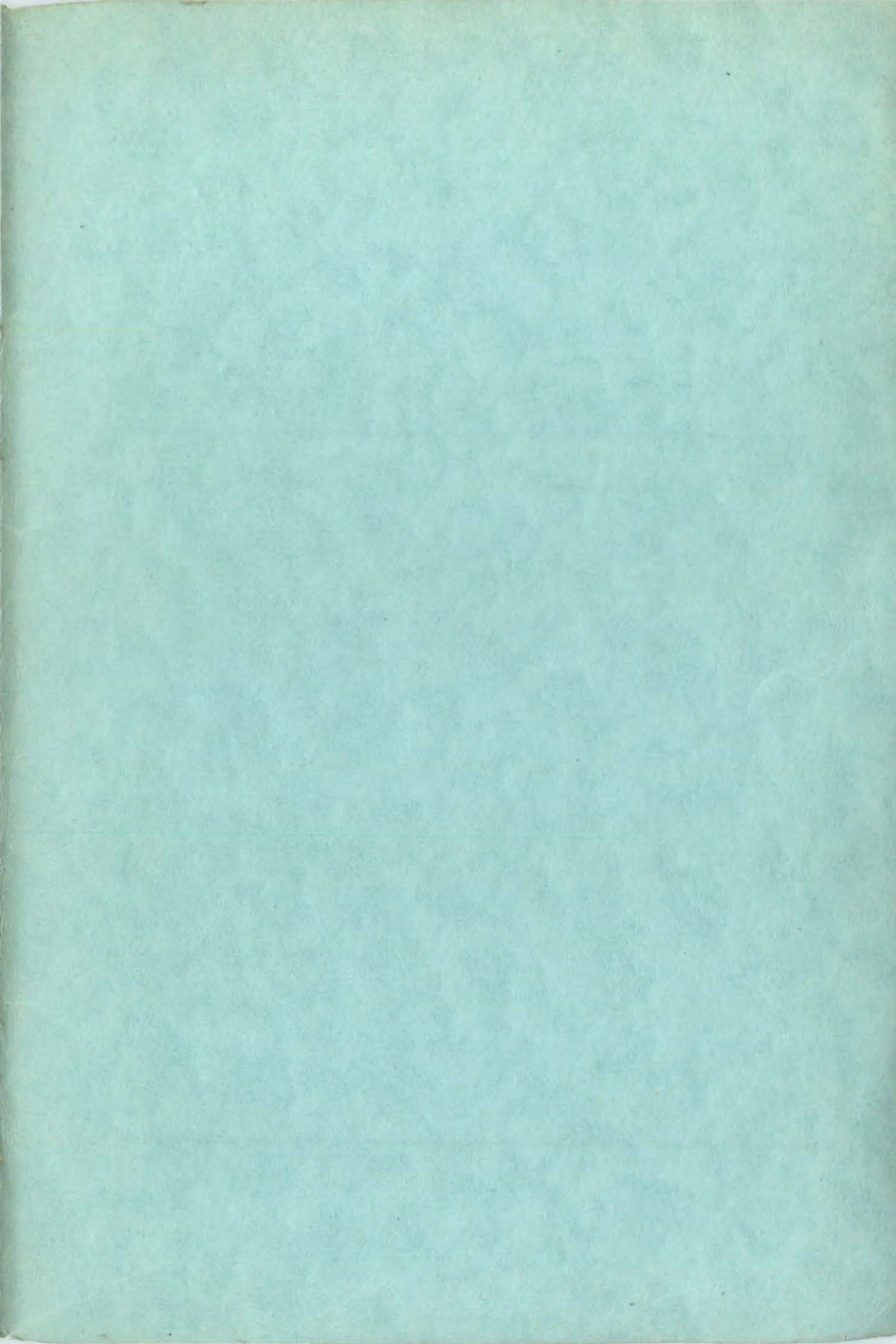


THE  
FELICIA SCATCHERD  
MEMORIAL LECTURE  
1929

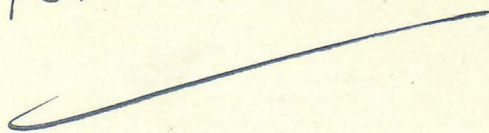
By  
L. R. G. CRANDON,  
A.M., M.D., F.A.C.S.

*Price Eightpence.*



THE PROGRESS OF THE "MARGERY"  
MEDIUMSHIP

*For Review.*







MISS FELICIA R. SCATCHERD  
Transition March 12th, 1927. Aged 65 years.

[*Frontispiece*]

THE FELICIA SCATCHERD  
MEMORIAL LECTURE  
1929

ON

# The Progress of the "Margery" Mediumship

*Delivered under the joint auspices  
of The London Spiritualist Alliance  
and the British College of  
Psychic Science, on December 12th  
1928*

BY

L. R. G. CRANDON,  
A.M., M.D., F.A.C.S.,

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## PREFATORY NOTE

THE Address which follows is the second of the annual lectures designed as a memorial to the late Miss Felicia Scatcherd, who passed away on the 12th March, 1927. The first lecture, which was given by Mr. Stanley De Brath at the rooms of the London Spiritualist Alliance on the 8th March, 1928, dealt with "The Relation of Spiritualism to Psychical Research" and has been published in pamphlet form by the London Spiritualist Alliance.

The second, the present lecture, by Dr. Crandon, was delivered in advance of the second anniversary by reason of the fact that he was on a temporary visit to London, and prompt advantage had therefore to be taken of his presence there in order to secure a lecture from him as being the person best qualified



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to deal with that important record of evidential phenomena known as the "Margery Case".

On this occasion the chair was taken by Mrs. Hewat McKenzie, who paid a high tribute to Dr. Crandon and "Margery" for their work carried on in the face of a fierce publicity, much of which was ignorantly malicious. She pointed out that no impartial person could examine the mass of evidence accumulated, patiently and scientifically, by Dr. Crandon and his associates, without seeing that the case for human survival was overwhelmingly proved. There was no alternative. Every possible avenue had been tested, and "Walter", the spirit guide and brother of "Margery", had (as Dr. Tillyard has shown) given all the proofs necessary to establish his claim to be a personality apart from and independent of the Medium and the circle.

As appropriate to the lecture it may be permissible again to refer to the character and



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achievements of the lady in whose memory these lectures were established.

Miss Lind-ef-Hageby, who presided on the occasion of the first lecture, paid a fine tribute to Felicia Scatcherd, describing her as a very delightful and quite unique personality who was remembered by many as an enthusiastic worker for Psychic Research and Spiritualism. She had been a kind of liaison officer between many different bodies of people in politics, internationalism, social reform, and religion. She was not only intensely curious, intensely alive, but took a loving and intelligent interest in humanity everywhere.

In the course of her address Miss Lind referred to Miss Scatcherd's friendship with that greatest of journalists, Mr. W. T. Stead. When Miss Lind first met Mr. Stead she had asked him in astonishment: "Does Felicia Scatcherd really know all these people of whom she has spoken—Prime Ministers, Ambassadors, Statesmen?" And Stead had replied that

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it was indeed so, adding : “ She is a wonderful woman ; she is a universal woman.”

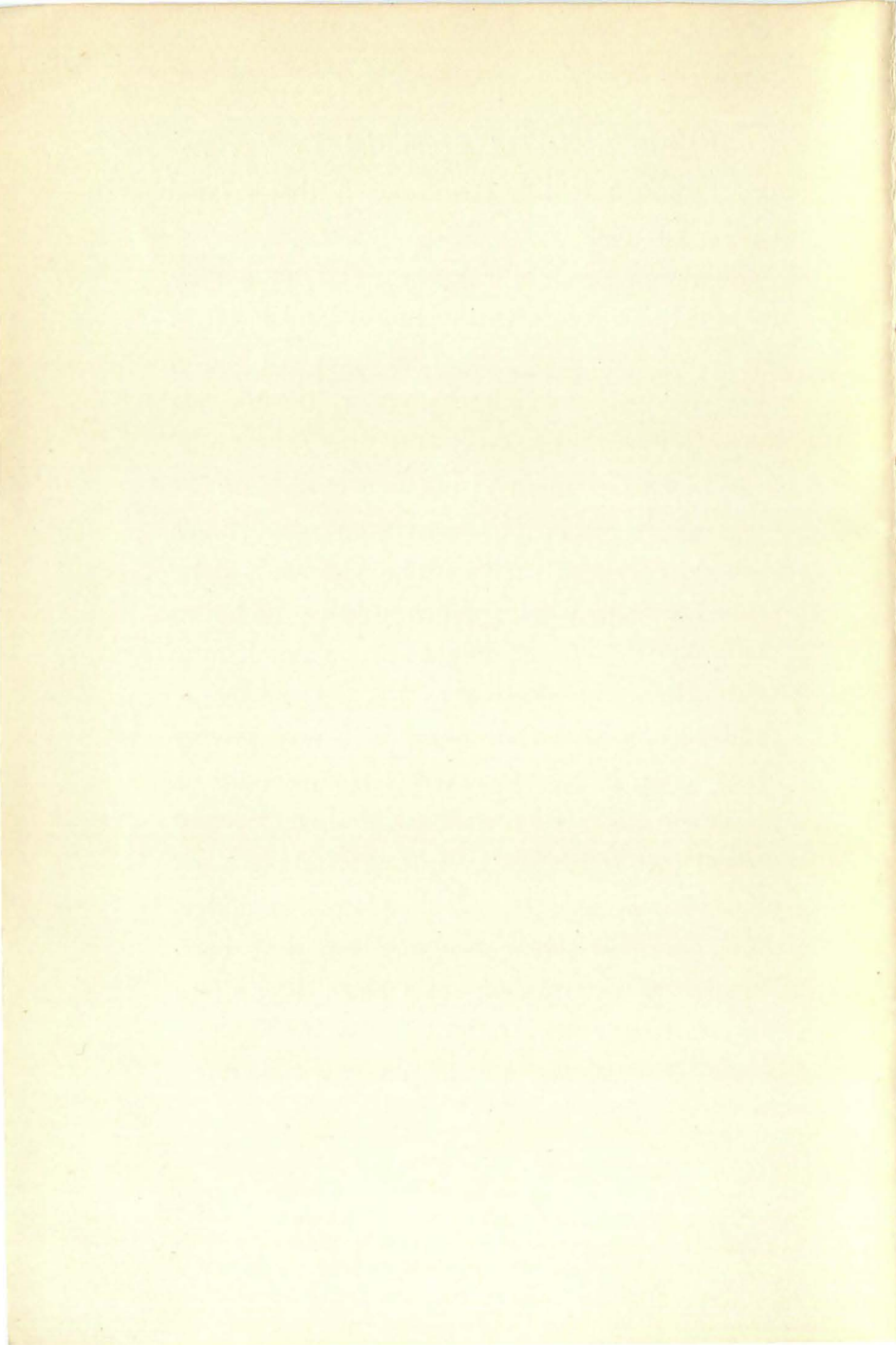
Referring to Miss Scatcherd’s friendship with Professor Charles Richet, the great French scientist, Miss Lind mentioned that on the occasion of her visit to Paris, at the International Psychic Congress in 1925, she had been touched to see the devotion of the old French savant for his little English friend. He was deeply distressed when she died. He had written to Miss Lind expressing his grief at the loss of one so full of charm, so pure and loyal a spirit. Felicia Scatcherd had a special mission in regard to Charles Richet and they did some valuable scientific work together.

Miss Scatcherd was for some years editor of the *Asiatic Review* and a member of several learned and humanitarian societies. She will no doubt be best remembered, however, for her work in Spiritualism and Psychical Research. The impression that she made on the mind of Sir Arthur Conan Doyle is shown by her

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appearance in one of his novels, *The Land of Mist*, in which, under the name of "Delicia Freeman", she is delineated with the skill of a master-craftsman.

It is felt that her memory could not be more fittingly perpetuated than by such a series of lectures as this, which has been established to deal with the evidences of Psychical Research as carried on along those practical lines which were so congenial to her mind and temperament.





## PROGRESS IN THE "MARGERY MEDIUMSHIP"\*

BEING THE

SCATCHERD MEMORIAL LECTURE, 1929

THE "Margery Mediumship" is over five years old. It appears now to the group which has been conducting experiments, as if there begins to emerge, yet dimly, a glimpse of the whole picture. The picture seems to have significance. We realize the bondage of science to facts and the freedom from such bondage which philosophy has. The latest reference to this difference is in an admirable paper by Mr. J. Malcolm Bird (Jour. A.S.P.R., October, 1928). Science, we know, demands control of

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\* An address given before the American Society for Psychical Research, New York Section, at the Waldorf-Astoria, November 19th, 1928, and at the Grotian Hall, London, W., before the London Spiritualist Alliance, of 16, Queensberry Place, London, S.W.7, at a Scatcherd Memorial joint meeting with the British College of Psychic Science, December 12th, 1928, and at Smith College, Northampton, Mass., January 6th, 1929.

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all the factors of an experiment. In metaphysics, we cannot have such complete control, therefore the subject at present is ruled out by orthodox science.

Science, for example, says that outside of several well-known and explicable methods, telekinesis, namely, the moving of an object without apparent mechanical aid, cannot occur, and similarly, philosophy says there is no survival of the human spirit because biology tells us when we die we are dead. As Bird says, we are dealing with a group of inter-related facts which we may define better later. These facts up to now have defied orthodox science to relate them to other phenomena.

As scientists we entirely respect the conservatism of science. Its scepticism is fundamental and admirable so long as it is honest. The true scientist has always room in his world for a new fact.

We accept the dictum of Bishop Berkeley that the only reality of this apparent world is

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what the senses bring us. Behold, we now pick up sound out of the air which the ears did not hear, and our experiments with a quartz-lens camera reveal structures very real, but quite out of the range of our poor eyes. So our three dimensional space, which seems so real, may be illusory. Analysis of the material world at this moment shows it to be indeed a cinema, or "movie", a series of pictures constantly changing and travelling along that path which we are beginning to call "time—a fourth dimension". Hence, Bird suggests, in this time-space world of ours there may be transcendental paths which are available for telekinesis or for varieties of mediumistic cognition.

Now appear before us as philosophers, two alluring paths for exploration.

- (a) What sort of universe is it in which we can survive out of one existence into another ; transcendental to the first?
- (b) What manner of man is it that can so survive?



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The first path at the present moment we will leave in its shining attractiveness. Perhaps later we can feel our way along.

As to the second, let us then consider what seems to us the probable, or at least the possible, characteristics of a surviving human entity, and to see whether or not our experiments have any bearing on the matter.

We shall try to survey the phenomena of the Margery Mediumship from a sufficient perspective to enable us to place them in the plan and give each one its due significance.

The mediumship began with the movement of material objects and went through all the stages of raps, table-lifting, moving of objects, large and small. The acme was reached by this experiment : Margery, thoroughly searched, was seated in an all-glass cabinet, 7ft. x 6ft. x 3ft. Her ankles were lashed to eye-bolts in the floor by picture wire with sealed ends. The hands were pushed up through side port-holes and lashed. They cannot be drawn in. A locked



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leather band round the neck was fastened by a stout cord to the back of the cabinet. The experiment was conducted by Dr. H. A. Overstreet, Professor of Philosophy at the College of the City of New York, and Dr. H. C. McComas, Professor of Psychology at Princeton. The two observers were alone in the room which contained Margery in her cabinet. The door was locked and the room searched. Under these conditions, a luminous ring of paper was passed into the cabinet by Dr. Overstreet. It was seized by a visible terminal and then carried with great rapidity above the medium's head, three feet behind her chair, and all over the cabinet like a crazy firefly. Other objects were similarly lifted, and the voice-cut-out machine (V.C.O.), of which more later, was also used with 100 per cent success. At the end of the experiment the lashings were found to be as they were in the first place. The detailed account of the sitting is published in Jour. A.S.P.R., September, 1926.

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The mediumship has been characterized since a few months after its beginning by the constant presence of a voice, which seems to be independent of the normal anatomy and physiology of the medium. This has been proved by a hand over the medium's mouth, by her mouth filled with water, and by an ingenious mechanical device by Dr. Mark W. Richardson, one of our group. This machine, which has been many times described, consists of a U-tube of glass, about three feet high. From one arm of it comes a flexible gas-pipe tube, and into the distal end of that pipe is fitted a glass mouthpiece. This mouthpiece distends the mouth. The medium now blows through the pipe, and two luminous corks which float in the U-tube, half-filled with water, move, one up and one down, as the water column receives the pressure caused by the medium's blowing. In order to maintain these floats at their disparity in level, separate holes in the glass mouthpiece must be covered, one by upper lip, one by lower lip, and

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one by the tongue. At the same time, the hands of the medium being lashed, she cannot take the mouthpiece out of her mouth. Under these conditions, then, the voice which declares itself to be that of Walter (brother of Margery, deceased in 1911, at the age of 28) goes on speaking or whistling with perfect freedom.

The next outstanding physical phenomenon which appeared was one which neither science or philosophy had dared suggest, namely, constant thumb-prints. The technique of this is as follows: In front of the controlled medium sitting in the cabinet in a dark room, is a pan of hot water (above 140°F.) and a pan of cold water; the medium being controlled. The investigator puts into the hot water a piece of red dental wax (called Kerr) which has the property of softening in hot water and hardening in cold water. The piece of wax is marked for identification by the observers, and in any manner they choose, by carving some mark on



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one side of it or on the edge. After a while the wax is heard apparently being transferred to the cold water, and then the experimenters take it out and find on its surface a distinct human thumb-print. Seventy-five of these have been obtained, and always that of the same thumb, some concave, some convex, some negative, and some positive, and some curiously enough are mirror-prints, corresponding to the others, ridge for ridge, but reversed. The acme of this experiment was reached at a sitting in an entirely strange house, conducted by Dr. R. J. Tillyard, D.Sc., F.R.S. At this sitting only he and Margery were present. He lashed her to the Windsor chair in which she sat. He presented the identified wax as usual and got two good prints, the same as the seventy which we already had. Police experts have declared these prints to be direct primary prints from the human skin. They are not those of any sitter. The dilemma in which the finger-print expert now finds himself is evident. If these prints,



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obtained under conditions as described, are made by direct contact with human skin, whose skin is it? If these anatomically perfect prints are a hoax, they constitute a successful hoax, and finger-print science must fall to the ground.

At the beginning of 1928, manifestation of the mediumship took a new turn towards the subjective side, and since then scores of experiments have been carried out which tend to separate the personalities of Walter and Margery.

All will agree that the first requisite which must obtain in the survival of a human entity is memory. To survive without memory is not to survive. We have then, first, to admit the difficulty of separating the memories of Walter and Margery. This is difficult, because Walter is only five years senior to Margery, and they grew up close together. There is, however, one fairly good story of a memory told us by Walter, concerning a period before Margery was

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born, and there are two fairly good stories of Walter's memory of episodes not in the mind of Margery.

(1) Margery was sitting in the home circle of Dr. T. Glen Hamilton, at Winnipeg, Manitoba; twelve people were present. After Walter was introduced, he said: "I worked near here one summer at harvesting. I lived in a town called ——" Here he mentioned a town which bears a French name, but much modified from local mispronunciation. The Winnipeg people said he had pronounced it in the now common mistaken way. It seems improbable that this could be in Margery's mind.

(2) When Walter was about four years of age, "Aunt Annie" came to visit Walter's home. Just before then, Walter had a favourite pet of his, a white rabbit, which had been killed by a dog. "Aunt Annie" was telling Walter the popular bed-time story of that period, namely, the one about "Brer Rabbit". Walter immedi-

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ately broke in : " Oh, but the rabbit was killed by a dog." "Aunt Annie" went away, and died shortly after, thereby fixing the date of this episode as a year before Margery's birth. It seems improbable that Walter told this story years after to the child Margery, not born at the time of the episode.

(3) Mr. Bell, a stranger from Montreal, came to sit, with others. On being introduced, Walter said : " Ash, I knew the Bells of Montreal. They lived on Mansfield Street, and I got to know them when I was having a bit of a vacation there." To this, Mr. Bell replied : " Walter, you are right except for the street. We always lived and still live on St. Catherine Street." To this Walter said : " I may be wrong, but I still think I remember the street." Two days later, Mr. Bell wrote us that he had told his mother of the episode, and she said : " You have forgotten, my son, in your childhood there was a family of Bells who lived round the corner from us, namely,



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on Mansfield Street. Their mail was constantly getting mixed with ours."

Other observations point to separation of the personalities. Frequently during sittings where Margery is not in trance, Walter and she will engage in lively controversy and disagreement. There have been also a number of instances showing Walter's personality being on a different level to that of Margery's. For example, during a so-called "lashed" sitting, articles may be put in a basket in front of the medium for Walter to describe and name. One night, someone put in a thing which Walter, after considerable length of time, called a thread-gauge. The correct name of it was screw-gauge. The existence and function of such an instrument we believe to be outside of Margery's proper mental content.

Another time Walter was discussing electrons with a Professor of physics, and he said to him : "Comstock, to show these electrons, why don't you bring down here some night your sphin-



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thariscopes?" This was an instrument at the time unknown to any of us, and we believe that to be true of Margery's mind.

Finally, there has been an overwhelming number of brilliant experiments which seem to show Margery as an automaton carrying out post-hypnotic suggestions, Walter being the origin and agent of those suggestions. In these experiments the set-up is as follows :

Margery sits in her usual surroundings in the dark at 10, Lime Street, Boston. Another medium, George Valiantine, sits in the seance room at Hyslop House, 15, Lexington Avenue, New York City. Another wholly amateur medium, Dr. H. H. Hardwicke, sits at his home in Niagara Falls, New York. These two mediums are respectively 250 and 450 miles away. Many times, as variation, we have sat with a team consisting of Margery in Boston, Hardwicke in Niagara Falls, and Mrs. Sarah Litzelmann (Sary), a wonderful amateur

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medium, in Cambridge, Mass., four miles from Lime Street.

Some stranger and sceptic brings to the Lime Street sitting an envelope containing forty to fifty leaves of a one-day calendar selected by chance, marked on the back for identification and entirely shuffled by being loose in a large sealed envelope. This same person also brings in a sealed envelope any magazine which has been marked and sealed up for him by a person who knows nothing of what is to be done with it. In the seance room, when Walter is ready, the envelope of calendar numbers is opened, and then either the sitter or Walter can pick any one of these numbers by chance. It is held up for from one to three minutes for perception by Walter in the blackness of the seance room, and then is put in the custody of the original holder or someone else, in such a place or pocket, that it can be identified later as being the object of the first experiment. This is now done with several numbers, for good measure. Next the

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envelope containing the magazine is opened, and either Walter or the sitter will tear off half of one of the advertising pages which usually contain pictures and large size letters. After a brief period for perception, Walter directs the sitter to take the torn piece again and to keep the magazine to prove absence of substitution.

At the end of the sitting, Margery goes downstairs into a brightly-lighted room, no trance, no circle, and proceeds to write with great rapidity a lot of numbers, draws a picture, and writes some word or part of a word. A number and the torn magazine-page selected upstairs are now brought forth and are found to correspond nearly 100 per cent with that which Margery has written. The sceptic now rings up New York and Cambridge, by telephone, and we get from these other two mediums again nearly 100 per cent reproduction of that which Margery has already made. Sometimes the New York report reaches Lime Street before the Margery group comes downstairs. The time between

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mediums does not seem to be identical. As a variant, Walter sometimes says the first number selected shall be multiplied by the second number selected, and the product will be found by combining the figures written by the two distant mediums. Thus, the Lime Street numbers will be twelve times two, and the Sary number will be two, and the Valiantine number will be four, thus :  
 $12 \times 2 = 24$ .

The perfect flower of this type of experiment came when twenty (3in.  $\times$  5in.) cards, marked with a thumb-print for identification, were distributed to twenty individuals, and each was asked to cut and paste from any source, figures, words, or pictures, on one side of his card. These were collected in a large box, sealed, taken to the seance room and there sat four people, none of whom is a medium, so far as we know. The box was opened in the dark, one card was selected by chance by any one of the sitters, exposed in the seance room a minute or



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two, and then hidden away in a pocket. At the moment of exposure of the card there were heard five raps, which, by pre-arrangement with Walter were to indicate the numbers of letters in the word which happened to be on the particular card selected. There was no medium present. Margery was eight miles away, Valiantine was in New York, Hardwicke was in Niagara Falls (250 and 450 miles away respectively), yet the three mediums thus distributed were able, each of them, to produce the picture which was on that card, and each produced part of the word which was also on the card, the parts together making the whole word. In this experiment, apparently some intelligence was able to make cognition of that card in the dark room without a medium. The perceiving intelligence was able then and there to rap the number of letters in the word, and clear enough and powerful enough to transmit all the ideas on that card, as a whole, or in part, to each of three distant mediums. Margery, in this experi-

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ment, seems to have no different status to that of the other two mediums, with relation to Walter.

Here, then, we have post-hypnotic suggestion plus a true cross-correspondence, wherein the script produced by the three mediums must be combined to make an intelligible whole. By the fortuitous method of selection of the material of this experiment, it is apparent that telepathy is excluded. We have also numerous examples of what appears to be a true travelling clairvoyance. For example, Walter is able to tell us something of the set-up at Hardwicke's house during a sitting. Walter tells us of a narrow escape in a taxi-cab which our Judge Hill had at a distant place at a time when we know that Margery was not there present. This travelling clairvoyance, however, if it were a function of Margery, should appear at her will, but as a matter of fact it only seems to appear at the will of Walter, when Margery is in trance. Concerning cross-correspondence, Dr. Tanner made a careful study of this phenomenon in the famous

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medium, Mrs. Piper. But she reports that she searched reams of writing from three mediums and then only got a few signs of cross-correspondence, and none of them at all clear. Dr. Tanner concludes that logic denies the value of those alleged cross-correspondences. Whereas, with Margery, we get the cross-correspondence perfectly produced within a few minutes, with practically no omissions and no outside matter to be discarded.

If Walter is what he pretends to be, namely, a discarnate being, there should be others in his state of existence, and this should be a matter of presumptive proof. As if in answer to that needed sign of other intelligences in a state comparable to that of Walter, we have had many examples of intelligent material which apparently cannot arise in Walter or Margery, or in any person present with either of the mediums. Thus, one night in trance in good red light, Margery made signs to have writing material provided. A pad and pencil were given



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her, and she then wrote 14 columns, a total of 148 characters, of what appeared to be Chinese writing. The speed of writing was such that fourteen of the characters were written in twelve seconds. Later the same night, in bright white light downstairs, as if to show that no page of such writing had been cleverly substituted during the seance, Margery proceeded to write more Chinese. Parts of this same Chinese writing were reproduced by Hardwicke and Valiantine. It has all been recognized as extracts from the Analects of Confucius. The Chinese experts consulted say it was obviously written by a Western hand, because, although in columns, the writing begins at the left instead of the right of the page. The translators, too, agree that in several places the characters are reverse or mis-placed in order, but the experts add there is no error in any single ideograph.

A dramatic and impressive last sentence is found in the Chinese script of both Margery



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and Hardwicke, namely, "I am not dead, Confucius".

Still better, Walter asks Mr. Bird quickly to say any sentence which comes to his mind; to which he replies: "A rolling stone gathers no moss". The same night, Hardwicke, in Niagara Falls, produced a Chinese sentence which reads when translated, "A travelling preacher gathers no gold", a typical Chinese antithetical sentence. The idea of Mr. Bird's proverb was not only transmitted to Niagara Falls, but translated into Chinese.

Of prophecy there has been very little. Walter has, by indirection, implied the death of two persons. Thus, of one he said: "Give — my love, and tell him I will see him soon". This appears several times in our records, and the death occurred.

Walter has described, with accurate detail, the clothing and behaviour of someone standing in the front entrance to the house four storeys below the seance room.

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In the whole realm of psychic phenomena there is no division more full of interest and possible value than that of "hauntings". The common meaning of the word is the occurrence of supernormal physical phenomena in the absence of a medium. The French critics declare that no story of a haunted house has ever been scientifically studied and confirmed, but that a practical joker or a physical medium was found present. Dr. Driesch (Professor of Philosophy at Leipzig and sometime President of the British S.P.R.) is more liberal and less dogmatic. He says, in fact, that there is no division of this new science more full of important possibilities than examples of true hauntings.

Phenomena which apparently come under this category have occurred at 10, Lime Street. We have had noisy, prolonged movement of furniture in the seance room which contained no person, and Margery 31 feet away.

A phenomenon of this kind which occurs

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under more scientific conditions is that related to the victrola.

At times, when a welcome guest, or a very sceptical one comes to the house, and is let in the house by the servant, or may even come in alone through the unlatched door, the victrola may start playing. To do this, the little brake must be moved about  $1\frac{1}{4}$  inches. Such a movement of the brake has been seen many times with no apparent cause. The victrola will be started perhaps when one has to leave the house unexpectedly after midnight, or, again, it may start when one returns at an unusual hour, perhaps two in the morning. No normal way of causing it to start under the conditions described has yet been discovered, and every normal way which has been suggested has been tried without success. This phenomenon has been observed when Margery has just been reached on the telephone at a place three miles away. It has occurred over 200 times, and seems like a clear-cut example of a haunt.





## SUMMARY

What now has apparently been accomplished towards the definition of Walter as an individual?

(1) There occur in the presence of Margery when she is in deep (snoring) trance under the control of Walter, physical phenomena, the supernormal quality of which we believe to be established beyond question.

(2) The voice declaring itself to be that of Walter is apparently proved by a mechanical means to be independent not of the presence of Margery, but independent of the normal anatomy and physiology of her voice-producing apparatus.

(3) We have seventy-five thumb-prints, all from the same thumb, and never that of any sitter. This thumb-print has been produced several times in the sole presence of a strange

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sitter who has arranged the mechanical control of Margery. The prints are always on marked pieces of dental wax. This print means an individual, or finger-print science is rendered void.

(4) We have post-hypnotic performances by three mediums all distant from the source of information, Margery being one of the three. In this experiment telepathy is apparently excluded.

(5) Perfect cross-correspondences have been produced many times.

(6) Apparently to show that there are other entities similar to himself, but not himself, Walter has brought about apparent communications from the Chinese. Events occurring in one seance room have been transmitted to far-distant mediums, and not only transmitted, but the facts are then stated in Chinese.

(7) Walter has given memories of his life here which seem probably not to be in the content of Margery's mind. We must all agree

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that survival without memory is not survival, so far as our concepts go.

(8) Like a true individual, Walter apparently cannot be in two places at once. There is always an appreciable time between phenomena in two places.

(9) Phenomena which come under the definition of the word "haunt" occur at 10, Lime Street in the absence of Margery.

We will make no conclusions. None have had greater experience in supernormal physical phenomena than the Margery group. This is not so much to their credit as to good fortune. Assuming the facts to be truly and clearly described, the reader now has a summary of our experiences to the present time. We are confident that whatever the ultimate true explanation of these phenomena may be, the facts themselves will stand. We are sure that the occurrences are not miracles, but that they belong to some new supernormal category of cause and effect. They open up great vistas

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for the future of psychical research. We ask no man's opinion, and we ask no man's endorsement. Truth does not become evident through endorsement. It permeates the minds and hearts of man by other means. We hold only that the survival hypothesis should have equal standing with others in the final judgment.

J. B. S. Haldane, in "Possible Worlds" (p. 208), says : " To prove the survival of the mind or soul as something living and active, we should need evidence that it is still developing, thinking, and willing. Spiritualism does not give us this evidence."

Mr. Haldane cannot thus dogmatically put us on the defensive. We do not produce the phenomena, nor do we even know much of the mechanics of their production. Walter's comment on the dictum just quoted is not too bad. He says, in effect : " I have proved to you that I can do a good many things you cannot do ; that I have senses which you have not ; that I have new means of communication. My



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'radio' works in both directions. If I am asked to describe my landscape, I reply : 'You are using ours, and it is by you, most poorly perceived'. Outside these performances of mine, which you call supernormal, if I were to attempt to tell you of all my surroundings and all my work, it would mean nothing to you, there can be no check up, and most of it is contrary to your experience."

We believe all should admit that it is possible that Walter is what he says he is. The most discouraging encounter we have is with the man who says : " I am not interested. One world at a time." It seems possible that this world and the world of survival are, in fact, one world.

Nor can we believe the person who says : " I am not interested in the fate of my ego." Annihilation may be the fact, but it seems psychologically unthinkable. Less still can we believe that anyone with faith in a moral universe can contemplate the destruction of the great souls. " What if Socrates be slain as

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well as me? What if all those, the latches of whose shoes I am not worthy to unloose, are also to be quenched in everlasting night?" No, let us admit that we "all yearn beyond the skyline where the strange roads go down."

The integrity and dignity of the human spirit demand that it be an end in itself, and in its possible survival, as such, we have a right to be scientifically interested.

NOTE.—Readers interested are referred to the files of "Psychic Research" (N.Y.) for 1928. For details, notes and records see Proceedings of Am.S.P.R. 2 Vols. 1926-27-28.

