is necessarily the explanation. It is the only *known* principle that is adequate."

If the remarks of the various experts in the field seem to be overburdened with caution, that is because it is characteristic of the careful scientist that he makes no claims which his data cannot substantiate and because it is especially important that the parapsychologist should exercise restraint. Though the evidence *for* ESP in animals would appear to be more than adequate to the ordinary person, parapsychologists are not willing to offer it as *proof* of ESP. The ideas underlying it are too revolutionary. They are not like a new wonder drug, the success or failure of which is of import to a relatively few afflicted persons. The findings of parapsychology run counter to certain of our most widely accepted beliefs, and they would require drastic revisions in some of our firmly established fields of knowledge. Under these circumstances it is best to go slowly.

There are few places on earth where an interested traveller can gather more reports on spontaneous psychic phenomena of every description than in the West Indies.
It is striking to note the role animals play in almost all stories — true or false — of the supernatural in Jamaica.
We are not attempting to judge either the authenticity or lack of it in the spontaneous cases reported here by Mrs. Grace N. Isaacs wherein donkeys and dogs, moths and bats, horses and birds are examples of the living . . .

MAGIC ZOOLOGY in BRITISH WEST INDIES

THE PHANTOM PIG

I lived in Montego Bay after my marriage in 1914, where I heard the story then current among Montegonians of all classes of a phantom pig that sometimes paraded the town at night and battered at house doors and gates. I smiled at these stories and wondered at persons who should have known better giving credence to such nonsense.

In 1916 we returned to the town after living for a year on property five miles from Montego Bay. We were told that "the pig" was then disturbing householders and that several persons had professed to having been annoyed by it.

Our household at the time consisted of my husband, a young brother K., and a younger sister G. We all began to notice shortly after we returned that each night between eleven and twelve o'clock all the dogs in town started in a pack from

the top of our street in pursuit of an animal that squealed and grunted breathlessly like a hog.

My own remark was, "It's a shame that anyone should keep hogs in the town."

Our house was so situated that we stepped straight into the street from the door. One night my husband and I had gone upstairs and he had just lit the gas when we heard a pack of dogs rushing down the street and barking in perfect frenzy.

K. grabbed a lantern and called to G. to go out with him to find out what was being chased.

I looked through the windows while the younger people stood outside. The four of us saw the howling dogs preceded by horrid sounds as of a pursued hog—but we saw no creature.

Since we could hardly credit the testimony of our own eyes and ears, we did not mention the occurrence to anyone. A few nights later we were all in bed when the dog pack raced by the house and faded into the distance. Later on we heard thudding and battering at the small wooden door which opened from the passage alongside our house onto the street.

The dogs howled and snarled in the street. Then the squealing, squawking, and grunting grew louder until it seemed transformed into the screams and groans of a man in mortal agony. The horrid sounds continued, yet the dogs never seemed to get their teeth into anything. We could see nothing to account for the phenomenon.

The following morning we questioned the owner of the house next door and asked if she had heard anything. "Yes," she said, "we heard the pig screaming and battering at your door, but we made no move, as we did not wish to be the next to be molested."

Neighbors opposite had also heard, they said, but believing it to be "the pig," had decided to remain in bed.

After this we made many enquiries, and though there were many who had heard "the pig," we could find no one who had seen it.

THE LAMENT OF THE CATTLE

Eighty years ago Mr. H. was the owner of a large cattle property in Trelawny. He seemed to have an almost personal affection for his animals and was unwilling to leave them in the care of an overseer.

Mr. H. fell ill and died rather suddenly. In those Victorian times there were no hearses and the custom was to remove the hood from the horse-drawn carriage and place the coffin on the seats.

The drive from the great house to the gate of the property was long, and on the day of burial a large group of mourners had gathered. First came the carriage bearing the coffin, then the rest of the cortege, each carriage and horse being hung with black crepe.

The mourners were startled suddenly when the silence was broken by the moaning and bellowing of the cattle. The animals walked up from the surrounding pastures and arranged themselves in long lines on either side of the fence parallel with the carriages.

In the mile-long drive to the gate the weird scene continued as the solemn line of black-hooded carriages was escorted by wild-eyed cattle, pawing the ground, flourishing their tails, and tossing their horned heads as they lamented in agonizing tones so different from their normal gentle lowing.

THE PERSISTENT CATS

The Reverend R., an Australian who lived in Jamaica, had occasion to reprimand a member of his congregation for having traffic with the obeah man. The man did not take it kindly and reported the minister's words to the obeah man. Whereupon the latter sent a message to the minister saying that he had "put puss 'pon him."

The minister was very amused, told the messenger to say that he never in his life had been scared by nonsensical threats and "Puss or no puss" he would not be prevented from doing his duty. He noticed, however, some short time after this that he seldom walked the streets of the village without finding a cat following at his heels. If he visited friends or a member of his congregation, a cat would jump on the arm of his chair.

On the last occasion before the nuisance abated, he preached for a minister in another parish, and a cat found its way into the pulpit and perched itself on the spot where the minister would have placed his notes.

It refused to be driven away and the verger at last had to remove it bodily.

THE HAUNTED TERRIER

Mr. B. is senior and confidential clerk in a large and important mercantile house in Kingston. In 1951 he built a house in the foothills of the Blue Mountains.

The house is built on an excavated plateau of the mountainside and the garden is bounded by a massive parapet beyond which is a sheer drop to the valley.

Mrs. B. has a pet terrier which she lets out every night for a run before retiring.

Shortly after moving into the new home the dog began to behave in a most unusual manner. At about ten o'clock every evening the usually mild animal would begin to bristle as with anger and dash barking about the living room. After a while he would stand with front paws on the low window sill and become so frenzied while looking outside that he had to be prevented from jumping out.

One bright moonlight night Mr. B.

looked through the window while the pet was going through his nightly performance and was surprised to see a large misty-grayish dog walking on the parapet as if in slow motion.

He made no comment to his wife as she has always been very uneasy about anything paranormal.

Some nights later a young Canadian teachet-clergyman and his wife visited. The terrier began his act and Mr. B. suggested that it be let out into the garden. When this was done there ensued noises which sounded very much as if the animal had gone mad. Mrs. B., fearing that her pet was being attacked, ran down and tried to hold the dog. Mr. B. and his friend stood at the window.

Mr. B. asked him if he saw anything. "Yes," he replied. "I see a large phantomlike creature looking like a very big gray dog creeping slowly along the parapet."

They called to Mrs. B. and asked if she saw anything to account for the terrier's rage. She replied, "No, there is nothing at all in sight, but you will have to help me to hold him as I can hardly prevent him from jumping the parapet and he may go over it."

THE DYING BATS

In 1913 my father was the Methodist minister in Falmouth. We lived in a beautiful old eighteenth-century Georgian house which was bounded on two sides by the street.

My father had a habit of leaving the family each evening at about 8:30 and resting in bed while he read for an hour or so. One night we heard him call to my mother. She went to him and immediately called us into their large bedroom. There we saw my father lying on his bed with dozens of bats wheeling over his head, while numbers of others in the room seemed to struggle to get near to him. Not one of them touched him, but as soon as they were about two feet from him, each dropped dead. As fast as they died, others took their places.

An occasional bat was not unknown in this old house, and we suggested that he leave the lighted room. He moved first into the hall, then into another bedroom, and finally into the drawing room. The creatures followed along wherever he went. When the dead bats were counted, they numbered well over one hundred.

On the following Sunday my father preached at one of his churches several miles from Falmouth. At the eleven o'clock morning service, as soon as he entered the pulpit, a large number of bats came circling out around him, each falling dead in turn.

THE BLACK MOTH

B. had a new cushion in her sitting room and on entering the room one morning she saw on it an enormous ugly black moth with outspread

wings. She went up and held the cushion to drive it off. The creature seemed to dive into the mass of the cushion and disappear and careful search never revealed it again.

THE BUTTERFLY

My bedroom used to open into that of my daughter. One evening in 1936 I was resting on my bed while she was busy in her room. Her light was on and I noticed that she kept peering under the bed, then on the bed and behind it.

Suddenly I saw a very large and brilliant butterfly flutter heavily above the bedside carpet.

"There it is," I called and as she too caught sight of it, it appeared to dive beneath the carpet, which lay flat on the floor. When she lifted the carpet there was nothing to be seen under it.

THE CHAINED DONKEY

In 1896 Mr. P. was a young man and a fearless agnostic. He lived with his mother and uncle on their Westmoreland property and often traveled from one parish to another in the interest of their cattle-raising industry.

On one of these journeys he decided to take an unaccustomed road in order to visit a friend. It was a bright moonlight night and he rode along leisurely.

Eventually he arrived at a crossroad, where he saw a small donkey in an open field beside the road. It was tethered by a shining steel chain as heavy as a large ship's anchor cable. To add to his surprise, the creature was making a weird crunching noise as if it were eating large stones. He tried to rein in his horse in order to better observe the phenomenon, but the horse reared and took to its heels in a frenzy of fright.

He finally reached the home of his friend, who immediately noticed the lather on the horse, its state of trembling fright, and the rider's perturbed face.

The friend then asked if the horse had shied at sight of the "duppy donkey." Mr. P. told his tale and asked for more information. He was told that many people from the village had seen this chained ghost animal which appeared to eat stones. It was visible only on moonlight nights, and he was told that if he had been able to wait a little longer it would have disappeared from sight.

STRANGE BIRTHMARKS and MATERNAL IMPRESSIONS

by M. P.

A CERTAIN William Y. was seriously wounded by a rifle bullet which penetrated his chest between the seventh and eighth ribs and then exited between the fourth and fifth ribs. His wife, in aiding him, was stained with blood on her face and on her hands.

When the doctor arrived, the hysterical wife cried to him, "I'm pregnant and I'm sure now that my child will have blood marks on his face!"

Some months later, William Y. and his wife brought their baby to the doctor for examination. The child's face was perfectly normal, but there were distinct red marks on his skin at the precise spots where the bullet had entered and left the body of his father.

The mother reported that she was in the fifty-second day of her pregnancy when the accident took place, and that throughout the remainder of the pregnancy she felt ill every time she looked at the wounds of her husband. The case, which occurred in September 1894, was reported by the physician, Dr. C. Maston.[1]

The belief that emotional shock or the intense psychic experience of an expectant mother can result in a strange birthmark or physical deformity in the child has been widely circulated in Europe, Asia, and South America, and has enjoyed some acceptance among the Negroes of our southern states.

This belief is not the simple superstition of a primitive or ignorant people. Case histories of un-

usual birthmarks and numerous theories explaining them have been discussed by scholars, theologians, and philosophers from the very beginning of Western science.

One may cite, for instance, Galen, second century A.D., in *De Theraica;* Saint Augustine, fifth century A.D., in *De Civit. Dei, XVII;* and Avicenna, eleventh century, in *De Anima.* Later, Paracelsus, Van Helmont, Digby, and Malbranche discussed specific cases and offered their particular explanations of the phenomenon.

In the ninteenth century two German authors published an impressive collection of "paranormal birthmark cases"—Wustnei in his "Essay on the power of imagination in pregnancy,"[2] and Carl du Prel in the second volume of his famous *Magic As a Natural Science.*[3]

Toward the end of this same century the question began to interest American doctors, and in 1898 articles on maternal impressions and their influence upon the child appeared in various medical journals.[4]

In our twientieth century the majority of scholars, with the notable exception of Havelock Ellis,[5] have revealed little or no interest in the significance of birthmarks. In France, however, Dr. Thomas Bret, a psychical researcher, has made an interesting study of unusual birthmarks, in connection with his investigation of the phenomenon of stigmata.[6]

Recent progress in psychosomatic medicine and psychoanalytic research in pregnancy and early childhood suggests the possibility of reopening the discussion—this time on a much more scientific level.

Prominent psychoanalysts, while refusing to recognize unusual birthmarks as imprints of maternal emotions, are willing to admit that this theory cannot be discarded completely as mere superstition.

Dr. Helene Deutsch, for instance, writes: "Having learned how powerful an influence the woman's unconscious pre-existing anxieties may exert on the physiological phenomena of pregnancy, we must also expect that the same dynamic forces will influence this part of the mother's body which is called the fetus."[7] Dr. Deutsch's words seem to restate in terms of modern science the opinion expressed by Paracelsus more than four centuries ago: "The imagination of a pregnant woman is so powerful that it can affect in many ways the fruit of her womb, for her astral interior self acts so strangely and so energetically on the fruit of her womb that it can impress and exert its influence."

With modern psychoanalysts like Dr. Deutsch and, even more, Dr. Nandor Fodor,[8] reviving the concepts of Paracelsus, it is not surprising that in a recently published handbook, *Psychosomatic Gynecology,*[9] Dr. William Kroger states: "There seems to be a revived interest in the old theory that maternal

emotional attitudes may actually influence not only the personality but also the structure of the fetus."

Dr. Kroger suggests that future research should attempt to validate this hypothesis scientifically. The few case histories presented here are not in any sense scientific proof. They merely suggest that in this field, as in so many others, orthodox physiology and medicine should cooperate with psychoanalysis and parapsychology in an effort to adequately study and explain what amounts to a truly baffling phenomenon.

THREE CASES

A child was left with a red mark on his forehead following a case of smallpox. The child's mother was afraid that if she looked at him, the baby she was then carrying would be born with the same mark. When she later gave birth to twins, both babies had identical red marks on the forehead. (Case reported by Unzer in *Der Arzt,* VII, p. 30.)

A pregnant woman was frightened when a caterpillar fell on the back of her neck and she had difficulty in catching it and throwing it away. A daughter, born some time later, had a birth mark on her neck resembling a clearly defined caterpillar. Even the color of the mark suggested the insect. (Case reported by Van Swieten in *Commentar Zu Boerhave,* III, p. 406.)

The famous Norwegian novelist Bjoernson reports in his book *Miracles of the Will* that his pregnant wife, impressed by a man with a wart on his ear, said, "I'm afraid my child will have the same wart." Later, a son was born with a wart in exactly the same spot. Before the birth of their younger son Mrs. Bjoernson received a cross-eyed visitor who created in her the same anxious premonition. The child was born with crossed eyes.

BIRTHMARKS IN ANIMALS

In May 1921, a cat belonging to M. Davico, a baker in Nice, France, gave birth to four kittens, two gray, one white, and one black. One gray kitten had the figure 1921 on its chest. The other had the same imprint, though not as distinct, on the abdomen. The figures, formed in dark gray hair, were plainly visible on the light gray background. In both cases three spots, similar to three stars, were visible just above the figures.

Madame Davico related that some time before the birth of the kittens, the mother was chasing a mouse and jumped on a sack of flour. Thinking that the animal's claws might tear a hole in the sack, Madame Davico threw an empty sack over the full one. The disappointed cat waited several hours for the mouse to reappear, all the while staring at the sack on which was imprinted the date 1921 with three stars just above the figure! The kittens, born a few weeks later, had in

their fur an "imprint" of the maternal impressions. This case, reported by Count Prozor in *Revue Métapsychique,* Paris, 1922 (p. 34), was authenticated by a veterinarian, Dr. Duquet, and several pictures were taken.

Another case is described in the *Dépêche de Toulouse* of January 14, 1925, and reported in *Psychica,* February 1925 (p. 30). A calf born on the farm of M. Paganel at Cassac, France, had on its right side a birthmark in the form of a dog and on the left side another suggesting the silhouette of a man running with uplifted hand.

The farmer explained that some time before the cow gave birth, a dog attacked and attempted to bite her. The farmer came running to chase the dog away from the frightened cow. Here again maternal impressions were "imprinted" dermographically on the body of a young animal.

A CASE OF REINCARNATION

Particularly strange is the case of Kashi Ram, an Indian murdered in 1908 in the village of Nanenhta, Bhind, Gwalior. The murderer mutilated the body of his victim and cut off the fingers of his right hand. The police investigated, but the murderer was never found.

Some time later, in a neighboring village, a woman gave birth to a son. This newborn baby, who was named Sukh Lal, had all the marks of violence suffered by Kashi Ram before his death—several ribs were broken and there were no fingers on the right hand. When the boy grew up he was said to remember distinctly all the details of the tragedy of his "former life"—suggesting that he was a reincarnation of the unfortunate Kashi Ram.

Dr. Rao B. S. Sunderlal, who describes this case in *Revue Métapsychique,* 1924 (p. 306), states that he obtained from the police a complete report on the murder of Kashi Ram and compared the description of the murdered man's mutilated body with the infirmities of the youngster. They were, he writes, completely identical.

He regards this case as dramatic confirmation of his own belief in reincarnation. It seems equally plausible that the mother of Sukh Lal saw the mutilated body of Kashi Ram or was impressed by a detailed description of his tortures, and the effect was powerful enough to mark the child. If this is the case, the story of Kashi Ram is similar to one reported by Malbranche.[10]

Malbranche, in a visit to a hospital for the insane, was impressed by the case of a particularly pathetic young man. The youth's mother, while pregnant, had seen a criminal executed on a torture wheel. Her son was born completely crippled.

THE MISSING LINK

Recently, Dr. H. Walser[11] described two cases of "anencephalic monsters" born to neurotic mothers

who had complained that in dreams occurring during their pregnancy they were unable to see their babies' heads.

What is the link between a mother's nightmare and the birth of a monstrous child? What is the relationship between a mother's emotional shock and a strange mark on the skin of her baby?

These few cases, old or recent, of unusual birthmarks or physical deformations associated with emotional shock or impressions during pregnancy, do not prove any scientific theory. Neither do they prove that we are confronted with paranormal psychical phenomena.

They do indicate, however, that there is much more than mere ignorance and superstition in the ancient beliefs concerning strange markings at birth. The scientific study of this enigma, together with the study of the stigmata and some of the dermatological phenomena of mediumship, may lead to some very significant results.

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SPIRITUAL HEALING

THE following six articles all deal with varying aspects of the general subject of spiritual healing.

It seems hardly necessary to convince our readers that the public's ever-increasing interest in these unorthodox forms of "medicine" is ample reason for seriously studying and seeking an original approach to the many problems associated with this phenomenon.

TOMORROW has already dealt with the spiritual healings at Lourdes. In our very first issue we published, we believe for the first time in America, the translation of original documents describing recent cases of "miraculous" healings at the Shrine of St. Bernadette.

This time we have compiled an entire section in which several contributors display the variety of ways in which this intriguing subject can be approached.

DR. WEATHERHEAD's contribution, representing the scholarly approach of both psychologist and minister, considers healing as a mission of the pastor of Christ.

In the brief directory of "Healing Saints," we present the ancient yet still characteristic manner in which the Catholic faith identifies the phenomenon of healing in the symbolic personification of its saints.

Rene Trintzius in "Human Radiations and Healing Practices" links up the problem of healing with the theories of Mesmer, animal magnetism and human radiations.

"Jessie Curl and her Desert Shrine" places the emphasis upon healing as a concrete individual experience in the contemporary American scene.

In "Three German Miracle Workers," a more objective although, again, personal report, the locale is post-war Germany.

Finally, from France, which has produced some of the most famous healers — such as "M. Philippe," comes a well-documented, though cautiously skeptical report which throws light on the problem of the healer vs. organized medicine — as it exists not only in that country but practically everywhere.

THESE articles can by no means constitute a complete consideration of the healing problem — nor are they anything in the nature of a scientific investigation. We do feel, however, that they have the value of being sincere and informal reports on a problem that deserves our serious attention.

Varying viewpoints on spiritual healing appear throughout this issue of Tomorrow

Here is a serious attempt to relate this frequently misunderstood subject to orthodoxy — both religious and medical.

CHRISTIAN FAITH and MEDICAL SCIENCE:

A New Approach to Spiritual Healing

by LESLIE D. WEATHERHEAD

NO WORD is more misunderstood, or used more broadly, than the word "faith." Some people, recalling Dean Inge's schoolboy, say, "Faith is believing what you know to be untrue." Others remember that the Dean added, *"Rather, it is the resolution to stand or fall by the noblest hypothesis."*

For many, "faith" really means, in practice, "believing" without evidence. Creeds and prayers are uttered without any critical examination of the truths involved, "believed" with almost as extensive a vagueness as that with which the layman "believes" that one star is a thousand light years from the earth — because he is told so and either does not or cannot examine the evidence. Orthodox religious beliefs are accepted by others, enshrined in the traditions of the Church, and endlessly repeated, with a "faith" that seems to dethrone reason and make it unnecessary.

Ministers of religion sometimes appear to support this attitude. They tell people to "have faith," as if it were a matter as simple as turning on a tap, or to "pray for faith," as if it were a gift bestowed by heaven inde-

pendently of the seeker's intellectual wrestling and self-discipline.

In no field of human activity is a false idea of faith more confusing than in that of healing. Consequently, it seems important to state emphatically that one can have healing without faith in Christ, and faith in Christ without healing. If, for example, a patient at a "healing mission" is healed or unhealed, the fact, in either case, throws no clear light at all on the quality of his faith.

Splendid Christian people, with a magnificent faith, have remained unhealed — and their faith has remained undaunted. On the other hand, suggestible hysterics have been "healed" through what they miscall "faith" when the healing is undoubtedly due to the fact that they happened to be merely suggestible. To attain to Christian faith is a magnificent achievement. To be suggestible is not a matter either for congratulation or censure.

Not all those in the New Testament alleged to have been healed through their "faith" were, in fact, healed through faith. Many New Testament patients tried "faith" because all other means had failed. It is hard to believe that the woman with the hemorrhage, for instance, had anything worth calling "faith." She had tried many doctors and "was nothing bettered, but rather grew worse." She wanted to get better so she thought she would try Jesus. Her illness was in the category readily healed by suggestion, and she was healed. In would be cruel to deny that many sufferers today have a far finer faith in Christ than that, but are not healed. For one thing, modern scientific education tends to decrease suggestibility. For another, their illness is in a different category.

ACCORDING to my own definition, *Christian faith is the response of the whole man, thinking, feeling, and willing, to the impact of God in Christ, by which man comes into a conscious, personal relationship with God.*

In scientific students, the thinking factor will be stronger than feeling. In some so-called "simple Christians" feeling will be stronger than their thinking. Maximum faith will be reached in a personality in whom thinking has penetrated as far as it can, feeling — particularly loving — is as great as it can be, and action is as daring and dynamic as the will can sustain.

We now consider faith under these headings, remembering that none of them is sufficient in itself. Intellectual apprehension of religion does not necessarily make a man of faith, and feeling in itself can create merely a sentimental emotionalism.

FAITH AND THINKING

Intellectually, faith must be utterly and sincerely loyal to the trend of all the available evidence. "Blind faith" is a contradiction in terms. Man must be utterly loyal to truth.

Nothing that is true can undermine real faith, and to reject truth is finally disloyalty to the God of truth. *Thou shalt love the Lord thy God with all thy mind.*

Unbelief is blameworthy only if it refuses to consider the evidence after its validity has been recognized. The unbelief Jesus rebuked was the dull, unperceiving mind settled in a hopeless mood, because it had ceased to see God. The faith which He desired was the awareness of a sincere mind to the presence and working of God in His own world.

Our knowing cannot reach God's in comprehension. If it could, there would be no place for faith at all. We must proceed as far as we can on the path of knowing and then make the leap of faith to which the trend of knowing points. One can imagine a rocky islet standing in the sea. A road runs to the shore, but he who would reach the islet must jump from the point where the road stops. When the solid ground of reason ends, faith leaps in the direction of the islet and lands by faith in an otherwise inaccessible place. A well-known medical specialist said recently *a propos* of a medical hypothesis, "The facts do not quite bring us to that conclusion, but that is the direction in which they point, and we are working on the assumption that the conclusion is sound." Similarly, Sir Oliver Lodge said of Newton, "He had an extraordinary faculty for *guessing correctly.*"

So it is with Christian faith. It is trusting where we cannot prove, but being loyal to the *trend* of the evidence. This is far from dethroning reason, believing something *against* the trend of the evidence, or trying to manufacture faith at a point unapproached by knowledge.

This "knowing" is not a purely theological matter. The discoveries of science are also the revelations of God. Christian men should welcome every discovery that prevents, lessens, or combats human suffering, and should delight in spreading such knowledge. The Christian who believes that God's ideal will is perfect health of body, mind, and spirit, will use every device of science — medicine, surgery, psychology — to regain health. The patient himself need not study these sciences, but he can strengthen faith in God and in recovery by getting in touch with those who have made it their business to study them. Faith in another's knowledge can be as potent as faith in our own, and both are a species of Christian faith.

FAITH AND FEELING

Obviously Christian faith is enormously strengthened when a *person* is the object of faith and when healthy emotion, like love, or trust, or admiration, is called forth. Many simple people whose intellect plays only a small part in their faith have faith in Christ. Their love is so intense that it carries them over the gulf to which I have referred in a

way which proves that, in their case, faith requires little support from reason. This does not mean "mere emotionalism" or sentimentality, whipped up by various devices, but a warm feeling that the object of faith is worthy of faith, and that a personal relationship has been established with Him.

Looking at Christ as pictured in the Gospels can evoke feelings which immensely strengthen faith in Him, and many can believe *in* Christ who find it difficult to believe *about* Him many things which orthodoxy claims as the truth. But there must also be the imaginative picture of ourselves as loved by Him. The feeling of confidence that God cares for us and wills our health, even if, for reasons we shall discuss, we cannot have that health yet, is very important. In this way, too, we shall be helped to make the maximum response of our feelings.

FAITH AND WILLING

Faith without works is vain. Faith is only a maximum in any personality when knowing goes as far as it can and leaps; when feeling is as rich as it can be, and the personality both loves and feels itself loved, and when the will acts on "the noblest hypothesis."

Action is part of faith. Christ continually asked for such action on the part of those he healed. "Stretch forth thy hand." "Go, wash in the pool of Siloam." Faith is not worth the name if it remains subjective. There must also be a doing.

Modern medicine offers an illustration of all three factors of faith in operation. Faith in a physician is increased if he has a good academic qualification, or has cured similar cases before. *Knowing* his virtues and abilities increases faith. A feeling of affection and trust increases faith also. So does the feeling that *he cares* about the case. The will must also operate in action. One must *do* all he can to cooperate with him and carry out his instructions.

Faith in Christ is not dissimilar. The more one knows about Him, the better. The more one loves Him, the better. The more one dares to act as His will directs his own, the better.

It seems important to stress that Christian faith is faith in a Person. This means a personal relationship with a living Friend, which is of a caliber uninjured if physical health is not recovered. One can have faith in the teaching of Hippocrates, but not the faith that makes real a personal relationship. And this relationship is the very center and essence of the Christian experience.

Because Christian faith is faith in a Person, men must know something about the Person — to be certain that their faith is not misplaced. Otherwise one might as well be asked to have faith in Santa Claus. "Simple faith in Jesus" was all very well in Galilee in A.D. 25 and 29, but childlike faith in Jesus is not

easy today. Not many men are child-like, for one thing. Then there is the stress of modern life, the "scientific atmosphere," and also the lapse of two thousand years.

Nowadays, "knowing" by study and meditation must make up for what we might have "known." Fortunately, the *amount* of faith is not the condition which evaluates it. What is done for man is not done *by* his faith, but *by* Christ *through* his faith. Faith is the psychological frame of mind in which alone God can get near enough to man to do *His* work. It is the state of personality in which God can exert *His* power.

The threefold response described above is man's way of laying hold on God's willingness, of receiving what God longs to give, of cooperating with God to man's fullest and most fruitful extent.

So much for the nature of Christian faith. What is its place in healing?

The Christian is to have faith in Christ because He *is* Christ. And faith means "following," whether healing is gained or not.

A young girl was taken to Lourdes and given a silver cross "blessed" by the priest. Too ill to make the processions, she was told to hold the cross tightly and have "faith" that she would recover. She did her best, but came home to die. As she was dying, she gave the cross to me and said, "I want you to keep it, for it taught me a great lesson. I have learnt not to hold the cross and try to believe that I shall be healed, but to yield myself utterly to the Crucified and not mind whether I am healed or not." This is faith.

Thinking that healing was a sign only of faith, the early Church was bewildered by pagan magicians who healed people through charms and incantations using the name of Jesus. Cures were wrought by heathen exorcists who cured people who had no real faith in Jesus at all. The confusion still exists. We do not have pagan exorcists, but we have healers — many conscientious and Christian—who, because they have never thought the matter through, attach Christian labels to processes which are really quite pagan.

ANOTHER point to be grasped in considering the place of faith in healing is that the mental atmosphere has changed through the advance of science. Nowadays, the mental atmosphere is that of science, and no return to the credulity of our Lord's day will ever again be possible. A great personality, through the power of *feeling,* can diminish the need for knowing, but today faith can more easily be evoked by scientific action than by demanding belief without evidence. A patient to whom an advised treatment is scientifically *explained* is more likely to respond by faith in the healer and belief in the treatment than a patient who is kept so completely in the dark that he cannot see any reason for supposing

that the suggested treatment can possibly do him good.

To summarize, then, healing will not happen by faith alone in cases of distress involving the broken leg, the shattered skull, the gouged-out eye, and so on, nor in many germ-invasion diseases. When physical tissue is damaged, recovery will require time, human skill, and careful nursing. Faith and hope, optimism and courage, will of course speed recovery. If mental disease has a physiological basis—and some undoubtedly has—then healing may be delayed until members of the human family, trained to do so, learn how to cooperate with God in the relief of other members of the family who bear the burden of family ignorance.

The study of psychosomatic disease makes it difficult to draw the line between functional and organic diseases. If organic symptoms, however—as in cases of asthma, peptic ulcers, and skin affections—are traceable to factors like worry, resentment, hate, and fear, it is clear that Christian faith would go far in restoring health and harmony.

If what has been written about guilt and the deprivation of love and the deep functioning in the unconscious of unhealthy emotions be true, obviously the strengthening of Christian faith, by dealing with guilt, offering love and driving out unhealthy emotion, might well restore health.

In diseases in which anxiety has been "converted" into bodily illness or in which obsessional neurosis compels a person to refrain from eating, for instance, scientific psychotherapy must play a part in cure, but inasmuch as the patient's attitude to life is faulty, Christian faith can play a most potent part in cure.

Finally, any man, sick or well, who calls himself Christian should make it his duty to respond as fully as he can to God. Thought, feeling, and doing must all be mobilized to this end. The Church should call for this response in all the healthy ways known to her. If this were done, we have every reason to believe that many who are sick would be healed, for their sickness, in the last analysis, is a maladjustment of the soul to God, rather than a maladjustment of the body to the physical environment, or the mind to the world of true ideas.

Even then, some would remain unhealed for reasons already listed. The relevant way of cooperating with God, and thus regaining health, may be beyond themselves and their own faith. Suffering is part of the kingdom of evil; at the same time, if suffering *cannot* be cured, God can use it, as He can, and does, use every form of temporary evil, and weave it at last into the pattern of His purpose in a manner wonderful beyond all man's dreams.

SCIENCE IN HEALING

First, it is necessary to counter the false idea, held by both science and

religion, that healing through faith, through prayer, or even through such psychological mechanisms as suggestion are methods not only "unscientific" but that those who employ them are necessarily hostile to the methods and procedures of "science."

Both sides will agree, it is desirable—indeed, the will of God—that a sick person be made well. If men had enough faith, no doubt health, in many cases, would result without any recourse to the laborious methods of medicine, surgery, or psychotherapy. But—apart from the fact that in some situations science is more relevant to healing than faith is—the truth is that men have *not* enough faith.

Faith is difficult to achieve these days. Scientific progress has made it so by altering the mental atmosphere, though no one can reasonably doubt that science has contributed immensely to men's health and could do so to a far greater degree if we used her discoveries wisely. The methods of medicine and surgery, indeed, have been so successful, and those of psychology are becoming so, that "faith-healing" has seemed to most of our generation a last resource—to be resorted to only when all other methods have failed.

We can be certain that medical and other scientific therapeutic treatments lie within the will of God. In answer to some faith-healers who would dispense with science, one should remind them that all healing is the activity of God. All man can do in the matter of healing is to cooperate with Him. Even prayer is not necessarily a more religious procedure than an operation. What is important is discovering the most *relevant* way of cooperating with God. Prayer for a malaria patient has value. The patient's resistance is increased. But the more relevant way of cooperating with God was found by Sir Ronald Ross when he discovered the organism that carried malaria.

What we need is not—as some faith-healers suppose—less science, but more. Scientific research into ways of healing disease ought to have the fullest support of all Christians, even if some scientists give the impression that religion has nothing to do with the work they do. All therapeutic agencies are, in a true sense, expressions of God's power. The scientist sometimes imagines that his methods are the only valid methods of arriving at sound conclusions. Even so, he is the colleague of the man of faith, for he, too, is "thinking God's thoughts after Him," to use a phrase of Kepler, the astronomer.

And if the scientist has been proud and exclusive, the man of religion has been narrow and intolerant. He has forgotten that if religion is true, nothing can overthrow it, and he has feared lest his faith be taken from him, forgetting that if it can be upset by science, it ought

to be, for God is truth, and no one should hide in a demonstrable lie and try to believe it by faith.

We need scientific research into such matters as private prayer and public intercession. Why pray haphazardly and hope for the best? In the matter of private prayer, a man will pray for some virtue without any real effort at self-discipline. He knows that for physical recovery certain rules must be kept, certain laws observed and he is prepared to cooperate. But man imagines that prayer is "different." He wants magic. He does not recognize that the writ of laws runs here also. He asks for effects without trying to learn causes. He would laugh at a student praying for success in an examination after no real effort at study. But "spiritual healing," he thinks, ought to take place without any conditions.

In the matter of public intercession for the sick, for example, efficacy is governed by laws. Law runs through the whole universe, not through the material part of it alone. If the patient is known, is loved, is named; if those who pray really care; if they clearly understand what they are doing and why; if a word picture is painted which helps them imaginatively to enter the sick room and see the patient and enter into his needs . . . then, certainly, prayer is more potent than a prayer which runs: "Lord, bless all those who are sick and make them better."

We need to coordinate and correlate our findings in the field of prayer. We need to study, for instance, the bearing of telepathy and autosuggestion upon it, and produce in people a faith in prayer which is projected from knowing, not from half-superstitious credulity. Many people still cling to the heresy that illness is "handed out" to people by an offended God.

Many scientists interpret reality in terms of the faith of religion. Whitehead, perhaps the most scientific of all modern philosophers, writes:

"Religion is the vision of something which stands beyond, behind, and within the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension . . . It is the one element in human experience that persistently shows an upward trend. It fades and then recurs. But when it renews its force, it recurs with an added richness and purity of content. *The fact of the religious vision, and its history of persistent expansion, is our one ground for optimism. . . .*"

SCIENCE might be defined as the quest for and systemization of the truth about the universe by the method of observation and inference. Much faith is necessary often to make such inferences, and faith

lies behind the whole scientific method—faith in the reliability of the deductive processes of the human mind; faith that all scientific discovery is not subjective illusion.

What we must *exclude,* and expose in all its naked puerility, is "faith" so called, which is not faith, but a cheap substitute; "faith" which is a bastard credulity and superstition with no foundation in knowledge; "faith" which is thought pious and devotional and praiseworthy, but which never thinks things through.

No one can see with indifference the young people of our generation, living as they do in the scientific atmosphere of our schools and colleges five or six days a week, and then on Sundays expected to go to church and feel at home in the atmosphere in which immense statements are made, with the backing only of hoary tradition; in which words are used to say one thing and mean another; in which belief is demanded through "faith," presumably because no reasons can be given for it.

No one can watch the youth of today turn away from the Church without longing to revise our services, interpret our faith in modern terms, assure them that Christ and all that is essential to His message can stand up without fear to the most searching scrutiny of science, and that, in this realm of healing, the truest minds of the Church welcome every discovery and treatment that science is capable of producing.

Truly understood, there cannot be any real hostility in the field of healing between science and religion. Both seek to know the truth and to use it to heal the sick. Nothing really true, discovered in one field by one method, can ever finally deny truth discovered in another field by another method, though we are often unable to see at once how two truths are, in fact, part of one greater whole.

FAITH AND SCIENCE IN WORSHIP

The worship of God or the gods is the oldest traditional religious practice in the world, and there is no doubt as to the value of this practice for integrating the human personality, given two things—the worthiness of the object of worship and the psychological soundness of the worshipper's approach.

Worship is the approach of man as he seeks to establish a harmonious relationship with God. The word "worship" means the recognition of that which is an object of worth. Worship is ruined if it is conceived as toadying, or *using* God for our ends.

Modern techniques of psychotherapy have shown, however, that a good deal of religious worship is unsound, for instead of inspiring man to face the nature of reality, man has made the practice of his worship a flight from reality and a form of neurotic escapism. Such

worship has only encouraged his neurosis and made him less self-reliant and more dependent on others. Instead of healing the man's neurosis, it has only exchanged one neurosis for another. It is certainly better for a neurotic to exchange his neurosis for one shared by so many others and one containing so many healthy ideas, but the trouble is that spurious religion is such a good counterfeit for the real thing that the patient accepts it as true worship, and never finds the real thing.

Real religion heals, for man is a means and God the end. A spurious Christianity encourages the neurotic to make of God a false image based only on his own neurotic needs, such as a projection of his own father, and where the relationship of child to father was unsound, the patient's religion is equally unsound.

Unsoundness of devotional worship is also revealed in the type of person who has almost a fanatical desire to observe every religious ordinance and to attend every possible religious service without any advance in moral progress or without any change in spiritual understanding. Analytical technique goes to show that such people are compensating in their fanaticism for the repression of instincts such as sex and aggressiveness, which they have never faced. The value of going to many services as a compensation for repressed guilt is obvious to any psychologist.

Another way in which worship has become psychologically unsound is that individuals *attend* never intending to *join* the fellowship. They seek a private gain to their own little souls, and respond to no challenge to give to the community except during the collection. The Church can never be strong—indeed it is not the Church at all—if it is only a congregation of units. True worship is an offering to God on the part of a beloved community united in the love of God and the service of man.

Religious insight and psychological understanding should cooperate to make the act of worshipping God an integrating force in the life of the community. Worship, which frequently exaggerates in the neurotic an already over-inflated sense of guilt, should free man from guilt—a thing psychology, as such, cannot deal with—and send him out with a passion for service to others which would free his religion from neurotic elements.

PASTORAL AND MEDICAL COOPERATION

In the earliest days of the art of healing the priest was the doctor and the doctor was the priest. The cause of the long-standing cleavage between these two professions can be summarized by saying that the priest lost faith and the doctor found science.

Today, however, the priest—us-

ing the word, for the moment, to connote the ministers of all religious denominations — has, generally speaking, acquired an interest in the science of psychology. And the doctors — at least, the most far-seeing medical writers — are awake to the importance of nonphysical factors in the art of healing and the importance of the state of mind of the patient. This path leads directly to religion. The priest is turning with a new interest to science, and the doctor with a new respect to faith.

It has been established that even where an illness is wholly physiogenic, the attitude of mind of the patient is an important factor. His recovery will be retarded if his mind is full of resentment, bitterness, depression, or despair, or the thought that God is punishing him for some past sin. It will be accelerated if he is optimistic and cheerful, and regards his illness, so far from being the will of God, as being his share of the world's burden of communal ignorance, which God also, in some sense, bears.

In disease wholly physiogenic, the realm of the doctor is pre-eminent. Yet, even there, the right kind of minister has a place, ministering to the patient's morale. In disease of a psychogenic origin, the role of the medically trained psychotherapist is pre-eminent, but when he has brought to the surface of consciousness, say, a guilty memory, the ministry of the right kind of pastor can be of immense value.

The human personality is not just a machine, like a motor car, but a machine controlled by a driver. The human being is a driver who is frequently inexpert, and the efficiency of any car can be ruined by bad driving. "Disease, as we understand it," says Dr. A. E. Clark-Kennedy, "must be due to genetic faults, adverse factors in environment, *or the way in which a man uses his mind,* or to some combination of these three factors."

Healing, therefore, must deal not only with the car, but also with the driver. And, since the driver is an immortal spirit driving to an eternal destination, the minister of religion has a place in dealing with his success or failure.

The minister must not identify himself, however, too closely in terms of emotion with the person who seeks his aid, or the latter will pull the minister down into the pit from which deliverance is being sought. There will be two depressed, or even defeated, people instead of one.

The more psychology the minister knows, the better, but this does not suggest that the minister, in any real sense, should be a practicing psychotherapist. For one thing, any success in the matter of psychotherapy would bring so many people that the minister would soon be overwhelmed. The minister could, however, do a public service by cooperating with the doctor through lecturing and preaching on some as-

pects of religion and psychology. It is important, in any case, that the minister, when he visits the sick, should not discuss with the patient his medical treatment, or criticize his doctor.

The minister has one great opportunity which he should not overlook. He is the only professional person who has entry to a home without being summoned. If equipped with some psychological insight and a real love for his people, he can often spot neurotic situations before they land people in neurosis.

The minister should never exploit the feelings of a sick person, or use the latter's fear of death or disablement in an unfair way, yet, he should remember, there sometimes occurs a chance to talk to the patient about God and His ways with men which occurs only at a time of illness.

If the illness is definitely physiogenic, the doctor is right in not wanting any help in his own sphere from the minister. But he should still realize how much the minister can do to increase the patient's morale and speed his recovery.

If the illness is psychogenic, the doctor and minister should find time to discuss the case. The minister may know things about the patient's home life, business worries, and private concerns about which the doctor knows little or nothing.

If the doctor is psychologically trained, he may find it difficult to assess the minister's psychological "training," which in many unfortunate instances amounts to having "read a few books on psychology." Yet, doctors should make some attempt at cooperation. So often a patient will take from a minister some liberating word which he would resent from the doctor — a word about God's forgiveness, or some word about life after death.

In the psychological field, any unbiased person would listen to Dr. J. A. Hadfield, who writes: "I am convinced that the Christian religion is one of the most valuable and potent influences that we possess for producing that harmony and peace of mind and that confidence of soul which are needed to bring health and power to a large proportion of nervous patients. . . ."

Dr. David Yellowlees writes, "It is a matter of plain historical fact that religion in its highest manifestations gives not only peace of mind, but great and increasing powers of endurance, qualities in which the neurotic is sadly lacking."

Dr. William Brown, Wilde Reader in Mental Philosophy at Oxford University, writes, "I have become more convinced than ever that religion is the most important thing in life and that it is essential to mental health."

The doctor should remember that fears as to *his* ability often arise in the mind of the minister. A medical training does not make a psychiatrist, and the minister may know far more on the theoretical side of psy-

chology than the average general practitioner.

The doctor may fear that his professional status among his medical colleagues is prejudiced by cooperation with the minister. On the point of encouraging a layman to practice medicine, some words of the late Dr. Rathbone Oliver, a distinguished American psychiatrist, are relevant. He writes, "I count among my friends one priest who is neither a physician nor a psychiatrist. . . . He describes himself very humbly as 'a young priest who is interested in mental difficulties.' Often I have sent to him patients of mine who were either recovering from some mental illness or tormented by some mental difficulty, and he has been wonderfully successful with many such cases. My medical colleagues criticize me severely because I am encouraging a layman to practice medicine. I am doing nothing of the kind. I am sending certain types of unhappy, anxious, or mentally ill people to a man who is a better psychologist that I am, who loves souls, and who, as a priest, has something to give distracted and tormented people that the most distinguished psychiatrist does not possess."

Let the Christian doctor himself show the patient that he believes in religion. Both ministers and doctors should interest themselves in drawing up a panel of Christian, medical psychotherapists and psychiatrists. All over the country are men and women in deep trouble. Even doctors and ministers who *recognize* neurosis frequently do not know what to do with the patients. One wishes that young doctors would be encouraged to take the Diploma of Psychological Medicine and work in this field. They are badly needed, and, as long as we live in a fear-stricken world, they are likely to be needed more than ever.

Condensed from chapters in *Psychology, Religion and Healing* by Leslie D. Weatherhead, Copyright 1951 by Pierce & Smith, published by Abingdon-Cokesbury Press, New York.

THE HEALING SAINTS

THE Healing Saints play an extremely important role in the literary history of medicine. For medieval man, struggling to reconcile himself with the terrifying forces of nature, only a miracle could satisfactorily explain the quelling of mysterious onslaughts of disease as well as the appeasement of elements such as fire and flood.

This popular quest for miracles was the primary direct connection between saints and medicine and the basis for the concept of suffering supported by faith and trust. Christendom — in its characteristic process of adapting the essentially pagan to its own spiritual purposes — eventually supported and blessed this popular faith and came to regard the earth, water, trees and flowers as dedicated to saints and protected by them.

In an extension of this process of identification, medieval man began to appeal to certain saints for help against specific maladies. Particular diseases were given special patron saints, the basis for association usually being a miracle performed during the saint's life or some detail of his martyrdom.

Here we cannot attempt to mention all of the saints closely identified with healing. These few significant biographies are quoted directly from one of an excellent series of the "Ciba" pamphlets, which provide the most authoritative and comprehensive study of the spiritual, philosophical and artistic background of medicine and hygiene.

BLINDNESS

St. Odilia, the patroness of Alsace, was born blind around 660 A.D. Her father was the Alamannic duke, Eticho I, who was invested by the king with the duchy of Alsace. The father cast out his blind child, but her mother, Bereswinda, rescued her daughter, who was raised in the convent of Balma, and instructed in learned matters. It was there that the bishop of Regensburg is supposed to have baptized the child. At the moment of her baptism, Odilia opened her blind eyes and saw: "May you look at me thus in eternity, my daughter," said the bishop.

The adult Odilia was brought back to the court by her brother. Enraged by this act the duke slew his son. Odilia refused to marry as her father demanded, and vowed herself to Christ. Upon this she was persecuted, but a rock opened to hide her. One day as she was bringing flour to the poor,

ST. ODILIA, patron saint of the blind. Later Gothic altar wing at St. Peters, Salzburg.

she met her father. His hate changed to love and in 680 he gave her Castle Hohenburg, which was later called Odilienberg. She turned this gift into a convent. . . . A consecrated spring still present at Odilienberg, with its fine view over the Rhine Valley, Alsace and Baden, was visited by many pilgrims desiring to be cured of eye diseases. St. Odilia is depicted as an abbess, her attribute being the eyes which she usually carries on an opened book.

St. Lucia is a martyr from Syracuse, who had been put to death at the time of Diocletian. She had divided her possessions among the poor, and had rejected her pagan bridegroom, who in revenge denounced her as a Christian. She was condemned to be taken to a brothel, but she refused to obey, and even oxen were unable to drag her from the spot where she stood. She remained unharmed at the stake, and the executioner was finally compelled to plunge a dagger into her throat. According to another version she tore out her eyes and sent them to her bridegroom on a platter. She is represented with a sword at her throat, or with a plate bearing the eyes, the symbol of her martyrdom.

TOOTHACHES

St. Apollonia, the patron saint of dentists, who relieves toothaches . . . was martyred during the persecution of the Christians in Egyptian Alexandria around 249 A.D. She was beaten so brutally that she lost her teeth, whereupon she plunged herself into a fire. In a breviary dating from 1508 it is related that the saint blew upon the idols, whereupon struck by her breath they were reduced to dust. In retaliation her teeth were knocked out with pointed stones. While in prison she prayed for all sufferers from toothaches who would appeal to her.

ST. APOLLONIA, patron saint of both dentists and their patients. Meister von Messkirch, Albertina, Vienna.

PLAGUES

St. Sebastian and St. Roch are the saints who help during plague epidemics. A symbolic significance underlies Sebastian's activity. Through the aid of God this saint had escaped death when he had been shot with arrows. The plastic arts repeatedly portrayed his martyrdom, and it was the symbolic significance of the arrows as an expression of disease which stimulated the artist's imagination. . . . The plague saint of the later Middle Ages was St. Roch. Nothing definite is known concerning him, and his Vita is entirely

ST. SEBASTIAN, protector from plague epidemics. 16th Century woodcut. Municipal Library, Schlettstadt.

legendary. He is supposed to have been born in Montpellier around the middle of the thirteenth century, at which time a red cross was noticed on his body. The cross grew constantly larger and more beautiful, so that his parents interpreted it as an intimation of his sainthood.

He divided and gave away his possessions and set out on a pilgrimage to Rome. At that time the plague had appeared in Italy, and Roch entered the hospital at Aquapendente to nurse the sick. Later in Rome he again devoted himself to the task of tending the plague sick and finally he himself caught the disease. Overcome by an intense desire to sob and to scream, he ran away and secluded himself, so as not to be a burden to anyone.

He hid in a wood near Piacenza; here a spring gushed forth and quenched his thirst. At this time a nobleman of Piacenza noticed that his hunting dog took a piece of bread from the table every day and carried it off. One day, having followed the animal, he witnessed the dog bringing the bread to Roch. Now the nobleman took care of the saint, who converted him to Christianity.

Roch then returned to Montpellier, where his own uncle did not recognize him and imprisoned him for five years as an Italian spy. Five years later the prisoner felt the approach of death and demanded a priest. Upon entering the dark prison cell the priest suddenly found it illuminated by a radiant light. Thereupon the dead man was recognized by the red cross. On the wall of the prison a note with the following message was found: "Whoever is attacked by the plague and takes refuge with Roch, will find succour from this disease." From the fourteenth to the sixteenth centuries the letters V. S. R. (Vive Saint Roch) were to be found on many houses in southern France and northern Spain as a protection against the plague.

HEADACHES

St. Pantaleon, a martyr from Nicodemia, is an historical figure. He was the personal physician of the Emperor Maximian. During the persecution of the Christians in 305 he

ST. PANTALEON, patron saint in cases of headache. Detail from frescoes in Church of San Domenico a Taggia near Imperia.

was tied to an oil tree and was decapitated after numerous tortures. His worship may already be demonstrated in the Orient at a very early date.

He was the son of a pagan father and a Christian mother, whose example converted him to Christianity. The legend asserts that some physicians, envious colleagues of his, denounced him as a Christian. Pantaleon is the patron of doctors, but he helps especially against headaches, because he himself suffered decapitation. . . . He is generally portrayed with salve-boxes and other medical symbols and tied to a palm or oil tree.

MENTAL DISEASES

St. Cyriacus was a Roman deacon, who took the part of the Christians whom Diocletian had compelled to work at the construction of thermae. He suffered a martyr's death around 309. It is related of him that he cured two princesses who were possessed by evil spirits. For this reason he is invoked to cure patients with mental diseases.

The description of the exorcism of these spirits is a dramatic climax of the Legenda aurea. The story goes: "Now it happened that Artemisia, the Emperor Diocletian's daughter, was possessed by an evil spirit, and the devil cried out from her, and said: 'I will not leave her, unless Cyriacus is brought to her.' When the deacon comanded the devil to depart from the maiden, the latter answered: 'If you want me to leave give me a vessel into which I can enter.' And Cyriacus spoke: 'Here is my body, enter it if you can.' 'I cannot enter this vessel, because I see that it is completely sealed and closed to me, but if you drive me away, you will see that I will compel you to come to Babylon.' Cyriacus succeeded in exorcising the devil and Artemisia was cured. Some time later the Persian king begged that Cyriacus be sent to him because his daughter was possessed of an evil spirit. Therefore the deacon travelled to Babylon. Hardly had he appeared before the princess, when the devil cried out: 'Are you tired now, Cyriacus?' Whereupon Cyriacus answered: 'I am not tired for God's aid is with me at all times.' The devil taunted the saint: 'Yet I have brought you here as I promised,' but Cyriacus replied: 'My Lord Jesus Christ commands you to depart.' Whereupon the princess was cured."

THROAT AILMENTS

St. Blasius, the patron saint of throat ailments, is supposed to have perished after frightful torments during the persecutions of Diocletian. The flesh was torn from his body with iron combs. He had saved a boy from suffocation by removing a fish-bone from his throat. Since then he became the patron of throat maladies. The ancient custom of the

Blasius blessing for patients with throat ailments, in front of whom the priest holds crossed candles, is still practiced on the saint's day in Switzerland as well as in Austria and Southern Germany.

ABDOMINAL AILMENTS

St. Erasmus, the helper against colic and abdominal pains, owes this patronage to a misunderstanding. The saint was worshipped by Mediterranean sailors as their patron saint. They called the phosphorescence of the sea "St. Elmo's fire" (Elmo = Erasmus). On land such marine implements as capstan and tow-line with which Erasmus was depicted were unknown. As a result they gave rise to the legend that the martyr's intestines were torn out of his body by means of a windlass.

ST. ERASMUS, helper against abdominal pains. 1450-1460. Staatsbibliothek Munchen.

CHILDBIRTH

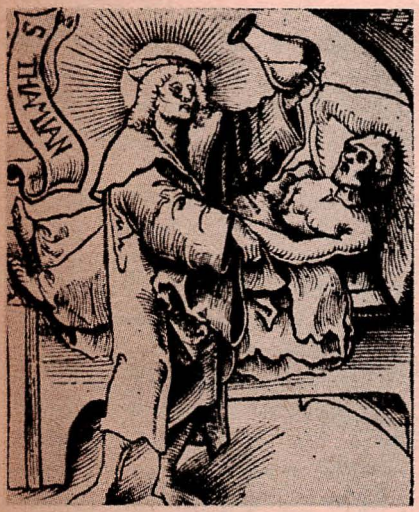
St. Leonhard, called St. Lienhart in Switzerland, is worshipped chiefly in rural districts. He lived at the time of the Frankish king, Chlodwig I, and founded the monastery of Noblac near Limoges. He died as its abbot in 559. At present he is worshipped chiefly in the Alps, but also in the Limoges district. His cult is also very widespread in Bavaria.

He is worshipped today chiefly as the patron saint of sick animals and as the helper of prisoners. Yet his original functions were those of a healer of human beings. He was the special patron of women in the puerperium, because the legend relates that he saved the life of Chlodwig's wife, whose labour pains had begun while she accompanied her husband on a hunt.

Since the mentally diseased were kept in chains during the Middle Ages he was their patron saint as well as the protector of prisoners. Until they were cured they declared themselves to be voluntary prisoners of the saint and out of gratitude pre-

sented him with links from their chains. Long chains were made from these links and these are still used today to decorate the churches dedicated to St. Leonhard.

It is evident that saints became helpers in disease for various reasons, either in consequence of a purely subjective relationship of fellow-suffering, or because they were specifically protectors of physicians and therefore indirectly patrons of the sick. From the earliest times to the present day these evidences of man's faith are to be found in all countries and among all peoples, as the visible manifestations of his yearning desire for solace, comfort and help in time of sickness and tribulation.



COSMAS and DAMIAN, patron saints of physicians. Urs Graf the Elder. Sections of woodcut in German almanac of 1514. Kupferstichkabinett Basel.

The recent death of Rene Trintzius deprives French psychical research of one of its most distinguished writers. Here is a summary of Trintzius' remarkable work on the healing powers of human radiation condensed from his last book, *On the Edge of the Invisible World*.

HUMAN RADIATIONS and HEALING PRACTICES

by RENE TRINTZIUS

JUST as motion is proved by walking, so human radiations, by their cures, give proof of their existence and effectiveness.

A glance into the history of the human fluid reveals that the laying on of hands dates back to the most remote antiquity; Egyptians knew and used the practice. Paracelsus and Van Helmont proclaimed the merits of the human fluid. But it was Mesmer, who, despite his enemies' attempts to dismiss him as a charlatan, strikingly and authoritatively established the reality of the fluid as a universal phenomenon. The ninth of his famous twenty-seven propositions, issued in 1779, stated that: "Properties similar to those of the magnet are found in the human body—different and opposite poles can be distinguished, which can be excited, changed, destroyed, or reinforced—even the phenomena of attraction and repulsion are observed in it."

To reinforce the effects of the fluid, Mesmer instituted the use of the *baquet,* a sort of vessel containing water in which filings of iron and of ground glass had been poured. The patients would sit around the baquet, holding iron or glass rods. Mesmer claimed that the fluid travelled from the baquet, through each patient, and then back into the vessel. Undoubtedly, baquet sessions were the scene of frequent incidents of collective hysteria, but their primary achievement was that they established a magnetic chain.

Deslon, Head of the Faculty of Medicine and physician of the Count d'Artois, brother of Louis XVI,

after verifying Mesmer's remarkable cures, categorically endorsed his work. However, France's Faculty of Medicine was determined to discredit the man and, following a lengthy and bitter controversy, official sciencedom achieved its end.

The Marquis de Puysegur, an early disciple of Mesmer, claimed to be able to direct the fluid by will power. He discovered, or rather rediscovered, curative somnambulism: the patient was magnetized until, removed from ordinary sensations and detached in part from his own personality, he carried out the will of the healer by concentrating all his mental power toward the idea of recovery. It may be said that this was the first step on the path that was to lead to hypnosis. However, there is considerable difference between the sleep-walking trance induced by the fluid or by the will of the magnetist, and the hypnotic trance that is mechanically induced by fixing the attention of the subject upon a shiny object.

Puysegur considered that the vegetal kingdom is closer to man than the animal kingdom and accordingly had, in his work, replaced Mesmer's baquet by trees. Some of his patients, while in a somnambulistic state, could autoscope themselves by describing minutely the condition of their organs as well as the circumstances and the effects of their treatments. They were designated as "somnambulist-doctors."

Claiming that magnetic fluid is assimilable by the tenuous bodies of Man, Puysegur wrote in his *Memoirs* that: "Pythagorus, who delved into the findings of the Egyptians, claimed that the intelligent soul was clothed in a subtle body which he called the 'chariot of the soul' and which connected the two natures. This luminous intermediary of Pythagorus is strongly reminiscent of that which we designate today as magnetism or animal electricity. I am sure our philosophers of today would benefit considerably by returning to the teachings of Pythagorus, and our scientists would find in this luminous chariot, this subtle intermediary, the means of combining their different systems on the nature of the human race."

The existence of subtle bodies is indeed one of the keys of metapsychology.

IN THIS domain, at any rate, the French Revolution did not extend to the postulates of official sciencedom: in 1813, Deleuze's *Critical History of Animal Magnetism* met with similar objections to those Mesmer had aroused years before.

Deleuze believed that two fluidic currents, one centripetal and one centrifugal, run through Man and all animate beings. The latter current surrounds the human being with real fluidic atmosphere that is exhaled from the body, and Deleuze claimed that is could be concentrated upon a subject through will power. As a matter of fact, it was later demon-

strated that effective cures could be achieved without any concentration of will power, but merely through a mental act, namely, the intention to foister magnetism upon a subject. This act did not, of course, entail magnetic sleep, which was of particular interest to Deleuze.

Deleuze examined somnambulism, which is but a variant of the "secondary state,"* with extreme care. To ascertain to what degree his observations in this field have been of value to the contemporary metapsychological world, reference may be made to such men as de Lauzanne, Moulinier, Dalloz and the Baron Du Potet, who had the opportunity to use it in the course of an operation at the Hotel Dieu in 1820. At the same time, scientists Laplace and Cuvier admitted the existence of the magnetic fluid, and from 1827 to 1837, young doctors made repeated attempts to have the *Faculte de Medicine* initiate an official study of the subject, but their attempts were in vain.

At this time a giant of magnetism, Charles Lafontaine, appeared upon the scene. This scientist conducted the first positive experiments upon plants and cured animals, which could certainly not be accused of autosuggestion. Lafontaine achieved the impossible in a number of hopeless cases—in particular among the blind and phthisic cases. His cures were confirmed by medical doctors.

In England, Lafontaine came across a certain Dr. Braid, who asserted that which Orientals had known for ages—that fixing the attention of a person upon a shiny object resulted in a genuine secondary state that was to become known as hypnotism. He claimed that there was no need for magnetization.

The Orientals had obtained the state of Dhyana through a sort of identification of the conscious with the object, through a series of systematic experiences, whereas this fixing of a person's attention upon a shiny object could, and did, produce serious neuropathic disorders among those who had not been properly prepared.

In 1865, Dr. Comet accurately summed up the dangers of hypnotism by pointing out that, "Hypnotism is a brutal method whose action cannot be regulated or altered because of the receptiveness of the subjects and which cannot therefore, as experiences have demonstrated, be used systematically without serious disadvantages."

Not the least of these disadvantages was the confusion between somnambulism and hypnotism which eventually resulted in a serious setback to all research in the field of magnetism. Numerous healers added to the confusion by calling themselves hypnotists although they used a process of harmonious magnetization.

Strangely enough, while scientists

* Elsewhere in his work, Trintzius defined *"l'etat second"* as a state which, by liberating man from three-dimensional space, enables him to "perceive the invisible."

refused to accept the reality of the exteriorized sensibility of magnetized subjects when put forth by the great magnetizers, official medicine readily conceded the fact in the cases of hypnosis. And in 1859, Velpeau created a sensation when he reported to the members of the Institute of Medicine that hypnosis had been used in the performance of a surgical operation.

Nevertheless, as Figuier pointed out, the trancelike state of the hypnotized subject was considerably less deep and much less stable than that of those whose analgesia had been induced by magnetic somnambulism.

The magnetic chain played a major role in all metapsychic experiences and was the principle source of the medium's power. There were various ways of establishing the chain.

The file chain, for instance, is achieved by placing the subjects' chairs closely behind each other. The operator, standing in front of the first chair, activates the entire chain by remote passes.

A variation of this is the closed chain with contact. Here, chairs are placed circlewise, with the patients holding hands, knee to knee and the feet touching. Standing in the center, the magnetizer activates patients by hand or rod.

There is also an open chain with no contact. This system is, according to modern magnetists, the best type of magnetic chain: chairs are placed within about half a yard of each other, forming the arc of a circle, and the magnetizer, in the center, is within equal distance of all the subjects. The current spreads rapidly despite the lack of contact. Some use a hemp cord which is held by the patients and serves as a conductor for the current.

Today, the chain is primarily used in spiritualism or in metapsychic experiments, but seems to have been discarded by magnetic healers who tend to prefer individual action.

A number of paranormal cures, in the relatively recent past, have been verified, conceded, and confirmed by official medicine.

In 1937, Lady Clerk, the wife of an important diplomat, asserting that she had the gift of healing, asked to be allowed to work on patients following an official diagnosis of their case which would not be contested later. In view of the opposition of official medical circles, this was no small request. However, through the cooperation of Dr. Morlaas, the project was initiated when he obtained Dr. Albert Favory's permission for Mrs. Clerk to work in his ophthalmological service at the Hopital Trousseau. Although she achieved cures in specific cases, it proved impossible, unfortunately, to obtain insertion of the records in the hospital archives. Nevertheless, her work was duly recorded when Drs. Morlaas and Favory gave an account of these cures before the *Societe des Hopitaux Libres* on October 5 of the year 1937.

According to the doctors, while strabismus patients had displayed no special response to Mrs. Clerk's treatment, remarkable results had been achieved in cases of oculary refraction, in astigmatism cases in particular, where a number of patients were enabled, as a result of the treatment, to discard their eyeglasses—a very appreciable result in itself, and one which could not have been obtained by any of the usual methods.

THIS was but the beginning, for the *Archives Hopitalieres of* 1938, No. 15, page 743, contain the report of Lady Clerk's achievements in the field of dermatology.

In the first case, the diagnosis reported that the 39-year-old patient had been afflicted for fourteen years and described acute irritations spreading from the perineum to the scrotum and to the anus, causing severe pains during stools. It also went on to specify the treatments which had unsuccessfully been applied over a number of years by specialists in Marseilles. They ranged from intravenous injections to X-ray treatments.

Lady Clerk's extra-medical treatment included three weekly sessions and lasted from January 27 to April 2, 1937. She used the magnetic treatment, laying on of hands and passes with great currents, lasting only two minutes. Improvement in the stools was evident after the first three weeks. A significant feature is that the progress achieved could be observed within a few hours of each session, with the condition of the patient then remaining *statu quo* until the following session. At each session, the patient would fall into what appeared to be a magnetic sleep, in view of the fact that there was not a total loss of consciousness. He felt heat in the afflicted parts of his body, a characteristic feature of this treatment.

At times he suffered headaches resulting from too much magnetization. At the end of the month of January, he could sleep through a whole night, and a week later, the stools were normal. On April 2, after nineteen sessions, the cure of this case was acknowledged and conceded by the medical doctors.

Here was an almost perfect type of magnetic cure achieved progressively, in the footsteps of Lafontaine or Deleuze. The brevity of the sessions may seem abnormal, but it should be borne in mind that the length of magnetization periods must be inversely proportionate to the intensity of the radiating emission.

Lady Clerk next treated a case of *Lichen Ruber Planus,* an occupational eczema case on a baker's hands; and another case of eczema with phlebitic effects in the left leg. The latter patient was a 34-year old laundrywoman. Her eczema, dating four years back, had been aggravated by pregnancy.Under treatment at the Hopital St. Louis, the patient had shown no progress.

Bearing in mind that the patient manifested great lethargy throughout the treatment, which excludes any idea of suggestibility, it took Lady Clerk sixteen sessions within a period of two weeks to cure the patient. The eczema improved considerably following the first session, and five sessions later the patient was able to discard the gloves she used for handling acids and bleaches in her work. The phlebitic swelling disappeared at the first session. Despite the development of the pregnancy, which started at the beginning of the treatment, the yellow, cyanosed pigmentation of the leg disappeared with all accompanying organic disorders.

In March, 1937, the patient was inspected by doctors and pronounced cured. Her total passivity was regarded as additional proof of magnetism and its action. In this case, as well as in others treated by Mrs. Clerk, the healing process did not progress between sessions; only magnetization was an effective instrument, the improvement taking place immediately following each session.

The following year, Drs. Tremoliers and Morlaas confirmed another cure, poliomyelitis, this time, which they, in turn, reported on to the *Societe des Hopitaux Libres* during their session in March 1939. The patient was a 17-year old youth whose illness had gone through an acute stage which lasted five weeks, two weeks of convalescence, five weeks of electrical treatments, followed by six months of daily mechanotherapy. For six months, there had been no treatment and functional paralysis was very marked in the right shoulder and hip.

In a three-and-a-half-month period of magnetic cure, which included thirty sessions, the patient, who remained under doctor's observation throughout, recovered. The patient returned to work as a farm laborer, and outside of a certain reduction in strength and discomfort in the shoulder when lifting heavy weights, he could perform his normal tasks.

The *Archives Hopitalieres* continue to unfold the remarkable history of curative magnetism. No. 2, 1942, page 73, reveals the record of a 20-year-old girl who from 1936 had suffered fainting fits with accompanying insomnia, vomiting, and headaches, resulting in the abandoning of her studies in 1938.

A few months later, an exophthalmic goiter appeared and was confirmed at the Necker Hospital, where a massive symmetrical enlargement of the thyroid glands was discovered, together with the other symptoms of this disease. The patient refused to undergo a surgical operation and the Lugol treatment had brought no improvement in her condition. On July 29, 1939, a new treatment succeeded in arresting the vomiting and caused the disappearance of the goiter, showing a marked improvement of the general condition. Menstrual periods became normal. The patient

was dismissed after a 25-day medical treatment.

The advent of the war, in September, brought considerable personal anguish to the girl which resulted in a reappearance of her former condition. This time, she failed to respond to the formerly successful medical treatment. Mrs. Clerk was then authorized to proceed. Following her fourth session, the patient was transformed: her weight went from 45 to 54 kilos and her normal menstruation resumed. From January on, the healer administered one weekly treatment until the month of May, at which time the patient was pronounced cured.

It should be pointed out that the exodus of the war created equal personal anguish for this girl and was the occasion of a number of dramatic incidents in her life: nevertheless, it did not induce any relapse. To this day, the extra-medical cure has held up where medical efforts had failed to withstand the stresses of war.

THE moment has come to go beyond the consideration of the powers of man to look into the response which these powers can secure through the means of concentrated prayer.

The great scholar, Baraduc, not satisfied with recording the human radiations on plates by placing them inside the clothes of a medium in a trancelike state, wanted to delve further. He wished to ascertain whether, for instance, the crowds that gathered during the Neuilly Fair would supply certain collective markings. He found that the plates remained unmarked by any luminous traces at the Neuilly Fair, but that when placed in the midst of the crowds assembled in prayer at Lourdes, they showed extraordinary marks which he described in his book *La Force Curatrice a Lourdes:*

> *We placed discs in the pool when the patients entered, we carried some on us during communions, and we put some in our hats, we left others in the Grotto, and the phenomena was identically evidenced on all of these . . . a comparative examination of the plates revealed an intensive shower of forces recalling Church hymns calling for a rain of grace. "Merciful fluids, rain down from above the clouds." On all the plates, rounded droplets can be seen which, according to the classification of my research, belong to a cosmos plane with healing powers which I call the providential plane.*

Baraduc believed that through the action of the superior plane, celestial dewdrops descended in large quantities as a sort of merciful storm, at the instigation of prayers, and in response to the whole of the human appeal calling for strength from above. In support of his findings, the analogy between the imprint of these dewdrops and the photo-

graphs of the nebulas obtained by the American astronomer, Barnard, should be noted. Baraduc explained that the luminous traces that were evident on the plates were produced by the ensemble of the prayers of 50,000 persons who constitute a special center on the terrestrial plane that is constantly magnetized by the prayers of the faithful and thus becomes a magnetic center of attraction, showering upon the pilgrims the rain of grace of the liturgical chants.

This hypothesis, and that which metapsychics must retain from it, is clear: Man has the power to invoke unto himself a response from higher planes. That was incidentally the opinion of Dr. Carrel which Claudel explained in one of his works entitled, *Lord, let us pray.*

> *The words "Ask, and ye shall receive" have been proved by the experience of mankind. How can prayer strengthen us with such dynamic power? To reply to this question which is considered as being outside of the realm of science, I must point out that all prayers have a common quality. The triumphant hosannas of the great oratorio or the humble supplication of an Iroquois praying for a happy hunt establish the same truth, namely that humans attempt to augment their limited energy by appealing to the Unlimited Source of all energy. In praying, we are merging with the inexhaustible force that makes the earth go round and asking that a part of this power be assigned to our own needs...*

Additional confirmation for this theory may be seen in the practices of the Indian Yogi, for what is he doing if not seeking to capture the energy of the universal cosmic?

There is still another aspect of paranormal cure that was revealed by one of the great spiritual healers of France, Charles Parlange, who could obtain miraculous cures by simple prayer—even by long distance. "I am a beggar from heaven" he would say.

Voillaume's observations showed that radiations emanate from various zones of the human body: the zones are located above the chin, at the level of the solar plexus, of the mesenteric plexus, and at the sacral plexus, as well as at the level of and just above the knees. This great radiesthetist claimed that the radiation of magnetization of magnetizers emanates from these key zones, but that their radiation was from 300 to 1000 per cent superior to those of other men, while their vital energy rays were between 200 to 500 per cent higher than average.

Voillaume observed the work of Parlange, who achieved veritable miracles—not only by long distance—but even in cases where the patients were unaware that they were under treatment and could not

consequently to be said to have been influenced by favorable auto-suggestion.

Through prayer also, Parlange achieved impressive organic mummifications which were confirmed by Professor Sabatier, a member of France's Academie des Sciences, and a Nobel Prize winner in chemistry. Here is a typical experiment: while Parlange remained in Paris, Sabatier bought a mutton cutlet on November 20, 1934, and took it to Toulouse with him. Within this distance of 700 kilometers from Parlange, Sabatier placed the cutlet in conditions conducive to spoilage. A week later, the scientist was to examine the cutlet and report that it was perfectly mummified. He wrote: "I, the undersigned, Member of the Academie des Sciences, confirm that during the period of this experiment, the said cutlet was under my constant surveillance, and protected from any external tampering, and that I followed the changes that occurred daily."

Incidentally, the cutlet is, to this day, in a state of mummifaction.

MEANWHILE, a series of "swift cures" of mutilated membranes or imperfect organs took place in Lourdes, which seem, physiologically speaking, to be impossible, and so lend weight to Baraduc's contention that it had become a "reparatory plane of Cosmos."

To mention only a few that were medically verified, let us report the case of Mlle. Charlotte Renauld, whose right leg was shorter than the left. On July 12, 1892, Dr. Monnier examined the young girl, then aged 18, and found her in good health, but he noted that the right leg was three centimeters short of normal while the corresponding calf was two centimeters less thick than the left one. No coxalgia, no congenital luxation. The cure took place at the pool of the Grotto. Emerging from the water, the young girl felt strong pain in her shorter leg and found that she was unable to put on the orthopedic shoe she had worn. She required ordinary sandals to walk home. Upon examination by Dr. Monnier on October 29 that year, he ascertained the fact that all traces of shortness in the right leg had disappeared.

In the Grotto of Ostacker, near Gand, where prayers are also directed to Notre Dame of Lourdes, equally remarkable cures have taken place: one Pierre Derudder had a purulent fracture of the tibia and of the fibula above the knee. Numerous bone fragments were missing and there was a loss of bony substance of three centimeters, according to medical certification. The accident which caused the condition had occurred eight years before the young man, following his refusal to be amputated, travelled to the Grotto of Ostacker.

He had painfully walked around the Grotto twice, when he sat down to pray before the statue of the

Virgin. This prayer, he was to report, seemed to unleash a sudden ecstasy and caused a loss of normal consciousness. He had asked forgiveness for all his sins and prayed to be able to go back to work to support his wife and children. He said that revolution had taken place in his entire being and he forgot everything, including his crutches. He rose without being aware of the act, and went down on his knees before the statue of the Virgin. Suddenly, coming to his senses, he noticed that he had walked without pain and that he was on his knees. He was cured.

The remarkable aspect of this case is that Dr. Affenauer, who had been his medical doctor, had found it necessary, some years before, to extract a piece of bone which had detached itself and lodged within the tissues. The tibia fragments had since that time been separated by three centimeters from each other. But when Dr. Van Hoesterberghe examined him, he certified that there was a deep wound in the upper part of the leg and that two pieces of broken bone could be seen inside the wound, three centimeters apart from each other. Nevertheless the lower part of the leg was mobile in all directions and this mobility was limited only by the resistance of the soft tissues.

TO SUM up, the hypothesis that is currently admitted is that the attractive magnetic center is caused by the appeals of the faithful at Lourdes, while the mystical healers are mediums who obtain unto themselves the response to their appeal and operate through their own organism a sort of transmission of the fluid which is rendered assimilable for numerous patients. This may explain the frequency of the cures by individual healers while the Lourdes cures are relatively less frequent—sometimes one case in five hundred or a thousand — as compared to over fifty per cent of favorable results obtained by spiritual healers.

Scientists and psychic researchers will almost certainly be investigating the happenings at a desert shrine in California dedicated as a spiritual center for Jessie Curl, an Australian housewife in 1948 and today one of the world's most famous spiritual healers.

Here is a report of miraculous cures attributed to Mrs. Curl, written by one of her enthusiastic followers.

JESSIE CURL and the DESERT SHRINE

by DANA HOWARD

IN a little town of Victoria, Australia, just five years ago, Jessie Curl, a complacent decorous housewife, became Jessie Curl, world-renowned healer of the sick. Since that memorable night, her career has been marked by a series of reports of cancers that have melted away like magic, crooked bones straightened, deaf who have found their hearing and blind who have been restored their sight.

"How it all happened will always remain a great mystery to me," says Mrs. Curl. "I was reared in the Church of England and had never known any other faith."

"I shall never know," she confesses, "why I was led to visit a little metaphysical group holding forth in a small church in Victoria. It was an open meeting where everyone present could have a word. It was all new to me, of course, and I was deeply engrossed when suddenly I heard a voice in my ear

commanding me to rise. 'Get up! Get up!' it admonished. I was startled for a moment, then decided to ignore it. As I tried to settle back in my chair, it came again. This time it was sharper and shrill. 'Get up! YOU get up!' "

Mrs. Curl recalls how she rose to her feet almost trance-like. Words began flowing from her lips; she singled out certain individuals in the audience and held them spellbound with electrifying messages. She called out full names of persons both living and dead, places far and near and mentioned dates of significance.

From that night, Jessie Curl realized that the things that had interested her before—the material existence she had grown used to—must be filed away in her memory. She saw a new life and a new destiny for herself. Filled with a boundless restlessness to travel, she visited many countries and spoke from many platforms.

In Pago-Pago she first became aware of a spiritual presence who had attached himself to her and who, she says, became the force to guide her life and her future; for, from that moment, she knew her future rested in healing the sick.

The news of her exploits spread like a holocaust and wherever she went the sick awaited her. She visited England, then returned to Australia, then on to New Zealand, Canada and finally the United States. Everywhere the reports were the same—aches and pains vanished, deep-rooted ailments began to respond.

ALTHOUGH Mrs. Curl's method of healing manages to appear quite simple to a tensed, interest-aroused audience, it becomes more complex when she attempts to analyze and describe it.

She speaks of wrapping her patient in the swaddling clothes of "thought stuff," and with a rapid, trichotomous motion of the hand, breaking up the diseased or static condition in the auric subconscious counterpart.

In this way, she says, new cells are added, for just as it is necessary to have a properly balanced blood count, in order to maintain a healthy body, the spiritual cell-life must also be balanced.

There is nothing fantastic about it, she insists. When suppressed or thwarted, the body is constantly generating poisonous vapors. These poisons often become stalemated in the cells and result in a dissonance in the chords—or ill health. It is necessary that this tainted polluted substance be released and new substance added before the body can return to normal.

"The cells in the body seem to start all over again after a healing," says Mrs. Curl. "Often after I have treated many patients I seem to have filled some invisible storage battery."

Employing a further simile, she adds, "When I'm working from the platform, it's like throwing invisible

snowballs out to those in need of healing. I can actually *see* the results at times. It isn't always easy, you know. I have to take myself to task every moment. My stream of consciousness must be kept clear and clean if I am to have the measure of success I command. That's why I try hard never to admit a negative thought into my consciousness."

REGARDING the authenticity of Jessie Curl's healings, case histories by the thousands have piled up in a few short years. The following few are all very recent cases.

Cora Brooks Stiles of San Diego, California, was suffering from an advanced breast cancer. She would not believe she was completely cured until three years after the treatment. Now she writes: *In one treatment, after three days the cancer was healed and the breast returned to normal size.*

Mrs. Sue Salter of Williams, California, says: *The septum of my nose had bulged on each side closing each nostril until there was only an opening the size of a pin. I was told that only plastic surgery would correct the condition. . . . Your healing was instantaneous. I was able to breath through my nose for the first time in thirty years.*

Stanley Beck, religious editor for the *Vancouver Sun,* Vancouver, B. C., although he approached Mrs. Curl as a skeptic, reported: *I saw many healings that night, especially that of a young boy who came to the meeting sqinting through his glasses and, when asked to look at the audience with his glasses off, remarked: "I can't. Everything is a blur." His mother, who was sitting beside me, told me he had been nearly blind from birth. I saw the same boy come strolling briskly in to a later meeting without his glasses. He sat near me and I asked him, "How are the eyes?" He replied, "Fine. I can read everything on the blackboard at school now, without my glasses."*

From England there is the report of a little girl, blind from birth who, through Mrs. Curl's treatment, was able to see her mother for the first time.

Mrs. Katherine Chittenden testifies, *Due to your healing power and prayers, I can now see out of an eye that (had) a cataract (on which) the film was so thick the doctor could not see through it with his optical instruments.*

While studying Mrs. Curl for this article, I witnessed the healing in Desert Hot Springs, California, of Mrs. Ida Shellenberger, a neighbor who had suffered for years with violent asthmatic spasms. This condition had forced her to move from her home in Chicago to the desert. Doctors offered no hope and the night before the visit with Mrs. Curl the local fire department had been called to Mrs. Shellenberger's bedside with a resuscitator. It too had failed to bring relief.

When Mrs. Curl took over, the asthma was relieved in a matter of moments and in more than three months time there has been no recurrence. The night of the healing Mrs. Shellenberger was able to attend a public meeting where Mrs. Curl singled her out of the group, asking, "What is the matter with your right eye? You have no sight in it, have you?"

"No," she replied, "I lost the sight in this eye twenty-five years ago. I had almost forgotten I was blind."

Mrs. Curl went to work and in a few moments Mrs. Shellenberger was able to distinguish vivid colors —reds, greens. As the treatment progressed, she was able to see lighter colors—pinks and lighter hues—also large objects in the room. From then on her eyes improved until today the sight has been practically restored and she can read everything but very fine print.

"Some day," says Mrs. Curl, "I believe we will be able to lift the veil that now obscures God's wondrous laws. Clairvoyant power in connection with my healing helps me so much. Many times I get a clear psychic photograph of the condition and the chain of events that led up to an illness. If it is a very bad case my emotions are involved too. I feel very depressed. It is hard to believe that the stale debris stored away in our invisible house can actually make us ill. But it can. It can frustrate and delay the coming of hopes and wishes. . . . This is not only true of the individual. It's a world condition too. Our world is just a bigger 'subconscious,' that's all."

ONE patient has said, "When Jessie Curl lays her hands on me I feel like I've been touched by the finger of God."

This attitude naturally raises the frequent question, "Must one have faith?" Mrs. Curl likes to counter by asking, "What is faith?" She does not believe there exists a human being without faith, for faith is a deep-seated intuition and even the most crass skeptic, she feels, has some intuitional belief. ". . . Since a strong sense of cooperation between healer and patient creates its own polarity, an inspired faith helps in a healing because it gets the crystallizations of negative thought out of the way," she adds.

"Most disease resists cure because of fears," says Mrs. Curl. "Why . . . you'd be surprised how many people are afraid to be healed by spiritual methods. They believe they must suffer disease as a visitation for their sins. I'm being crucified constantly, not only by the fear groups, but even the ministers who should be the biggest boosters."

Again she is asked, "Is it possible to bring about a healing when a vital part has been destroyed or removed?" Mrs. Curl maintains that when the concept of disease is erased from the subconscious the

body can function with a major degree of efficiency even though the corresponding part in the physical organism has been destroyed.

Such a case is that of A. F. Castner of Olancha, California. Mr. Castner suffered for more than twenty-five years from asthma, which finally had overworked his heart. Medications had burned into the lung tissue until the lungs had become hard and elastic and he was compelled to breathe through his diaphragm. Doctors had given him neither relief nor hope. One treatment from Mrs. Curl and he was able to sleep through the night without drugs. Three more treatments made it possible for him to breathe normally, though practically without lungs.

Mrs. Curl is also asked, "Can bodies wracked by physical injury be restored?"

Max Freeman Long, author of *The Secret Science Behind Miracles,* is an admirer of Jessie Curl. He reports in his bulletin the case of a young woman just out of the hospital after an automobile accident. One leg was half an inch shorter than the other and she limped badly. This girl said she could actually feel the injured leg stretching, under Mrs. Curl's treatment, and in a few moments she was walking normally. A test showed both legs to be the same length.

Emery Hunt of Los Angeles reports: *A car accident broke several of my ribs. They were all mended in a moment, and in one treatment.*

Ida Shaker of Garden Grove, California, suffered from a fractured pelvis and injured back. She had not been able to sit for more than a few minutes at a time. After two treatments she could sit without pain on a twelve hour ride.

IS it possible to transmit healing across miles of space? Scores of testimonials would seem to indicate that it is. There is, for example, the case of Edward Nelson.

Mrs. Curl was in San Francisco. Edward Nelson was gravely ill in Honolulu. Tuberculosis had eaten away both his lungs. Doctors had abandoned him and the last sacraments of the Catholic Church had been administered three times. Under Mrs. Curl's treatment across the Pacific, Mr. Nelson came out of his semi-conscious state and stopped demanding the drugs that had sustained him. He started drinking two quarts of water daily and developed a healthy appetite. In the first week of treatment he gained fourteen pounds, eight pounds the second week, and six the third. His wife now reports that he will soon be going back to his career as a navigator.

Mrs. L. Cornell of San Diego, California, claimed she was suffering from multiple sclerosis, an ailment which has so far eluded medical science. While Mrs. Curl does not vouch for the authenticity of this case, Mrs. Cornell insists: *"I*

had been house-bound for three and a half years ready for the rest home. Late in September, I received a pamphlet telling about Mrs. Curl. . . . I decided to write to her. We corresponded until December 7th when for the first time I went to a church where she was holding a service. Christmas week I was able to go to town among all the shoppers. My legs were steady. No hysteria. No tears, just muscles a little tired from walking. When I went home from church today, February 8th, people did not know me, I am so changed. God has been good to me and I am pledging the rest of my life (I am 71) to Jessie Curl.

DO ALL healings remain permanent? This, according to Mrs. Curl, is like asking, "What will you do with your healing when you get it?" As in religious conversion, there are many backsliders. These might be divided into a number of categories—those who lack appreciation, those who believe it is only a coincidence, and the ones who want healing only to again indulge the false appetites that made them ill.

Probably the most frequent question is, "Is there a healing in every case?" Mrs. Curl admits that there are a great many who do not respond at all. Most of these she divides into two categories—those of advanced age, where death already out-weighs life, and those she terms "hypochondriacs," meaning people who—because they are sustained by their illnesses—do not really desire to be helped.

Henceforth, most of Jessie Curl's healing will be projected from her "Altar in the Wilderness."

Some forty years ago, Cabot Yerxa, direct descendant of John Cabot, the explorer, took up homestead lands in the picturesque region where Desert Hot Springs now stands. Cabot discovered the hot, curative waters that have brought world fame to this hamlet. It is said that he promised his Maker that one day a healing shrine would grace his new-found earth.

Today Jessie Curl is attempting to realize his dream. She sees her "Altar in the Wilderness" shrine as a haven for the sick, the weary and the soul-scarred. A place where the leprous growth of worn-out materiality will be left behind. She has dedicated her shrine as a "central sanctuary" where healing power will be generated and transmitted much in the way programs are broadcast by radio and television.

Devastated and demoralized postwar Germany has seen the rise of numerous faith healers — many quacks and some few apparently authentic. Here are the stories of a trio of these healers whose cures have been most carefully documented.

THREE GERMAN MIRACLE WORKERS

by Dr. KUNZE

AFTER World War II, reports of miracle cures were more prevalent in Germany than in any other country. Countless Germans fell under the spell of itinerant quack doctors and faith healers, hoping for relief at the hands of these individuals.

Science undertook to investigate the alleged cures. In the courts serious conflicts arose with the existing laws concerning the practice of medicine. In a word, men's faith in the prevailing social order and institutions was profoundly shattered — especially in the field of medical science.

There was widespread talk of a crisis in medicine, which, it was said, had become over-mechanized and a victim of modern technology, which completely overlooked the patient's innate spiritual forces. Everywhere people turned against medicine on the grounds that it had become soulless. Hence they became easy prey for the "miracle workers," who seemed to have found a way to restore their shattered faith.

At this point the question arises: what is the historical background for social crises of this kind? It would be wrong to view the widespread appearance in Germany of quack doctors and healers with huge mass followings as an isolated incident. Unquestionably, the spiritual collapse of a defeated people, disappointed in all their hopes and ideals, offers fertile ground for the activities of fanatics and false prophets. In a period of general instability and breakdown, people are much more susceptible to suggestive influences than in calmer, more "normal" times. But even specific illnesses which arise basically from psychic disturbances—so-called *neuroses*—

are swift to manifest themselves in the difficult years of postwar readjustment and offer the miracle dcctor far more opportunity to demonstrate his healing powers.

Thus we confront a very complex sociological phenomenon. It mirrors all the tragedy of masses of human beings, shattered by the loss of the war, who have lost faith in themselves and in a rational way of life.

In this article we shall describe the activities of three individuals in Germany who have effected authentic miracle cures — cures substantiated by documentary evidence.

The case of Bruno Gröning, whose fame has extended far beyond the confines of Germany itself, shows how great is the danger when a "miracle man" tries to push beyond his own limits and fails. Then — his myth shattered — he loses his powers of suggestion as well.

The second case, that of Pietro Tranti, offers a decided contrast to the first. Tranti, more intelligent and less ambitious than Gröning, was careful not to go beyond the limits of his possibilities.

Finally, we shall tell about Karl Ziganke, "the seer" who was able to achieve spontaneous cures by inducing autosuggestion. These three examples are typical of many others, for almost every county in Germany has some individual who possesses therapeutic powers of suggestion and has actually cured people, even though most of these cures have only local significance.

TODAY Bruno Gröning, the "miracle doctor," is living in obscure retirement somewhere in Germany, but his name is still on everyone's lips and has come to be virtually synonymous with miracle cures.

He was born in Danzig, and nearly every fact of his birth is shrouded in legend. His father, leaning over the cradle of the overly hairy newborn baby, is said to have cried out in terror, "Now we have Satan in the house!" His mother hurried to get some holy water and sprinkled it over the infant; but the family never recovered from its shock at the child's initial appearance. They apprenticed him to a carpenter to learn the trade, but young Gröning ran away from the man and managed to eke out a living as an unskilled laborer.

During the war he served in an armored unit in the German army. At the beginning of 1946 he was released from a Russian prison camp and returned to Germany. With his wife Gertrude and his eight-year-old son Günther he settled down as a refugee in the town of Dillenburg in Hesse.

First he earned his bread as a ragpicker; then he became a salesman, a cashier in a dance hall, and a watch repairman. Finlly he became a shoemaker, making canvas shoes out of pieces of old canvas.

In 1947, his son Günther died of pleurisy. Gröning, who had already lost a son in 1940, was deeply affected by the loss. Neighbors often

found him bending over pictures of the children and crying.

Gröning's landlady at that time was a Mrs. Anna Richter. She was much worried about her niece Ilse, who lived in Duisburg and who had been suffering for years from convulsions and fainting spells. One day Gröning offered to "capture the evil spirit" that caused the girl to faint so often — and to do this by remote control, as it were.

One Thursday he declared that he was ready to perform the feat. Subsequently a letter arrived from Duisburg, confirming the fact that on that Thursday night Ilse "had felt herself pushed out of bed." Mrs. Richter, convinced that Gröning had supernatural powers, sent him to Duisburg "to give more treatments to Ilse."

Gröning soon grew quite fond of the good-looking young Ilse, but he made no further progress in healing her. His behavior led, however, to increasing difficulties with his wife, who had remained in Dillenburg, so one day he declared, "I must leave my wife for good. I can't cure while I'm still bound to her!"

Before they separated, he flung a curse at his wife of twenty years' standing, "May the devil enter into you!" These words caused so great a shock to Mrs. Gröning that she began to suffer from delusions and claimed she saw the devil in the guise of her husband. She finally suffered a serious nervous breakdown. Gröning himself remained completely indifferent to her fate.

Through friends in Duisburg, Helmuth Hülsmann, an engineer in Herford, heard about Gröning's efforts to cure Ilse. Hülsmann's eight-year-old son Dieter suffered from progressive muscular dystrophy. Medical science had been unable to cure the boy, so now the father turned to Gröning and asked him to help.

Gröning came to Herford. After several sessions of exorcism, the Hülsmann boy was able to walk and the general state of his health improved perceptibly. The Dieter Hülsmann case made Gröning world famous overnight. The boy's father, overjoyed, placed his big house, his car, and everything else he owned at Gröning's disposal. Then the sick began to pour into Herford in an unprecedented mass invasion.

Day and night the Hülsmann house was besieged, with as many as five thousand sick persons camping on the grounds. Reliable evidence shows that Gröning did achieve genuine miracle cures with some of them, even though the number seems quite small in proportion to the thousands who flocked to his presence. As he went along, however, Gröning appears to have exploited mass suggestion, which is never as effective as individual suggestion. Besides, the sick people as individual sufferers did not interest him in the least. He was concerned with his rapidly growing fame and grew arrogant with his sense of

new-found power. Each day's mail brought him thousands of letters, many of them containing money, and he soon became rich.

Within a short time, however, the Herford authorities intervened. They banned Gröning from making personal appearances and issued warrants against the sick people for illegal trespassing, unlawful assembly, and blocking traffic. Gröning was far from displeased by this ban. After letting his "patients" wait for days in the wind and the rain, he appeared once on the porch and announced that he was not allowed to cure — the authorities forbade him to.

A Hamburg merchant named Richard Westphal rescued him from his virtual state of siege by inviting him to Hamburg. There, with a few words, he cured Westphal of a bad case of asthma and heart palpitations. Gröning's presence in Hamburg soon became known and thousands streamed toward Westphal's house, pleading with Gröning to cure them. This popularity further inflated his ego. Now he claimed to be "God's emissary."

To insure his activities as a healer and, at the same time, provide himself with a comfortable living, he founded the "Society of the Friends and Patrons of Bruno Gröning's Work" and set up a whole staff of organizers. Then they drove all over Germany in an auto caravan, getting publicity, attracting attention, earning money, and avoiding — as much as possible — making actual cures.

Finally they settled in a large country house in Bavaria, the Traberhof near Rosenheim. This place quickly turned into a pilgrimage site for the sick and ailing. At one time as many as fifteen thousand Gröning-fanatics camped out on the meadows surrounding the house; they had come there in eight hundred buses and two thousand private cars. The owner of the Traberhof was grateful to Gröning because the latter had cured his sister-in-law.

Gröning spent his nights in bars and taverns with various women, indulging less and less in exorcism. He would show himself to the crowds, tell them that they were well because he said so, and then disappear again for days. He went so far as to organize healing meetings which he did not attend and at which he was represented by persons on his staff.

One of his assistants named Kiermeyer had all the sick people file by him and bade them as they passed, "My friends, spread your hands out on the ground, because there are secret rays here. If you keep your fingers on the ground, they will immediately absorb the rays." Gröning also tried to make less work for himself by turning out little balls which he then simply handed out to the crowds as having "curative" powers.

"I could just say that all Germans are healthy. But I refuse to do that because I want to cure people first."

That was the high point of one of Gröning's speeches from the balcony of his house.

Inevitably, as the number of disappointed cure seekers constantly increased, Gröning's reputation, based on a few actual cures and disproportionately blown up by high-powered publicity, began to decline. Soon the authorities also took a hand. Not only were there reports that Gröning was engaged in the illegal practice of medicine; but actual cases of fraud, blackmail, and rape perpetrated by him and his staff came to their attention. They therefore took steps to curb the "miracle doctor." In this situation, friction developed in his organization and it soon collapsed.

Gröning, harassed by the law, his reputation blasted, retired to a Bavarian village. He is still there, living a life of uneventful obscurity and working in a travel bureau.

THE second case is that of Pietro Tranti, an Italian born in Germany. His miracle cures in South Germany became legendary, although his name never attained the widespread notoriety of Gröning's.

Tranti owned a hair-dresser's shop in Düsseldorf, which he gave over to his wife in order to become a "miracle worker." As he said in his own words, "It began with me in 1949. I stopped being a hairdresser and started curing people."

He was active first in the Rhineland; then he shifted his activity to South Germany. There he ran afoul of the laws regulating the practice of medicine because he charged the modest fee of seven German marks for his tratments, and was put in jail.

Tranti's arrest had wide repercussions. Some of the sick people had protested when the police first intervened; then they all flocked to the courthouse where the miracle man was kept. The authorities agreed to allow the gravely ill to be brought before the arrested man and the judges were so impressed by Tranti's healing power that they annulled the warrant for his arrest and permitted him to continue his activity as a healer. The court finding declared verbatim, "The ordinance in question must be subordinated to the needs of the community."

Perhaps the thing that contributed most to this favorable verdict was the fact that Tranti had made the clerk of the court, a blind war veteran named Wenslawiak, see again.

"With the insights I have gained," Tranti affirmed, "the possibility exists that any human being who has spiritually made up his mind to be cured can be cured by me." He was referring to his miraculous cure of the German ski-jumping champion Sepp Weiler, whom he rid of a very serious eye ailment.

Tranti — who admits that he knows nothing about medicine — asserts that he can cure everything

"except acute illnesses and bone fractures." Under acute illnesses he includes inflammation of the lungs, appendicitis, colds, and sexual maladies. Although he cannot recall individual cases, Tranti claims to have cured some fifteen thousand individuals. The judges who allowed this "miracle doctor" to practice the art of healing in their district vouch for the fact that accredited medical doctors and psychiatrists carefully investigated the case. Their verdict was "that Pietro Tranti does in fact possess the healing power he claims to have."

THE 39-year-old refugee Karl Ziganke lives in the village of Niederhabbach (district of Cologne). He claimed to have been visited eight times by the Virgin Mary in the barracks in which he lives. When he announced that the Virgin had promised to visit him again "on her birthday" (September 8), hundreds flocked to his house on that date.

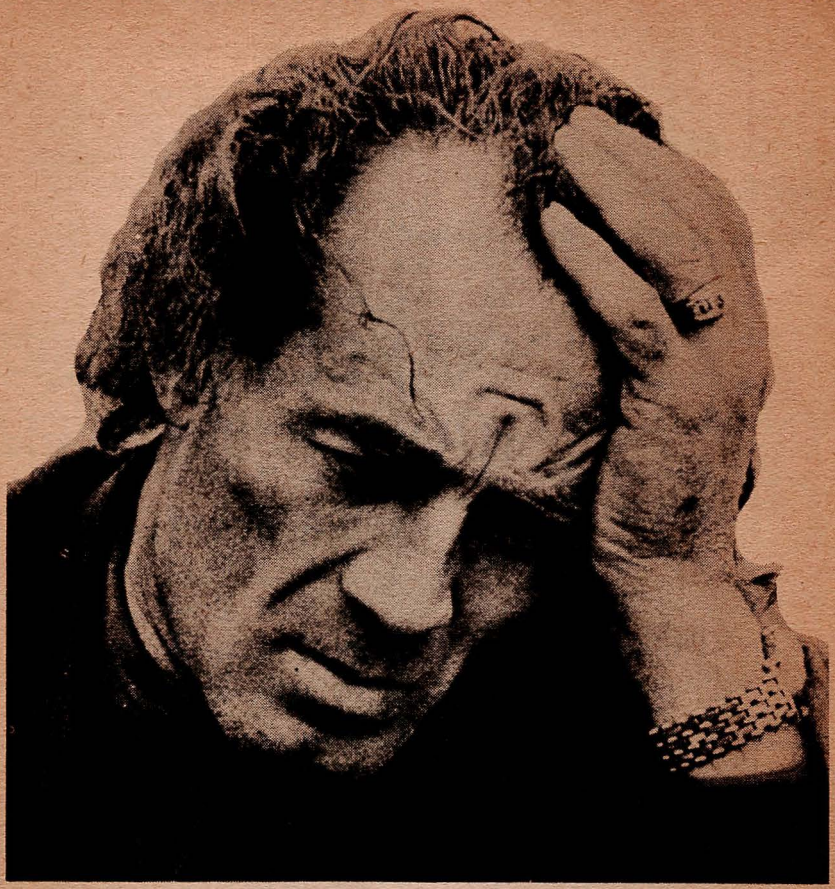
When the police arrived on the scene around nine in the morning, a dense throng surrounded Ziganke's barracks. Numerous cars and buses were parked in the vicinity; soon there were more than five thousand people on hand. They came despite the fact that, only shortly before, the church authorities had ruled another alleged visitation of Mary to be a fraud and had threatened with excommunication any of the faithful who took part in it.

At Ziganke's place, however, the crowds were not primarily concerned with seeing the Virgin Mary; they wanted to be cured of their ailments through Her and Ziganke "the seer." The "seer" had also informed the people that the Virgin had promised to give him that power.

The day wore on. It was past noon and nothing had happened yet. Then, around two o'clock, a sudden cry arose above the murmur of the crowd. Someone claimed to have had a vision. The people looked up at the sun, which was hidden behind the clouds. "She's turning, she's turning!" a woman's shrill voice screamed. Many in the crowd nodded assent. But there were also some who voiced doubts. Ziganke the seer was not yet in their midst.

Around 3:30, Mrs. Ziganke appeared and said that her husband was beginning to get restless. The throng received the news with an excited murmur. On the dot of four o'clock, Ziganke stepped out of his cabin. He was tall, thin, very pale, and his eyes were opened wide. He walked toward the edge of the meadow where the underbrush was thick and gazed into the bushes.

The eyes of the crowd were fastened on him. Suddenly he stretched out his hand and whispered, "Pray with me!" The throng kneeled. Everything was deathly still. Then Ziganke turned, claiming that he had had a vision of the Virgin Mary. With that, he strode back through



"Miracle Worker" Bruno Gröning

the crowd to his barracks. He placed his hand on the heads of those nearest him, as a sign of blessing. The sick ones among them felt better. Doctors called it an example of spontaneous healing. Yet the only ones cured were the ones Ziganke touched. The other sick persons in the vast gathering felt no sign of improvement. They continued to wait and hope — but all in vain.

Karl Ziganke saw no more visions of the Virgin. After that September 8, he was constantly plied with requests. Sitting in his tiny cabin, he always gave the same answer: "It only happened once."

Medical men, investigating the cures Ziganke made that day, have found them to be still effective.

From the land of Voltaire comes this rather sardonic report on French spiritual healers.

FRANCE'S HEALERS HAVE A PROBLEM

by **MAURICE COLINON**

Author of **False Prophets and Sects of Today**

IN RECENT years any drop in the circulation of a French newspaper is the signal for the city editor to launch another exposé on "the problem of the healers," for experience has proved that, however inadequate the coverage, the subject itself is sufficient to attract thousands of additional readers.

Since the end of World War II, and since 1947 especially, so-called "unorthodox medicine" has become topical. It goes without saying that the press approaches the subject from the standpoint of public sentiment — and there is ample evidence that the French public is incontestably *for* healers.

I personally believe that this favorable reaction can be attributed to a number of factors. In the first place, newspaper articles have, for the most part, portrayed healers in a light of martyrdom which has been sufficient to establish them as national heroes, even as saviors of humanity.

A book by Noel Bayon, *Healers and Their Miracles,* which is a resume of a twenty-year investigation by a man who was a healer himself and who denies any serious basis to the claims of reported cures, is an exception. For the most part extravagant praise has been heaped upon "unorthodox" medicine in a series of best-sellers, typical of which is this extract from Pierre Neuville's *The Best Healers of France*: "Primarily, the healer is a man with a

great heart. . . . The men and women we introduce in this work deserve recognition from a humanitarian, if not from a scientific, viewpoint." Each healer is introduced with a tantalizing caption: "The Radium-Woman," "A Miracle a Day," "The Radar Diagnosis," "The Phenomenal Magnetizer," "God's Mechanic," etc.

Another reason for the public's attitude may rest in the fact that the healer has been subjected to frequent prosecution by French law which, in effect, brands him as an outlaw. The well-attended trials result in considerable publicity, and this, all things considered, makes for excellent business. The publicity attending these trials is the only publicity authorized for healers, but its effectiveness leaves little to be desired. The French are invariably on the side of the underdog as an object of persecution, and that is how the healer has become identified in the public mind. The public is for the healer not *despite* his troubles with the law, but rather *because* of them.

Still another factor contributes to the public's favorable attitude. Unorthodox medicine combines so many contradictory and confused elements that anyone can easily find in it some idea to defend or endorse. Accordingly, a public-opinion poll conducted recently by one of Paris' leading weeklies revealed the fact that numbers of people, all in good faith, favored healers for several contradictory reasons.

One group was "for" healers because "they are wise in returning to nature's simple remedies," while another group endorsed unorthodox medicine because "it undertakes bold experiments which official medicine does not dare to engage in." A third group was favorably intrigued by the fact that "healers utilize mysterious methods," but group four expressed approval because "healers' methods are easily understood by one and all."

The fact that newspapermen and lawyers indiscriminately brand as "healer" anyone whose methods are not officially admitted in French state hospitals results in mystics, chiropractors, masseurs, researchers in anti-cancer serums, magnetists, Christian scientists, and dowsers all being labelled with the same tag. The resulting confusion, whether deliberately induced or not, further obscures any real solution to the problem of unorthodox medicine.

JUST what is a healer? Roger Malher, a journalist who was so convinced in his defense of healers that he himself refused the care of medical doctors, said, "Healers are men or women who, without the benefit of medical diplomas, undertake the care of the sick." This formula is adequate if somewhat oversimplified, for to say that healers use methods which totally differ from those used by medical doctors is not exactly accurate.

This is, however, a secondary point, for the characteristic of healers in France is simply that of not being doctors in the eyes of the law. Whether their cures are successful or not, they are invariably guilty before the courts.

On the judiciary level, one might compare the situation of a healer to that of a man who drives a car without a driver's license. He will be condemned, even if he has not provoked an accident.

French medical practices are regulated by a law originally decreed in 1892 and amended in 1945, which states that, "any person who intentionally participates in the treatment of the sick . . . by personal act as well as by verbal or written consultation or by any other procedure, is considered to be engaged in the illegal practice of medicine."

Here is a trap that allows no escape. The legislators have foreseen everything, in order to guarantee that no one can take care of a patient unless he has the necessary diplomas. This law merely aims at protecting the sick in the same way that driving laws aim to avoid accidents by allowing only persons who have undertaken the rigors of a driving test to operate a vehicle. It seems unlikely, however, that anyone would dispute the fact that a person who takes care of another without the benefit of preliminary study or knowledge is more of a danger to the public than the driver without a license.

By definition, the French healer is an ignoramus. In ninety-five per cent of the cases, he claims to get his "power" from an old family remedy, some "fluid" — the nature and origin of which are a mystery even to him — or through some divine, angelic, or demoniac intervention. During my own investigations, I was told again and again, "I don't know why or how, but I know that I can cure."

As another feature of the confused situation, healers have claimed to remedy the most diversified, and even some incurable, ailments through one and the same method. Maurice Messegue, the most outstanding and certainly the most intelligent of France's healers, claimed that he cured liver ailments, rheumatism, stomach ulcers, skin irritations, and paralysis through the simple procedure of "perfumed footbaths."

He even claimed through this procedure to have restored the power of speech to a child mute from birth. We may consider ourselves grateful for his honesty — or was it caution — in admitting to being powerless in cases of tuberculosis and cancer, which are the specialties of a number of his colleagues.

There has been some controversy over the exact number of practicing healers in France. I base my own estimate of 54,000 on the statement by the recent Congress of Dowsers that some 41,000 persons were involved in this specialty alone, and I add to it the figure of 13,000, which

may be divided inequally between ten thousand magnetizers and three thousand mystics, whose activities consist simply of incantations and prayer on behalf of the afflicted.

IS IT surprising that a phenomenon of such proportions would cause public infatuation? As a matter of fact, since 1947, a number of healers and their sympathizers have grouped themselves into organized bodies which — when not working for each other's destruction — combine their efforts to obtain immunity from the courts. For, paradoxically enough, the charlatans and incompetents within the profession enjoy remarkable immunity from prosecution owing to the fact that, while the law does not prohibit the lowest type of scoundrel (and there are many among healers) from writing that he is performing miracles daily through a foolproof treatment, it does prohibit public denunciation of such criminals, even where absolute proof of his criminal acts is available.

We have a peculiar situation here, whereby the culprits are protected by the laws of slander; while the aforementioned law on medical practices, by meting out equal penalties to all "irregulars," is in effect shielding a certain number of practices which are extremely dangerous for public health. As usual, the innocent provide a screen for the guilty!

That is why it is necessary to view in their proper light those sensation trials of healers which have aroused great indignation in other countries, while France's press exploited them to the hilt. I must say, at the outset, that I've never met a healer who was seriously concerned with this particular situation, however, but on the other hand, I've met many who were frankly delighted with it.

Some three months ago, for instance, I attended a forum between healers and doctors. A well-known magnetizer who had just been sentenced before the court took the floor to describe in sincerely indignant terms his experiences with the law. To his surprise, the audience gave him a comforting ovation. As we were leaving, this man slapped me on the shoulder and said, "Till this time, I simply hoped to earn a living. Now, I see that I'm going to make a fortune!"

The magnetizer didn't exaggerate. The trials, which receive heavy coverage in the press, provide a gratifying spectacle to the healers. Ten, twenty, or forty patients may appear in succession, their arms filled with flowers and hearts overflowing with gratitude, and their testimonies all the more eloquent, since they need have no fear of rebuttal. After all, the tribunal is not out to ascertain the authenticity of the cures; judges do not pretend to replace the Academie de Medicine, and that is not what they are after.

On the other hand, you may be sure that these "plebiscites" are orchestrated to perfection by the so-called victims. I can vouch for the

authenticity of the following incident, for instance. In 1946, an unsuccessful doctor settled down as a healer in the Department de la Marne. When the police came to investigate, he not only refused to disclose where his doctor's diploma had been issued, but went so far as to beg them not to reveal the fact that he was an authentic medical practitioner. Better, he claimed, to be sentenced and to continue his thriving business.

For the healing profession has become extremely lucrative. I know a rather mediocre magnetist who has been working in a small provincial village for the past five years and who has just been fined twenty thousand francs by the courts. He shrugged it off and confided to me that he had made a profit of six million francs in the year 1952! Another magnetist I know gets twenty thousand francs for a single visit, and a recent two-week trip to Switzerland netted him a "little over twenty million francs," he revealed. In Lyons, a healer named Bignand, who died two years ago, was earning ten million francs a year, while another, who has just been arrested for having caused a number of deaths, had twenty million gold francs stored in his home vault.

UNDER these conditions, it is easy to understand why those few who are well-informed on the problem waste little sympathy on "organized healerdom," despite their costly press campaigns.

Some eighteen months ago, a sort of draft of a Charter for Healers was introduced into the lobbies of the Chamber of Deputies. With an eye to public support, the Charter appealed for "the right of the sick to be cured by any method." Medical doctors, of course, retorted that the "right to take care of patients cannot be granted indiscriminately" and quoted numerous cases showing that ignorant practices of healers have resulted in the death of patients. They stressed those cases where treatments by the "irregulars" kept the patient from going to legitimate doctors when such assistance might have prevented the fatal course of their illness.

It is a fact that, most often, the healer is consulted *before* the doctor and often with catastrophic results. Healers claim that they forbid their patients to go without benefit of medical advice, but even the most convinced sympathizers of unorthodox medicine have been unable to deny that ninety per cent of the healers ignore this precaution.

Still another development has contributed to damaging the prestige of healers. In controlled experiments which a number of enlightened irregulars agreed to lend themselves to, the results on the whole have been extremely unfavorable.

At Mons, in Belgium, Professor Bessemans organized a series of eight experiments upon his hospital

patients. The result was a one hundred per cent failure. Twelve other tests were made during the National Congress of Dowsers, and these also were completely negative.

On April 22, 1952, Radio Luxembourg invited a number of outstanding healers to select a group of patients and conduct their experiments under medical control. Here, too, the results were disastrous.

For all these reasons, the proposed statutes of the Charter for Healers was cautiously constructed to specify that "healers may work only upon cases previously diagnosed by medical doctors," and that "patients shall be periodically examined by authorized, medical physicians." In exchange for these concessions, healers were to be officially authorized to treat patients acknowledged to be incurable by "methods which have been foreseen in the therapeutic nomenclature of scientific medicine to date."

Considering the pace at which France's parliament moves, it appears unlikely that the statutes will be up for debate within the near future, and should it reach the stage of discussion by the legislators, it is inconceivable that these provisions would be enacted into the law of the land. For one thing, the Healers' Charter presupposes the doubtful probability of doctors and healers eventually agreeing upon some means of granting official recognition to the "powers" of unofficial healers.

The limiting of healers' activities to patients who are admittedly incurable is also impracticable. In addition to the fact that medical doctors never totally abandon a patient, very few healers are sincerely interested in a measure that would deprive them of ninety-nine per cent of their present clientele.

All this leads me to believe that the present commotion is somewhat artificial. It is doubtful if the entire project is anything more than an excellent "battle horse" for the healers and their friends, who include, incidentally, a great many doctors who have lost their right to practice.

It is my considered opinion that any eventual official recognition of France's healers would not be viewed favorably by the broad public which is primarily attracted by the "mysterious" and nonconformist aspects of the situation. Healers who were recognized by the state would in all probability lose their clientele to those who still remained outside the law.

This, as I see it, is the problem of the healers in France.

IV

The Two Enigmas of COUNT DE ST. GERMAIN

His Birth — His Immortality

by M.P.

THE legend reads: "Hierarch and Supreme Grand Master, Fraternitas Rosae Crucis; Member, *l'ordre Du Lis;* Order of the Eagle, Russia; Order of the Double Eagle, Austria-Hungary," etc. But we are not here so much concerned with the life story of St. Germain, who has been described as one of the most mysterious personalities in history, as with a factual examination of two specific enigmas concerning this great occultist that have impassioned Europe from the eighteenth century to our time.

The mystery begins with his very name. Was St. Germain his real name? If not, why did he adopt it? What was his true name, his place of birth, his nationality? Who were his parents and did he have a family?

If every biography of St. Germain must open with these questions, it is probable that the man himself desired it to be so. Since the main source of confusion lies in his own fantastic data regarding his origins and antecedents, it must be assumed that he decided in the earliest years of his youth to be the builder of his own legend.

Following his travels throughout the European continent, the records show that St. Germain used such names as "Marquis de Montferrat," "Marquis d'Aymar," "Chevalier Schoening," "Count Stolikoff," "Count Tzarogy," and "Count Zaracki."

In the year 1777, Frederick II of Prussia asked his Ambassador in Dresden to prepare a report on Count St. Germain. St. Germain readily responded to this flattering request with the following information: his real name, he said, was Prince Rakoczi; he had two brothers, and he chose to call himself St. Germain — *Sanctus Germanus* — because it meant Holy Brother.

The same name, incidentally, is reported by his friend Prince Charles of Hesse, who added that St. Germain—Rakoczi—had told him that he was born in Transylvania. Prince Charles cautiously adds that he could not guarantee the truth of this information.

I undertook the curious experience of examining at random the books on my own library shelves dealing with St. Germain's life or legend to see how they might help solve the enigma of his real name and birthplace.

In a biography by De Castron (1864), I read that St. Germain was born of unknown parents in the Italian village of Vercelli, and was baptized Pietro Maria; while the usually reliable R. Swinburne Clymer, in one of his books, asserts that St. Germain was born in France of a French father, a member of the Royal family, and a Prussian mother, also a member of the Royal family.

Next on the shelf, a biography by De Courchamps states that St. Germain was the son of a poor Jewish merchant and that his real name was Daniel Wolfe, while a book alongside of it contends that he was born into a wealthy Jewish family of Frankfurt under the name of Samuel Samer.

The famous occultist Eliphas Levi asserts that St. Germain was born at Lentmeritz in Bohemia and that his father was a high Rosicrucian; while the German historian Bulau claims that St. Germain's father was a tax collector in a village of St. Germano, Italy, and that his name was Rotunda. Madame de Genlis, whose Memoirs are regarded as an important source of information on the mysterious occultist, explains that St. Germain was the son of a dethroned king; but the Count of Cobentzl, who was Austrian Ambassador to Bruxelles, was convinced that St. Germain was a bastard of a powerful and royal family.

Casanova's Memoirs say that St. Germain was, in reality, a violinist by the name of Catalani; while others identify his father as a grandee, and even as the King of Portugal. Scores of fantastic and exalted speculations on the theme may be found in old and new biographies and in the works of theosophists and pseudo-religious sects.

However, new data on the enigma of St. Germain's true identity were recently uncovered by Paul Chacornac, a distinguished French historian who happens also to be an authority on the history of occultism. His theory has the merit of finding some confirmation in the scarce information that is available on the life story of the mysterious European. Chacornac bases his theory on two statements made by St. Germain and later reported in the Memoirs of Madame de Genlis. At one time, St. Germain stated that he came "from a country that had never been ruled by a sovereign of foreign origin." Another time, in reply to a question by Princess Amelie, the sister of King Frederick II of Prussia, St. Germain said, "All I can disclose about my birth is that at the age of seven, I was wandering in a forest, accompanied by my tutor. We were fleeing, for a price had been set on my head."

A careful examination of the genealogy of the European dynasties of the period enabled Mr. Chacornac to discover that the only reigning family in Europe, at the time, which had never included a male foreigner was the dynasty of Wittelsbach, which ruled Bavaria, the Palatinate, and Zweibrucken between 1180 and 1777.

A curiously significant indication in this direction is the fact that St. Germain owned several properties in the Palatinate, in Bavaria, and in Zweibrucken. Digging further into the history of personalities of the House of Wittelsbach, Chacornac discovered that there had been a liaison between Marie-Anne de Neuburg, a German by birth who was to become the widow of Charles II of Spain, and a Spanish grandee, a member of a great naval family, the Count de Melgar, Amirante de Castille.

Whether a child was born of this union is another question mark. There is definite proof, however, that when the Amirante arrived in Portugal in the first years of the eighteenth century, he was accompanied by a bastard, and that following the Amirante's death, the boy went into hiding to escape his father's enemies. Is this not, Chacornac asks, the key to St. Germain's account of a young boy wandering in the forest and believing that a price had been set upon his head?

If one grants that St. Germain was definitely born of the illicit affair of Marie-Anne de Neuburg and the Count de Melgar, a number of facts, including the source of his immense wealth, which mystified his contemporaries, become clear. When the Amirante de Castille died, in 1705 or 1707, he left important deposits in the hands of Venice, Genoa, and Amsterdam bankers. There is documentary proof attesting to the fact that the widow of Charles II of Spain shipped a good part of her jewelry abroad, explaining to her entourage that she was placing it in safety. This

can be linked to St. Germain's habit of displaying fabulous jewelry on his person, for is it too difficult to accept as probable that Marie-Anne was sending her jewelry to her own illegitimate son? In addition, the Amirante de Castille owned a famous gallery of paintings which disappeared after his death. St. Germain was extremely proud of his collection of amazingly valuable paintings.

Aside from these questions, Chacornac pointed to a number of traits that could be considered hereditary. St. Germain's entourage was constantly impressed by his thorough familiarity with foreign languages. The same talent was characteristic of his assumed father as well as for most of the family of the Amirante de Castille. St. Germain was a musician of such talent that Casanova suspected him of being a professional violinist in disguise. Chacornac relates this to the fact that Marie-Anne de Neuburg was an excellent musician. And he adds to his case, built on circumstantial evidence, the fact that St. Germain's dark complexion and hair and rather Mediterranean type features, which had been mistakenly attributed by a number of his contemporaries to a Semitic origin, were, in reality, due to the Latin blood that coursed through his veins.

Finally Chacornac recalls that the Amirante de Castille played a major role in the cession of the capital of Montferrat to France after the peace of Nimegue in 1679 and he lings that to the "Marquis de Montferrat" title which the mysterious occultist often bestowed upon himself.

A skeptical view of Chacornac's evidence might take exception to his positive conclusions, but I must agree that if the final solution of the enigma requires further data, we now have some idea, at any rate, as to where to search for the facts.

AND now we come to the second enigma of St. Germain — that of his immortality. There is little mystery about the occultist's death. It took place in the little town of Eckernfoerde, Schleswig, on February 27, 1784, and his burial occurred on March 2.

In the registry of the local church, the event was entered as the demise of the man "who called himself Count de St. Germain and Welldom."

A few days later, St. Germain's close friend, Prince Charles of Hesse, announced that he would see to the payment of all of his former friend's debts, and the mayor of Schleswig invited all creditors and heirs to make themselves known. When St. Germain's death was reported by the European gazettes, the comments in more than a few were ironic and hostile.

It was in 1784, immediately following the announcement of his death, that the first report of St. Germain's apparition was heard. The latest of these reports cropped up as recently as 1945, and we have

good reason to believe that the matter will not end there. Let us examine the record.

Who was the first to question St. Germain's death? Undoubtedly, it was Etteilla, an occultist and author of several treatises on the tarots and astrology, who taught alchemy and magic while earning his living as a hairdresser in Paris.

Upon reading the announcement of St. Germain's death, Etteilla publicly branded the news as a falsification and attributed the misunderstanding to the existence of two men, both using the name St. Germain. The one who had passed away in Schleswig, Etteilla asserted, was the Count de Welldom, alias de St. Germain; but the real St. Germain, the great cabalist and alchemist, the man he called "Master," was still alive. Till the day of his death, in 1790, Etteilla stoutly maintained that "The Count St. Germain, the true alchemist, is of this world, and feeling very well indeed."

That Etteilla was not alone in this belief is attested to by the Memoirs which a fortune-teller, Mlle. Lenormand, published in 1814. "Many cabalists affirm," she wrote, "that the famous Count de St. Germain is still alive and that the adepts of hermetical science assure you in perfect good faith and with deep conviction that the great alchemist spends his time very pleasantly, travelling from country to country, that he has no fixed home and that the world universe is now his fatherland, and that he is engaged in the manufacture of gold." The lady's Memoirs added that St. Germain was seeing his friends, but was not recognized by them because he had the face and body of a youth.

One of the most famous accounts of the survivor's return was written by the Baron Etienne-Léon de Lamothe-Langon. The Baron was a successful fiction writer who specialized in pseudo-historical souvenirs and memoirs and whose account may be regarded as totally unreliable. Nevertheless, as we shall soon see, his story was to influence a good many others.

The incident described by Lamothe-Langon was based on a report supposedly written by Madame Adhemar, a friend of Queen Marie-Antoinette. One night, Madame Adhemar received a letter from her friend, the Count St. Germain, whom she believed to have passed away five years before. The letter contained a number of predictions regarding the end of the monarchy and a lengthy period of chaos in France. St. Germain asked Madame Adhemar to meet him in a certain church on the following morning.

The next day, Madame Adhemar, upon going to the church, was approached by St. Germain, who had exactly the same appearance as when she had last seen him in 1760. He reported that he had just returned from a long trip to China and Japan and, in the course of their conversation, St. Germain predicted the death

of Marie-Antoinette, the ruin of the Bourbon dynasty, as well as the advent of a republic that would be followed by an empire. In response to Madame Adhemar's query as to when they would meet again, St. Germain promised that she would see him five times.

Lamothe-Langon claims that he discovered a handwritten note, dated May 12, 1821, following the lady's death, in which she certified that she had met the great occultist five more times after their encounter in the church.

We get our next glimpse of St. Germain in the salon of the French writer, Jules Jeanin, in the year 1835. The witness was a German scholar this time. In his book on St. Germain, published in 1844, E. M. Oettinger related that during a visit with Jeanin, he observed in the billiard room a man who was described to him as being the famous Count St. Germain. He retorted that St. Germain had been dead for many years, but his interlocutor indignantly exclaimed that he was not only very much in error, but that the man in question claimed he would never die.

Two years later, another report appeared. The author was an Austrian writer, named Frantz Graeffer, who described in great detail a meeting between his brother Rudolf, accompanied by a man named Linden, and the great St. Germain in Vienna.

As they entered the salon, St. Germain put aside a volume of Paracelsus and invited them to share a bottle of Tokay. After describing to his visitors the origin of the wine they were drinking, St. Germain took a pen in each hand, wrote half a page, and signed it. The two guests saw with amazement that the writing was absolutely identical, "just as if one had been a reproduction of the other," they commented.

The occultist said that he was going to Constantinople and would then travel to England, where he was working on two inventions that would be very important to future generations — railroads and steamships. With an enigmatic smile he said that he would disappear from Europe toward the end of the century to retire to the Himalayas. And he ventured to predict that he would reappear on the scene again eighty-five years later.

For the next few decades, there were no further reports of St. Germain's apparitions, although the books and articles about him, and particularly about his role in free masonry and in the planning of the French revolution, were plentiful.

In 1931, the Italian writer Giovanni Papini, the author of *The Life of Christ*, wrote an autobiographical novel, *Gog*, in which he describes an encounter with St. Germain on board the "Prince of Wales," en route to Bombay. St. Germain, who looked approximately fifty, told Papini that he had been born at the beginning of the fourteenth century and,

among other things, asserted that he had been personally acquainted with Christopher Columbus.

Next, the French writer, Maurice Magre, in a book published in 1939, reports a visit supposedly made by St. Germain to a young man whose ancestors had been famous Rosicrucians. The edition of May 6, 1940, of the French newspaper *Paris Midi* also reported this visit.

And finally, in February of the year 1945, the *Parisien Libéré* carried an article reporting that St. Germain had been seen in the south of France and had informed several persons that he was about to play an important but occult role in world politics.

Meanwhile, Graeffer's report of St. Germain's retreat to the Himalayas inevitably resulted in his adoption, by theosophical societies, as a leader and a teacher.

In the year 1889, Helen Blavatsky started the ball rolling again by associating St. Germain with English and Hindu occultists and mysterious personalities in the Holy City of Amritsa.

In Mrs. Cooper-Oakley's famous and sensational biography of St. Germain, she intimated that some very important documents and writings of the occultist has been deposited in a place known to her, but that she had not as yet obtained permission to release them. Later, however, when the theosophists announced the publication of important documents as being the property of Mme. Fadeef, the aunt of Mme. Blavatsky, they turned out to be merely extracts from Lamothe-Langon's and Graeffer's stories.

With Miss Annie Besant, St. Germain becomes the ever-present Master of the Great White Brotherhood, a recognized leader of the Theosophical Society who appears in the body and in the flesh. Miss Besant listed the following reincarnations of St. Germain: "Rakoczi, in the eighteenth century; Sir Francis Bacon in the seventeenth century; Robert the Monk in the sixteenth, Hunyadi Janos in the fifteenth," etc. H. S. Olcott and, especially, C. W. Leadbeater added to this list a dozen more names, ending with that of a contemporary "Hungarian Master."

C. W. Ballard's book, *The Unveiled Mysteries,* the activities of the Brotherhood of Mount Shasta, and the other "incarnations" of St. Germain in America, are too well-known to need discussion in the present study.

Just as it makes no attempt to describe the remarkable facts of St. Germain's life, the present study does not presume to interpret his apparitions or weigh the merits of the legend that has surrounded his existence for the past two and a half centuries.

There is, however, a hypothesis which should be given serious consideration. The very words, "Saint Germain," meaning "Holy Brother," may not be a name at all, but rather the designation of a "function." An

Count de Saint-Germain

occult mission need not necessarily be performed by one man; it can be undertaken by several men, either simultaneously or in succession.

With this in mind, and knowing that during his lifetime St. Germain was associated not only with the Freemasons and Rosicrucians, but also with numerous esoteric groups, would it be too far-fetched to deduce that others, who continued his work after his death, also surrounding themselves of necessity with a veil of discretion, chose to call themselves "Sanctus Germanus"?

This explanation is offered as nothing more than a theory; but those who seek the key to one of the greatest enigmas of all time may find it worthy of further investigation.

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discarded mistletoe was held by the druids is a case in point. The very name "druid" may be regarded as a Greek appellation derived from the druids' worship of the oak. For they believed that whatever grew on these sturdy trees was sent from heaven as a sign that the tree had been chosen by the gods themselves.

These beliefs of the early druids are extant in Britain today, as well as among the Italians, and one will find similar legends among the modern Ainu in Japan. To be sure, these beliefs abound amongst the peasantry throughout Europe; I have known of a decoction called the Oil of St. John — culled from the berries of the oak mistletoe — which did appear to have amazing curative properties. It is interesting that in spite of the variations in our highly material life, such legends continue to persist and even serve humanity today, as is noted by Julian Franklyn in his "Druids in British Folklore," in this issue.

The practical application of our minds to the patterns of survival, while subjectively strong, are still objectively very limited. Research into these subjects, termed extrasensory perception, can become very tedious. It does repay, however, even though much patience may be required in finding the precious evidence that is so well implanted in the everyday strange experiences that are so common to all of us.

With this issue we have reached year's end. It has been an exciting year — one in which we have undertaken to report on the complex study of the occult and mystical, as well as the paranormal. All these subjects are of themselves highly involved, but we have tried to achieve dynamic and dramatic qualities without bringing tensions to the reader. I wish here and now to express my gratitude to all my friends, old and new, who have been willing to give their understanding and support to this effort.

Eileen J. Garrett