

H. H. Higbie
A CAVALCADE
OF THE SUPERNATURAL

By
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Gift
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IN MEMORY OF
CHARLES RICHET
TEACHER AND FRIEND

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RATIONAL PSYCHIC RESEARCH

Chapter I

INTRODUCTORY BUT ESSENTIAL INFORMATION

PSYCHIC RESEARCH now occupies such an important place in the pageantry of passing things that everyone who watches the procession of scientific progress, must, to a greater or lesser extent, be impressed, directly or indirectly, by the non-material trend of practically all modern ideas concerning science.

Psychology and metaphysics—the former still a youngster in the scientific family—have hitherto been charged with the burden of explaining the unusual and the abnormal in our existence. To clarify still further the situation, certain facts have been designated as *metapsychic*, a term meaning beyond the domain of ordinary psychology or physiological psychology; in short, a word competent to express the various phases of mediumistic phenomena. But, even with this aid, it is to be feared that there are many intelligent persons who are roaming down the avenues of -isms and -ologies like a crusader who has

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mislaid his map of the Holy Land. Some of the less erudite are, quite frankly, scared by the Frankenstein of abnormality that has, during the last few decades, reared its head from under the cloak of Spiritualism. To all such, this little book, it is hoped, will prove a source of solace and guidance along an admittedly very perplexing road; it is the object to show throughout the pages that follow, that *mind* is the master-power that fashions the unwritten history of the years; and that occultism is hardly a term which harmonizes with the true spirit of scientific progress. Occultism is rather an all-embracing word covering a multitude of mystic truths and near truths, plus a whole lot of utter nonsense.

Today science is able to stab the gathered darkness of occultism with a long shaft of penetrating light, for science is, after all, but the sum total of ways and means leading to the knowledge of truth. The science of the college may have replaced the faith of the conventicles, as Joseph Conrad put it, but in retaliation science has become the chief of the prophets. By its very catholicity, science has taken the cult out of occultism.

At the outset, the reader will want to know the position of the author, so let it be said that—after more than thirty years of personal investigation—he most definitely inclines to the so-called spiritualistic hypothesis as the only rational explanation of ALL the *facts* presented by metapsychics, but he most emphatically repudiates any suggestion of an attempt to

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proselytize the reader into such a sect, of whom the larger part feed themselves on delicious but innutritive illusion, and for whom no future destiny, except absorption in well-established religions, is probable. His experience has been wide—at least in the geographical sense—and his electrical and medical training have most certainly nurtured a critical and experimental bias, that it is hoped will be as quickly appreciated by his colleagues in the General Electric—and in general medicine—as it is depreciated by his spiritualist friends.

Metapsychical acts—i.e. the *phenomena* of Spiritualism—occur every day in London and New York, in fact in every centre of humanity, as well as in the Acts of the Apostles!

In this day and age, men and women in all departments of science admit the **FACTS** of spiritualistic *phenomena*. They do not, in general, admit their “spiritual” interpretation, although there are some outstanding names in physical science, such as Sir William Crookes and Sir Oliver Lodge, to mention only two—giants of scientific intellect—whose experience with spiritualistic phenomena has been immensely varied and of a whole lifetime in extent; and who have ranged themselves on the side of the spiritualist. The former, it is true, at first hotly denied the spirit postulate; indeed at the conclusion of his famous work with Florence Cook, he wrote in *Light*, “I have found no proof whatever that men survive the grave. I have never once had satisfactory proof

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that this is the case—the great problem of the future is, to me, as impenetrable a mystery as ever.” Not until 1917, shortly before he died, did he amend his declaration to: **“IT IS QUITE TRUE THAT A CONNECTION HAS BEEN SET UP BETWEEN THIS WORLD AND THE NEXT.”** It will be observed that even here the note of personal survival and personal return is absent, although Sir Oliver, on the contrary, is profoundly convinced that it is sometimes possible to prove the latter difficult feat through complete identification.

It must be recalled that any such admission of belief is still decidedly unpopular, and the author knows of more than one man of science, who secretly inclines to the spirit interpretation of the *facts* he has seen in the psychic research laboratory, but who on no account would like his secret belief to be generally recognized.

Facts are, of course, undeniable; not to admit them is to display ignorance or gross prejudice, although as the author's friend and master, the late Professor Charles Richet, put it, “It is positively painful for a physiologist and man of science to have to admit the truth of metapsychics.” But such men are courageous enough to do just that. Richet went further, he admitted that he was at first the chief of scoffers, and that he later knew that he was foolishly wrong. A confession almost unique in the annals of psychic research!

The *interpretation* of these facts offers more lati-

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tude, and the writer's great friend did not (until near his passing) see eye to eye with the other famous scientists mentioned. He would have liked to, no doubt, but his half-century of laboratory experimentation had rendered the acceptance of the spirit interference theory peculiarly difficult and distasteful; like all good scientists, he was in honour bound to seek and to uphold any material explanation before he capitulated, and this would only be possible after such theories as the subconscious mind, hallucination, hypnotism, aggregate and divided personality, cryptesthesia, etc., had failed to serve. Any scientist, worthy of the name, could not be expected to clutch at that last straw—the discarnate intelligence of a personal character—to explain the mysteries of mediumship until he had completely exhausted all known premises. It is paradoxical that Richet's masterpiece, *Thirty Years of Psychical Research*, so ably translated from the French by Stanley de Brath, has converted many hundreds of people to the spirit viewpoint, although its author, almost to the last, remained unconverted! This savant professor of the University of Paris, who won the Nobel Prize for his researches in medical physiology, built up his experimental evidence with such consummate skill, that in the words of Emerson "he builded better than he knew!" Indeed, it has astonished many of his readers, how Richet, with all his wealth of research and experience—probably unique in the history of psychical research—could have remained undecided as to the

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explanation. Some regard his conclusions as anticlimatic. But it must be remembered that the purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws and the processes of nature. Science concerns itself *primarily* with the intellect. It employs the microscope, the scalpel, the test tube, the formula and the equation. Science, as that great legislator of the experimental method, Claude Bernard, teaches us, offsets a hundred negative testimonies by one positive observation. Experiment is the path of progress, and as D'Arsonval puts it, "To find the facts, to observe them well, to make deductions—it is there where, despite what one may say, lies the future of science" (and most certainly of psychic research!). Yes! as the writer's old friend, David Starr Jordan, used to say to all his students at Stanford University, "Without the spirit of research a man lags behind the progress of knowledge and his mental equipment becomes second hand."

In all sciences, and this includes psychic science, new facts may be determined by three processes: (1) direct experiment; (2) logical deductions from already established facts; (3) by these two processes corroborating each other.

On the other hand, the purpose of religion—that other overshadowing aspect of psychic research—is to develop the consciousness of the ideals and the aspirations of mankind. It is *primarily* concerned with emotion. Religion employs the cadences of the

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Psalms, the Wisdom of Solomon, time-honoured creeds, and above all, the insight of Jesus and Paul. It is this subtle fusion of science and religion in psychic research, that so perplexes the average scientist who is accustomed to the cold facts of chemistry and the uncompromising principles of physics. In other words, metapsychics comprises science plus *active localized* intelligence which, unfortunately for the orthodox scientist, endows it with a distressing element of "unpredictability"—a monstrous situation to the mathematical and materialistic mind of the man of science, who quite naturally expects a definite and unvarying result to follow from an experiment under a given set of conditions. Nevertheless, it is noteworthy that the great prophets of science and religion have never denounced each other; it has always been the unworthy followers who have persecuted the prophets and most bitterly opposed scientific progress.

PRESENT POSITION OF SCIENCE

In order that the reader may obtain a better understanding of the present position of science, and psychic research, alias Spiritualism, the author will give a brief summary.

In the nineteenth century, except for the scientists of the first water, practically everyone whose religion was one stage *removed* from idolatry, believed in a three-storied universe: heaven, earth and hell. The rational-minded, not to say heretical, men of learning of Darwin's and Huxley's day did their utmost to

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stress the *material* cause and effect plan of creation. In those days, men of science were atheistic in tendency, and it was not until the old ideas were completely undermined by the sweeping aside of the atom as the ultimate particle and the discovery of that curious entity, the Quantum, that the pendulum began to swing in the other direction. Then relativity shook the very foundations of the universe, and the man in the street began to think thoughts that he had never thought before.

Today, men are busy splitting the atom; a few hundred yards from the writer's window, millions of volts are being unleashed in the process! That rock of chemical ages has finally been blasted asunder. Even the dreams of the ancient alchemists seem now to be much less of a chimera than formerly, for the chemists and the physicists pursuing their researches into the nature of matter have passed from masses to molecules, from molecules to atoms, from atoms to electrons and ether. Matter, the "permanent of the ages," has been swept aside, leaving the electron as the true basis of the objective universe.

At each successive step, the difficulty of research increases till at last the most profound intellect can penetrate no further, and can but bow in silence before the unknown Infinite, which remains ever shrouded in inscrutable mystery. True it is that all things that enter into chemical composition, in time undergo decomposition, but their *component elements*—transmuted or not—*remain*.

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And so science is stressing more and more the very close relation between matter and energy and pointing out that the *actual* reality in life, in the last analysis boils down to an electrically charged proton or nucleus of positive electricity, surrounded planetary-wise by rings of electrons of negative electricity in constant rotation, like planets around their sun. The tendency is increasingly towards mystery in matter—one scientist even calls it “The Mysterious Universe.” This, errors and omissions excepted, is the scientific position in the present year of grace.

It should therefore not astonish parents that our young people living in a radio-ridden world should be a little impatient in ever seeking the new. Why, almost ten years ago two schoolboys—one in England and the other in Australia—were sufficiently ether-minded to establish two-way wireless communication with the aid of sets composed of two tubes, and much copper wire and more string. For those two, the 12,000 miles of geographical space ceased to exist! From the inception of radio, we have been tireless in our efforts to break down distance. Trans-oceanic telephony has made the world neighbours; so much so that these newer methods of communication are taxed to their capacity, despite the present high cost for service of this character. And now that television is making such strides, we may shortly expect to add other etheric marvels to those that already astonish the thoughtful section of mankind.

As Lord Rutherford has said, “We must recognize

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that there is no permanence in science or in matters connected with science. We must always advance and be putting a fair amount of our time and energy to developing new ideas and methods that will lead to the production of better apparatus for the service of mankind."

The dean of American letters, Hamlin Garland, sized up the situation very neatly, too, when he referred to science as "a lengthening shelf of dated encyclopedias."

If ever there was a time when men's minds are being attuned to the higher vibrations of the universe, it is now. For the investigations of this century have resulted in such discoveries that the shackles of materialism have been shaken as nothing previously had been able to do. For youth it is the golden age of opportunity, since new media of expression have come into being. The schoolboy of today possesses as reality, the dream of the doctors of science of yesterday, so that one can approach the study of such a subject as psychical research as if standing on the vantage ground of the centuries, having at one's elbow all the cumulated knowledge of both physio-chemical science and experimental psychology.

From the religious side, the new light that psychical research sheds on the problem of immortality, does not glow in orthodox colours and certainly does not shine from orthodox places. It must, many think, at all costs be extinguished lest it lead men into heresy. It is, therefore, not surprising to find that only Uni-

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tarians and other very liberal Christians are *openly* giving psychic research close attention with a view to adding the knowledge it affords to their concepts of survival.

Very few educated people today would attempt to sustain the thesis that the brain secretes thought much as the liver secretes bile; or that the decay of the body is *necessarily* accompanied by the decay of the soul. We are inclined to view the body as a machine, but not as an ordinary type of machine. The *real* man is at the steering wheel, but the body is the vehicle of the spirit; it is the eternal soul of man that is driving his body. We know that the body changes in the course of a few years—the old car has been replaced by a new one, but the driver is the same! (Compare Paul's "Natural" and "Spiritual" body.)

THE BIBLICAL POSITION

Regarding survival, the Bible is rather disappointing, as from Genesis to Malachi there is practically no word of cheer; on the contrary, it is stated that the dead know not anything, having gone where there is no knowledge or device! Even the saintly Samuel is said to have come up from the grave (Sheol). Incidentally, this Witch of Endor story, which is to be found in the first book of Samuel, chapter 28, verse 7, is orthodoxy's chief weapon for use against the spiritualist. But it should be noted that the medium that gave the seance was incorrectly designated as a

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“Witch.” The original Hebrew has no such *significance*. Also in the original account there is no statement to support the opinion voiced by the writer of Chronicles (I Chronicles 10:13) that Saul was slain for enquiring of one who had a familiar spirit, and the subsequent statement regarding the extent of Samuel’s previous enquiries is a misrepresentation of fact as shown by the fifteenth verse of the original account in the book of Samuel.

A further point that appears to have escaped most critics’ attention is in regard to the fate in store for Saul, for after all, he but not all his sons were, on the morrow of the battle, to be *with Samuel*—i.e., among the godly and the righteous, and certainly not in a place of weeping and wailing and gnashing of teeth!

Coming to the New Testament, the outlook seems more hopeful since we find early hints of survival. John the Baptist is said to act under the influence of Elijah. Then there is that significant scene of return recounted in the story of Our Lord’s Transfiguration, in which both Moses and Elias appeared and *talked* with Jesus, Moses and Elias being described as *men*.

The Bible is eloquent on what today we should term the supernormal, as from Genesis to Revelations there are numberless references to angels—who it is contended are semi-human beings of male sex! And if angels talked with mortals from the time of Adam until after the crucifixion, some think that it is folly to suppose that the curtain then dropped, and that ever since we have been left without a cloud of witnesses.

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Unfortunately, space does not permit me to enlarge upon this disquisition on the iconography of angels. It is essential here to consider the more practical aspect of this investigation, but the reader is urged to study again the evidence of the Bible in regard to supernormal phenomena—particularly the evidence that is assembled in Appendix I (page 243), which arranges the incidents according to modern spiritualistic terminology.

FOUR PSYCHIC EPOCHS

For purposes of convenient study, the various epochs of psychism might well be divided as below: (1) mythical up to the time of Mesmer (1778); (2) magnetic, from Mesmer to the Fox sisters (1847); (3) spiritistic, from the Fox sisters to Crookes (1847-1872); (4) scientific, from Crookes (1872-onwards). The first two categories are hardly suited to a book of this nature, therefore this enquiry is limited to the last two.

BEGINNINGS OF MODERN SPIRITUALISM AND RESEARCH

Modern spiritualism and psychic research had its beginnings in the now famous Hydesville Rappings, in the State of New York, U. S. A. It appears that in 1843-44, a small house in Hydesville was tenanted by a Mr. and Mrs. John C. Bell. A peddler called

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one day, and Mr. Bell gave him hospitality. The next day, Mrs. Bell went away for three days, taking the servant girl with her. Mr. Bell and the peddler were thus left alone in the house. The peddler was never seen again.

The Bells left the house after a few months. It was taken in 1846-47 by a Mr. and Mrs. Weekman, who were much disturbed by knockings and rappings, which they put down to trickery. As the most exhaustive efforts failed to discover the source of the annoyance, they too left the house. On December 11th, 1847, Mr. and Mrs. John D. Fox, with their two daughters, Margaretta aged fifteen and Kate aged twelve, took over the tenancy.

The rappings continued and increased in proportion to the efforts made to discover the supposed trickster.

On Friday, March 31st, 1848, Kate Fox discovered that the rapper could see and answer. The raps declared that they were made by a spirit, an injured spirit; that the rapper had been murdered and **BURIED IN THE CELLAR**; that he had been a peddler aged thirty-one, married, had had five children, but the wife had since died. Many other details included that the murder had been done for \$500.

Great excitement ensued. The cellar was dug up and some human bones were found with charcoal and quicklime, **BUT NO SKELETON**. In 1904, however, a false wall that had been built across the cellar a yard from the true east wall fell into disrepair

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and in the space so revealed, the body and the peddler's pack were found.

As may be imagined, immense excitement followed the discovery that in Kate Fox's presence the raps would answer questions. Elaborate examinations were held, and various men of science deposed to the truth of the facts. They were assailed vigorously by skeptics, as is customary with new and unpalatable discoveries of whatever nature.

There was a regular eruption of spirit mediums all over the United States. Kate Fox began to give seances for money and became alcoholic. All sorts and conditions of persons took up the communication between the two worlds and the movement was degraded by outrageous extravagancies of fanatical spiritualists. Hordes of imposters rushed to make money out of the gullibility of the public, and the avalanche of fanaticism, deception and superstition that fell on the country has not been overcome to this day.

The above account has been abstracted from Britain's *History of American Spiritualism* and compared with other reliable records. There will be occasion to refer to this classic case later, due to its increased importance in view of the recent work of Dr. Osty.

The movement then spread to England, and the Dialectical Society of London published a report in 1875 declaring the phenomena to be true. This report was received by the whole press with howls of

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execration, with the exception of the *Standard*, the *Daily News*, the *Spectator*, the *Echo*, the *London Medical Journal* and the *Examiner*.

The great Sir William Crookes then took up the matter of psychic phenomena in general, but specializing in "Materialization" with the assistance of Miss Florence Cook. He was at the high noon of his activity and reputation, for he had given the world a new element, thallium. Many serious-minded persons listened to him, and like Richet, thought that the savant, who had discovered a chemical element, radiant matter, not to mention the famous vacuum tube that bears his name and by means of which Röntgen was enabled to discover X-rays, was not a victim of illusion, an imbecile nor even a fraud, as declared the masses and their favourite organs of the press.

It would appear that the principal difficulty in accepting Sir William's "Katie King" was that she was too perfect a materialization. She moved and breathed at the side of her medium, Florence Cook. But Sir William was not alone in his researches; many others in England and in Europe took up the work, and their findings were only added testimony to that of Crookes. A brief review of some of their work will be noted in later chapters. Today, in the words of Professor Driesch, M.D., LL.D., of the University of Leipzig, "The actuality of psychical phenomena is doubted only by the incorrigible dogmatist."

There are now about 200 journals devoted to the psychology, science, pseudo-science and philosophy

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of "Spiritual Manifestation." Most of these are worse than useless, a few such as *Light* and the *Psychic News* are virile and entertaining, and there is a residue of highly technical and scientific propaganda and report that is scholarly and dignified, as becomes the proceedings of a learned society. There are no less than 63 psychic publications in South America. It is evident that the movement is now world-wide, and if journalism has anything to do with it, the world is on the eve of the most stupendous spiritual upheaval it has ever known. In England the Society of Psychical research has been in active operation since 1882, when it was founded by such intellectuals as Henry Sidgwick, Edmund Gurney, Sir William Barrett, F. W. H. Myers—who coined the word "telepathy"—and many other persons distinguished in the arts and literature, including Lord Tennyson. A small spiritualist group quickly diverged and in 1902, founded the Spiritualists' National Union, which now boasts of over 100,000 members and more than 300 affiliated churches.

It must be realized that the Psychical Research Society of both England and America has for the *majority* of its members disbelievers in the so-called doctrine of Spiritualism. It is said that *some* are still a bit doubtful about the phenomena!

There have been more savants attracted to Spiritualism than to any other cult, and science today is favourable in its attitude towards the study of the soul and all its allotropic modifications; it is also generally

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felt that no great progress is to be expected in metaphysics—the science of the direct action of mind on matter—whether on the largest evolutionary scale or in the smallest phenomenon of the laboratory, until ALL phenomena are taken into account. Then the old dualism of mind and matter seems likely to disappear through substantial matter—as Sir James Jeans puts it—“resolving itself into a creation and manifestation of the mind.” Incidentally, the Apostle Paul said much the same thing, 2,000 years ago, “We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (II Cor. 4: 18).

Before going on to the study of the specific phenomena of spiritualism, it is important to realize that the moment anything happens it conforms to law—we may not know what the law is that comes into play, but that it exists is certain, even though it be a transcendental law.

PART ONE:

HAPPENINGS IN WHICH PHYSICAL AND
CHEMICAL EFFECTS PREDOMINATE

Chapter II

WATER-DIVINING

ONE OF the most generally accepted “peculiar” things in supernormal manifestation is water-divining or dowsing. As consideration of this topic will cause less of a shudder to the spine of the skeptical reader, it might be well to introduce the more horrific matter by this curious phenomenon, so widespread and so well known that people who would never dream of entertaining any discussion of metapsychics in general have no deep-rooted objection to this phase, which they explain to enquiring youth as a form of “magnetism.”

Quite early in life the author interrogated his school-teacher with regard to the matter and was informed that water attracted the willow twig of the dowser, just as iron filings were attracted to the magnet—kept under lock and key in the science cupboard! Upon being pressed for further details, the master

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with some reluctance—possibly due to his struggles with his scientific conscience—jerked out the fact that his own uncle could do it, but that the author could not, because the magnetic current could not travel through wooden school boys.

The method employed by the diviner is shown very nicely by the experiments carried out with a well-known Australian dowser under test and distinctly experimental conditions in Sydney, N. S. W. At the request of the diviner, the editorial and mechanical staff of the *Sydney Mail* arranged to hide some gold, some oil and some water in various parts of their building. These materials were to be secreted by several persons and in such positions that the substances to be dowsed should not be liable to confusion with water pipes, oil drums, etc. This work was carried out a day or so before the dowser got there. Upon his arrival he produced his divining rod, which was of the regulation Y pattern with the exception that there was a depression at the fork of the twig about one-half inch in depth, and capable of being plugged with a cap made of the same willow wood.

It had been decided by the newspaper staff that the man should first of all seek out a buried tank of water that was some 150 feet below the fourth floor, on which the experiment was being carried out.

Grasping the fork by its two limbs, the dowser promenaded around the room carrying the twig straight before him with his arms extended horizontally and with the stem of the willow twig pointing

WATER-DIVINING

perpendicularly upwards. In a few moments it was apparent that he wished to leave the office he was now in and proceed several doors down a corridor to the right. This he did with the spectators in his wake. Arriving at a door some twenty yards down, he requested the author to open it for him. This room was a file room and was bare of furniture. Arriving at the middle of the floor the dowser became flushed in the face, perspiration dripped from his forehead, and his hands indulged in convulsive twists, and despite the very obvious effort exerted by the dowser to prevent the twig from inverting, it suddenly dipped towards the floor. The plant engineers—who were NOT present at the experiment—stated that we were directly over a cistern of water that they had filled for the occasion, and which was situated in the basement of the building.

The party then returned to the first office and it was decided that the gold should next be sought. The dowser carefully pulled out the cap of his rod, and inserted a small gold nugget about the size of a pea. Replacing the cap, he commenced operations by quickly darting to the north corner of the room, where he stood like one transfixed as his twig bent down to a position four inches to the left of the radiator pipe. No gold was found at this point, but the editor announced that some ten pounds in gold had been placed in a sealed bank bag in the room below. It was found that the bag had been placed between the radiator pipe and the wall, thus bringing the gold

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within the radius named by the diviner by reflection on the floor above.

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

Sir William Barrett, F.R.S., a convinced supporter of the spirit theory, did a great deal of research work with water-diviners, and in 1926 in collaboration with Theodore Besterman, published a large work on the subject *The Divining Rod* (Methuen). The bibliography alone quotes 534 volumes. The names of about twenty-three British dowsers find a place in the book.

At the time when Sir William was professor of Experimental Physics at the Royal College of Science, Dublin, he directed an important and very conclusive series of experiments in water-divining. First, a Mr. Stone was taken to some fields in County Wicklow, a place where he had not been previously; those who supervised the experiment were also ignorant of the geology of the region—an essential proviso to avoid possible telepathy. Mr. Stone, using a slender forked twig, said that in a certain spot water would be found in abundance at the depth of 15 feet. Other places were indicated in which water could be had in plenty. All these situations were carefully marked and then fixed by measurement, so that all marks could be re-

WATER-DIVINING

moved. Several likely spots were suggested by the geologists accompanying the dowser, but of all he replied in the negative. Pressed to try again at one special spot, Mr. Stone stated that if they *must* bore there—a friend, having purchased a cottage site, was most keen to have water found—they could try a spot indicated, but only a little water would be forthcoming.

A second experiment over the same area was conducted with a Waterford gentleman, who was a strictly amateur dowser; the conditions as regards knowledge of the vicinity were as before, and he knew nothing of the previously found places, also he went round the district alone, so that no hint could be derived from an involuntary movement by those who knew the approximate findings of the first experiments. Upon the completion of the perambulations of the Waterford gentleman, it was ascertained that not a foot of discrepancy was apparent in the two sets of results. He also confirmed the statement of Stone about the scarcity of water on the summer cottage site.

Boring operations were commenced at the first spot indicated by the two dowsers, and at a foot below the surface hard clay was struck. This continued for eight feet, when the jumper entered a sand bed and water rose to within four feet of the surface of the hole. Gravel was then struck and the flow of water was so great that they had to wait for a lining tube.

The locations in which Stone and his confrère had

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stated it would be of no use to look for an adequate supply of water were then bored, but only clay was encountered until the bore struck quartzite rock and insufficient water was found. About eighteen inches of the rock was bored, but no further supply was found. In order to check up on the results, a likely-looking spot covered by rank grass was next bored and rock was struck at the depth of eight feet nine inches. This was drilled to the depth of two feet nine inches, but no water was found. A further "likely" spot was drilled and proved equally negative.

Among the famous dowsers, John Mullins was one of the greatest, and he generally was content to sink a well free if his divining proved inadequate as regards quantity of water. In his hands the rod snapped in two at times, so powerful was the "force." Many amateur diviners report cases in which the twist of the twig is so violent that the skin is chafed off the palms of their hands.

In the case of a South African dowser, the instrument acted differentially: for less than 5,000 gallons per twenty-four hours the twig drooped, but for a greater quantity than this it rose. The power is also transmissible, as Mullins could cause many people to find water, by holding their wrists. In one case the ungifted amateur holding the twig over running water had it broken in his hands when Mullins held his wrists.

Although the rod seems to be essential it is not apparently quite indispensable, as it is recorded of one

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diviner that he simply walks with his hands extended palm downwards. When he walks over water, he feels a shivering sensation come over him.

Other experiments have indicated that the type of wood of which the instrument is composed is unimportant **EVEN THOUGH THE DIVINER THINKS IT IS**, but a dry twig does not apparently answer. Galvanized iron wire, bent like a croquet hoop, has served upon occasion, as reported by Mr. Napier Denison of Toronto Meteorological Observatory. The "force" has even been known to twist the wire! The case of Sir Henry Harben, the owner of Warnham Lodge near Horsham in Sussex, will serve as a concluding example of the phenomenon of water-divining. He found a scarcity of water on his property and was advised to have recourse to Mullins, but he refused as he had no confidence in such powers. When over £1,000 (\$5,000) had been spent uselessly under the best scientific advice, Mullins was called in. He located two fine well sites some 800 feet away from the costly engineering experiments. These, he said, were fed by independent springs about fifteen feet below the surface of the ground. The wells were sunk with entirely satisfactory results, water in abundance being found at fifteen feet as predicted.

We have already indicated that water is not the only substance that acts on the dowser's rod. The instrument has even been used in criminology. One of the best-known cases of this use is to be found in the

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account of Jacques Aymar of Saint Marcellin, near Lyons.

When searching for water one day, Aymar felt his rod turn so strongly that he was convinced that he was standing over an underground supply, but on digging, there was found the head of a murdered woman. Aymar went to the house where the woman had lived and found that the rod turned only for one person—her husband, who fled.

Aymar subsequently assisted the cause of justice in the tracking of murderers, and was highly successful. In one case he even dowsed a man (a murderer) already imprisoned for the crime of petty larceny. The thief confessed to the murder upon which Aymar was working, and was broken on the wheel.

CONCLUSIONS

On the evidence submitted it has been concluded that dowsing depends upon a subconscious sensibility—or as Professor Richet would express it “cryptesthesia,” a hidden sensibility resident in the dowser—to the presence of water, etc. This influences by subconscious muscular action the turning of the twig. In plain words, the subconscious mind of the diviner reveals the presence of the object sought for and causes the muscles to move the rod. This is a highly respectable theory, generally accepted, and in addition largely inaccurate. The last case cited is sufficient to cause grave doubt as to the mechanical interpretation. Moreover, the fact that the rod does not

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always move in an unintelligent manner is rather disconcerting to the theory just given. But there are other points, e.g., blindfolding the diviner does not alter the operations of the rod. An instrument that is declared unsuitable by the dowser moves just the same. The fact that a *dry* stick would not function indicates something more than unconscious muscular action. The case in which a galvanized iron wire—admittedly dry—was twisted into a loop is quite incompatible with muscular action, conscious or otherwise. It is possible that the insulative and non-conductive qualities of the dry stick prevent the action of the dowsing “force,” but in the case of the galvanized iron wire we have two dissimilar metals in contact, also an electrolyte formed by the perspiration of the dowser’s hands, to secure its conduction. Then, again the loaning of “force” to a neutral subject by contact of a sensitive’s hands at the wrists of the former still further complicates the issue, especially when it is found that reinforcement is possible when a second dowser can assist, by wrist contact, the rotative efforts of a first. The official explanation that a dry stick will not work, on the ground that it is not so elastic as a green twig and therefore would not respond to “the slight muscular movements,” is most unsatisfactory, as *slight muscular movements* neither break sticks nor produce blisters, through torsion, on the dowser’s hands!

It seems conclusive, therefore, that whatever is the nature of this force, it acts on the rod, NOT on the

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hands that hold the rod. Richet has shown that the rod can turn in a sheath which is held in the diviner's hands. Also the rod has been turned when gripped by iron tongs held by the dowser. (See *Proc. S. P. R.* xiii, p. 97.) Evidently the force does NOT proceed from the water, since its action is inconstant and not in accordance with the inverse square law, for the force involved does not vary with the depth of the water. It is, of course, axiomatic that mechanical forces must act in the same manner, and not turn an object downwards at one experiment and upwards at a subsequent one and rotate it at another. There must be an extraneous force involved, whether or not unconscious muscular action comes into play. It is probably a vital force, because we have seen that it is connected with the mental or nervous organization of the dowser and conforms to his will, since it will discover metals, dead bodies, etc., besides water. It is strictly analogous to other mysterious telekinetic (action at a distance) forces, whose operations pertain to that transcendental world which is beyond our material existence. Science admits that the forces that are associated with the cohesion of the atom, for instance, are of a transcendental character—i.e., their laws and method of action are quite beyond comprehension.

The electrical and external nature of the phenomena has been verified to an extent by some recent work done in Rome, in which it was demonstrated by means of a micro-ammeter that the resistance of a

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human being is reduced if the subject be situated in the "lines of force" as demonstrated by the divining rod reaction.

It must be constantly borne in mind that with this subject, as with others to be discussed, that one can react like a former secretary of the Royal Society who received an invitation from Crookes to witness telekinesis, and ignore the matter, or one can adopt the curious and almost incredible attitude of the Right Hon. Sir Herbert Maxwell, a learned and able observer, who said, "I don't believe in the divining rod, but I don't deny that its virtues are genuine (!); and were I in straits to find water I should employ a professional water finder—rod and all—if there remains one as successful as Mullins was" (p. 131, Sir H. Maxwell's *Memoirs of the Months*).

Or better still, one can be consoled with the thought that these extraordinary incidents, duly authenticated by competent scientists, are not *really* in any sort of contradiction with classical science. The abnormal behaviour of the musculature of the dowser in no way changes his normal physiology—it *adds something*. The truths of metapsychics upset none of the laws which science has long established. They introduce into science a new chapter, that is all.

Chapter III

TABLE-TURNING, OUIJA-BOARDS AND RAPS

IN THE last chapter we crossed the threshold, as it were, of the supernatural, and in the present one we take the plunge into the vortex of what might be termed domestic spiritualism, as typified by "table-turning."

This is one of the commonest and most ancient methods of what a certain evangelical sheet calls "dickering with the dead."

Primarily, it should be understood that this manifestation—like many others grouped under the rather ambiguous heading of "mediumistic phenomena"—is independent of one's religious views; in fact, many of the most famous mediums are *not* spiritualists.

The movement of objects, such as a table, is allied to what is known as "telekinesis" (movement at a distance); indeed, at times during a successful table seance when "the power is strong," telekinetic exhibitions occur. Usually, however, in domestic circles, the table around which the sitters are gathered for a seance does not move independently of the direct contact with living persons. The table vibrates, throbs, jolts and even tilts more or less violently, but

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these developments *may* have a perfectly normal origin. Not infrequently, one or another of the sitters decides to help matters along with his knee, or by some other voluntary effort of his muscles. This has occurred in many of the circles in which the author has sat. In one case recently, *he* accidentally kicked the table leg during a dark seance, and the long-awaited movements of the table appeared forthwith and increased in vigour as the sitting proceeded. Apparently the enthusiasm of the—presumably honest—sitters got the better of them, and before the writer could explain that the effect originated from his large and clumsy foot, everyone started to work on the table with a will, so that it all but toppled over during many of its capers.

Similar “accidents” have happened in so many circles and in so many different parts of the world, that it is difficult to subscribe to the findings of Professor Richet, “that it is rare that the conscious will of one of the sitters intervenes fraudulently—in these family circles where everyone is above suspicion.” *La Grande Espérance*, p. 203, Editions Montaigne.

However, there are undoubted occasions upon which the table moves without *any* conscious assistance from *any* of the sitters.

Performed in the regulation manner, the sitters are grouped around a table—preferably round—and each one places his hands on the surface of the table in such a manner that no pressure is exerted. Sometimes the participants join their thumbs and little fingers,

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so that an endless chain is formed. This is said to increase the "magnetism." Under average conditions of domestic mediumship, the table will show signs of movement—often in daylight. Should a member of the family circle be a powerful medium, the table moves in a very remarkable fashion; under exceptional circumstances the table has been known to rise away from the sitters, and to attain such a height from the floor that they have to rise to their feet to keep their hands in contact with the table top. Regular sittings with the same group of persons increase the effects. In rare cases the table behaves as shown in the photograph in plate I, which was taken under rigorous test conditions with everything under control. Leaving aside this photograph for the moment and confining the discussion to the average domestic case of table-turning, it is quickly perceived that the table has apparently become endowed with intelligence as it professes to answer questions, as a rule tapping three times for an affirmative answer and only once for a negative response; in some cases if the issue is doubtful the table will tip or knock twice. Any name or information may be obtained by the sitters if they will employ a recitation of the alphabet, the letters required being annotated with tilts or taps from the table. The process is a bit slow, but many are satisfied with this method of operating an astral intelligence bureau.

Occasionally the table becomes quite affectionate and may, as Lodge reports in *Raymond*, "rub itself

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softly and gently and with an intelligent pressure against the knee of the sitter." In any event, it is assuredly beyond any reasonable doubt that in the movement of the table there is often a considerable amount of intelligence—quite apart from any possessed by the sitters; in fact the *type* of motion differs with the different alleged controls, and thus the various entities may be recognized as in life by their table manners.

Up to this point it is possible to explain all by the action of the subconscious mind of the medium present in the circle, and for the benefit of the reader who is not *au fait* with hypnotic and subconscious mentality, the basic principles will be expounded.

The Subconscious Hypothesis. For many decades it has been the current practice of psychologists of the orthodox type to explain every phase of metaphysics—that could not at once be disposed of as pure fraud—as manifestation of the subconscious mind of the medium, or of the sitters, or of both. To many, this method of "solving" the problem was merely an attempt to explain the obscure by the more obscure. Professor McDougall puts it most succinctly when he says, "Such words as the 'Subconscious mind,' 'Secondary Self' and 'Subliminal Self' are merely popular catch-words that serve to cloak our ignorance and to disguise from ourselves the need for further investigation. For the ordinary procedure is to postulate a 'Subconscious mind' and

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then merely to assign to its agency all the varied phenomena of a supernormal character, its nature remaining completely undefined and its capacities for the production of marvels being regarded as without limit in any direction. . . . Any such division of the mind into two *unlike* parts, such as is commonly implied by names of the kind mentioned above, appears wholly unwarranted." Special attention is drawn to the word which the author has taken the liberty of italicizing.

By hypnotism, the subconscious part of the mind of man can very readily be explored, and contrary to popular opinion it appears that there are most certainly NOT two distinct and *unlike* parts. The "creeping in" of post-hypnotic suggestions, and the spontaneous recall of hypnotic events to the conscious portion of the mind by some sight or sound, etc., perceived by the subject, indicate the conjoint nature of the two portions of the mind. The sudden recollection of a forgotten dream is another evidence of the unity of mind.

Hypnotism also establishes the fact that impressed personalities become living realities in the subject for the duration of the "suggestion." So marvelously does an ordinary subject "play" the character suggested to him that, seeing it for the first time, the average person would stand aghast at its verisimilitude.

Experts in the field of hypnotism and the various hypnoidal states, of which mediumistic trance is one, find no especially difficulty in explaining the multiple

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personality possessed by the average good medium, on the basis of self-induced hypnotism. The writer has shown elsewhere that the state of an entranced medium differs in no really striking way from an analogous condition produced by hypnosis. Even the electrical reactions of the neuro-muscular system of the two states bear a most suggestive resemblance. Further it must be remarked that the average spiritualistic medium is not just an average hypnotic subject, but an extremely apt one. In any case, so far as the mechanism of the production of the trance condition is concerned, the choice lies only between auto-suggestion and hetero-suggestion (outside suggestion); the former is held as the cause by the opponents of the spiritualistic theory.

Every hypnotic authority is well aware that all the phenomena of spiritualism, psychological and physical, can be produced for one *or more* subjects by hypnotic suggestion until he approaches the matter from the laboratory angle; then the findings of a camera or the unerring finger of a galvanometer, which records its observation in letters of light, shatter his hypnotic hypothesis into an impalpable powder, less tenuous than ectoplasm in course of dematerialization!

The More Obscure Phenomena of Table-turning. Apart from the simple evidences of intelligence given by the average "turning table," there are frequently some cases that are frankly inexplicable by any known means.

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For example, a friend of the author's who was a regular sitter at a table circle, was much exercised in his mind as to the certainty of the phenomena, and so stated to his friend C. (not a member of the circle), "If the table could spell out some high-class poetry, for instance, then I should believe." At the very next sitting, as soon as the lights were lowered, the table spelt out several verses of good poetry! Perhaps a coincidence?

Richet in his last work but one, already alluded to, reports the following in reference to the more advanced forms of table phenomena:

"With my regretted friend, Gaston Fournier, a non-professional medium of great power, I undertook for over a year a series of experiments which I shall call 'the hidden alphabet.' Here is the method: A table is so arranged that when one of the legs is raised from the floor an electric bell is rung. At this table is seated Gaston F. and two of my friends whom I shall call A. and B. All three have their backs turned towards me and to another of my friends whom I shall call C. The light is bright. I have in front of me an alphabet, that is to say a card upon which are written all the letters of the alphabet, so held that neither Gaston, nor A. nor B. could see a single letter. Then with my finger, or an object, silently and *at variable speeds* I trace an indefinite course over the letters on the card. The distance that separated me from Gaston and the table was such that even if the sitters had not their backs turned,

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they could not see the letters of my alphabet. C. who is alongside of me writes down the letters, in front of which my finger passes, when the bell rings, due to a tilt of the table.

“During all the time of the experiment we spoke in loud voices and made jokes, Gaston joining with the others in our singing and recitations of poetry. We made much noise.

“Well, even under such conditions, we obtained not only intelligent phrases, but French verse and Latin verses in reverse! I draw attention to the fact that neither Gaston, nor A. nor B. knew what was dictated by the table, and written by C. As the experiment was at times very lengthy they imagined that it had failed, but this was not the case, and I insisted that they go on.”

Richet further relates how, fearing that by some impossible means Gaston had been able to follow the rhythm of his (Richet's) hand and thus followed the letters to suit himself, Richet had substituted a circular type of alphabet that commenced, not by the letter A, but by one chosen at random. In addition, he used a new rhythm for each successive letter.

Another of these experiments was carried out in a very dim light, in the presence of Sir William Crookes, who was seated at a considerable distance from both the medium's table and the one upon which the alphabet was arranged; the reply to a question which was asked mentally, by Sir William was demanded of the table. With remarkable pre-

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cision, the table rang out, "I know only the slang." It is to be noted that Gaston spoke no English. The mental question asked by Crookes was, "What is the Christian name of my eldest son?"

Undoubtedly, those who are interested in table-turning, will be glad to adopt the above plan in their circle; that is why it has been given in detail.

Planchettes and Ouija-Boards. The present seems to be a convenient juncture at which to interpose a note concerning the subject of Ouija-boards and planchettes, the former device being particularly in favour in the United States, whilst the latter is frequently met with in England and Continental Europe.

The planchette is a little heart-shaped piece of board, mounted on castors and carrying a pencil at its narrow or pointed extremity. The pencil point acts as a castor, and is made to glide over a large piece of paper, fastened to a table-top or drawing-board. The sitters or sitter, as in the case of the table-turning experiments, place their finger-tips very lightly on the planchette, and when circumstances are opportune, the little heart runs over the surface of the paper and leaves a lead-pencil trail, sometimes in the form of intelligible characters or drawings. Sir Oliver Lodge in his work, *The Survival of Man*, gives an account of a planchette said to have been controlled by a Senior Wrangler. Thereupon the planchette was asked to write the equation to its own curve. It

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wrote quite distinctly $r = \frac{a \sin \theta}{\theta}$. This, Sir Oliver remarks, very well represents the equation for the ordinary form of planchette. It should be borne in mind that it is much more difficult to invent an equation to fit a given curve (as was done in this case) than to draw the curve corresponding to a given equation. The above forms ample evidence of a mental feat by a much higher type of mind than is customary. This form of communication is closely allied to what is known as "automatic writing" (see page 174).

The Ouija-board ("Yes-Yes" in French and German) is similar to the planchette but carries no pencil and therefore cannot execute designs. The heart-shaped Ouija, with finger-tips placed as above, is made to indulge in peripatetic excursions over an alphabet-board that is the percipient part of the outfit. Although, personally, the author is more partial to the planchette, some astonishing information has "come through" the Ouija. The following will illustrate an evidential instance of the Ouija results under the most casual conditions:

"You seldom get anything convincing with a Ouija board, but once, I did.

In 1919, I was living at Elton Court, a small hotel in Portland, Oregon. I had a Ouija. So did Johnny and Hardy Jenny, who lived on the fourth floor. I lived on the first.

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One evening another girl who lived there proposed that we get the board, and see what we could get on it. We took it into the lobby, which, of course, was also on the first floor.

Almost the minute we put our hands on it, it began to spell out curses and ugly remarks. We took our hands off it, to break the connection. But when we tried it again, the same thing happened. A little peeved, I asked,

‘What are you talking like that for? Don’t you like us?’ It spelled out, ‘No. I hate you!’ I was beginning to get interested, and very curious, by that time, so I said,

‘Who are you? Why do you hate us?’ Then it spelled ‘I am Jake, a German soldier. I was killed in Belgium.’ After that, we could get nothing at all but more curses, so we put the board away.

Just as we did that, the elevator bell rang, and the landlord’s daughter left her place at the telephone switchboard, and took the elevator up. It came down in a minute or so, and Johnny Jenny got off. I said,

‘Hello, Johnny. What have you been doing to amuse yourself?’ He looked disgusted, and answered,

‘Aw, for a while Hardy and I were trying to work the Ouija-board, but all we could get was some damn German named Jake. He wouldn’t do anything but swear at us, so we gave it up.’

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I verified the fact by the landlord's daughter, that Johnny had been waiting for the elevator on the fourth floor. There was no possible way for him to have known what we got on our Ouija. The girl who ran the elevator had been too far away to hear anything we said, and the girl who had been trying to work the thing with me, was still sitting there talking to me about other things. She was just as surprised as I was, at what Johnny said.

And as for him, his eyes fairly bulged and he looked positively frightened, when I told him that we'd had 'Jake' too.

(Signed) VIOLET OLIVE JOHNSON."

Raps. Closely allied to table-turning, and indeed, often accompanying it, is the remarkable phenomenon known as "raps." On page 25 is given the first account of modern raps. According to Richet, who has heard only faint raps, this beautiful manifestation is rare. However, from the writer's investigations, raps are sufficiently common with the majority of powerful mediums.

In the Sydney circle, raps occurred at each sitting, and so loud, as a rule, that everyone heard them to the point of being startled by them. In daylight, they were generally faint, but could be made to occur under one's ear applied to the table, i.e. the raps could be called from one position to another on simple de-

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mand. These fainter raps were exactly as Richet had described them in his work, "indistinct, small noises, like scratchings." The sonorous disturbances appeared to be some distance in the interior of the wood.

In San Francisco, the medium Hope Darling, can produce in very brilliant sunlight, raps that may be heard across a large room. She produced several for the author, at points and on furniture of his choice and under controlled conditions. On another occasion, also in very bright daylight, she produced raps in answer to questions, from the wooden back of a chair, selected by the audience assembled in a large hall—raps of such power that they could be heard by everybody including those in the back row, some 120 feet away.

In dealing with raps, one must be on one's guard against certain sources of error. Furniture, which has become heated during the day, will often at night emit a "rap"; table fibres will strain and creak. Therefore an isolated "rap" is no evidence of "spirits." Again, fish, particularly certain sorts of gold-fish, carp and tench, give out a curious type of knocking noise in dim light, or at night time. They produce the noise with their lips and gills, and sometimes give forth a whole series of "raps." On one occasion in Berkeley, California, a bowl of fancy gold-fish fooled the sitters for quite a time, as detection was rendered difficult by the fact that when a question was asked, the fish would make three or more glou-glou noises. They were not caught at it, until they finally overdid

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their part, by one of their number jumping out of the glass bowl.

A consideration of what may be termed the next step in physical phenomena—telekinesis—is taken up in the following chapter.

Chapter IV

TELEKINESIS

THE MOVEMENT of objects at a distance: the Greeks have a word for this too—telekinesis. Probably the greatest exponent of telekinetic phenomena was Professor W. J. Crawford, D.Sc., lecturer in Mechanical Engineering at Queen's University, Belfast. Notwithstanding the aspersions of Fournier d'Albe, another doctor of science, and formerly a fellow contributor with the author to *The English Mechanic*, Crawford's experiments, extending from 1914 to 1920, are certainly to be regarded as classical.

The Reality of Psychic Phenomena, 1916; *Experiments in Psychic Science*, 1919; and especially his book *The Psychic Structures at the Goligher Circle*, 1921.

Crawford examined, as only an engineer can, the psychic structures at the Goligher circle, but even before Crawford, Crookes had conducted some beautiful experiments with that celebrated medium Daniel Dunglas Home—an erstwhile medical student. In full light, Crookes saw a pencil raise itself up on its point and hover above a piece of paper upon which it had been placed. At first the pencil failed



PLATE I

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to write, but what was his astonishment, when a small lath, which was lying near the pencil, as if to help matters, rose into the air several inches so as to allow the pencil to rest against it, in order that it might write! Practically all the well-known mediums, past and present, have exhibited this telekinetic power in daylight, or at least in subdued light.

In general, telekinesis is concerned with the movement of relatively small objects, the table illustrated in plate I being unusually large, although the movement of tables and other large pieces of furniture, including heavy marble statues, is not unknown. A case of table telekinesis under test conditions, and of particular interest is that of the movement of the specially constructed table, so fashioned that it was difficult to catch hold of, in the presence of Sir Oliver Lodge's son, Brodie, at Richet's place at Carqueiranne.

The medium Home, *in bright sunlight*, out-of-doors, caused the levitation of this special forty-eight pound table, and after it had gone up into the air, the observers and medium all stood away from it, and to Richet's delight, it remained up.

Another case under test conditions happened to the author (then a man of 125 pounds) in the course of his investigations in Sydney, Australia. *In bright moonlight*, an enameled bowl two feet in diameter was levitated from the floor of the kitchen—which was also the psychical research laboratory. As it came to the level of the author's head, he grabbed it firmly by both hands but was unable to stay its prog-

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ress around the circle, and was carried off his feet and dragged with the bowl. In this case the medium (non-spiritualist) was an entirely unknown amateur, a laundry-cart driver named Norman, aged twenty-two, weight 130 pounds. The sitters were *all* skeptics and comprised chemists, mathematicians and electrical engineers—a society of Nicodemus *par excellence*, that met every Wednesday night for several years without detection! There will be occasion to refer to this circle again.

Levitation. This is merely a special phase of telekinesis applied to human subjects. The classic case is that of Home, who rose above the heads of the sitters and made a pencil mark on the ceiling. He then passed out of an open window of the room on the first floor, and came back again by another window as if he were swimming in the air. At the termination of the experiment, Home started to laugh, and when the sitters asked him why, he said "If a policeman had seen me, he would not have understood."

Another fine case of levitation of more recent date is that of Dr. Eugene Osty, the director of the International Metapsychic Institute of Paris, during experiments with the medium Bugik. The hands of the medium were held, and a heavy armchair upon which Osty was seated was suddenly taken and raised above the heads of the sitters, without injuring anyone, then the chair threw itself onto the table with such force that it was broken.

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The author at the Sydney circle mentioned above had a strikingly similar experience, though even more remarkable. Before the regular meeting, the medium, Norman, and he were admiring an occasional table in the drawing-room of the house in which the circle met; suddenly, in the fading daylight, the table began to move, and in a spirit of fun, the author seated himself on top of the table, and the table straight away began to rise in steady fashion, upwards, towards the ceiling, so that the rider could easily touch the picture railing. The medium kept a contact with the tips of his fingers on one of the legs, until the author shouted to him to let go. The table proceeded to drop *slowly* like the careful descent of a hydraulic lift, until it was within about four feet of the floor, at which point it crashed before the author could jump off, and two of its four legs were broken.

The record levitation, attested by honorable witnesses, was that in which Home AND a piano were raised in midair.

Mechanics of Telekinesis. It is to Sir William Crookes and later to Dr. Crawford that we are indebted for the *modus operandi* of telekinesis. In one of the earliest experiments to investigate the mystery, Crawford took a small table weighing ten pounds and asked the "spirit" operators to cause its levitation. This was promptly done, and Crawford found that this ten pounds was added to the weight of the medium! Sir William Crookes had already demon-

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strated the same state of affairs in his famous lever experiments. The experiment was repeated many times, and the results, subject to small experimental errors, were always the same. We are now "getting some place," as our American cousins would say, since we have definitely established a connection between the medium and the object levitated. Crawford also found that when the table was pressed downward it offered a peculiar elastic resistance, as though it were floating buoyantly in water. [Cf. the author's bowl and table experiment, as this peculiar floating effect was most marked in all his experiments. In that with the inverted bowl, the upward pull is best described as similar to that of the tractive effort on a piece of iron, turning against muscular resistance, in an enormously powerful magnetic field. The author carried out many such experiments during his electrical training in connection with flux tests of field coils and pole pieces of generators of 500 kw. and upwards. So from a psychomuscular viewpoint he has had ample opportunity for comparison. There is, however, one notable difference—the inverse square law does not hold *apparently*, or most probably it is transcended by the intelligent agency that brakes the trajectory of moving objects.]

Next, Crawford found that there was an invisible link connecting the medium with the table, for when he placed his hands in certain places between them, the table dropped to the floor. Though *usually* in-

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visible, the substance forming the connecting link—the ectoplasm of Richet—was palpable; it was cold and clammy to the touch. He further found that if his hand was gloved, the table did not drop so readily. It did not drop at all when he explored the space with a glass rod.

These latter observations seem to support the old mesmeric emanation idea!

In the author's Sydney experiments, he persuaded the intelligent force to operate on a piece of chalk which was lying on the table within the space formed by the author's two hands, held so as to form a tent-shaped cover over the chalk. The idea in mind was to trap the chalk with a quick movement of the fingers, as it was in process of writing in that restricted space. Although, on various occasions, the experiment was tried for several hours, never once was it possible to trap the chalk *before it lay down*—which it invariably did after several finger dartings to snare it. Unlike the results that Crawford obtained, the author was unable to detect any ectoplasmic projection attached to the chalk, but he noticed that the flexing movement of either of his little fingers, which normally rested on the surface of the table, caused the immediate drop of the chalk. The flexing of any one of the other fingers—normally resting on the proximal border of the little finger—did not at once cause the chalk to drop. It would seem, therefore, that the connecting ectoplasm took the line of least resistance (a usual phenomenon with radiating forces

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and human beings!) and lay along the surface of the table directly across from the medium, who sat opposite the author, three and one-half feet away.

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

Crawford finally found that the ectoplasm extruded from some portion of the medium's body, acted as an arm-like lever which in the case of a table extended from the lower part of the medium's legs, curved upwards and made contact with the underside of the table, virtually a cantilever, but having the power of elongating and of making itself rigid, or bending itself to suit the end in view. This was conclusively proved by the fact that when Crawford placed weights on the levitated table, the medium's weight was increased by the same amount. He further found that the lever action was upset when the additional weight reached a total of about forty pounds, the medium toppling forward in her chair and the levitated table dropping. Final proof was

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furnished by his excellent flashlight photographs, which revealed the whole process.

It is important for the student to realize that the method employed is not always the same, as for instance in other experiments by Crawford with levitated tables. During a number of these, he found that despite a great added weight, the table did NOT cause the medium to lose her balance, and did NOT increase her weight. In such cases a spring balance under the floor showed that the ectoplasm had taken on a strut formation with the elbow portion resting directly on the floor under the table, before contacting the body of the medium.

Abstraction of the large amount of ectoplasm required in the above experiments not only produced a decrease in the medium's weight, but also produced a change in her bulk. Crawford upon placing his hands on her hips and thighs during the extrusion of the ectoplasm, felt a distinct collapse of her substance. He records the diminution of her weight as fifty-four and one-half pounds, i.e., approximately half her normal weight.

In a most fantastic case that was alleged to have occurred in France (described by Countess Wachtmeister), the ectoplasmic form—a materialization of a man—as an experiment went into the cabinet and came out with the entranced medium in its arms, so that the sitters could see for themselves that he was reduced to practically skin and bones. One of the sitters then asked the entity whether substance was

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withdrawn from the brain of the medium, and was informed, "No, because insanity would supervene if we did that."

It has been further shown that this ectoplasm which conveys the power for telekinesis, in addition to being sensitive to strong light, is able, even in its invisible form, to discharge an electroscope. It cannot, however, conduct low-tension currents in order to close electric bell or other signal circuits. However, it has been asserted that currents of higher tension are conducted by it.

The above experiments, and countless others, have satisfactorily established the phenomenon of telekinesis, and the more recent experiments of Osty, in which the infra-red and ultra-violet radiations were utilized in conjunction with photo-electric recording galvanometric apparatus, have been so scientifically conducted throughout that they have met with universal acceptance among all men of science.

It is noteworthy, in connection with the experiments carried out with Rudi Schnieder as medium, that they established the FACT that an invisible "force"—"non-photographable"—could cause the occlusion of infra-red rays, and thus permit a permanent record and an audible signal when acting. Osty also found that there was a definite connection between this "force" and the medium's respiration. Thus has a new epoch in telekinesis been inaugurated, since, as Sir John Herschel puts it, "occurrences which, according to received opinion, ought not to

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happen are the facts which serve as clues to new discoveries." It is such happenings that caused England's great physicist, Sir Oliver Lodge, to write, "However the facts are to be explained, the possibility of the facts I am constrained to admit. . . . Any person without invincible prejudice, who had had the same experience, would come to the same conclusion. . . . I concentrated my attention on what seemed to me the most simple and definite thing, viz., the movement of an untouched object in sufficient light for no doubt of its motion to exist."

It seems clear from what we have said that the "force" is exerted through ectoplasm, and that it responds to the desires of the sitters, which are conveyed to the "unseen operators." In short, the power *vehicle* is ectoplasm. It is the analogue of the ether by means of which magnetic phenomena—equally invisible—demonstrate their presence to us.

Further Biological Examples of Telekinesis. In addition to the instances detailed above, there have been certain rare cases of persons who seemed to have had a telekinetic "sense" which was apparently under the direction of their will. Annie Abbott, "the little Georgia Magnet," was one of these. It was stated that she, standing on one leg and holding a billiard cue, could not be overbalanced by the united efforts of seven men who pushed the cue. The author, at Croydon, assisted by four strong men, was unable to lift little Annie from the floor of the stage

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of the Hippodrome. There seemed no doubt that she had the power to add a hundred pounds, if not more, to her normal weight of ninety-eight pounds. It has been further recorded that Mrs. Abbott could, by touching a person, cause his levitation; the author can attest only the weight increase. Miss Mary Richardson had similar powers and, too, was of slight physique. A mere touch from her hand would throw a husky man to the ground. The very simplicity of the phenomena almost precludes any possibility of fraud. Cf. incident recorded in St. John's Gospel, Chapter 18, verse 6.

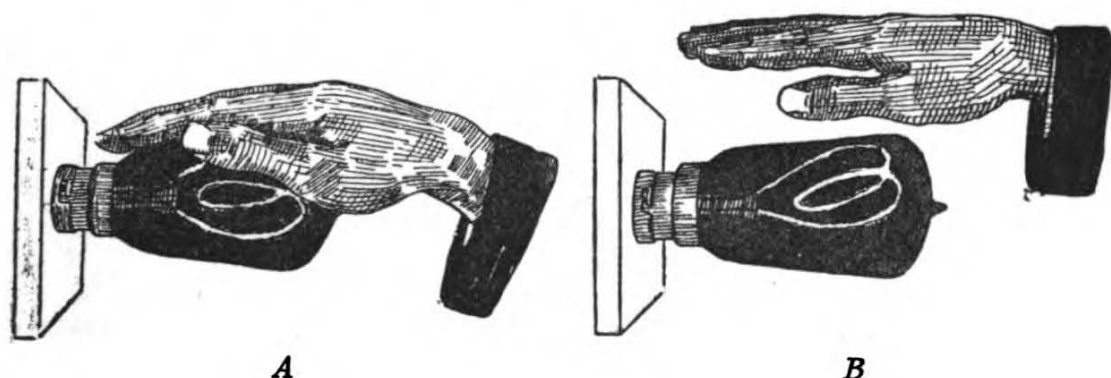
Some Peculiar Magnetic and Electro-static Experiments. Tests that were made by the author with Annie Abbott in connection with her influence on the magnetic needle showed that from her right hand particularly she emanated a force that could influence the needle, even to the point of its rapid rotation. These results have very recently been confirmed by the Greek S. P. R. with Miss Cleio under strictly test conditions. This is another indication that the "magnetic fluid" of the Mesmerists seemingly exists. Unlike the results obtained by Dr. Crawford (page 64), the Greek society reports that Miss Cleio's telekinetic energy has no effect on either a charged or uncharged electroscope.

Professor Zollner in 1877 recorded even greater magnetic wonders with Slade (see *Transcendental Physics*), in that Slade had the power of producing

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in an unmagnetized knitting-needle, held in his hands, a strong south pole **WITHOUT ANY ACCOMPANYING NORTH!** Surely a most amazing phenomenon, and one calculated to upset our knowledge of magnetic laws as taught. Kluski, referred to in a later page, had the same power.

For those who like to test out their own psychic power, the experiment illustrated in the sketches will prove diverting. A. represents a low candle-power



supply voltage *carbon* filament pilot lamp stained red with a shellac-type of stain. Whilst alight this shellac coating is caressed with the dry hand as shown in A. Then the hand is raised into the air as depicted in sketch B., and the filament follows it as indicated. The degree of displacement produced in the filament varies with different individuals. Those who are potential mediums, of the physical type, interfere most conspicuously with the usual results expected from this manifestation of electro-static induction.

The French Academy of Sciences, as far back as 1846, reported on the case of the fourteen-year-old

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peasant girl, Angélique Cottin. This child had the remarkable power—in full daylight—of repelling certain objects. It is certified that in the presence of large audiences, when Angélique approached certain objects *they darted away from her!*

In the next chapter the author will briefly consider an extension of the subject of telekinesis, which deals, in addition, with what must be considered as transcendental physics—if not as experiments in the fourth dimension.

Chapter V

APPORTS

PROBABLY THE strangest phenomenon of all Spiritualism is that known as "apports." There are many biblical instances of meals and divers objects being apported to the holy men of old, and today in America, a coloured gentleman by the name of "Father Divine" appears to exist almost entirely on "apported" food and money, if we are to believe popular report. Richet reports a case in which the recipients of some apported flowers (violets) from a distance of 250 kilometers, asked the control for a bank note of 1,000 piastres, the table spelled out, "I cannot do it; that would be a theft."

An apport may be defined, for scientific purposes, as the introduction of an object into the seance room from outside by *supernormal* means. A brick thrown through the window, by a skeptic or jealous competitor, is not an *apport*, but if that same brick came through the closed window—without breaking the glass—and if no incarnate thrower was attached to the experiment, it would be classed under that head, especially if the brick were one used in the time of the Pharaohs. Very frequently, apports are actually

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of this character, i.e., next to impossible to obtain by virtue of the distance in time or space that separates the seance room from the apported article. In general, however, apports take on the character of flowers, plants, living birds or fruits. Many times edelweiss from the Swiss Alps has been brought across the world to confound some skeptical sitter. Many years ago, the members of Madame d'Espérance's circle had a plant grown whilst they were singing. It turned out to be an *Ixora Crocata*, a native of India. One of the sitters took it away and placed it in his greenhouse. It grew for three months, then it shrivelled up. Full details of this experiment will be found in *Shadowland* by Madame d'Espérance.

At a more recent London seance, a heavy trunk was apported from New York, but the simple request for a copy of the current issue of the *New York Times* produced no results. It transpired that the reason the second experiment failed was that such a procedure would convince people who had not *sought* the truth. It was suggested that it would only be necessary to have the copy of the *New York Times* initialled by a few responsible persons and to have the fact published in the morning papers, for practically everyone to be convinced (telephotography was not then perfected, so that explanation was not available); but this is not what the "spirit world" intends—apparently anyone wanting to be convinced must go by the way of Luke, chapter 11, verses 9-10.

In the Sydney circle, the author had a very inter-

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esting case of apports. Some writing paper was required and one of the sitters said, "Can't you supply your own paper?" Almost immediately the speaker had several sheets of large post quarto paper thrown in his face. At the end of the evening's work the writer gathered up the sheets that were still unused; the next day, hoping to identify the source of the supply, he began an extensive search of all the wholesale paper houses. The mechanical engineer of the *Sydney Morning Herald* aided in this quest, as he was a paper expert, and in less than a week the wholesaler of that particular paper had been interviewed. He stated that the particular brand had been discontinued for over twenty years, and that the sheets must have come from a forgotten source as it was no longer a brand in current circulation among the trade. A few sittings later, the control was asked whence he had obtained the paper, and he described a baker's shop in Parramatta, the oldest settlement in N. S. Wales and about fifteen miles distant from the circle.

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

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AN EXPERIMENT IN CHEMISTRY

The most exciting experiment that was carried out at the Sydney circle was one of great chemical interest. A sitter, who was chief analyst in one of the largest manufacturing chemists' organizations in the world, brought, at the suggestion of the author, a sealed tube containing about ten grams of white arsenic, also a larger sealed tube containing twenty-five cubic centimeters of distilled water.

When the power was up to the highest point, the control was requested to transfer a little of the arsenic trioxide into the sealed tube of distilled water. This was at once assented to, and the sitters were told to place the two glass tubes at opposite ends of the table away from everyone, and on no account to touch them until the dismissal signal was given. [At the conclusion of the phenomena—generally at 10:45 P.M.—the roller blind of one of the windows would go up with a startling rush, and when pulled down again it was always found marked, in white chalk letters, "Good Night All."] That evening, various psychic manifestations took place in quick succession, as was customary, but no lights or any other indication that the tubes were being "worked on" were vouchsafed to us. At the conclusion of the seance, the chemist took the tubes home, and promised to test them the following morning and to report to the circle at the next meeting—a promise that was never kept.

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Enquiry elicited the fact that Marsh's test had afforded abundant evidence that arsenic had penetrated the sealed tube of distilled water. This so horrified the chief analyst that he refused to be present again in the circle. His whole conception of chemistry seemed to have taken a nose-dive. Subsequent enquiry, on account of his failure to report as promised, revealed that one of his assistants had also witnessed the finding of the arsenic, and had noted the change in countenance of his chief. He was a great chemist of the old school, but at his time of life, new conceptions did not take root easily; and a few months after this episode he died—of a stroke.

Some years after this, a very scholarly physician, an orthodox neurologist (an F.R.C.P. and M.D. gold medalist of London), was fatally stricken with a cerebral hemorrhage, undoubtedly connected with the unpalatable facts of ectoplasm which had drifted his way. Had he completed the work he was studying, Richet's *Thirty Years of Psychical Research*, which the author had procured for him by request, he would have seen that he could have avoided the acceptance of the spirit hypothesis (so conflicting with his religious views), even as Richet himself had done, but the horrible addition of fact after fact of metapsychics, so lucidly expounded by his French confrère, proved too much at his time of life, his mind not being sufficiently flexible to accommodate yet another universe of facts. The reader must realize that we of the younger generation are so used to marvels

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of every sort, that the extension of a few natural laws or the addition of extra dimensions in time or space leaves us unperturbed, as our universe has practically nothing in common with the materialistic concepts of atoms and molecules that were current in the nineteenth century.

A Partial Explanation of Modus Operandi. About all that is known concerning the methods of apportation is due to an experiment that failed, reported by Professor Bozzano. The communicating intelligence was besought to bring the professor a small block of iron pyrites that was lying on his writing table in a house about two miles distant from the seance room. The "spirit" replied by the mouth of the entranced medium that the power was almost exhausted, but that nevertheless he would try. Soon afterwards, the medium began to twitch convulsively, which signified the arrival of an apport, but no object fell upon the table. An explanation was asked for and the intelligence stated that a portion of the object desired had been disintegrated, and had been brought into the seance room, but there was insufficient power to reintegrate it. He added, "Light the light." This was done, and to the intense astonishment of all, it was found that the table, the clothes and the hair of the sitters, as well as the furniture and carpet of the room, were covered with the thinnest layer of brilliant impalpable pyrites.

When the professor returned home after the sit-

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ting, he found that about one-third had been scooped out of his little block of pyrites, which was still lying on his writing table in its accustomed place.

Similar Manifestations. Before passing on to the next chapter, the author would like to draw attention to certain apport-like effects that are quite common in the seance room. First, the presence of cool breezes is a very frequent occurrence. Sometimes, indeed, the control states that the breeze actually comes from the sea or the mountain. Certainly it is that the introduction of these air-currents—distinctly felt by all—are able to lower the room temperature several degrees.

One of the most striking instances of cool breezes occurred in the circle at Sydney apropos of an apport that failed. The control had undertaken to bring a copy of the author's new book, which was lying on a table in his study at Mosman, a town five or six miles distant from the seance room, but although the skeptical and terrified occupants of the house in Mosman heard the book drop from the table to the floor, the transfer was not undertaken. No reason was given for the failure. During the time of the attempt, the seance room was pervaded by icy draughts, although neither of the two windows nor the door were open.

Only a few days ago, at Oakland, the writer was sitting with a powerful trance medium, whom he hoped to develop along ectoplasmic lines, when suddenly, despite the hot California sun, such a cold

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breeze was focused on the writer's hands and fore-arms that the hairs stood on end and the skin took on the goose-flesh aspect. There was normally not a breath of air stirring. By request, the breeze played on the writer's cheek, thus substantiating its supernatural character.

At other times, the presence of phosphorus-like odours are introduced into the seance room; actually the air is undergoing ionization at these times, due to the operations of the transcendental mechanism. On such occasions, it has been possible to show the increased discharge rate on such electroscopic instruments as the ionometer of Dr. Solomon, the ionizing chamber alone being in the seance room.

Of still greater interest—especially for the ladies—is the apportioning of perfumes. In his experiments, the author has had floral perfumes manufactured in the circle from apportioned blossoms, and from flowers supplied by the sitters, *also* perfumes introduced in liquid and in gaseous form, thus constituting true apports. In the first two cases mentioned, the manufacture of the scent was generally put down to “Red Indian maids” or children of other races, whilst in the last instance the perfumes were ascribed to “spirits” in general. The writer, who has lived in France, where good perfume is by no means hard to obtain, can certify that the grade of perfume produced in the seance room in other countries, where the high cost prohibits the wide distribution of perfumes of quality, is by no means likely to be in the possession of either the sitters

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or the medium. He has also been fortunate in having the corroborative testimony of a French chemist, employed in a perfumery, that the scents were not cheap imitations, but were the real extract of the flowers themselves, which in his opinion would be too costly to use in the wholesale fashion observed at certain popular and low-priced seances.

Under test conditions it has been observed that: (1) the grade of scent is unusually pure and simple of origin; (2) the directional power of the scenting agent could only be equaled with an atomizer (dim light, and all absence of noise precludes the use of one); (3) the intensity of the perfume, in cases where a sitter says he has not yet detected it, can be increased to a most unusually high degree; (4) the perfume is less permanent than that found on the market; (5) when distribution has been made by a trumpet, no trace of the perfume remains in (or on) the trumpet, which would most certainly not be the case normally; (6) under test conditions, and in full daylight, at Sydney, the author *saw* drops of perfume appear on the brow of a male medium of very advanced age. There were no flowers in the laboratory; the medium had been searched and the odour of the medium's normal sudation was compared, with negative result.

The Multiplication of Food. Dr. Philip S. Haley, a San Francisco dentist and former professor of biology and histology in the San Francisco College of

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Physicians and Surgeons, has carried out some magnificent research with regard to the increase and decrease of food by psychic agency, a veritable exhibition of what might be termed "Loaves and Fishes—modern style." Instead of baskets, Dr. Haley uses modern dishes and sometimes a cocktail shaker for containers. The experiments were carried out under the auspices of the California Psychic Research Society, and bear the stamp of most careful and painstaking work. ALL OPERATIONS WERE CARRIED OUT IN BRIGHT LIGHT. The author has been privileged to take part in twenty or more experiments with the Haley group and he submits the following as a typical example of the precise method of procedure.

The sitters, usually limited to five or six, are divided into two groups, the eaters and the checkers. It is the duty of the latter to observe minutely—not to say meticulously—the performance of the former.

The eaters, with sleeves rolled up above the elbow, are allotted seats around the large oblong laboratory table by the checkers in such positions that they are at all times in a good strong light and capable of strict supervision.

The food is brought in from outside—often by skeptical sitters. Most frequently, types of food are selected that will remain separate, such as sugared almonds, jelly beans, diced fruit, etc. If the food has not already been marked by the officer bringing it, marking is carried out in the following manner: many

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small numbered bottles of histological stains are placed on the table, and a sitter is asked to produce a coin from his pocket and to observe the last digit of the date. That figure decides the bottle of dye to be employed. The food particles are then carefully marked with the aid of a toothpick dipped in the selected dye. Next, the marked food is placed in the vessel by very careful double-checked count, and the number of pieces (thirty or more) recorded by all of the checkers. A prayer is offered by Dr. Haley for the success of the scientific experiment, and then the eating by the selected group commences. A special eating technique is insisted on, so that the food is always visible to the checkers from the time it is taken from the dish and introduced into the mouth. The empty hand has to be shown to all, and on no account must anyone's hand be removed from the table.

The food remaining in the dish is then recounted, and it is almost always discovered that an increase has resulted. In about forty-five experiments of which the author has records, the average increase amounts to 17 per cent. In three experiments there was a *decrease* in the number of pieces.

No difference, macroscopic or microscopic, has been found in any of the residual food found in the dish. It is thought that the above experiments are not to be explained by the usual apportation and deportation methods; they savor rather of true multiplication of matter. To clarify this issue, it is proposed to mix a percentage of barium sulphate (radiological) with

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the food, so that control in the eater's stomach may be made possible. At present the use of recoverable melon seeds has at least partially solved the question. *It must be stressed that the dye marks on the increased food were perfectly in accord with those originally utilized*, thus the apportation hypothesis is rendered increasingly untenable. Dr. Haley has evolved apparatus to differentiate between the normal and abnormal food; for the most part these appliances remind one of the "marble board" indented to retain glass marbles, only in his case the holes are numbered and contain food pieces.

Following closely on the alleged food production by Father Divine, this careful research of Dr. Haley is of peculiar significance.

Chapter VI

INTERPENETRATION OF MATTER

HUMAN CREDULITY is stretched to the utmost limits when confronted by the rather rare cases of linking of rings, extraction of objects from locked and sealed boxes, interchanging of objects from one sealed container to another, some distance away. Many of the finest and best controlled instances of this class of metapsychic activity are reported in connection with the Margery mediumship, in the *Journal of the American Society for Psychical Research*, issues of August and September, 1932. The standing of Dr. Crandon and his associates makes the hypothesis of fraud quite untenable.

Apart from the above well-known cases, the author offers two that occurred in Sydney at two different circles, and with two different amateur mediums.

At one of the seances with Norman, two ordinary wooden curtain rings were placed on the table by one of the sitters. The control was requested to interlock these rings. The sitters were informed that it would take considerable time to carry out this experiment, and were requested to lock the rings up in an old tea-chest and to place the chest on the mantel-

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piece until the next week's meeting, during which the sitters would be told when to open it. The instructions were duly carried out and the tea-chest sealed with string and sealing wax and imprinted with the private seals of the sitters.

On the following seance night, well towards the end of the sitting, the control announced that the sitters might take the box to the table, and at the conclusion of the seance, open it in full light after verifying the fact that the seals were intact. When the tea-chest was opened after the circle, the two wooden curtain rings were found completely interlocked. These rings were supernormally separated at the subsequent sitting, almost at the commencement of the proceedings. On other occasions many different types of rings (wood and metal) were similarly treated, but not at all times would the control attempt the experiment. In a few cases the interpenetration was performed during one and the same seance, but never both interlocking and unlocking.

Interpenetration in Human Tissues. In the course of another Sydney sitting held with another medium and in another part of the city, a curtain ring of one-quarter inch thickness and about four inches in diameter was made to penetrate the neck of a male sitter, at a point just over the hyoid cartilage. The victim was not in the least surprised, and stated that "they" would take it out as soon as the lights were turned out, and testified to the fact that not only himself,

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but several of the regular sitters, had been similarly favoured (?). The medium was a professional photographer. Unfortunately the strictest test conditions were never observed, due to the belief of the sitters that such precautions would create a sort of spiritualistic heresy, and beyond some photographic evidence of the experiment giving the "before and after" states of the sitter's neck, no written record of the seance was taken. The neck of the subject was normal after the experiment, and no pain was experienced beyond a slight tickling sensation when the control was "magnetizing" the neck prior to introducing the ring. The medium never went under control, nor into any kind of a trance state. The sittings were always held in deplorable darkness—"a medium in the hand is worth two in the dark!" *Vide* a "spirit" communication from the Kenneth-Cummings group, San Francisco. We shall have occasion to refer to this photographer's group later, as despite the very unscientific conditions, some unusually interesting evidence was produced.

The Norman circle, on the other hand, was scientifically controlled and proper records were kept at all times of these important experiments. Owing to the standing of the sitters, it was unfortunately considered unwise to publish any of these records at the time, as the sitters all feared internment in Callan Park, a famous mental hospital in N. S. Wales; but now that death has claimed all but two, no damage can result by publication of the evidential portion of this remarkable experience embracing practically all

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forms of mediumship phenomena with a *conscious* medium.

How these remarkable interpenetrations are accomplished we have at present no idea. They are truly matters of the disintegration of the atoms that transcend our present notions of physics. These happenings are rare, but still occur occasionally in different parts of the world. Although the author has no other record of the interference in this way with living tissues, the explanation given by occult agencies, that the objects are first dematerialized, as mentioned on page 74, then subsequently reassembled in a manner that we of the three-dimensional world could not understand, because there is no language to convey it, seems hardly satisfying to the scientific minds of the atom-splitters of our research laboratories.

Chapter VII

LUMINOUS EFFECTS

ONE OF the most fascinating of the seance room phenomena is the so-called "spirit lights," and as these usually accompany materialization which, in the popular mind, forms the apex of physical mediumship, the author will describe them next.

In order to introduce the subject intelligently, one should take a glance at the natural luminous phenomena which abound, even in this country. Everyone is sufficiently familiar with the glow-worm, and in warmer climates the fire-fly. The former most closely resembles the classical "spirit light," so much so that when the author had "planted" in a Kentish seance room several glow-worms which he had gathered along the banks of the Hythe canal, they were all acclaimed as "spirit lights" and duly blessed by the assembled company. The late Dr. Gustave Geley says in his famous work *Clairvoyance and Materialization* that "the vital energy of a medium's body may be transformed into luminous energy, producing living lights *in all respects similar to normal animal lights.*" The glow-worm is the *pièce de résistance* of animal lights; it has the faculty of lighting up for

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a spell, then indulging in a dark period, during which it may change its position—like an authentic “spirit light”—and recommence to glow. Hymn singing seemed to stimulate the light of the glow-worms, but prayers left them cold!

The two creatures mentioned are by no means the only ones that are bio-luminescent. Abundant examples are furnished by plants, protozoa, microbes and deep-sea fishes. At one time photogenic microbes were bred at the Pasteur Institute for use in psychic investigation at the International Metapsychic Institute in Paris (see page 94). Professor Du-bois, who wrote *La vie et la lumière* (*Life and Light*), describes a little creature inhabiting the deep sea, below 750 fathoms. This beautiful organism has median organs which emit a blue light, and other organs laterally situated that give forth a variegated light. The anterior ventral organs emit ruby-red rays, while the posterior section of this charming creature shines white, excepting the middle zone, which glows with a celestial blue. The professor further states “that the richer the abysses of the sea are in animal life, the less their obscurity; the darkness of their night is lit by crowds of living stars, which glitter in the black water. It would be an amazing sight for an observer who could penetrate these depths, to see the vault above, sown with hundreds of millions of shining dots, among which there move larger creatures, like fire-balloons of many colours. And, if we could walk on the ocean floor, we should see groves of lumi-

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nous bushes, creeping green asterids and fish scintillating with metallic colours . . . on the soil there swarm immeasurable numbers of photogenic microbes which make the mud of the abyss a luminous carpet."

The professor stated that in course of a dredging expedition in the Gulf of Gascony, specimens over six feet high of the Gorgonaceae family of polyps were brought up on the deck of the *Talisman*; they showed a play of light, which faded and revived, passing from violet to purple, from purple to red or orange, to blue and different tints of green, and sometimes to white, like white-hot iron. This changeability is one of the most curious properties of cold physiological light. The brilliancy was such that one could read by it, six yards away.

Further information about the strange creatures that inhabit the deeps is given by William Beebe, and his findings confirm the above. Dr. Beebe obtained a marvelous set of photographs of these deep-sea creatures taken from his bathysphere apparatus, in waters off Cuba. The Williamsons, in their specially constructed diving-bell, reported similar luminosity in the deeps. Beebe in his bathysphere visited depths of the ocean so profound (almost three-fifths of a mile) that from a diver's point of view they are the equivalent of the exploits of Professor Piccard in his stratosphere research.

The production of cold physiological light is therefore a very common phenomena. The millions who have visited Sydney Harbour and the fine Australian

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beaches by night are well aware of this, as on certain nights the sea is a mass of living light due to the presence of myriads of photogenic creatures of microscopic size, which atmospheric or tidal conditions, or both, bring into shore. Fishermen who indulge in night sport know well the curse of this "phosphorus" which makes their would-be invisible gut lines light up like a flaming rope; and the drops of water that drip from them, as the line is hauled in, flash like ghostly sparks as they drop back into an ocean of flickering, darting, streaks of light—which of course spoils the fishing! Sometimes this lighting up of the sea occurs several nights in succession, sometimes it is not seen for weeks. One of the most unholy sights in this connection is the pulling in of an octopus—these abound in Australian waters; when the jellied horror is still some fathoms down, it resembles a marine pyrotechnic display, as the creature lashes its tentacles in an attempt to get off the hook; and when it is almost landed its repulsiveness is intensified, since it belches forth clouds of luminous blue-green spume.

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

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Crookes saw a self-luminous solid body, about the size of a turkey egg, float noiselessly across the room, rise up to a height that precluded the possibility of any of the sitters being suspected, and then descend to the floor.

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

At the Sydney circle, previously mentioned, there were always many manifestations of these wonderful lights, and the writer would describe them as balls of dull green fire, of various dimensions. Mostly their movements were slow and graceful, but occasionally there would appear a large, very brilliant bluish or greenish light in one of the distant corners of the laboratory. This would be fairly stationary and would fade out very quickly. Sometimes the air would be ionized and the characteristic odour of ozone would be remarked by all. At a San Francisco circle a wooden cross, taken from a fifteenth century monastery, when placed on the seance room table, would light up with soft greenish balls of light that

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conformed accurately to the pattern of the cross. At this circle a most peculiar noise invariably accompanied the lights, not unlike that made by a person striking an old-time wax vesta. Ozonization of the air was never recorded at this circle.

Instances are given, usually in the past, of lights of great brilliancy; at a German seance, under strict test conditions and with fair illumination, a light nearly blinded a sitter by its intensity as it approached his face. This recalls recent cable reports about a Mrs. Anna Monaro, of Trieste, who has a periodical light that emanates from her breast and lasts for a few seconds, then dying away. The light occurs only when the patient is asleep, and is said to recur at intervals. The case aroused the interest of Signor Marconi, who asked that the woman be brought to Rome for the most detailed scientific examination.

In medical literature cases of pathological luminosity have been recorded in connection with human beings. These are credited to toxic conditions, bacterial or chemical in origin.

The author, when on medical duty for the French Government at Tahiti during the terrible epidemic of Spanish influenza, watched at the bedside of a dying missionary and beheld a luminous cloud which enveloped the head and thorax of the patient. This was visible by candle light, and lasted about two hours; all who were near and the whole night staff saw the phenomenon. The author placed his hand in the cloud, and it became obscured as by a fog.

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There was no odour nor any other abnormality to account for its presence. As life departed the cloud gradually disappeared. Death was due to double pneumonia. At a distance from the man's bed, the cloud roughly resembled the conventional "astral body." It was remarkable that a decrease in the hospital illumination produced no marked increase in the luminosity of the cloud. There is no question that in the study of these peculiar luminous effects we have a glimpse of a whole unexplored world, full of mysteries, before which we are dumfounded. There are great depths to be sounded. Are not these the pale and fugitive gleams of intellectual worlds circling around us and in us? The task is noble. The quest gives a fresh value to life—even if we fail.

Chapter VIII

MATERIALIZATION

THIS CHAPTER is really concerned with what may be termed "ghosts in the making," and gives an account of the mechanism that participates in the production of a visible phantom.

Ectoplasm. Professor Richet has named the ghost-forming substance "ectoplasm." This was formerly known by the name of "psychoplasm," a spiritualistic term, which to the writer's mind is preferable, as it seems *ab initio* linked up with things psychic, whereas Gould's Medical Dictionary defines Richet's word as: "*The exterior protoplasm or sarcode of a cell,*" a fact that tends to lead to confusion. Baron von Schrenck-Notzing employed the word "teleplasm" for Richet's ghost-stuff. This certainly seems an improvement, in that it adds an element of distance. But no amount of Greek nomenclature can obscure the *fact* that certain persons have the power, under certain peculiar conditions, of exuding from their bodies a portion of their substance, even to more than half their weight. However, as science after all is the dominant influence that shapes the destinies of all things visible and

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invisible, philosophy and religion bow before it, even to the acceptance of its terminology.

In order to give the reader a better perspective of the subject-matter of this chapter, the author will describe at this point a scientific "circle," at which ectoplasm was the predominant manifestation.

THE SAVANTS' SEANCE

Gathered in the laboratory of the International Metapsychical Institute of Paris, France, were six scientists of international reputation and drawn from the ranks of Physics, Chemistry, Physiology, Psychology and Medicine.

They made a careful search of all the natural cavities of the medium, so that she could not conceal even the proverbial grain of mustard seed. They administered an emetic, also a purgative.

Whilst the medium was recovering from the effects of this treatment, her special sack was prepared. Shortly afterwards she was sewn therein—with all stitches at the back.

Apart from this and the gauze veil to be tied over her mouth, she had no other covering for her slim white body.

She said she was hungry, that she would like some steak and oysters. She was given a large piece of bilberry pie.

All was then ready, the medium was hypnotized as a preliminary, and then sewn into her sack and carried

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behind the curtain of the rude cabinet in the corner of the room.

All lights were then extinguished, and save for the sepulchral glow of the luminous paint on the furniture and the faint flickering of the phosphorescent microbes that depended from the ceiling in large glass globes, absolute darkness reigned.

There were no less than nine cameras, all at half-cock, with electrically controlled flash-lighting apparatus, to record simultaneously all optically perceptible phenomena. Presently the medium stirred; she wailed like some tortured animal whose dying cries rend the desert night. A faint effulgence seemed to hover before the cabinet. A sitter went across from his chair and drew the curtain of the cabinet.

All was then quiet, but in a few moments a reptile-like ectoplasm was seen to issue from the medium's mouth, passing right through the gauze, in a thick moving stream of luminous lava. It descended almost to her feet, and then ascended over her right shoulder, there to form a face, ghastly but clear. Someone recognized it, and breathed the name of a well-known doctor, long since dead.

Silently they watched, drawing nearer to see if the ectoplasm bore the tell-tale stains of the bilberries. It did not! Therefore it seemed pretty certain that the apparition did not come from by way of the medium's stomach.

Gradually the image faded and the cloud over the cabinet grew dimmer and dimmer until it disappeared.

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The medium appeared completely exhausted. She was carried to her room and put to bed.

Several similar seances took place with the same medium, and at length the manifestations became more and more complete and solid. On one occasion a little piece of the ectoplasmic tissue was snipped off with the aid of surgical scissors, causing immediate collapse of the medium. Upon inspection it appeared to be similar to embryonic tissue. It did not dematerialize, but merely shrank to a fraction of its former volume. This specimen was retained at the Institute and can be seen by interested visitors.

When, finally—during experiments with another medium—the phantom could resist immersion in a paraffin-wax bath, not only were moulds and subsequent casts prepared, but some further light was thrown upon the origin of the ghost. A chemical indicator and a dye were added to the melted wax, so that when the ghostly visitor dematerialized, after its contact with the hot solution, a trace of its visit might be carried away. Sure enough, a careful search of the medium's body revealed the presence of the indicator from the wax!

THE SOLUTION OF A GREAT MYSTERY

From the above ascertained facts, and from other evidence that will be presented shortly, it seems fairly certain that the major portion of the spectre must be from the medium. The principal point establishing

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this fact is the loss of weight by the medium as recorded by an electrical balance, and further, the fact that after many unsuccessful attempts, it has recently been possible to persuade the phantom to come into contact with a special electrical balance. Thus a record of the weight of the ghostly visitor was obtained. This weight approximately corresponded with the amount of weight lost by the medium. In addition to the above, it was found that when the dematerialization was complete, the weight lost by the medium was restored. The slight discrepancies in the various weights were explained by the hypothesis that some of the manifestation is drawn from the sitters themselves.

The identity of "spirit" hands has been verified, to some extent, by the Bertillon system of fingerprints, but usually, although fingerprints can be obtained from the ectoplasm, none are available from the original source.

In the French experiments, other methods of identification have established beyond all reasonable doubt the identity of the phantom; some relatives and friends of the ghostly visitant are still engaged in the research work of the institute.

Whether the impress of recognizable personality on the ectoplasmic emanation from the medium is from beyond, or simply a psychologic phenomenon associated with the subconscious mind of the medium, or the sitters, is, for many, still a problem to be solved. All the author seeks to do is to establish the *fact*, so

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that ignorance or prejudice will not cause the reader to lag behind the progress of knowledge. The rest must remain for the present a matter of personal opinion.

It seems fairly certain that the laws governing the conservation of matter and energy are in no way jeopardized; the general depression, fatigue, hunger and nervous depletion of all who seriously engage in psychical investigation indicate the direction in which we should seek when trying to discover the origin of the necessary energy required to rap tables or to move objects without visible contacts. The reader is referred to former chapters in this connection, where it was shown that the increase of power furnished to a table that was being "turned," when numerous hands were lightly placed upon it, is most readily explained by the *modus operandi* of ectoplasm in some of its allotropic modifications.

SOME POINTS IN QUESTION

In dealing seriatim with some of the points that may be raised in the mind of the reader, let it be first stressed that the above facts are by no means unique; that no scientist who has examined the matter for a period of two years has ever turned in a negative report as to their genuineness. Today the majority of scientists and of other scholarly persons know that the phenomena are true. The authority of big names will in course of time convince everybody of the absolute authenticity of spiritualistic phenomena.

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Second, no one denies that fraud exists, that there are charlatans and fakers involved in spiritualistic seances. But it is usually safe to conclude that, where there is an imitation there is also a genuine original.

The Question of Fraud

Fraud is of two kinds: the conscious, just mentioned, in which the medium resorts to cheap trickery for an indifferent audience, and which is easy to detect when men of magic and men of science get together; and the unconscious fraud, which usually occurs in the trance state and is manifested by the medium seeking to execute, normally, movements to produce phenomena which should be produced supernormally; e.g., in the Metapsychic Institute seances, the medium dragged his two controllers over to an electric light switch and extinguished a light, which in the usual course of events was supernormally put out by the medium from his controlled position some yards away, by the agency of ectoplasm serving in a telekinetic sense. Other examples of unconscious fraud, of which the medium is as innocent as Mother Machree's canary, will be found on page 181.

According to Stanley de Brath—and indeed many others—mediums who have once been detected in fraud should be blacklisted forever. Richet, on the other hand, takes a much more lenient view, in that he states that “Unhappily all these great mediums who produce physical effects have a nearly invincible ten-

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dency to fraud, which renders still more difficult an irreproachable attestation."

To exclude fraud, every honest precaution should be taken to make it physically impossible. The two best preventives are (1) hold no seance in complete darkness; it is unnecessary; (2) control the medium by having—not his friends—but an experimenter on each side of him, crooking his little finger into those of the medium. If some such precaution is not taken, the medium may cheat unconsciously as stated above, because the suggestibility of the medium in the trance state is unduly high, and he will always follow the line of least resistance; in other words, he will not, unless prevented from using more convenient tools, employ a steam-hammer to crack a nut! It will be realized that every seance that is uncontrolled is suspect, and therefore void of any scientific value.

The author's own method in working with a new medium is to give full latitude for the first few sittings, until the medium and sitters and the conditions are well synchronized, then to tighten up the control, much in the same manner as the railway inspectors on English railroads pounce down upon the regular passengers with "All season tickets please."

In regard to methods of control, these should not savour of the Spanish Inquisition. Some investigators have on occasion bound their mediums so tightly that the attachment cut the skin of their ankles or wrists and drippings of their blood were found upon the floor! Everywhere the search of science has proved

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a severe strain on the delicate nervous system of the medium. The late Dr. Geley was moved to write of Eva C., whose real name is Marthe Béraud, of Algiers, that "Her experimental honesty was absolute. The intelligent and self-sacrificing resignation with which she submitted to all controls and truly painful tests of her mediumship, deserve the real and sincere gratitude of all men of science—worthy of the name."

As has been intimated in the seance detailed on page 93, the medium is usually stripped, searched, etc.; not infrequently mediums themselves suggest this plan to their investigators. The garment the medium is then to wear may be decorated with luminous arm-lets, so that the slightest movement can be followed even in the obscurity. Needless to say, this garment and any slippers should be thoroughly inspected, if they are the property of the medium, or his "battery" (the friend he brings with him to take care of him; to afford moral if not actual physical support).

When limbs are to be attached to furniture, the ties should not be of rope, string, etc., but of dental floss—a silky thread that knots in such a way that it is almost impossible to untie it without cutting. Quite a while ago, Mrs. Corner, née Florence Cook, was secured in part by strands of filosel silk—a material similar to dental floss—at one of her famous sittings during which she materialized complete ectoplasmic beings, who spoke several languages and took on all the characteristics of life during the brief spell of their now temporary terrestrial existence.

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Another very widely used method of attachment for mediums is that provided by strips of court-plaster, nailed down to the arms or legs of the chair, after having been securely fastened to the medium's limbs.

The furniture may, with advantage, be outlined in luminous paint—at least in part—so that any movement of the medium *or the sitters* may be detected. The sitters, too, must be controlled if the results are to have the maximum of scientific value as evidence. In some laboratories the chairs of medium and sitters are wired up to a signal system that indicates definitely, should any person leave his place. Professor d'Arsonval, Cromwell Varley—world-famous electrician—and indeed others have caused an electric current to circulate through the medium. Varley found that during Florence Cook's materialization of the celebrated "Katie King," the current flowing through the galvanometer in circuit with the medium was not interrupted for a single instant!

USE OF HYPNOTISM IN PSYCHIC EXPERIMENTATION

With regard to the use of hypnotic procedures, this is generally inadvisable, although it is well known that during a medical hypnosis, for instance, many of the so-called occult manifestations occur—indeed, it is alleged that many people who are normally not "psychic" may be made so after repeated hypnotic

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treatment. The experience of the writer does not, however, bear this out, as the one or two cases that showed marked clairvoyant powers during hypnosis gave evidence of such powers when in the normal state. Also in the case of the induction of hypnosis as a preliminary to psychic experimentation as above, one must always bear in mind that the rapport which exists between the operator and the subject is most likely to influence the character of the manifestations in favour of the conscious or unconscious desires of the hypnotist.

Favourable Illumination, Etc. The question of lights is of vast importance, as naturally the worth of the testimony largely depends upon visual observations. Generally no adverse effect is felt by the medium, and therefore no objections are raised by his "invisible control" to the employment of a red lamp of not too great a brilliancy—at least after the first few seances. During the last years of experimentation with Eva C., it was possible to inspect her ectoplasm by red and even white hand lanterns. But with some mediums, even a bright luminous paint illumination proves too much at times.

It is a matter of history that in the past the apparitions withstood much greater illumination than in our days. Accounts of ancient seances held by the original investigators frequently speak of subdued daylight, low gas-light, sitters striking matches to see more clearly, etc.

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With us, in this day and age, we find that, although a medium very carefully screened from the flash of photographic apparatus is relatively unaffected, the ectoplasm itself is generally adversely influenced, it being even more sensitive to shocks of various kinds than the medium who extruded it. In one test sitting it was found that the lighting of a hall lamp, which shone through the ground-glass laboratory door, delayed the production of ectoplasm for an hour and a half. To the medical reader this will be comprehensible, and in no way in conflict with the principles of biology, when it is considered, for example, that the sensitivity of a neoplasm to radiation treatment is in direct proportion to its rate of growth. And, if anything at all, ectoplasm is a highly proliferous tissue.

SOLIDITY OF FORMER MATERIALIZATIONS

Old-time spectres were certainly better and more complete than the majority of those that are seen today. For instance, in 1874 with the fifteen-year-old Florence Cook, "Katie King" was so completely materialized that Sir William Crookes was enabled to indulge in osculation, as well as very thorough auscultation, and certified that in the former case the lips of the phantom were in no way different from those of a human being, and in the latter research it was amply evident that "Katie" had a complete respiratory and circulatory system, the heartbeat being as

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pronounced and as normal as that of a living human being. He further stated that on one occasion, in his laboratory, he saw not only "Katie," but that he saw her, "moving, breathing, at the side of her medium, Florence Cook." Then he recounts that upon one sad day the phantomatic "Katie King" declared that she was forced to leave, and turning to the entranced Florence Cook she touched her and cried, "Wake up, Florence, I must go now." Then we are told that Florence duly awakened and with tears in her eyes supplicated "Katie" to stay longer, but her pleadings were in vain. Katie with her white dress disappeared into thin air. She was never seen again by Sir William or by anyone else.

THE RETURN OF "KATIE KING"

Over fifty years have passed since these historic experiments of Crookes; the scientist himself has gone to a fuller life, but "Katie King" has apparently returned to mortality. Her intended return visit to this land of woe was announced at a circle of highly trained investigators in Winnipeg, Canada, under the direction of a Canadian surgeon, the late Dr. T. Glen Hamilton. The promise was fulfilled a short time later, and on November 12th, 1930, the beautiful face of "Katie" was materialized under the strictest scientific conditions, and in a laboratory that out-rivaled that of the famous Sir William Crookes. In Plate II, Part I we reproduce a plan of the Hamilton

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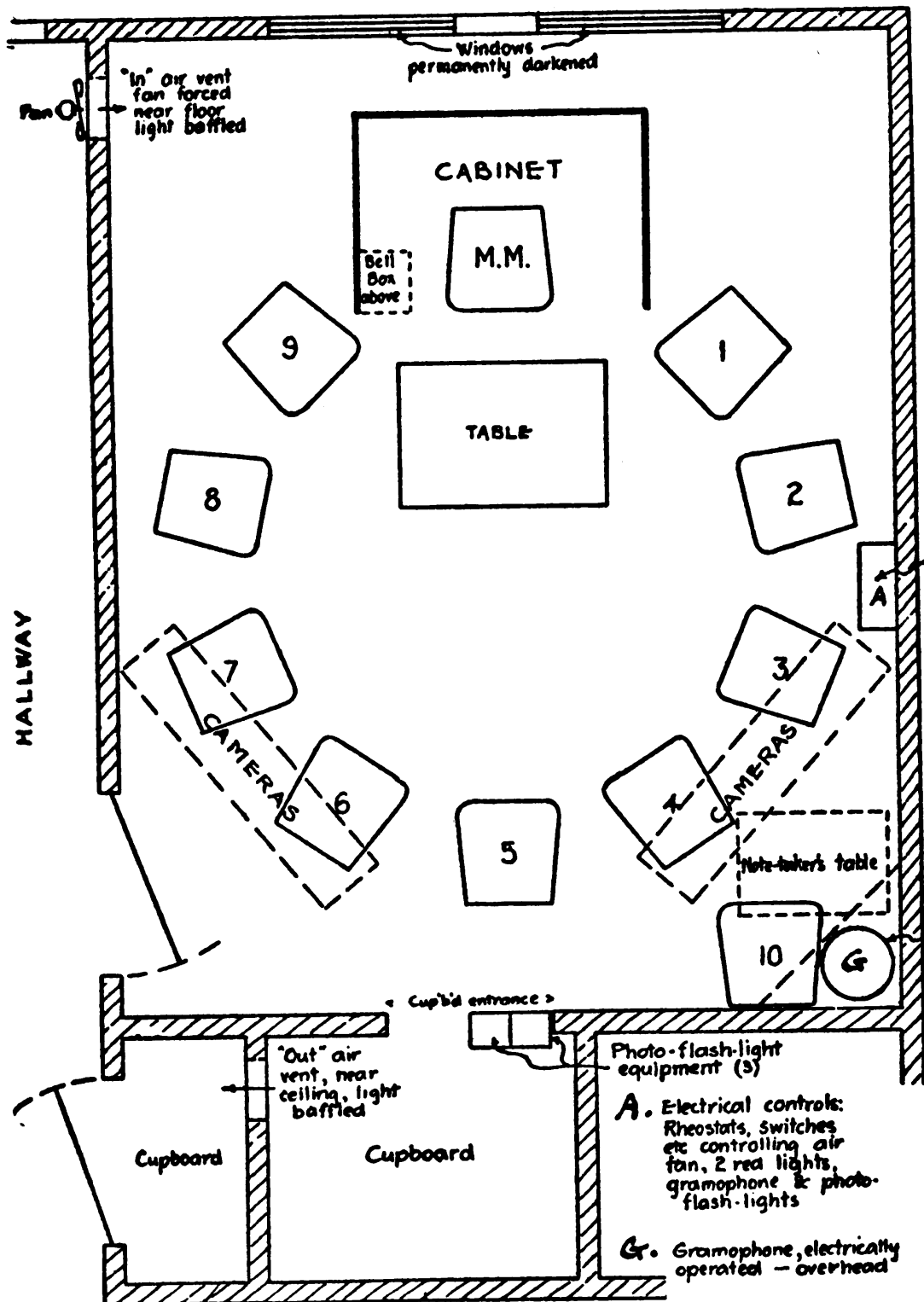


PLATE II, PART I

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laboratory and in Part II of Plate II is shown the battery of cameras and other photographic apparatus, all electrically controlled (see D). The flash-light accessories are depicted at A, B and C. Notice that two stereoscopic cameras are included in the battery (see 1 and 8). The photograph should be studied in conjunction with the plan of the laboratory. The numbered chairs are for the sitters. M.M. is the medium's seat.

The laboratory of the International Metapsychic Institute of Paris is somewhat similar in construction and arrangement, but here electrically controlled balances are included as mentioned on page 96.

With regard to the actual materializations themselves, unfortunately the "Katie King" of Sir William Crookes' day did not seem specially anxious to have her lovely self photographed—a most marked piece of evidence of the non-mortal character of this young lady! Some photographs were, however, obtained, but with the exception of those rescued by Mr. T. Blyton, one of Professor Crookes' assistants, they were said to have been destroyed by Sir William's family, from dislike of the whole subject. Mr. Stanley de Brath, who died recently, possessed two of the former, was unconvinced that the Hamilton "Katie" is the same entity as that which graced the laboratory of Crookes over a half-century ago. The face, despite its original youth and pristine beauty—an indication of the timeless state of the hereafter!—is *not* the same as that which Crookes photographed. That the face is



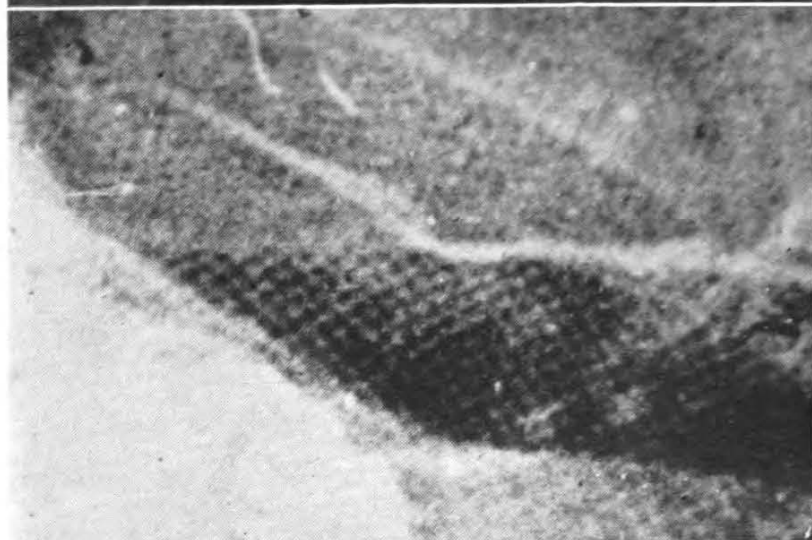
PLATE II, PART II

Modern laboratory and equipment for psychic research.

(Courtesy of the late Dr. Glen Hamilton)



C



B

PLATE III



A

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beautiful will be apparent from photograph A of plate III. B is a microphotograph of the veil that is worn by "Katie" in A. The press clipping below will furnish the reader with important details.

"KATIE KING"

(Published by special permission of Dr. T. Glen Hamilton)

The photograph was taken by Dr. T. Glen Hamilton November 12, 1930 in his laboratory at Winnipeg, Canada, under conditions fully establishing its supernormality. (For full description of "Katie King" materialization phenomena see "Psychic Science" of Jan. 1933.) The face here seen took form at a distance of five feet or slightly more from the floor and several feet distant from any person in the room. The white mass below the side of the face and the chin is a part of the teleplasmic shell which overcovers these face-forms during their earlier stage of development and which is discarded when they are ready to be photographed. Surrounding the face may be seen supernormal hair and a supernormal veil, the texture of which in both cases seemingly corresponds to certain material objects belonging to our physical world. (See enlarged photograph of veil.)

Out of the battery of cameras trained upon the return of "Katie," seven recorded the veil, and five the

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face and hair. No less than four mediums were ascertained to be in a state of trance at the moment of the taking of the photograph reproduced in A. It is interesting to note that after some twenty fruitless sittings, on February 25th, 1931, "Katie" reappeared in more substantial form and more in the centre of the laboratory and without the use of a cabinet.

Peculiarities of Modern Materializations. Despite the cooperation of several mediums and perfected technique, neither "Katie" (1931 edition) nor any other apparition has come forth with the amazing life-like characteristics that are associated with the earlier work. This is the general experience of all investigators. The writer has had reported to him many full and completely lifelike materializations that have occurred in America and elsewhere, but none of these have taken place under definitely test conditions. All attempts that the writer has made to witness them have met with refusal. The photograph C. in Plate III, is reproduced by courtesy of the Metapsychic Institute of Paris and is one of the products of the famous Eva C. The reader will observe that the face, though possessing beauty, is rather flat in appearance. And, indeed, unlike the one in A. which the stereoscopic cameras showed to be three-dimensional, this Eva C. product is only two-dimensional. As a matter of record it might be added that numerous critics—of the journalist type—alleged that the learned scientists had been fooled with a cover from a French illustrated magazine. Fortunately it is becoming less

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fashionable to introduce that type of refutation in connection with scientific experiments carried out by persons whose honour is absolute, and whose anterior experimental record is one of irreproachable competence.

True, all those who published their experiments, even though Nobel prize-winners, knew in advance that they would be subject to mockery and vilification from their colleagues; and the sarcasm of the crowd. "It would be difficult for our journalist to imagine," said Charles Richet, "what a physiologist, like myself, thinks when he sees the structure that his masters have built up for him throughout the years, topple over-night, and the lessons he has learnt, all discounted by the phenomena of ectoplasm—the agony of it all!"

Richet calls the evidence such as that presented in this book, "the inhabitual," and declares, "It is impossible to deny this evidence; it is affirmed by a noble pleiad of scientists of the front rank, and despite the criticism of the first journalist that comes along, asserting that Crookes was the victim of an illusion, that Crookes was an imbecile, etc., one must always place the estimates of that opinion alongside the mentality of the savant who is criticized, and recall that the journalist discovered neither thallium nor the vacuum tube which made X-rays possible."

Quite naturally, all men of science who have confirmed the phenomena in question have made every effort NOT to admit the extraordinary! But, once

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convinced, they have not feared to destroy themselves by publishing their findings.

In the more recent work of Dr. von Schrenck-Notzing, over a hundred German scientists took part; among them were twenty-three university professors, eighteen medical men and nineteen distinguished students of psychology. All these certified, in a signed statement, that they were all in accord that the hypothesis of fraud was quite untenable, and that they arrived at this conclusion most circumspectly. The fact that Schrenck-Notzing and Richet at that time never accepted the spiritualistic explanation of the phenomena should convince skeptics that we are here dealing with actual facts. Geley put it very poignantly when he wrote, "The repeated affirmations by reliable experimentalists, their certainty of its objective reality, the similarity of the phenomena observed, and the experimental details, do in fact constitute scientific material which must, willingly or unwillingly, demand the attention even of the most prejudiced against metapsychic studies."

Some Further Points of Evidence. There are some highly technical ways of ascertaining the origin of the spectral visitant—or at least the more material part of him. The chemical detection alluded to on page 95 was made possible by means of adding a dye such as methylene blue or methylene violet to the molten wax into which the spectre was induced to dip its anatomy. In addition, a further indication was pro-

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vided by the addition of cholesterin—a monatomic alcohol found in the blood, nerve tissue and bile. Traces of this substance were later found on the medium's body after the dematerialization of the ectoplasm, thus conclusively proving the source of the ectoplasm. "Anatomy" is used advisably above, as there were upon occasion other wax moulds than limbs. Faces were often partially moulded at the Institut Metapsychique de Paris. From Richet's *La Grande Espérance* we learn that during one of their famous seances "the persons present said, 'We wish to have a mould up to the elbow!' Another said, 'We wish to have the mould of a child's foot.' Then Geley's patience became exhausted and he exploded with 'Why not a backside!' Some time later there was a great splash in the paraffin-wax bath, and several of the sitters were sprayed with the hot wax. It was the moulding in paraffin-wax of a posterior, so fine and fragile that a cast could not be taken!" Phantoms are nothing if not obliging!

There is further, almost universal agreement among the accounts of the evolution of ectoplasms from the mediums under test in many different parts of the earth. The visible forms noted are as follows: the *vaporous* and the *solid*, the latter being an amorphous protoplasmic mass usually *white* or bluish-white, as photographed in fig. 1 of plate IV, but sometimes grey, green, pink, flesh colour and often black. Pink is a very rare shade, so also is green; the author has seen only two examples of these shades, the former

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in Australia and the latter in San Francisco. It is also known that ectoplasm can exist in intermediate forms such as liquid (see page 125). Sometimes the ectoplasm is warm and "human" to the touch, while at other times it is cold and clammy, like thick starch but with more adherent qualities. The fact that it is associated with intelligence is borne out objectively by the experiments in which the "control" was asked to procure more thick mouldings in the wax. To effect this, the limbs of the apparition were actually lowered in temperature many degrees, so that the wax would cool rapidly, thus providing a thicker and more perfect moulding of what had been inside it, and therefore a better cast could be taken. The wax bath, which is situated some feet from the medium, is kept at melting-point by floating the wax over hot water electrically heated to the appropriate temperature.

The credit for the first use of waxen moulds appears to be due to Denton of the United States, who devised the process as early as 1875.

The taking of ~~wax~~ moulds from "spirit" forms is by no means new, as in the late eighties Alfred Smedley took some moulds through the mediumship of a Miss Wood of Newcastle. In his book *Some Reminiscences*, he states that his purpose was to secure moulds of "spirit" hands and feet while the medium was screwed up in a cage. Concerning putting mediums in cages, there is an amusing incident that occurred in New York a short time ago, in which a

PLATE IV



FIG. I



FIG. III

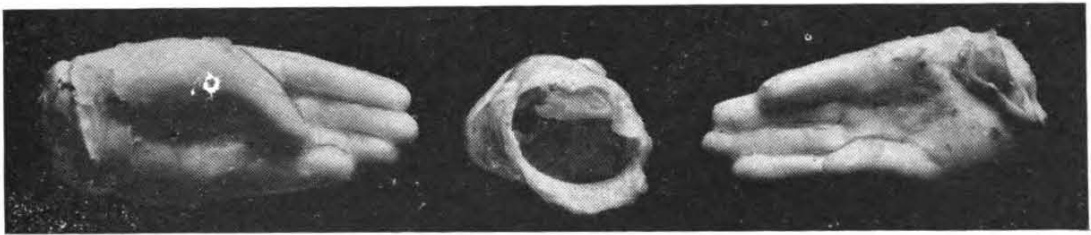


FIG. II



FIG. IV

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“control” refused permission to allow psychic investigators to place “his” medium in a cage they had carefully prepared for him. It is stated that a “direct voice” was heard to exclaim, “The idea, do you think my medium is a gorilla?”

Not all the famous materializing mediums can evolve a grade of ectoplasm that is sufficiently solid to produce wax moulds. Eva C., for one, had not sufficient substance to her ectoplasm. Franek Kluski, on the other hand, had a very solid and resistant brand of ectoplasm. Figure 2 in plate IV gives a typical Kulski production. These beautiful wax gloves were taken from materialized hands at Warsaw in Poland. It was during this experimentation with Kluski in 1924 that Gustave Geley met his untimely end with his pilot as they were flying from Warsaw. When nearing Le Bourget, the plane crashed and caught fire, and the two were burned to death. Geley was found amidst the débris clutching in his hand a plaster cast taken from one of the moulds such as shown in figure 2 in plate IV. It is assumed that he was examining this at the time the plane crashed. The opponents of spiritualism point out this incident, with unholy enthusiasm bordering on joy, as a warning of what will inevitably happen to all those who have intercourse with “spirits.”

Geley was in every sense of the word a Christian character, and after his countless experiences in psychic investigation he came to the conclusion that these psychic faculties are very strong indirect evidence for

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survival of bodily death. And his immediate successor at the Metapsychic Institute, the gifted Dr. Eugene Osty, recognized that "there is another intelligent plane of being, usually not manifest, which probably represents the fundamental reality of ourselves and forms part of a plane of life quite different from that in which we exercise our ordinary intelligence." Another convert to St. Paul's philosophy!

THE BIOLOGY OF ECTOPLASM

In addition to the rude classification of ectoplasm given on page 111, there are other notable points to be discussed. In its evolution from the medium, there are four well-marked phases: (1) invisibility; (2) vapour-like, or fluid thread extending from the body of the medium—this is partially visible; (3) tangible and quite visible and defined—but often amorphous; (4) the distinctly human aspect.

It has been asserted that the reason that modern materializations do not—as a rule—compare with those of former years is that the teaching value of the present imperfect variety is greater. Certain it is that we learn through failures, and in a careful study of the science of ectoplasmic formation we are conscious of the fact that, from a biological point of view, a great secret resides therein; a profound mystery is partially manifested to us as we watch the evolution of a form from start to finish—a revelation of the highest knowl-

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edge; a divine consummation hitherto denied mortal man.

Close study reveals the similarity of the ectoplasmic "creation" to that of the butterfly in its "cabinet"—the chrysalis. If we open a chrysalis we find a milk-white fluidic substance that gives no more clue to the future Red Admiral than does the similar fluidic mass that pours out of Eva C. to the materialized young lady of plate III A.

Nature uses the same raw materials—carbon, hydrogen, nitrogen and oxygen—and by ringing the changes on these, can "materialize" anything from a microbe to a man. Ante-natal life takes place in the dark; we see, hear and think in the darkness of the skull. Also we develop our photographs in the dark, or, as with the development of ectoplasm, we may, provided we do not overdo it, introduce a red light to aid our operations.

Most assuredly very little is known about the phenomena of materialization; the scanty knowledge available comes from the study of fragmentary ectoplasms. One fact is certain, ectoplasm possesses the quality of what Durand de Cros has called "ideoplasticity," which means that the form that the ectoplasm will accomplish is conditioned by the "idea" imparted to it from an extrinsic intelligence. This external influence may come from the sitters or from the medium or from another, as yet, imperfectly recognized source, not to say discarnate intelligence.

A further very remarkable fact concerning the bio-

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logical manifestations of ectoplasmic phantoms is well illustrated in figure 3 of plate IV. Here it will be seen upon close inspection of the region over the right eye of the medium, Mrs. Poole, that there is a face in miniature. This is the visage of Charles Haddon Spurgeon. The production of such miniatures both in two- and three-dimensional manifestations is by no means uncommon. Many of the casts at the Paris Metapsychical Institute are very obviously taken from moulds made from adult hands and feet in miniature. They are not those of a child, and the possibility of fraud of this kind is eliminated by the fact that no child was present in the laboratory when they were obtained. Again, we have many records of complete "living" materializations that can be supported on the palm of the hand; Bozzano recounts several examples, and one of the best is that given by Madame Bisson working with Eva C. in which a charming little woman appeared, naked, and so small that she could be held comfortably in the hand. This little lady smiled and looked about her with evident pleasure during her brief existence. Nature, too, creates dwarfs and midgets!

To explain these small materializations, Bozzano advances the theory that the medium has not sufficient strength to make a large phantom, and thus produces a small one.

It is a remarkable fact that an exact parallel is found in connection with hypnotic experimentation. With many different subjects the author of this work has

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found that "suggested" persons were immediately "produced" to the subject, but satisfaction was not complete, the subject wore a perplexed look, and upon being interrogated—sometimes the statement was spontaneous—the hypnotized person would express great astonishment that the friend or relative was so small! To effect a change, the author had only to make a pass over the supposed person, and the subject's countenance would undergo a change, and his eyes would travel upwards, as if he were regarding the growth of the alleged person. Invariably he would remark that conditions were now satisfactory and that the stature of the person was normal.

It must not for a moment be supposed that the author is seeking to establish the fact that materialization (or any other phenomena of spiritualism, for that matter) is the result of hypnosis; all that he is attempting to do is to draw attention to the fact that the ideoplastic mechanism is strikingly similar in both cases. In hypnosis its operation may be said to result in what has been termed "eidetic imagery," * which is almost certainly *wholly subjective*, and NOT "photographable," whereas in spiritualistic materialization, it results in a *wholly objective* phantom which IS "photographable." Right here, let it be emphasized that the camera may be regarded as the su-

* The apparent persistence of a subjective image in space, so that the observer concerned—and *only he*—even though his attention be momentarily distracted, would seek the image in the same space location, giving the illusion to other observers that he was seeing an objective image.

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preme test of objectivity. Dozens of people know a man who knew a man who saw the famous Indian rope trick, but despite the fact that this feat takes place in the open air and in full daylight, i.e., under excellent photographic conditions, no proofs of this nature are forthcoming; indeed, in a case in which a camera *was* employed the plate showed the rope and the famous boy on the ground, although the mass-hypnotized (?) spectators "saw" the rope perpendicular to the heavens with the boy climbing up it and finally disappearing into thin air!

The phenomena of psychic research no longer depend upon mere unattested evidence of what the senses have perceived, and what has been recorded under unsatisfactory conditions. Photographic and cinematic procedure—the latter first used by Schrenck-Notzing—allied to the photo-electric measures of Osty, together with the older electro-mechanical and, indeed, hydrostatic methods—as in the case of "Margery" (see page 180)—have given information on the normal or supernormal origin of psychic phenomena, which is as correct and as reliable as any other piece of knowledge gleaned by modern laboratory methods. Since, in the words of Clerk Maxwell, "Progress is symbolized in the clock, the balance and the foot rule," we can assuredly claim to have advanced along the path of truth, because we *have* timed, we *have* weighed and we *have* measured the "miraculous."

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The Minutiae of Ectoplasm. There are one or two aspects of ectoplasm which should be emphasized in order that the reader may have definite ideas as to its genesis and properties. As has been mentioned, the most striking attribute of ectoplasm is its ideoplastic tendency. Then there is the question of the correspondence of origin to be dealt with. It was asserted by some American investigators that the ectoplasmic tissue was drawn from the corresponding part of the medium, for example: to speak, the phantom needs a larynx, and to get this specialized organ he must perforce "borrow" from the larynx and vocal chords of the medium. This, however, is without much foundation (see, however, page 178), as by the staining methods referred to it was conclusively established that the ectoplasm for arm and foot and face moulds was drawn from the genital region, at least in some of the experiments. Again, in the author's Sydney investigations with Norman, the medium and ALL THE SITTERS had full operation of their vocal organs at the time a partially materialized phantom was preaching—a distinctly third-rate sermon. Norman frequently complained, during this performance, of cramps and burning pains in the solar plexus area.

As a general rule, ectoplasm emanates from the natural orifices of the medium—the mouth, the nose, and more especially the vagina (see figure 1, plate IV). It has been observed also from the navel, issuing forth like a luminescent umbilical cord to which is attached a virtual phosphorescent fetus. Extrusion

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from the fingertips and nipples is relatively frequent. A general integumentary origin is probable in some cases.

All the great ectoplasmicians, Richet, Geley, Schrenck-Notzing, etc., describe it as "*a sort of sinuous, reptilian substance emanating from the body of the medium.*" Indeed, not a few state that the sensation produced by ectoplasm, coming into contact with the skin of a sitter, is akin to that produced by the glide of a living snake.

It is noteworthy that, although the finished phantom may have all the attributes of life, even down to the power of clouding lime water by its exhalation of CO₂, the recording cameras, focused on the back of the spectre, show that the basic ectoplasm is a decidedly block-like matrix material of a strictly amorphous character, even though hair, well differentiated, may be in apposition. This amorphous character of the basic ectoplasm will be apparent from figure 4 in plate IV, in which a very complete and beautifully clear face, possessing the soulful eyes of an alleged novice, is surrounded by a mass of what—in the photograph—might be interpreted as a crude attempt at plaster-bandaging.

Another point of interest, in addition to the previously stated fact that the mouldings of *adult* hands and feet are of children's size, is the certainty of their supernormal origin, confirmed by the fact that there is no known method of withdrawing from a one-piece mould a *human* hand, interlocked and with fingers

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bent, as in many of the Institute's collection. It has been stated, nevertheless, that Professor Poller of Paris has developed a process for accomplishing even this declared-impossible feat. However, it may be assumed that the sworn statements of police and of plaster-casters are a fully sufficient guarantee against fraud.

Again, inspection of the models of these casts shows many small, fine hands, complete to the wrist; all nails are clearly impressed, as also the fine delicate lines of the knuckles, joints and palm. But it was the fingers that most astonished the experts in modeling and sculpture, as these were so slender and so perfectly formed and in a bent position. One and all are agreed that these casts were taken from **LIVING HANDS**.

In the earlier experiments the methods were not so scientific as that employed at the Metapsychic Institute, but Signor Bozzano, whose work has been recently translated into English by Stanley de Brath, gives a detailed account of an impressive seance at which Madame d'Espérance was the materializing medium, and a Greek entity, "Nepenthes" by name, appeared and with a materialized hand wrote a message in ancient Greek characters in the notebook of one of the sitters—a professor. No one present could read the writing, any more than they could in the first account of a materialized hand that wrote by candle-light for Belshazzar; but next day a Daniel was found and the message was translated into modern Greek.

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This same sitter—like Sir William Crookes—was favoured with a kiss from lips which Herr E. said “were soft and warm.” The light of this apparition, he added, seemed to radiate from the body, not from the garments, as is usually the case. “Nepenthes” was induced to plunge her arm into melted wax, and the account states that “The sound of dipping and splashing in water went on for several minutes in the shadow of the curtains (of the cabinet), when we saw the gleaming white figure bending over the vessels. Then it rose and came back into the circle. From the folds of the drapery, an arm was stretched forward with something in it; what, we could not distinguish. ‘Nepenthes’ looked about till she saw Herr E., who was sitting behind another person, and then floated across to him, holding out the something. ‘She has given me a lump of wax,’ he said, and then immediately added, ‘No, it is the mould of her hand, she is letting her hand melt out of it.’ . . . even while he was speaking, she glided, without a sound, into the shelter of the cabinet, leaving him standing with the mould in his hand.

“Next day it was taken to a worker in plaster of Paris—Signor d’Almiri—who made a cast. He and his workmen looked with astonishment at the mould and remarked that some witchcraft had been at work, as it could not have been formed upon and been withdrawn from a human hand.”

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A Pre-Natal Experiment

It must not be assumed that these moulds can only be obtained from "dead" people, because such is not the case. The celebrated "Margery" (the wife of a Boston surgeon named Crandon), who has done signal service to science, in her psychic experimentation with her husband and his associated investigators, has her greatest claim to immortality resting on her famous "thumb-prints" made in a special type of dental wax called Kerr. These were made directly by the supernormal agencies under the direction of her control, "Walter," who is assumed to be the deceased brother of "Margery." Among other astonishing feats was the reproduction of a baby's foot *before the baby was born!* A fine piece of evidence, but, unfortunately, when the little visitor arrived it was found that "Walter" had shown poor judgment in choosing for his demonstration a babe born to parents who regarded metapsychics in a most unfavourable light, and who would under no circumstances allow psychic researchers to take the necessary foot-print of the baby for purposes of comparison. Thus is the progress of science blocked!

Sir Oliver Lodge's Thumb-print. "Margery," in addition to finger-printing people after they have passed on, and before they arrive, has also produced in Boston the thumb-print of Sir Oliver Lodge, who was at that moment in England—not New England!

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It was stated in a malicious attack on "Margery," by a very ill-informed journalist, that Sir Oliver had never confirmed the fact; as this was the only point in the article that called for ratification, the author communicated with Sir Oliver Lodge and received the following reply:

5th April, 1934

Dear Dr. Cross:

I do not know how or by what means my thumb-prints have been obtained in Boston. I certainly had nothing to do with it.

Yours faithfully,

(Signed) OLIVER LODGE

The above two cases—and indeed many others—are clearly an indication that supernormal powers cover other spheres than the realm of the dead. Also the accumulated evidence points very strongly to the hypothesis that we are just as much a "spirit" now as we ever shall be, and that certain parts of our beings are responsive to metapsychic power, quite as facilely as they will be in a future state of non-physical existence. The reader will find other examples to substantiate this on pp. 181 and 182.

It becomes more and more patent to those who have studied all the phenomena of spiritualism from a scientific point of view that we are bound to come to the inevitable conclusion that every phenomenon by the so-called *discarnate* agency ("spirit") must, in some degree, be repeatable by the *incarnate* spirit.

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D'Arsonval was undoubtedly near the truth when, in 1881, he announced his belief that the differing physical conditions of vital manifestations showed that every living being must be considered as a simple transformer of energy. This is, more particularly, the case with the mental phenomena described later.

Recipe for Ectoplasm. The ghost-stuff may be chemically imitated, according to Harry Price's formula, by compounding with the white of a new-laid egg a little ferric chloride, phosphoric acid and gelatin. It has been suggested that regurgitation of the above from the stomach would be easy to individuals who have the power of regurgitation, and doubtless many would regurgitate such a mixture! The precautions of administering an emetic and of feeding the medium bilberries as noted on page 93 entirely eliminate this type of fraud.

Additional evidence of the nature of ectoplasm is furnished by the fact that when the retraction of ectoplasm is hastened by the application of light, the solid material becomes very rapidly liquid, and finally dissolves into a vaporous form, entirely disappearing in a few seconds. In such experiments, it has been found that several cubic centimetres of the residual fluid has been recovered from the medium's garment. This liquid, both microscopically and chemically, gave absolute evidence of disorganized fragments of living cells (cell-detritus).

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An Occult Explanation of Ectoplasm. According to experts on the "other side," "they" no longer use ectoplasm for the production of visible phantoms, but a new gas, "censigol," a word derived from the Latin for centre. This gas, it is claimed, is contained in a sac situated in the centre of the solar-plexus system. All have this sac in a minute degree, but in physical mediums, the sac is enlarged and is able to discharge its contents *through the pores of the skin*. This agrees with laboratory findings (see page 95). Mediums attract this censigol gas given out by other sitters. The censigol thus collected is mixed with the exhalations of all, and with the resulting product the visible spectre is produced.

AN ENGINEER'S VIEW

In this connection it is interesting to note the point of view of the late Fritz-Grunewald, a Berlin engineer of outstanding ability in occult investigation, whose work *Physical Mediumistic Investigation* is described by Schrenck-Notzing as one of the most important works of the last decade. Grunewald says that the medium's body must be filled with a "spiritual bodily form," whose parts take on ferro-magnetic qualities under certain conditions and may be objectively traced. All this he imagines to be like a spider-web spread over all directions of the room, whose threads are represented by lines of magnetic force.

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DANGEROUS EFFECTS OF INTERFERENCE WITH ECTOPLASM

There is some strong evidence for this all-pervading character of the ectoplasmic emanation, and for the presumption that it may obey the inverse square law, as does the magnetism of physics, for at close quarters the conductance of stimuli may be of great intensity. A combination of the above views would explain, in part at least, the FACT detailed by Charles Richet (*La Grande Espérance*, p. 226) as follows: "I held the right hand of Eusapia, and Flammarion her left. Behind the curtain a bulge appeared and Eusapia said it was the hand of John (King). Then I said 'Pass me a pin, I am going to find out if John has feelings,' and I pricked the alleged member belonging to John, through the curtain. But I was unable to continue; because as I pricked, it seemed to me that a pin was being stuck into the upper part of my own arm, and it caused me severe pain, which fact produced paroxysms of laughter in Eusapia." (Note the similarity to the pain-rapport in hypnosis.)

The foregoing contrasts rather sharply with what usually happens when ectoplasm (or its producing medium) is assailed by prejudicial contacts. The author has instances of collapse resulting from a sudden exposure of the medium to room lights. In Los Angeles, due to injudicious handling, an entranced medium collapsed and was ill for several days.

Madame d'Espérance was seized with excruciating

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cramps, and was rendered unconscious for some time when a sitter seized "Yolande." Sequelae: hemorrhages from lungs and lengthy illness. What happened when a little piece of Eva C.'s ectoplasm was cut has already been referred to on page 95. Nevertheless there are occasions upon which a phantom voluntarily offers a sitter a piece of garment fabric or other tissue, and in such cases the medium suffers no apparent inconvenience.

Some Unusual Materializations. In addition to well-attested cases of human materializations, there have been instances, such as that reported by Geley, in which, with Kluski as medium, a primitive man was produced, who emitted grunts and licked the hands of the sitters!

At other times, birds, animals and inanimate objects have been evolved in ectoplasm. Thus, in Winnipeg at the Hamilton circle, after eleven sittings devoted to its building, a sailing-ship was produced in three-dimensional ectoplasm, and under the strictest scientific conditions.

Probably the most astonishing case in this line is that reported by Charles Richet (*La Grande Espérance*, p. 235) in connection with a seance held at Varsovia in a completely locked room, and in a dim light. Guzik produced two faintly luminous phantomatic individuals, whose faces alone were clearly visible. They chatted together in Polish. One of them said, "Why have you brought your dog?" At

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this very moment the pitter-pat of a dog in the room was plainly heard, and Richet distinctly felt the dog come towards him, and gently nibble his calf, without causing any pain. "It was sufficiently perceptible for me to be sure that it was a puppy. I was able to note its pointed teeth," he states. "Then the dog went towards Geley and bit him much harder, so that he cried, 'Stop it! Stop it!' Such an attitude caused me to remonstrate with him in no uncertain manner. Geley should have shouted 'Encore! Encore!'"

Richet further states that upon another occasion with the medium Kluski a large eagle was materialized and subsequently photographed.

Popular Exhibitions of Materialization. This chapter commenced with the report of what might be termed a scientific circle, in which the control of the medium and the precautions against fraud were adequate; the conclusion to the chapter consists of a description of the usual type of materialization seance. Although it is not usual to gain admission without some difficulty to any circle in which materialization is to take place—due in part to the element of risk involved from interference by the police (in some countries) and by indiscriminating sitters who might be overcome by mistaken zeal and grab the medium or the phantoms—it is nevertheless possible, at times, to have an opportunity. The author has been singularly favoured in quite a few countries, and as typical of the average type of materialization seance, he will

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draw upon his notes of a very recent one that he attended in San Francisco.

In a quiet street of that city was a very ordinary frame house. The front flat was tenanted by Hope Darling, a rather pleasant middle-aged lady of much experience in life. She is a firm believer in Spiritualism in all its phases, and not specially enthusiastic about psychic research or its investigators; however, on a promise of good behaviour and strong recommendations from the Church of Spiritualism, the author was allowed in the back row of a seance. As time went on, the writer—due to his exemplary conduct—was promoted to a seat on the floor, right in front, opposite the medium.

After the collection of fifty cents (two shillings) from the twenty sitters, the trumpets were “magnetized.” This consisted in the excitation—by means of a 100-watt lamp—of fluorescence in the bands of luminous paint (CaS) with which the sheet aluminum was decorated in order to make the movement of the trumpets visible in the dark. The trumpets were then placed on the floor at the writer’s feet. The medium now retired to her arm-chair—no cabinet was used—and a few words of greeting were addressed to some of the habitués, and a word or two of welcome and admonition extended to the newcomers. Then the lights were extinguished, complete darkness reigned, except for the faint glow of the luminous paint on the trumpets and the dial of someone’s wrist watch. The

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latter was seen by the medium, and its immediate removal was requested. The Lord's Prayer was said, a few hymns were sung, and then, like an arrow, the trumpet nearest the author's right foot swept up into the air with a rush.

"Good evening friends." It was the powerful and modulated voice of "Mr. Harding"—a genial after-dinner speaker and competent chairman—the medium's "guide." The trumpet now passed over the head of each of the sitters in turn, giving a word of greeting to friends, and asking to be introduced to strangers. It even "saw" the writer on the floor and dipped to tap him affectionately on his head. Then the trumpet floated back towards the centre of the room, and the same voice announced that there were numbers of friends to "come through" and that the control doubted whether all could be "brought," but that they would do their best. For a solid hour, entity after entity was heard in conversation with one or another of the sitters, interspersed only by the clang of the trumpet as it occasionally fell to the floor during a change of operator. The voices often were widely different in timbre and audibility. The "old hands" came through strongly and joyfully, the "first-timers" were weak and weepy, "overcome by emotion," it was explained by the master of ceremonies, a young Welshman—still in the flesh, *bien entendu*—who placed the sitters *en rapport*, when necessary, with an unrecognized communicator.

At length the distinct voice of the capable "Mr.

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Harding," like a telephone operator announcing "time's up," cut in and enquired if we should like a little materialization, or would we prefer to go on with the trumpet work. Of course, everyone yelled for materialization, and "Mr. Harding" replied with "Well, I don't know what we shall be able to do, but we will try our best."

In order to warm up the materializing mechanism it was necessary to sing ourselves hoarse with all the hymns we could remember, and when these ran out, to supplement the "vibration" with "John Brown's Body," "It's a Long Way to Tipperary," etc.

At last all was ready and the first materialization appeared through the inky gloom and called "Mother." To the author, it was a mass of drapery, luminous, and possessing form but no features. The hands were partly visible, the veins were outlined in blue-black, and the tissue was self-luminous. To a devout sitter it was the spirit of her dead mother who came forward; and the sitter got up and walked past the writer and greeted her "mother." A conversation of the most banal character was indulged in for a few seconds, and the ghostly hand closed round a proffered rose, brought by the sitter, and the visitant from the shades quickly faded, taking the rose with her (?). This performance went on for nearly an hour, during which about thirty-two "spirits" materialized. On one occasion twin sisters—about four feet in stature—materialized at the same time. All the voices of the phantoms were clear and free from the distortion fre-

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quently observed with the trumpet method of voice production. In short, they all spoke with "direct voice." What they said was uniformly trite. "Spirit" number thirty came for the author and was announced as his mother (see p. 181). There was not a shred of evidence of identity, and the words that were spoken were in American idiom, which was, on the face of it, inconsistent with one who was a resident of a provincial English town. Upon receiving permission, the author rose to his feet and tendered a large red rose to the phantom. Owing to an error of vision, the rose was not held forth at the right level, and the ghostly hand reached forth and slapped the back of the author's hand, making the characteristic and unmistakable sound of flesh striking flesh. The hand felt solid and warm—in every sense of the word, a human hand. Finally, the fingers closed round the rose, grasping it securely; and then the spectre melted quickly into the darkness, taking the rose with it. Phantom number fourteen on the list was especially interesting, as it purported to be that of a little child about five years old. "Mamma, mamma," it kept crying, but the mother was not present and it had perforce to retire disappointed. As it receded towards the medium, it seemed to lose its stamina, and rapidly collapsed in a heap on the floor, but in doing so, some of it—presumably its osseous system—struck the chair, and the falling bones made a characteristic sound.

By itself, this observation is unimportant, as it was not witnessed under the accepted scientific conditions,

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but, strangely enough, it dovetails with one taken in Algeria by Richet and under scientific test conditions. It was at the residence of General Noël, commander of the Algerian artillery; Richet and his colleagues were seated—in dim light—with Marthe Béraud, better known as Eva C., and they saw issue from the centre of the floor a white vapour, which, little by little, condensed and took the shape of a living man, but diminutive in stature. “After having taken a few paces around the seance room,” asserts Richet, “the apparition came near to us and when less than a yard from myself, he toppled and fell on the floor, in course of his dematerialization, with a ‘clac, clac,’ as if bones were falling onto the floor.”

At the conclusion of the materializations at the Darling seance, the Indian “guides” had a “free for all” with the trumpets, and the whoops and yells may, in more senses than one, be described as “unearthly” as the trumpets clashed in the darkness. Finally “Rosebud,” a little Red Indian maid (*sic*) picked up the trumpet and produced the most beautiful floral perfume and scattered it all around the circle, much to the delight of the sitters. This scent was alleged to have been extracted from the roses that “disappeared” during the second part of the performance.

The parting word was uttered by the genial “Mr. Harding,” the one outstanding character of this assemblage—astral or otherwise; and in a few minutes the lights were turned on and the medium was restored to complete normality with a glass of water. It ap-

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peared that she was entirely ignorant of any incident that occurred during her trance state. Inspection of the trumpet used by "Rosebud" as a distributor for the perfume gave **NO TRACE OF THE SCENT AND NONE OF THE MISSING ROSES WERE FOUND.**

With regard to the phenomena *apart from the materialization*, the author can certify that they were most certainly supernormally produced. And from all the circumstances, it is more than probable that the same is true of the materializations. One has to draw a conclusion from the repeated observations, the differing styles and statures of the phantoms, and from accidental evidence that is furnished from time to time. More of this medium's work will be alluded to in a later chapter.

The materializations of the above character are certainly not so solid as those produced by the Polish mediums; in fact, some have suggested that they should be described as "etherializations." It is also true that only on rare occasions does the form or visage resemble any person very definitely. It is claimed, too, that the "spirit forces" do not build a separate ectoplasmic form for each communicating "spirit." The entity, it would seem, steps into an ectoplasmic structure to communicate, much as we step into a telephone booth. Again, it is asserted that the entities take up the ectoplasm, much as a microscopic preparation takes up a stain—visibility of some otherwise invisible tissue being the end in both instances.

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In still other cases, scientific observation has established that the materialization is equipped with at least a skeletal foundation, as was noted above. Others, according to the instances already given, have heart and lungs, they breathe as we do, but their existence in the visible condition is ephemeral.

Research establishes the fact that, whatever theory we may adopt in regard to the ideoplasticity of ectoplasm, physiologically it is an extension of the medium's body, and psychologically we are forced to concede that this extension can be moulded to represent living (and other) forms.

Admittedly very few of the phantoms are recognized by their physical appearance, and in those rare cases where the resemblance to a once living person is beyond question, the identifiers have usually agreed that the person portrayed appears much younger than when known in life. This is said to be due to the fact that the ectoplasmic body conforms accurately to the "soul" or "mind" of the person. The author would make the further observation that the face in death is usually many years younger in appearance than it was, possibly only a few seconds before, in life. So, admitting for the moment the hypothesis that it is the surviving intelligence and memory of the person that is back of the manifestation, the features moulded will naturally be those last recalled. And that the death event is the last recalled is universally attested by the evidence of the seance room (cf. p. 232).

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The Medium and Best Results. It is improbable that more than one person in two million can produce a visible materialization, even partially. We cannot enter into the morphology, or pathology—since the health of mediums is always suspect. The author referred this health question to the late Sir Arthur Conan Doyle, M.D., and he replied that he knew a medium in America who was in his ninetieth year and was still hale and hearty. But one swallow does not make a summer (or a drink), and this old gentleman is an outstanding exception. In general, the nervous health of mediums is deplorably bad, even in those cases in which no gross anatomical discrepancies are apparent; it is decidedly *not* a recommendable profession.

The accepted definition of a medium—due to Geley—is as follows: One whose constituent elements—mental, dynamic and material—are capable of being momentarily decentralized. The innate tendency to dissociation in these peculiar constitutions is increased by the practice of mediumship, *which tends to render the primarily abnormal state more and more easy and normal*—a fact that should cause one to pause before embarking on the career.

The mediums such as we have described in this chapter are not only the unconscious producers of the phantoms by an anatomo-biological decentralization of their bodies, but also the psychological source of matter for their manifestation to the eye of the observer.

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For a good output of phenomena, the following conditions are essential: (1) health good; (2) temper good; (3) medium must be comfortable; (4) confidence in experimenters. The sitters should be from seven to ten; they should meet regularly and at the same hour. The circle should not be entirely composed of elderly individuals, and the sexes should be mixed. An open mind is preferable, although, as was demonstrated in the Sydney sittings, skepticism is not an insurmountable barrier. In the author's humble opinion, healthy skepticism enhances the ingenuity and quality of the phenomena.

Conclusions. The FACTS of ectoplasm are undeniable, but there are several possible interpretations of these facts. The spiritualistic explanation of discarnate intelligences covers *all the facts* with a seductive simplicity, whereas the others seem to explain the obscure by the more obscure.

Certain religious bodies are agreed on this point: the phenomena are the work of devils, or of the devil seeking to mislead the souls of men so as to draw them into a fiery hell.

This last hypothesis is hardly in keeping with the advance of modern knowledge or modern conceptions of the supreme organization of God's orderly universe, which is beautifully expressed in the stanza taken from Carruth's *Each in His Own Tongue*:

MATERIALIZATION

“Then a sense of law and beauty
And a face turned from the clod,
Some people call it evolution,
But others call it God.”

The most frequently stated of the other explanations (all of which fail when confronted by the whole of the accumulated experimental knowledge) are: (1) tricks and humbug; (2) sitters are victims of mania or delusion; (3) manifestations are due to cerebral action, conscious or unconscious. This last does beautifully cover some of the simpler phenomena. It does *not* account for the complex ones. This solution is gaining ground with our increase of knowledge of the functions of the brain, and especially the subconscious mind and the so-called latent powers in man. Let us hasten to point out that the wider acceptance of this theory is a distinct advance along the road of reality, since hitherto the general attitude held by those who were sure that they were not the victims of delusion has always been that the medium might have tricked; it was not proved that he did NOT. *Therefore he did!*

Chapter IX

POLTERGEISTS AND HAUNTED HOUSES

BEFORE CONCLUDING this more physical section of the subject, it is necessary to say a word or two about the famous rock-throwing, practical-joking ghosts, called "Poltergeists"—a German importation into the terminology of psychical research. It is also necessary to mention haunted houses, as these, more often than not, appear to furnish the natural habitat of the Poltergeist.

According to many mediums, including William Eglinton, a famous one, the surest way to produce these Poltergeists is to hold dark seances. It is claimed that the phenomena that, in the light, might be aptly described as "spiritual," under such circumstances degenerate completely. In general from an evidential point of view, there can be no doubt that a sitting with a Poltergeist is usually a total loss—but not always. After twenty years of consideration of the evidence gathered in many countries, it was not until the writer attended his first Poltergeist seance in Sydney, Australia, that he became so convinced of the extreme probability of survival in a personal, individual and identifying sense that he accepted it as part of his philosophy of life.

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A Very Evidential "Touch." The author had among his Sydney friends a woman physician, whose active earth-life mainly consisted in riding in the Australian Bush to carry succor to the isolated sick folk. She suffered many hardships in the course of her forty-odd years of service—mostly gratuitous. She was possessed of a magnificent physique, although of distinctly masculine habits and appearance, even down to smoking a pipe. Such would tend to include her in the category of "hen-medics" rather than that of lady doctor. It did one good to hear her Irish humour and hearty laughter, and her love of innocent fun won the heart of many a difficult patient, were it man, woman or child. Her knowledge of general science was remarkable, and it was this that brought her into the author's orbit. Stanley de Brath's English translation of Richet's masterpiece on metapsychics had then just been published, and a lively discussion was indulged in during the doctor's frequent visits to Sydney. She had no interest in orthodox religion, and little use for any of the fifty-seven varieties of -isms, but, in a general sort of way, she conceded that there might be a state of existence following this. Although strongly antipathetic towards Spiritualism as a whole, she admitted seeing, upon one occasion, a phantom of a Red Indian chief in a barn on the farm that was her childhood home. That night her mother died.

Another all-important point in clarifying the situation which is to follow is that, in season and out of

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season, it was the physician's good pleasure to tousle the author's rather long hair, and she did it by a peculiar, quick, darting motion of her hand, passing rapidly from the forehead to the back of the head—which effectively obliterated the careful parting, much to the writer's annoyance. This operation allowed the peculiar formation of the teaser's hand to be appreciated. A thick, soft hand, formed so by years of mechano-therapy manipulations, for which the doctor was specially noted. "The hands that heal," her grateful patients called them. In any case those hands could be recognized by their touch even in the dark. Neither children nor adults made any mistake when asked to identify the owner, in the course of some childish game, when her hands were used as a blindfold. This is a very significant point.

The doctor left for some distant part of Australia, and although a letter or two passed, in course of a year or so all contact ceased. It transpired that the lady had fallen on evil times, and had contracted pneumonia and died in a remote part of Western Australia.

About three years after her death, the author was present, as a guest, at the photographer's dark seance referred to on page 83 in company with some twenty other sitters, mostly men. Before commencing, the medium announced that if any of the ladies objected to being roughly handled, they had better retire from the circle, as he wished no more complaints or fines

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for assault. No one retired, so the lights were turned out and the gramophone started up with "It's a long way . . . etc." For the convenience of "astral" visitors whose muscular power was weak, a large metal trumpet was suspended from the ceiling, well above the heads of the sitters. Through this instrument, we were informed, several voices shouted at once upon occasion. The sitters joined in the ribald songs played by the gramophone, and the din was terrific. Presently, although the room was practically hermetically sealed, a strong, cool breeze was wafted round the table and cooled each of the sitters in turn. Then some lights began to hover over the lady sitters. They glowed with a faint green-blue effulgence for possibly a minute, then as suddenly as they appeared they vanished. Next a horrible guttural voice came through the trumpet, and the medium said it was his Indian guide "Rain in the Face." In Red Indian English it was stated that there was "plenty power here tonight. Me do much tom-tom." This statement referred to what was to happen to the sitters, as in a second or so the first sitter nearest the medium was heavily thumped in the back and his chair overturned, so that he fell onto the floor with a heavy crash. Four or five more sitters were similarly treated—much to their delight—how pleased Richet would have been with their scientific spirit! (cf. p. 129). Then the power weakened as it came to a new sitter. At this, the medium exhorted the "spirit" to treat him roughly as he had no friends, and sure enough, bang went

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sitter and chair onto the floor. This sitter was not so scientifically satisfied. The next to receive attention was a lady, but she got off lightly; her hair was pulled down and the pins thrown onto the table. The other ladies were similarly handled, and two had their skirts pulled over their heads in addition. Sitter number two from the writer had just been knocked onto the floor, and the power was passing to the next. Decidedly the author regretted his rashness in attending such a group, and a cold sweat broke out on him, and he wondered whether the "spirit" would know that he suffered from a *kyphosis arcuata*, and that to be violently thrown on the floor would be bad for him. The next sitter's chair was so violently projected against the floor that it was broken—the chair, not the floor. By this time the author's state of terror was indescribable, and his fear was quite other than that which occupied at all times the mind of his illustrious master, Charles Richet, "the fear of *being duped*." For the author it was the fear of *being dumped* on the floor that was "unique and constant." The sitter next to him had picked himself up with an oath, and again there was a pause in the manifestation. The writer kept as quiet as a mouse, but the medium sensed the condition, and most cordially recommended the "spirit" to give the writer "the works," adding that the author was alone in the world and that no one loved him, etc. No sooner had the words been uttered than a hand materialized and passed through the author's hair. It was THE hand. The hand of

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the dead doctor. Instantly all terror and sweating ceased and the psychical state was completely changed. A request for a second touch was granted, thus making the evidence still more certain. A request for a third was not granted, and from that day to this no further evidence of this nature or from this source has been vouchsafed. [It is true some years later in the course of a test sitting held in the library of the San Francisco section of the Am. S. P. R. two knots situated about one centimeter apart were tied by a Poltergeist in two locks of the author's hair. The knots were less than one centimeter from the scalp. Nothing was felt of this activity until a sharp pull was experienced that signalled the event.]

The Importance of Conditions. In the above recital the only thing that matters is that the identity was afforded under the most remarkable conditions. Nineteen sitters had been contacted by the same violent influence; the medium, upon being assured that the author was "touched" presumed that he had been similarly treated, and when a second and third helping was asked for, the author automatically became a sitter after the medium's own heart. The doctor was, *most decidedly*, the last person in the world that the writer had in mind. His mind was completely filled with fear, so suggestion is completely ruled out here. Also any telepathic skulduggery is so phantastically impossible under the conditions detailed as to be also ruled out as an explanation. Admitting that the

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writer was in a suggestible state, then he would have been influenced by mass suggestion—probably *was*, up to the point of the intervention of the hand. That scientific sop, the subconscious mind, leaves the author unmoved as the conditions were not favourable to unconscious cerebration of the reminiscent type when the conscious mind is so occupied.

A much more recent occurrence of a somewhat similar episode, although not at a Poltergeist circle, is given in Geley's book *Clairvoyance and Materialization*, and the translator, Stanley de Brath, had the privilege of verifying the account from the narrator direct. At a seance with Kluski, a Polish gentleman, Jules Potocki, had his shoulder tapped by an alleged cousin who had died about eight years before. The sitter then enquired about his sister, who had passed away three years earlier.

"Yes," said a voice, "she is here," and at the same instant the sitter felt a woman's hand placed lightly on his forehead, making the sign of a cross surrounded by a circle, as she always did at leavetaking when in life.

"I could recognize her hand by the light of the screen on the table in front of me," said Potoki. "Her hand passed several times before my eyes, and the recognition grew on me. . . . I had no longer any doubts that the hand was hers; I KNEW ITS TOUCH!"

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Other Poltergeists of Note. Not always do these Poltergeists require the presence of a medium as usually understood. Many cases are reported in which these somewhat violent phenomena have taken place without a certified medium or sensitive being present. The original Fox Sisters affair (see p. 25) is of this character. Then there is the beautiful example recorded by the eminent psychologist, F. W. H. Myers, in which the Poltergeist fluttered around a carpenter's shop in Hull. Pieces of wood moved themselves, jumping on the floor and dancing around the shop. These phenomena lasted six weeks, and always occurred in FULL LIGHT of day. Sometimes pieces of wood were projected across the shop at slow speed, but always when someone tried to catch them, they evaded the hands (cf. p. 61). Numerous visitors witnessed the "goings on." When the proprietor of the shop was thus frightened into paying an outstanding debt, the manifestations ceased! Here is a strange material phenomenon complicated further by a moral aspect.

Of course, it is not forgotten that certain ancient manors and castles are possessed of ghosts of a more conventional character, though perhaps a little less solid than the wood-throwing type above.

Bozzano recounts several examples in which *the reflection of the phantom was seen in a mirror*, or its shadow perceived upon the wall. Such tends to establish its objectiveness.

Richet observes that "it appears that in some cases

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a phantom is able to inhabit a house! I hesitate," he continues, "to write this. It is so extraordinary that my pen almost refuses to write it." It seems even more extraordinary, if we are to accept the professor's subsequent statement that these phantoms ". . . walk through walls, enter and leave by a door which rests closed, *yet their image dose not reflect in a glass!!!*" (author's italics). See *La Grande Espérance*, p. 188. Like Barrie's Peter Pan, these poor spectres have indeed lost their shadow, but they have no accommodating Wendy to sew it on for them! This last observation must be put into the same class as that on p. 67 in which we have a magnetized knitting needle with a South pole only.

In some cases, these phantoms when first seen have all the aspects of a living person, then, after the lapse of time, they become less and less solid, until at last one cannot see them at all, but, nevertheless it is possible to hear them. Such a case is reported by Myers, who made the most thorough investigation. A medical student, Miss Morton, found that a certain phantom appeared quite life-like and solid when she first saw it during a period covering the years 1882-1886. On several occasions many persons saw this ghost, and electric wires stretched across its path were unbroken by its passage. From 1886 the form became less and less substantial until after 1889, it was invisible, but its foot-falls could be heard!

One of the most recent of the rough-and-tumble ghosts was that in connection with a Rumanian

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peasant girl named Eleonore Zugun. Her little playmate was called "Dracu," the Rumanian for devil. "Dracu" did the most awful things to Eleonore, biting her hand, leaving great big teeth marks, and scratching her face, so that livid weals disfigured her. Mr. Harry Price has made a detailed investigation of this Poltergeist, and his report is really astonishing. These manifestations, witnessed on a person's skin, are scientifically known as "stigmata" and are well-known to religious history. Further examples of this phenomenon will be found in the chapter that deals with "psychic healing." The reader's attention is now directed to the more mental forms of psychical research, or at least to those experiments which have a greater intellectual appeal than those dwelt upon up till now.



PART TWO

PHENOMENA IN WHICH THE MENTAL FACTOR IS IN GREATER EVIDENCE

Chapter X

“SPIRIT” PHOTOGRAPHY

THIS WORLD of ours has become a dazzling citadel of mechanized might. It is certainly not any part of a “catch as catch can” cosmos, but integral with an orderly universe, which to a psychic person—i.e. one who expresses a supernormal capacity for mental behaviour of a suprasensible kind—affords differences of perceptive levels, with consciousness, however, as the common factor of all living beings. Life itself tends, for such a one, to become more and more an interval between cause and effect.

It is generally conceded that one part of our ego is illuminated by consciousness, but another and larger part lies in the deep shadow of unconsciousness. Lodge expresses this fact well, when he says that “the faculty of discernment does exist in some people, and their positive evidence overweighs a wilderness of negation from people whose perceptions are limited to bodily senses.”

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Consider the iceberg floating in the Atlantic: by far the larger part is hidden under the water; its centre of gravity shifts, and it overturns, presenting a mountain of ice to the enthralled beholder. Again, the sunbeam presents a comparatively limited *visible* radiation as compared with its *invisible* but none the less potent rays. So the study of psychology teaches us that each human personality embraces a potent hidden self, as well as the familiar conscious self; and just as science shows us how to get the infra-red and the ultra-violet radiation from the sunlight, so the metapsychic branch of psychology enables us to visualize the complex nature of the human personality, and to lead forth that part of the ego which normally resides below the threshold of consciousness, but when made manifest can respond to incarnate as well as to discarnate surges. In this work the author will touch upon the more evidential lines of research into the nebulous region outlined above, giving a very few examples of each, and reserving for a subsequent volume a more detailed résumé of the intricacies of mental mediumship.

Direct Photography. The subject of "spirit" photography affords a most suitable bridge between the materializations of the last chapters and the more subtle phenomena of this section of the book, because at times the medium has the power to render visible to a normal sitter the subject or subjects of the proposed photograph. In other words, he must, at times,

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produce a sufficient density in the ideoplastic substance (ectoplasm) to enable it to be slightly visible to normal sight.

One of the most outstanding examples of this was recorded by Richet. It deals with ghosts on a mass-production basis, and tells of an experience of Geley at Varsovia. He was seated in company with Kluski and an officer friend of the latter who had just exclaimed to Kluski that he would not believe in phantoms until he had seen a hundred of them. "Suddenly," observes Geley, "a great wind opened the window and blew out one of the lamps. Then, there passed in front of the sofa upon which we were all seated an interminable defile of widely different ghostly forms, women, children, old people, soldiers, priests, etc." The three spectators were 'scared stiff'—and small wonder.

The success of "spirit" photography in no way depends upon visibility of the subject, indeed supernatural photography differs from normal photography in that the objects recorded are *not apparent* to the normal eye. To an extent this is applicable to normal photography, e.g. in dermatology it is possible to photograph an eruption on a patient's skin some time before the lesion is visible to the naked eye. The "spirit" forms photographed are technically known as "extras." In taking psychic photographs, the author has often been told by his associates who were possessed of clairvoyant sight, that such and such a person was "building up" to be photographed,

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but when all was set for the actual taking of the picture—which incidentally differs in no way from photography of the ordinary kind—another and unexpected entity was revealed on the plate at development. The discrepancy was explained by the fact that another entity in his eagerness to be photographed, pushed the former one out of range. (See pages 159 and 227.)

Although no special plates or films are necessary, what is indispensable is the presence of a photographic medium. These individuals are relatively rare. Two celebrated ones are the late William Hope and Robert Boursnell, both of whom have been maligned to the nth degree despite many experiments made under irreproachable conditions of control. People are “down” on “spirit” photography because it is the most easily faked branch of the spiritualistic industry. Due to this fact, it follows that, unless the *conditions* of experiment are fully stated, any apparent evidence for survival that is presented by the photograph itself is set at naught. Conversely, it may be said that a properly controlled psychic photograph may afford the best possible evidence for the case of personal survival.

The use of quartz and other special lenses has helped considerably in the clarification of the results, as by such means it is possible to photograph on an ordinary emulsion much that would not be transmitted by the ordinary glass lens. The same applies

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with equal force to the photographing of materialized forms.

Let it be emphasized that it is a mistake to assume, as most impressed people do, that the genuineness of “spirit” photography is in direct ratio to the presence of recognized extras, as practically every genuine example of spirit photographs could have been produced by trickery, given the time and opportunity for the manipulation of the plates. One must be most concerned about the conditions under which these extras are obtained. In conducting a scientific test, the medium should not be permitted to handle the camera or the plates until after the latter are fixed; otherwise the result has not a scrap of scientific value, and should not be accepted as evidence. Many “spirit” photographs by Hope and others have been taken under these desirable conditions and provide incontestable proof of the objectivity of the phenomena.

Mr. Harry Price claims that he paid twenty pounds and proved that Hope was a fraud by setting ingenious traps for him, including X-raying with the company’s trade mark the plates to be used, and surreptitiously marking with a metal needle-studded thumb-stall the dark slides to be employed.

Offsetting this is the reputable testimony of the former Secretary of the Society for the Study of Supernormal Pictures, Mr. Fred Barlow, who *with fourteen others*, signed the following statement: “Mr. Hope did not touch the plate until fixation was complete.”

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Again, using plates specially marked and sealed for tests by the Imperial Dry Plate Company, three experimenters, including Mr. de Brath, at the British College of Psychic Science certify that it was perfectly certain that at no time whatever, either before or during development, was it possible for the medium to have access to the plates in any way whatsoever, and yet extras were obtained and were recognized.

Attention is now drawn to plate V in which there are shown some very fine specimens of spirit photography, furnished the author by courtesy of Mr. Stanley de Brath. Figure 1 gives an interesting case of quick change work, as the exposures were made in rapid succession. Mr. Boursnell was the medium and experiments were made by an experienced chemist and by Mr. S. W. Woolley, a photographer well up in trick photography.

The converse condition is depicted in figure 2 in which a remarkable unchanged condition, even down to a scratch was maintained over nearly two years! For the benefit of the unaccustomed student, it might be an advantage to stress the fact that the two upper photographs in plate V, differ from the pictures reproduced in plate IV, in that the former are strictly *supernormal* photographs—nothing visible being present—whilst the supernormality in plate IV lies in the materializations and not in the photography.

Skotography. We now turn to a type of photographic procedure that is a complete and baffling mystery. The photograph shown in plate V, figure 3,

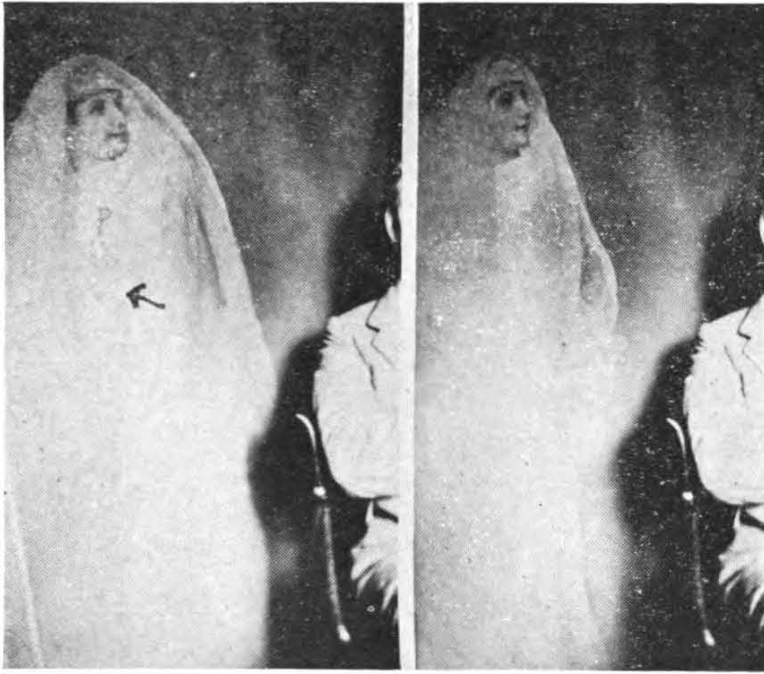


FIG. I



FIG. III

The two plates were in the same double slide and taken in rapid succession. (Indicated by the fact that the sitter has not moved.)

N.B. Compare the left-hand picture with that on the right. It will be remarked that the head draping is slightly different and that a pectoral cross has been added. (See arrow.)



FIG. IV

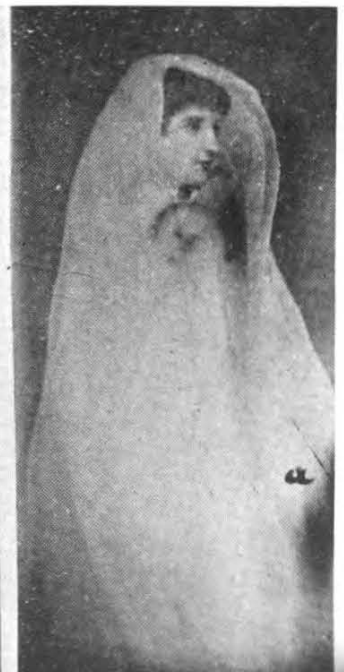


FIG. II



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was taken without the use of a camera and has thus been christened a “skotograph” (from the Greek *skótos* = darkness).

To obtain a skotograph one takes a single plate wrapped up in a light-proof envelope, or an unopened packet of plates—if expense is no object—and allows the medium to hold the protected plate (or packet) between his hands; all this is done in the full light. “Nearer my God to Thee” is sung or the Lord’s Prayer said, etc., according to the desires of the psychic. After a short time the plates held by the medium are developed in the ordinary way, and in a successful seance an image is revealed that may resemble the kind reproduced in figure 3 of plate V, obtained through the mediumship of Mr. David Duguid. A recognizable portrait of the late Major Spenser was obtained by a medium who held a plate enveloped in a light-proof envelope as described above. The marvelous thing about this skotograph was that it was identical to a “spirit” photograph taken with a camera a short time before.

The author, in Johannesburg, made numerous experiments with Cyril White, a non-professional medium possessing photographic powers, and after a few trials the camera method was abandoned for the skotographic technic. The results had little personal value, being confined to Red Indian guides of the medium.

One of the most evidential skotographs is that reproduced in figure 4 of plate V. This infant’s pic-

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ture was unexpected, and Mr. Glendining in his book, *The Veil Lifted*, says in reference to this baby, "I was vexed at not getting the special result I wanted, but I soon had cause for gladness in the joy which the portrait obtained brought to the hearts of the father and mother. The child's dress exhibits what was not known to anyone outside of the infant's family. Previous to the parents' departure he was lying cold in bed when his mother took a nightdress off one of her older boys, which had a kind of frill round the neckband. There was no picture in existence from which the photograph could have been copied; and the likeness is attested not only by the parents, but by friends of the family."

The skotograph method should be encouraged by experimenters, as it is so easy to control and absolutely above suspicion when used under test conditions, for at one stroke it eliminates all possibilities of fake cameras, double exposures, doctoring plates, etc. It is true that more perfect pictures are obtained with a camera, but it is equally true that the subjects do not pose before the lens. The "material" sitter is, of course focused in the usual way, and from a mass of experimental evidence, this seems the only use for the lens. The lens plays no part in producing the extras.

Some Ingenious Explanations. From various sources the author has gathered the following widely held explanations of the wonders of psychic photography. First in regard to the uncertain results, it is alleged that the wrong extras are due to: (1) attrac-

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tions to the medium of his own friends and relatives more strongly than the desired communicator; (2) a strong emotional impression left behind by a previous sitter; (3) “spirits” who have pressed in without invitation on account of the fact that “they” can use that particular medium.

The Theory of Production. Linking this to the language of ordinary photography we might classify the possible methods as below:

(1) The Objective Method. By this is meant that some normally invisible person is present before the camera, and the photograph is produced by ultra-violet radiation reflected from his body. The half-tone faces would be thus accounted for, but not the drapery or the lighting, which should be identical for both the normal sitter and the extra. Skoto-graphs are not to be explained along these lines.

(2) The Thought-form Theory. Some imagine that the image is a thought-form that is projected from the subconscious mind of the medium or sitters or both. Psychologists will doubtless be unduly impressed with this theory, as it is well-known that certain images (a cross, bottle, etc., but NOT faces) have been produced on plates by intense concentration for half-an-hour or so. The time of exposure and the rapid changes that the extras make (see figure 1, plate V) discount this as an explanation of “spirit” photography.

(3) The Transparency Theory. According to this theory, the image is produced on an invisible film

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placed between the plate and the lens. Strange though it may seem, there is some evidence to support this theory. For example, mirror images have been produced in which the exact replicas are given reversed. Also the large amount of drawing and writing indulged in by the discarnate entities would be thus nicely accounted for.

(4) The Skotographic Method. How skotographs are produced no one on "this side" has the remotest idea. It has been rather vaguely hinted that this phenomenon is linked up with the fourth dimension, but this as an explanation is unsatisfying. It is evident that the emulsion is acted on by another (and unknown) agent, as no light is admitted to the plate. Stanley de Brath in his book *Psychical Research, Science and Religion*, describes a skotograph of a white rose which appeared in the middle of a packet of plates, sealed by five witnesses, opened and developed in the rooms of the Royal Photographic Society in the presence of the same witnesses. What has McCabe and his confrères to say to this?

In closing this chapter, let it be emphatically stated that all experimenters should be skeptical, but not to the point that all enquiry is sterilized, as when it is assumed that competent professional photographers who have conducted the most rigid tests, are unable to include among their number, at least one person sufficiently alert to detect whether a medium touched or changed the plates or manipulated the background.

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The task before scientists is to devise experiments *in conjunction with* the discarnate element, that will reveal the form-producing power, the ideoplastic substance, and discover the actinic mechanism by which are determined these phenomena, which are doubtless the most remarkable in the whole range of metapsychics.

Chapter XI

“PSYCHOGRAPHY”

CLOSELY ALLIED to the subject of the last chapter is the rather rare phenomenon popularly known as “slate-writing.” This was a feature of Eglinton’s mediumship, and developed after three years of daily sitting for it. Another famous slate-writer is Fred Evans, who is still living. Evans’ gift developed after only three months of sitting—an exceptionally short period.

A Dutch acquaintance of the author’s—a lady—was prepared to abandon the development in disgust, because she obtained only “a few thin scratches and numbers” after sitting three months for half an hour daily, but on being assured that the world-famous slate-writers had usually meditated for as many years before a single scratch came, she decided to carry on.

The fascinating thing about psychography done with a slate pencil is that there is no known method in which invisible writing with slate pencil can be revealed by chemical reagents; so it is practically fraud-proof under even mild test conditions. The writer some years ago developed a process for counterfeit slate writing, using all standard apparatus ex-

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cept the pencil crumb, this was admixed with iron filings. The writing was done by means of a small, but powerful electro-magnet. The writing looked “spiritual” enough, but it would take a Jasper Maskelyne to produce a convincing message under the conditions imposed. The medium can bring his own special “magnetized” slates, provided he will consent to allow the committee to wash them, to ascertain that the “spirit” writing is not already on them. The crumb of slate pencil is generally donated to the “discarnates,” but not always is this the case; and the coloured productions are done with their own “astral” art-materials.

The following is a detailed account of one of Mr. Fred Evans’ more recent sittings, given under the strict control of the San Francisco Section of the American S. P. R. First, the laboratory was fully lighted; the slates, two in number, were supplied by the *sitters*—not the medium. They were washed and fastened together by the *sitters*. They were sealed, *and at no time did the medium come near them*. One of the sitters was instructed to put her foot on the slate, which was placed on the floor for the purpose. The medium sat off in a corner near a window, and was chatting with another sitter about indifferent subjects, apparently taking no interest in the proceedings. All of a sudden, the medium gave a convulsive twitch and at that instant the slight tapping, scratching noise of a slate pencil was heard—not to say felt by the lady whose foot was resting on the slates.

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When the writing had apparently ceased, the slates were removed and separated and the result shown in plate VI was obtained. The writing was in several colours. The society then engaged the services of a firm of San Francisco consulting chemists to report on the nature of the writing and the following is an excerpt from the most important sections of that report:

“(1) Visual Examination of the Inscription.

Their appearance to the unaided eye would lead one to believe that the inscriptions had been applied in a readily visible form . . . the smooth-flowing handwriting differing from the heavy laborious type usually the case when the writing is done with materials of low visibility. The same considerations would throw out the likelihood that the writing had been performed while in a strained or uncomfortable position. Similarly, the characters written in chalks of various colors show no evidence of irregularities characteristic of writing or printing with invisible materials.

“(2) Microscopic Examination of the Characters.

Under a magnification of approximately 120 diameters the markings in all cases are seen to consist of solid materials filling the microscopic depressions of the slate surface, while the high surface between the pockets are swept relatively free of chalk. Grooves are likewise visible where inequalities in the crayon were produced by pressure against the slate. That

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the inscriptions were produced by the use of solid crayon is evidenced by the appearance of the markings under the microscope; for example, the characters are of approximately the same intensity from edge to edge (of any given line) while application of the marking substance in solution form would be likely to result in a concentration of the material at the fringes of the line and at other points where drying took place last. In the case of the colored characters the coloring material may in some cases be seen to be spread irregularly through a white base substance. The pressure marks and the concentration of material in the depressions indicate clearly that the writing was not produced by a transfer process.

“(3) *Chemical Examination of the Substance Composing the Inscriptions.*”

From the behavior of small portions of the various colored chalks, with solvents and under ignition, they contain as binders such materials as are commonly used in the manufacture of colored crayons.

With a view to gaining information as to the possibility of a developing-out procedure for bringing out the various colors from a previously visually blank slate we examined small portions of the material taken from a number of the characters to ascertain the nature of the coloring agent. The results are as follows:

Yellow writing	color due to the mineral pigment Lead Chromate (Chrome Yellow).
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Red writing	color caused by organic dyestuff on an acid insoluble white base similar to China clay.
Burnt Orange writing . .	due to o c h r e (iron oxide).
White writing	apparently due to material such as China clay.
Purple writing	appears due to the resultant of two coloring agents, of which the more abundant is an organic dyestuff of probable coal tar origin.
Uncolored writing	due to a soft granular whitish substance largely insoluble in dilute acid, and apparently consisting of a soft silicate material such as slate (or possibly of a bonded powder).

The conclusion that the characters were placed on the slate in precisely the existing form appears inevitable from the data presented above and for the following reasons:

“(1) It is inconceivable that the lead chromate or any lead or chromium compound could be applied in a form which would be invisible against the grey of a

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slate and later be developed out by any simple developing-out process. Assume, for example, that the lead had been applied as a soluble lead compound and the lead chromate was at the time of the demonstration formed on the slate by the application of a solution of a chromate; most soluble lead compounds are white and would in themselves be visible on the pre-treated slate; in addition the application of a chromate solution would at best yield blurred and imperfect characters.

“(2) We cannot conceive of any means by which the organic dye-stuff could have later been applied to the previously written but invisible words.”

The chemists deal in detail after the above fashion with the other pigments found by analysis to have been used by the “intelligence” who wrote the various messages, and specially stress the fact that the white and grey characters are made from *insoluble substances* and were therefore quite obviously applied in the existing colour and form.

In their summary they state that:

“The possibility of producing all the above chemical changes simultaneously is naturally even more remote.

“We believe that the above findings will definitely answer negatively the question as to the possibility of a chemical explanation of the production of the writing on this slate. As stated above, the nature of the substances making up the characters precludes the possibility of either successive or simultaneous pro-

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duction of the characters, particularly with the condition mentioned that no substance was applied to the slate during the period of experiment.

Yours very truly,

CURTIS & TOMPKINS, LTD.

By: F. H. Eldred."

This seems to settle once and for all the supernatural character of psychography, and the writer congratulates Mrs. William Cannon, the Secretary, and Mr. Stewart Edward White, the Research Officer, on their scientific spirit, and thanks them for their courtesy in allowing him to publish this splendid piece of work.

Here again we are face to face with a profound mystery. The facts disclose definitely that whenever we have the production of a physical product by metapsychical means, the former is, *in its constitutional elements*, akin to that of our earth plane—only the assemblage of this normal matter is transcendental.

As has been stated, the general method with Evans and other slate-writing mediums, is to have a small piece of slate-pencil inserted between the two slates that have been screwed or bound together. That the messages are the result of real writing is brought out by the noise of the pencil at work which may be heard by applying one's ear to the slates. Then again, the crumb of pencil shows a worn aspect which was clearly due to attrition. It is important to

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PLATE VI

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note that a cross drawn by the experimenters on the slate from corner to corner as in plate VI, afforded additional proof, as the supernormal writing was done over this cross-line. The messages are at times highly evidential both in regard to the text and the signature, and occasionally the matters discussed are really convincing, though as a rule they partake of the character of the usual seance room platitudes.

A “Spirit” Explanation of Xenoglossy (use of languages unknown to the medium). Evans on one test occasion produced on the same slate no less than twelve oriental and occidental languages. Among the communications was one from Socrates (sic), but the Greek written by the alleged Socrates was not of the period. However, the “guide” of Evans, “John Gray,” explains that “the Greek of the ancients is necessarily passed down through the brains of modern spirits of that nationality, until it is finally impressed upon the brain of the psychic’s ‘guide,’ who gives it to the best of his ability. So it is with all languages with which he is not familiar.” Additional light on this will be found on page 171.

How the Writing is Done. According to “astral intelligence” it is said that slate-writing, in common with all branches of psychography, is performed in several different ways, and the same “spirits” do not always employ the same procedure. In general, ordinary “spirits,” such as are likely to be friendly with the author, write by proxy, just as we mortals do not

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personally send our own telegrams—we have to avail ourselves of the services of someone who can do the Morse code! So also in remote places where the teletype has not supplanted the lady clerk whose hand-writing appears on the form we receive telling us of the love that Mabel bears us, we do not proclaim the message a forgery because the orthography is not Mabel's. The text is Mabel's—errors of transmission excepted.

A parallel situation, we are told, exists in the "spirit" world. Our communicators must be given time to learn how, and if we *must* get a message in the meantime it must be by proxy as is normal with earthly wires and cables. The fact that names are spelled wrong and other textual errors abound is put down to the obliging amanuensis who knows how to psychograph from phonetic sources. This fact is the alleged explanation for the stereotyped character of many of the communications, which would not occur when individually sent. But this source of error is only of temporary duration, as all "spirits" can learn to write by this mysterious means, and when they have done so, investigators receive a facsimile of the hand-writing that the communicator used on earth. In addition, there will be evident a satisfying index of personality that will authenticate still further the script. It is claimed that the writing is not done by personal contact of the medium or his friends "in spirit." Everything done in the realm of "spirit" is done by natural law, and it would be an unnatural

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law that would permit a materialized hand to go between the surfaces of slates less than one-eighth of an inch apart and to grasp a pencil with which to write (besides, we have the chemists' report about the uncramped attitude of the writer!). The principal methods that are used for the transmission of messages employ laws that are becoming more and more understood on earth, viz. electro-magnetic ones. The scheme is similar to the transmission of radio telegraphic messages, it is further stated, in that a counterpart of the slate on the earth plane is available in the “spirit” sphere. This is written on by the communicator—if he can write—or by the medium's “guide” if the former has not the facility. Then, by a form of energy such as we know in television experiments, the message is transferred to the medium's psychoneural system and thence by telekinesis (see p. 56) to the mundane slate. Thus every defect in the “astral” slate is faithfully reproduced on its earthly counterpart, impulse by impulse, just like oscillations in any other radio-telephoto circuit, the only material-like part of the circuit being the ectoplasm that is used to bridge the gap from the medium to the physical slate. But this is not the only method used, because the slates, fourteen in number, that carried the information from which this brief extract is drawn, contained some 1200 words and the entire message was only fifteen minutes in coming through, hence it could not have been transmitted by any word by word writing process. In this case the unseen

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“operators” state that sufficient text or illustrative matter to fill the mortal slate is first prepared and then transferred instantaneously to the earthly slate. To effect this transfer, the surface of the earthly slate has to be thoroughly “sensitized,” also the slate-pencil has to be disintegrated into a fine powder and precipitated evenly over the surface of the slate. The process is somewhat similar to photography, they say. It would be thought even more similar to the skotography dealt with in the last chapter.

The coloured writing is done in somewhat similar manner, except that the colours are apportioned and distributed in an impalpable powder, in the manner mentioned on page 74. This method is more difficult, we are informed, than the former one, and needs the best conditions of atmosphere and medium.

It is striking that the only definite knowledge which supports this “astral” information, was obtained through a failure of these alleged necessary and desirable conditions.

Other Types of “Direct Writing” (or “independent writing”). Before passing on to the consideration of what may be justly termed the *pièce de résistance* of psychic evidence for the survival of intelligence, the author would like to give an example of pencil writing that was done in Sydney with the Norman circle.

Quite often the sitters would place an ordinary stenographer’s notebook with a pencil, in a large water bottle, and seal them in firmly. The experiment was suggested (by direct writing) by one of

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Norman's “controls,” and consisted of an extensive “spirit” writing feat extending to several thousands of words in English written by a modern Greek—since some of the characters were reminiscent of the type of English written by one of that nationality.

The bottle and its sealed contents would be placed on the laboratory table at one of the regular seances, and duly indicated to the “powers that be.” Sometimes it would be specifically referred to, sometimes it would be ignored, but in any case the bottle was always placed on the mantelpiece until the next meeting, a week later, when the seals were examined and then the book and pencil carefully withdrawn. On opening the note-book, it was found invariably to be more than half-filled with neat pencil-handwriting. Some sixty books-full were obtained at various times—all in the same style of composition and of handwriting, so easy to identify.

The writing itself was intensely interesting, because it was immediately apparent to the hand-writing experts attached to the Australian Courts, that the letters were formed on the surface of the paper and not in any case indented as would normally be the case in writing with a pencil. This rather bears out the “astral” explanation about the transfer process, as unless the writer had taken the precaution to place a metal sheet under each leaf as he wrote, it would be difficult to conceive of any way of avoiding the normal indentations of the pencil point. Regarding the text itself, the experts asserted positively, that it

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was all the work of one hand—a Greek hand! The quality of the literature was mediocre, but with flashes of exciting identifiable matter, such as detailed directions for a treasure hunt that we were to indulge in on one of the Sydney beaches. The “treasure” was found precisely as stated in the MS. True, it was only a few pennies or an object, possibly buried by a picnicker, rather than a buccaneer, but in all cases, and there were several, the script proved reliable.

The text that urged us to seek for missing persons in no case was correct, although unusual names and addresses and even telephone numbers (!) were given.

Messages from “dead” people were equally unsatisfactory, and never, in one single instance, was there a shred of definite evidence of identity. The descriptions were NOT vague, they were often most detailed, and for this reason we sought most exhaustively to establish rapport with the living relatives as requested.

Our own personal messages were very poor indeed, and it is safe to say that not one was even remotely recognizable. Evidently the “spirit” must have been “earthbound” as he knew much about the sand on the beaches, but little else apparently—perhaps he was a beachcomber or a former Greek fisherman!

Automatic Writing. This, the commonest phase of mediumship, is often confounded with the above. In automatic writing it is the hand of the medium that guides the writing instrument. His muscles func-

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tion in the normal manner—except that frequently they move faster—but his brain is acting independently of his conscious volition. Some of the results produced by the agency of automatic writing have been outstandingly evidential. Perhaps the most astonishing example of what can be done by automatic writing is that recorded of a semi-educated Vermont farmer, whose hand wrote, on November 15th, 1872, the conclusion of Dickens' *Mystery of Edwin Drood*. The style and subject matter are so characteristic of the great novelist, that experts have acclaimed it as genuine. There is much else about this particular script that is highly evidential in establishing the identity of its illustrious author.

Chapter XII

“THE TRUMPET SHALL SOUND”

READERS WHO do *not* believe in survival are earnestly requested to read this chapter, as it contains the best evidence of survival of intelligence that has so far appeared.

Those who *do* believe in survival are urged to read the account that follows: it will probably render them much more cautious in accepting trumpet evidence at face value, and cause them to carry out the Apostles injunction to “*Try the Spirits*” or, as in I Corinthians, 14, they will find that the trumpet gives forth “*an uncertain sound.*”

Trumpet Work and Its Technique

In a former chapter reference was made to trumpet mediumship stressing rather the physical side; in the present account the mental aspect of trumpet activities is emphasized.

Spiritualistic trumpets, unlike those employed in orchestras, are never made of brass, but of cardboard, or preferably aluminum. They are sold in one piece or in two or three collapsible sections, that slide neatly one into the other, and can be packed in quite a

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small box for carrying. Usually they are furnished with a luminous-paint star or other device, so that their movement may be followed in the dark. As a rule, trumpet sittings are more powerful in complete darkness, but many mediums can produce the phenomenon in subdued daylight or fairly strong red light, and one or two in strong bright light, although in this case the “voice” is weak.

If the reader will refer to page 129 and put himself, so to speak, in the very atmosphere of that seance, the writer will, at the present juncture, need only to stress the evidential matters, so necessary to the forming of an opinion as to the genuineness, the basic genuineness, of trumpet work.

During one of the Darling sittings, a very experienced medical investigator sat at the author's right hand, and in the row behind were also “planted” two astute and reliable observers. The trumpet, on this occasion, was well warmed up to its work, and came towards the doctor, with a message from an alleged patient of his who had passed on, through pneumonia. The evidence was fairly convincing, the doctor thought, and in his attempts to clarify the situation, brought down the wrath of the devout young Welshman, *toujours en chair et os*, who acted as a sort of general utility man; and a lively discussion took place as to the limitations of spirit power. The superior *savoir faire* of the doctor won the argument, and the trumpet, the while poised in the void, undertook to float over the author's shoulder to speak

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to one of the sitters "planted" in the back row. As it passed before the author, he quickly placed his hands fore and aft of it, and the voice began to speak to the sitter at the back. Rising upward, the trumpet went over the author's left shoulder, and in passing took the opportunity to salute the writer with a blow on the side of his ear, which was audible to everyone. This in appreciation of his scientific interest, no doubt! [Geley reports a similar incident in his book *Clairvoyance and Materialization*. Kluski's father treated a message with derision and received a heavy box on the ear, traces of which remained for days. A decidedly convincing proof of personality!] Apart from the fact that the instrument was very slightly illuminated by the paint, the observation that the trumpet actually spoke when between the author's hands, held directly over his lap, is proof that no human being was using the trumpet as a megaphone. Here let it be insisted that it is no easy task to perambulate among twenty people in the dark without running into some of them, and to touch the sitters in the graceful way that the trumpet does, when it expresses greetings or affection, is extremely difficult even in the light. A trial will convince anyone who doubts this assertion.

An index that the voice is of a physical (or rather, physiological) nature is revealed by the fact that at the termination of the seance the inside of the trumpet is visibly coated with moisture. Again, another interesting point that seems to establish a direct laryn-

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geal connection between the medium and the voice of the trumpet is the fact that during many of the messages there is a noticeable disturbance of the medium's larynx, and at times his vocal chords vibrate in unison with the vibrations of the “spirit” voice. This is specially noticeable with certain frequencies. The matter can be checked with the submarine telephone apparatus, in which the transmitter is placed, not over the mouth, but over the hyoid cartilage. The results of this test are surprising, as with many mediums the author has found a whole range of lower frequencies entirely missing from the medium's vocal chords, only an occasional burst from some of the higher frequencies would come over the telephone. In other cases, the position is entirely reversed, and in still others, the most intermittent results are obtained through the telephone. With Norman, during some Sydney experiments, the author found that when the “spirits” were using what is known as independent voice—i.e., speaking apart from the trumpet—only very rarely indeed was he able to establish any connection between the “voice” and the vocal chords of Norman. So it would seem probable that for trumpet work the medium's larynx is in some cases utilized to an extent (or at least the vocal chords are in resonance with the supernormal voice), but in other cases, not so.

Naturally the skeptical person at once flies to ventriloquism as the explanation of the mystery. Experiments that have been tried with accomplished ven-

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triloquists have failed to convince anyone accustomed to trumpet work, quite apart from the fact that it is impossible for any ventriloquist to carry on a conversation *at the same time* as his dummy "speaks"—a frequent occurrence at a trumpet seance (see p. 192). Also the impossibility of producing more than one *distinct* voice simultaneously, by ventriloqual means, rules out that explanation entirely.

Objectors have often pointed out that the alleged spirit talks exactly like the medium. The foregoing will answer, at least in part, this important observation. The very similarity of the two voices is adduced by many experts to be a convincing proof of the authenticity of the phenomenon.

That the medium does not do the talking has been definitely proved by the ingenuity of Dr. Crandon's air-pressure apparatus, in which the height of a column of water is maintained by the valve action of the medium's tongue, inhibiting the free passage of air from the apparatus so long as the tongue is pressed against the escape tube orifice. Stuffing the mouth with cotton wool also affords definite evidence as to the supernormal character of "the voice."

Extraordinary Complications. An impartial enquiry such as this must include some sources of error that have an immense bearing upon the question of survival.

“THE TRUMPET SHALL SOUND”

Case No. 1

In San Francisco, some little time ago, during the course of a trumpet seance held at about 4 P.M., a voice came through and expressed the usual greeting plus a rather veiled suggestion of happiness experienced “over here” (i.e., the Spirit World). This greatly alarmed one of the sitters, who recognized the clear and characteristic voice of his mother, whom he had left scarcely two hours before in a town some twenty miles away, in the best of health and spirits. It is important to add that the young man was a skilled musician, and therefore would be specially qualified by virtue of his training to distinguish his own mother’s voice at least. Fearing the worst, the youth hurried back to his home. His mother had cooked a good dinner for him during the afternoon that she was supposed to be communicating from the beyond! What are we to say to this?

No one could convince the sitter that the voice he heard was NOT his own mother’s dulcet tones. Therefore hallucination seems out. This is further supported by the calibre of the young man physically and mentally being in every way normal. He was, further, unaccustomed to delving into the occult. Therefore we are left with about two possible alternatives, in view of the above and the fact that the medium knew neither the young man nor his mother: (1) impersonation by some discarnate intelligence, or (2) the fantastic supposition that the mother, who

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took a nap about 4 P.M., for some reason in her "astral" body came to speak through the trumpet. That this second explanation is improbable is shown by the following case, which is further complicated by "xenoglossy" (speaking in foreign tongues).

Case No. 2

This also took place in San Francisco less than two years ago. The medium concerned was an extremely powerful man, possessing a very average education and no knowledge of foreign tongues. Knowing of this individual's great psychic power, the author persuaded two very skeptical persons—man and wife—to attend one of his famous trumpet seances. It so happened that the evening they turned up at the medium's house, the time was to be devoted to research work, and numerous persons were assembled for that purpose, but at the last moment two of the expected sitters were unable to attend, so that the two friends of the author were admitted in their stead—"to balance the magnetism."

During the course of the evening, many languages came through the trumpet—including fluent Latin, allegedly spoken by a priest of the early forties, who had hanged himself in his cell.

It was not until almost closing time that the voice from the trumpet turned to our very skeptical friends, and when it did, it began to speak in Norwegian, somewhat haltingly at first, but gathering strength

“THE TRUMPET SHALL SOUND”

and fluency as the seconds passed. No one in the room except the husband could follow what was being said, although his wife could make out a word here and there, sufficient to identify the language. The voice in its first phase was purporting to be that of the young man's grandfather, and in unmistakable terms was painting a vivid picture of paradise. Then the pitch of the voice became higher, so that it was apparent to all that a woman was involved. She endorsed what the old gentleman had just said and added that she was the young man's maternal grandma.

Naturally the skeptical young people were astonished, and talking it over with them in public, immediately after the seance, the author waxed eloquent over the unequivocal evidence that they had been favoured with on their first contact with the supernatural. The following day, the author thought he detected a rather peculiar glint of amusement in the young couple's eyes, and the readiness with which they entered into the “new truth” seemed a little too marked to be commensurate with the conversion of two such “exhibit A” skeptics, and after some time, the young man delivered himself thusly:

“Cross, old bean! that was a wonderful ‘stunt’ you ‘put over’ on M. and me last night. How you managed the Norwegian we can't figure out—do tell us! There was only one thing you forgot to arrange for—the murder of Grandpa and Grandma—ALL OUR GRANDPARENTS ARE LIVING!!”

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Needless to say, it took a long time before it could be resolved into its fundamental elements, and equally needless to remark, the young couple are more skeptical than ever as to the genuineness of psychic phenomena.

Additional points of interest in this case are as follows:

(1) The author neither speaks nor has any knowledge of any Scandinavian language; nor was he aware that the mother tongue of the young man was Norwegian. He spoke English free from accent—according to Americans!

(2) The presence of the couple at this seance was accidental; the author had no knowledge that this evening had been selected by them. No one else knew of their coming.

(3) Only the medium and his manager, beside the author, had ever seen the couple previously.

(4) An exhaustive time-check with due regard to differences in hour, established the fact that the grandpa was *most certainly awake* at the hour of the communication. There was some doubt as to the female relative being asleep.

(5) The young lady stated that the voice of the lady grandparent was authentic, but that she had some doubt about the male voice, although at times it seemed characteristic. The young man agreed with his wife in regard to the male voice, but would not commit himself regarding the voice of Grandma.

The explanation given by the psychic and his man-

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ager is, of course, that of personation by "joking spirits" aggravated by the presence of two such positive and skeptical sitters. This very trifling with the tender instincts of our nature by the so-called spirit intelligences, through their habitual impersonation of the dead, is indication of a high degree of moral perverseness.

The next case is a colossal piece of evidence for the survival of intelligence and personality. It occurred in New York a few years ago to a professor, who was in no way interested in Spiritualism nor *au fait* with the technique of psychic activities. He was introduced into the seance under somewhat false pretenses, as his services as translator alone had been requisitioned.

Case No. 3

The brief account of this case is extracted from Dr. Whyment's own book, *Psychic Adventures in New York*. Exhaustive details of this case and other work of the medium Valiantine—a typical example of the simpler American citizen, will be found therein.

First, it should be stated that Dr. Neville Whyment, an Oxford scholar, is a master of more than thirty languages, and is an authority on the Orient. He is one of about half-a-dozen men in the entire world who have a knowledge of ancient Chinese.

The seance was held in the New York apartment of Mrs. William Cannon, who is the Secretary of the San Francisco section of the American S. P. R.

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Mrs. Cannon had just extinguished the lights, and the Lord's Prayer was said, when, injected into the voices of the sitters, who were, as is customary, singing to the accompaniment of a gramophone, was the sound of a strong voice raised in greeting.

"It seemed to rise up from the floor," said Dr. Whymant, "and was so strong that for some moments I felt convinced that I could actually feel the vibrations of the floor." Then followed personal messages for the regular sitters. "Presently," continued Dr. Whymant, "there sounded a very strong voice like that of an Italian singer. 'Christo di Angelo' was roared at full lung force. . . . The mobility and speed of movement of these voices was not the least remarkable feature of the experience. More personal messages followed, then, a sound difficult to describe—it was the sound of an old wheezy flute not too skillfully played.* . . . In a few seconds it carried me back to sights and experiences in the old Celestial Kingdom. . . .

"I sensed the eager thrill that ran through all the people there gathered as they heard the sound and waited for what was to follow. There was a rustling of silks as women straightened themselves in their chairs, there was the sharp intake of breath around the circle, and I noticed at the same moment the heavy, languorous breathing of Valiantine, whose

* At the Norman circle in Sydney, transcendental music of a string band was a regular occurrence. Radio was not then developed in Australia. Other investigators have reported music of this kind heard by all present in the vicinity.

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position, directly facing me, I kept in the forefront of my mind. The flute-like sound faded, then stopped.

“The next sound seemed to be a hollow repetition of a Chinese name—K’ung-fu-tzu—the name by which Confucius was canonized. . . . Now, I thought, was my opportunity. Chinese I had long regarded as my own special research area, and he would be a wise man, medium or other, who would attempt to trick me on such soil. If this tremulous voice were that of the old ethicist who had personally edited the Chinese Classics, then I had an abundance of questions to ask him.”

The loose ends of these classics have defied some twenty-five centuries of commentators, and as the voice went on, Dr. Whymant realized that he was listening to a Chinese of a purity and delicacy not spoken now in any part of China; a voice was speaking in the style identical with that used in the ancient Confucian Classics two thousand five hundred years ago.

“Only among the scholars of Archaic Chinese could one now hear that accent and style,” adds Dr. Whymant. That Chinese was as dead colloquially as Sanskrit, and for a much longer period of time.

After much conversation in Chinese with the “voice,” which yielded the most satisfactory evidence as to “life” and “style” of the alleged communicator, Dr. Whymant thought of the supreme test. There are many poems in the *Shih King* (classic of poetry)

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which have baffled all commentators since the time Confucius himself edited the work and left it to posterity.

"Western scholars have attempted in vain," continues the doctor, "to wrest from them their meaning, and Chinese classical scholars versed in the lore and literature of the ancient Empire have long ago given up trying to understand them." Dr. Whyment then tried to recall the first line of one of these poems, supposing that by such means he would astound the communicator who called himself Confucius.

Using the flowery language of the Chinese honorifics, he asked "the Master" to explain the meaning of one of these long-obscure odes. No sooner had the doctor said the first line than the "voice" took up the poem and repeated it to the end.

"Read in this way," the "voice" said, "does not its meaning become plain?"

"Surprised as I was," said Dr. Whyment, "I did not intend to let matters rest here. So now, I thought, was my opportunity to set another test. A communication might proceed from a medium or spirit, said the scoffers, but never was anything said which could not be better said by an intelligent man on earth. . . . I thereupon addressed a question to the 'voice':

" 'Shall I ask one passage in the Master's own writing? In *Lun Yü*, *Hsia Pien*, there is a passage which is wrongly written. Should it not read thus: . . . ?' But before I could get out even the details of the pas-

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sage in question, the 'voice' took up my sentence and carried it through to the end."

"You were going to ask me about the two characters which end the last two phrases? You are quite right. The copyists were in error."

The passage was then rectified by the "voice," and "Again the wind was taken out of my sails," the doctor concluded.

The reader must bear in mind that the above lengthy conversation was carried on between Dr. Whyment and the "voice" in ancient Chinese; the latter had some difficulty in understanding the doctor's purely modern Chinese.

The principal item of interest that came through during the several sittings Dr. Whyment attended at the Cannons' was the remarkable translation by the communicator of an obscure verse of the third poem of the *Shih King*. Here is a sample of the best translation extant by Legge:

"I was ascending that lofty ridge,
But my horses turned of a dark yellow.
I will now take a cup from that rhinoceros horn,
Hoping I may not have long to sorrow."

Now for the "voice's" version of the same verse:

"Then while ascending that lofty ridge
My horses changed colour from fright;
Let me pour out a draught from that horn-vessel
To break down my stabbing sorrow."

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Special attention is directed to the second line of each verse, as Dr. Whymant challenged the voice to explain the figures of speech here, especially "My horses changed colour from fright"; the voice stated that even before the woman was aware of it, the horses could see the spirit of the dead lover (alluded to in the poem) and sweated with fright, thus darkening in colour. During the discussions that Dr. Whymant had with the "voice" many points which have completely baffled scholars were cleared up.

THE VOICE OF SCIENTIFIC AUTHORITY

There can be little doubt as to the important evidence afforded by this communication. It can hardly be explained by telepathy! We might well ask what has science to say to this.

Our leading physicist, Sir Oliver Lodge, says, ". . . on any view it is an extraordinary phenomenon well worthy of study. It does not seem necessary to assume the actual presence of the great Chinese Sage himself, but it is possible that some disciple of that period may be exerting himself, as so many others on that side are exerting themselves, to give scholarly proof of survival. . . ."

Professor Richet wrote to the present author for Dr. Whymant's book, and after perusal declared, "There is no doubt as to the reality of Xenoglossy—this evidence for it is wonderful.

"When the languages spoken are unknown to the

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medium or sitters, as in this case, it is a veritable marvel AND DECIDEDLY THE SPIRIT EXPLANATION IS THE MOST ACCEPTABLE.”

The testimony of Mr. Stanley de Brath is still more satisfying to the spiritualist. He says, “I think it came for the express purpose of giving a proof of long-dated survival which no sophisms can refute.”

But what have the specialists in Chinese of that period to say? The writer has communicated with a few of the world’s best, and although he is not privileged to publish their individual opinions, he regrets to say that they are all inclined to carp at the matter. They express themselves as unconvinced that Dr. Whymant could not, himself, have done as well as the shade of Confucius. An American professor of Chinese is most vehement in his declaration that “he sees nothing that is beyond the capabilities of Dr. Whymant.” These opinions may be extremely flattering to Dr. Whymant, but the author has a shrewd suspicion that the writers did not mean it that way! The general disinclination of these latter critics to listen to *any* prophets makes it tolerably certain that “neither will they be persuaded, though one rose from the dead.”

Case No. 4: The Author’s Case of Xenoglossy

In concluding this chapter, the author begs to offer in evidence a case of his own that occurred last year in San Francisco through the mediumship of Harry

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

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

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The identity was perfect in all respects, although the name was not given. No other person had any interest in the matter—except the owner of the trumpet, and the entity never came through on any other occasion.

The power available through Aldrich was so great that the “voices” could be heard blocks away, and many were the complaints from other tenants of the building about the ribaldry emanating from the Aldrich suite. The complainants would have been surprised, indeed, had they known that the alleged “wild party” was a purely transcendental production—women and all!

“Spirits” That Visited!

Before leaving the subject of trumpets, the author would like to add a brief note concerning a group sitting that he had in Alameda, California, with Mrs. Etta Wriedt, a lady over eighty, who works in a non-trance state. On this occasion a male voice came through the trumpet asking for “Sally.” At the same time a female voice independently issued from another part of the room calling “John”. Both these voices were claimed as relatives by two of the sitters; however, the voices would have none of them, and the male voice said, “we do not know anyone here”. A few seconds later, another of the sitters, who had presumably not followed the previous conversation, tried to connect himself with the “Sally” voice sug-

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gesting it to be that of his grandmother. But the 'Spirit' denied the relationship. At the same moment the 'John' of the trumpet informed the group that they did not know *any* of them and in a pleading voice added, "won't you *please* let me talk to Sally, I have not seen her for so long. We have not met over *here* before." Then followed a spirited conversation lasting a minute or more between "spirits" Sally and John, that was enthralling by its very sincerity and simplicity. With a gracious "Thank you so much dear friends, goodnight", they departed whence they came, and the seance went on without further interruption.

In experimenting with trumpet mediums, it is essential to have them under satisfactory conditions, and not to be prejudiced by negative seances—at which these apparently do not prevail. In more senses than one, a medium may come with a great flourish of trumpets and turn out a "flop." Even Valiantine could do no mighty works in Berlin, and Dr. Hans Driesch of Leipzig referred to his German sittings as "a lamentable farce."

Chapter XIII

UNIVERSALLY AVAILABLE EVIDENCE

TO SOME minds, all that we have discussed up to this point constitutes what might be termed the "Ballyhoo of Beulah-land," the purpose of which is to attract that section of humanity whose attention can be gained only by signs and wonders.

More conservative minds assess physical phenomena at the same value as the experiments performed by the laboratory assistant, who is employed to demonstrate some scientific truth, under the direction of his overlord, the professor of the faculty. The task of exposition is adjudged beyond the erudition of the mere demonstrator.

The subject matter of this chapter has been drawn from thousands of cases, any one of which might have served. However, those included are more typical of what the student should seek in his search for metapsychic evidence of survival. Admittedly, the general level of "spirit" messages and other psychic evidence of the kind found in the vast majority of spiritualistic churches and circles is deplorable and more than deserves the criticism of a recent reviewer,

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“that it constitutes little else than the rubbish of a half-educated mind, which has supernormal gifts.”

The Findings of Scientists. We see in men two distinct orders of mentality, the one bound by the limitations of thought pertaining solely to the physical order, and are hence aware only of the normal sequence of cause and effect; and the other a transcendental order of mind, superior to the routine of causes in the physical world. The first tends to accept the universal dominance of nature enslaving men to circumstances, both consciously and actually.

Transcendental mind, on the other hand, lacking mechanistic and fatalistic attributes, is expanded into a sphere of causeless consciousness and will. Transcendental thought develops an increasing awareness of the power of free will and self-determinism, and creates in the physical consciousness itself new modes of volition, which finally tend to impose themselves upon all the events and processes of physical life, and thus change the face of nature by the creation of a new spiritual and material order.

Eddington has well said that “scientists are dragging to light, as the basis of all phenomena that come within their province, a skeleton scheme of symbols. . . . But no one believes that what is omitted has no existence. The skeleton of symbols cries out to be filled. But it cries out in vain to physics. Physical science has no way of clothing the skeleton—we must go back to consciousness—the only place

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to which we can turn. There we find other revelations. Are these true or false? We can answer only according to our convictions. **REASONING FAILS US ALTOGETHER."**

The above may well have come from a textbook of parapsychology instead of from the pen of one of the most outstanding of the present-day physicists, Sir Arthur Eddington. Like Sir Arthur Keith, he believes that the brain has powers undreamed of by the average person. He inclines to the opinion that we can, by mind power, affect the atomic groups; even though we cannot toy with the individual atoms of the brain cells, it is even possible—according to Eddington—to tamper with the odds on atomic behaviour; mind has the power to set aside statistical laws that hold good in inorganic matter. Finally, he believes that the course of the world is not predetermined by physical laws, and that it may be altered by the "uncaused volitions of human beings."

Even more recently, Sir James Jeans, in the course of his presidential address to the British Association, made it abundantly clear that the theoretical physicist must admit that his own department looks like nothing so much as a building which has been brought down in ruins by a succession of earthquake shocks.

"The old physics," says Sir James, "showed us a universe which looked more like a prison than a dwelling-place. The new physics shows us a building which is certainly more spacious, although its interior doors may be either open or locked—we cannot

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say. But we begin to suspect it may give us room for such freedom as we have always believed we possessed; it seems possible at least that in it we can mould events to our desire, and live lives of emotion, intellect and endeavour. It looks as though it might form a suitable dwelling-place for man, and not a mere shelter for brutes."

Sir James further states that ordinary time and space cannot provide an adequate canvas for such a picture, and even hints at six dimensions of space and one of time! So we see that the occultists who prated about the introduction of a fourth dimension are demoded and superseded by Science with a capital S.

The painstaking work of Eugène Osty at the Paris International Metapsychic Institute, and the more recent investigations of Professor J. B. Rhine and his associates on their hundred thousand psychic guinea pigs at Duke University with their radio sequel, incline the student of psychic research towards a decidedly anti-spiritist explanation of metagnomy. To many this is all to the good. The classical experimentation of Osty has long proved beyond a shadow of a doubt that a former presumption is not now justified. That is, that the revelation of facts, unknown to the medium and the sitters but known to the communicating intelligence, is positive evidence of a spirit entity. To many more this is mere evasion by science of an unpleasant situation which, in the words of Richet,

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“is positively painful for a man of science to contemplate.”

Parapsychology has indeed unearthed many new facts in regard to the activities of the subconscious mind and its power to simulate what to the lesser informed would at once appear to be the work of disincarnate spirit intelligence. Further, the volume of facts furnished by Rhine still increase our astonishment at the possibilities of the human mind. Nevertheless, one who goes the whole way with Osty and Rhine would hardly balk at the proposition that we may be as much “spirits” now as ever we shall be in a future state of existence when we doubtless—to employ the dictum of Osty—shall have the freer exercise of our faculties unfettered by cerebral function and on that transcendental plane of thought that even Osty admits “is perhaps not extinguished at the death of the body.”

“Through the Gate of Distance.” This is the more poetic expression used by the natives of South Sea Islands, and in Darkest Africa, for what we moderns know as “clairvoyance”—most decidedly an angle of Jean’s additional dimensions! Practically all forms of mental mediumship are in some way linked up with this “clear-seeing.” Many thousands of individuals, men, women and children, possess this uncanny power to a degree. Some hundreds of persons (1 in 100,000) possess clairvoyance to a high degree, whilst a few have astonishing powers of lucidity, such as

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Ossowietzky, a Polish engineer—a clairvoyant of strictly amateur status and who, according to Professor Richet, “*never* committed any errors.” Gentlemen are not alone in excellence, as in England we have Mrs. Estelle Roberts—a professional medium who seems to be extra-lucid.

Savage and Civilized Clairvoyance. In order to enlighten the reader who may be totally unacquainted with the methods of mediums and spiritualistic churches, the author begs to describe two cases from his many records that will afford the reader the maximum of information with the minimum of effort.

Case 1 in Natal, South Africa

Just a little way outside of the town of Petermaritzburg was gathered a small crowd of gesticulating natives (Zulus). They appeared to be pointing to what seemed to be a dying tribal chief who was rolling around in the dust. Clutched in his hand was a bleeding pigeon. Soon the wizened native stopped his convulsions, and spreading to the heavens his withered hands with their long claw-like nails, he raised himself to his knees and drew the crowd towards him and his bleeding pigeon; the latter was most carefully laid on a large, flat, white stone, preparatory to having its heart cut out.

The very clumsy dissection finished, the witch-doctor, for such he was, transfixed one of the noisy spectators with his beady eyes, and the mob relapsed

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into silence. The interpreter and the author drew closer, and it became apparent that some unholy rite had commenced, as the blood of the bird was sprinkled over some burning bullock-dung. As the cloud of smoke sought the evening air, the witch-doctor began to pronounce his magic for the especial benefit of the, by now, half-hypnotized native. He was being told of his wives and his oxen and the death that was due for his enemies. The others of the group were given messages in like manner. Gradually the group broke up and went away into the veldt. The author and his friend proceeded to leave, but the doctor detained them for a reading, too. Fanning the sinking fire, the doctor threw a handful of small bones into the air and seemed fascinated by the manner in which they had fallen. Passing his bony fingers over them, he began to "mutter" and to "chirp." The native interpreter gave the author the following very interesting translation: "Witch-doctor say baas go way from 'Maritzburg soon." (This came true.) "Now he *see* big fire on veldt. All blown up. Raining gold like dirt. Distant baas no get die, he burn arm."

The reader should observe that the witch-doctor spoke (as indicated by italics) in the present tense—a common practice among modern civilized seers. too! Actually, within a few hours after this vision, at a little settlement near Johannesburg and some 500 miles from where the vision was told to the author, a veldt fire caused the burning of a hut in which were

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stored some forty golden sovereigns in a cocoa tin, and next to them some detonators used in mining operations for firing the dynamite. The latter had exploded and blown up the gold, about half of which was ultimately recovered in small torn and twisted fragments. In the attempt to rescue his goods a prospective farmer—formerly a miner—who camped nearby, was badly burnt in the left arm and chest. The author, who had never heard of this man, did not become aware of these facts until he encountered the man's partner in Johannesburg. The author was previously engaged to work for the partner on the destroyed property, hence the "tie-up" with the writer.

Case 2 in Oakland, California

It may seem a far cry from Africa to Oakland, but in the world of spirits, time and space do not exist, we are told.

Attention is directed to plate VII, which illustrates a modern spiritualist gathering of people who wished to go "through the gate of distance." The witch-doctor was replaced by the "medium," who had neither convulsions nor groans, but conducted herself in a dignified manner as becomes a Sunday night. The howling, gesticulating natives were replaced by the congregation, who were made up of earnest, sincere and, for the most part, poor people. The majority of the people in the pews and the personnel on the platform believed in Spiritualism with a child-



PLATE VII

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like faith, and if they did not always receive the substance of the things hoped for, it was not their fault. The lady with arm upraised, Margaret Foley, a New Zealander, was the minister, who was flash-lighted in the act of "discerning spirits." The surrounding group were the "co-workers," including speaker, musicians and healers, healing being a broad plank in the platform of the true spiritualist.

Actually their Sunday service differed but slightly from that found in any little country church, except that at one place in the service a definite pause was made to heal the sick. The prayers were addressed to a bi-sexual Deity, "Father, Mother God," and great stress was laid on the coalescing of the "two expressions of life" (i.e., this and the next).

Spirits of the loved ones were invited to draw near, and according to the medium, they approached and filled the vacant seats, and roamed up and down the aisles.

A guest preacher or lecturer delivered a discourse on some scientific or philosophic aspect of Spiritualism, and at the conclusion the offering was taken up by the ushers.

Then the great moment arrived, and the medium "went into her work." Standing as shown in the photograph, she reverently asked the Divine Power to give her the Truth.

"Now friends," she commenced, "I want you to relax. Do not think very much of anything and do not concentrate on me. We have come here to meet

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our loved ones, and friends, I want you to give me your voice at once when I come in touch with you—I need the vibration of your voice in order to reach you with a message” (cf. carrier wave of radio-broadcast).

“I am going down the aisle to the back of the church, to the lady with the green hat—excuse me, dear, for being personal. Do you know, dear, there has been a man in uniform seated beside you all the evening?” The lady almost jumped out of her skin—she was sitting alone, or at least that was what *she* thought!

“Do you have a brother in ‘Spirit’?” *

“Yes, Ma’am,” whispered the lady.

“Speak louder, dear,” retorted the medium, who, in reality, had never left the platform. The lady in the green hat blushed and did as she was bid. “Can you place ‘George’?” the medium continued. “He brings a brother’s ‘light.’ He tells me he was a soldier in the Great War and was killed in France; he says you have a medal around your neck that he gave you when you were a little girl.” The lady looked puzzled and felt at her throat and started to cry silently. Evidently the message was recognized. The medium tried to console her by telling her that her brother was not dead.

“Tell me, did you not break a cup this morning?” Tearfully the little lady affirmed this fact. “Your

* When the author first heard this expression he drew a wrong conclusion; cremation was familiar to him but—!

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brother tells me also that you said '——.' Now, how should I know that, my dear! I have never seen you before in my life so far as I know. Is this the first spiritual communication you have received?"

After a few more tears the lady weakly said, "No, I have been here once before, and a gentleman gave me a message, but I did not understand it."

"I am coming to you, brother, no, not you, the brother with his hand to his chin. Yes, you. Would you please unfold your arms. I cannot reach you if your arms are crossed as it short-circuits the magnetism and you keep everything out."

At this point the author, who was some twenty feet from the medium, thought out loud—a bare sound—"Now she is getting electrical." This expression was "picked up" by the sensitive, and to the author's embarrassment, repeated to the astonished multitude, and he had to admit that he had so expressed himself. The friend who was seated next to the writer could not hear what he had uttered, but he said that he saw a movement of the author's lips.

The "brother," having uncrossed his arms, got plenty. "Are you a believer in our work, brother?"

"No, Ma'am, not exactly."

"'Not *exactly*'—oh, I see, but you are going to be convinced shortly, we must get to work on you!" replied the medium. "Did you ever follow the sea? I see you on a beautiful four-masted sailing ship. You are the captain. There are one—two—three . . .

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eighteen in the crew on board—counting yourself. Could you place this, brother?”

“Yes, Ma’am,” replied the florid-complexioned seaman, “but that was many years ago. Many of those ‘boys’ have gone to Davy Jones by now. Two of ‘em were drowned on her last voyage to Fiji.”

“Yes, brother,” the medium interjected, “those two were swept off the deck in a storm, but you also lost another sailor that trip, didn’t you?” At this point some conversation occurred which ultimately cleared up the matter; the captain recalled that there was another casualty.

“Did you not have two Maoris in the crew?”

“Yes,” the skipper replied, “those were the two who were drowned.”

“They are here now,” continued the psychic, “and what happened to the cook, brother?”

“That other sailor you spoke of was the cook,” he replied.

“Where do you suppose that I am getting all this—from your mind?” The captain seemed impressed to a degree, and said that he was *sure* that she did not get it from his mind as he was not thinking about the ship—had not thought about it for many years.

Had the captain but known it, he had little ground for his sureness, as it is quite certain that sensitives do not “pick” our conscious minds as a regular thing; they operate on the subconscious mind more easily. It is just here that lies the enormous difficulty of definitely establishing the “spirit” hypothesis, as heaven

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only knows what a gifted psychic could not drag out of a sitter's subconscious.

Finishing with the captain, the medium said, "Your cook is here beside me on the platform, he is the one that told me all this. He has just told me that you had a crew of *nineteen*. He forgot to count himself, because he is here with me!" This astounding information was confirmed by the captain, who, like the "spirit cook," forgot to include himself in the count of the crew—another point of evidence that we do not change so much when we become discarnated.

Message after message was given and practically all were recognized by the recipients. The hour was now past 10 P.M., so the medium blessed the congregation and the service was ended.

Margaret Foley in addition to her church work runs a sort of spiritualistic clinic during the whole of Friday afternoon, at which all and sundry come for healing and messages of a more material character. At this seance, the medium is supposed to be blind. Certainly her eyes are closed, and she is quite unaware of the departure of one or more sitters. This is shown by the fact that X may have had a message and departed, as is the custom after being served, but a few minutes later the medium comes back to the chair on which X sat and speaks to him as if he were still there, until one of the remaining sitters informs her of X's departure. The evidential level of the Friday "clinic" is the same as that found at the larger Sunday gathering.

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A few words as to development of this Margaret Foley's power may prove of interest. She was educated in a Roman Catholic Convent in her early years in New Zealand, and since has been self-educated. Married at an early age to a sea captain, life for her became a succession of hazardous voyages in a sailing ship that trafficked in whales and arctic explorers. It was during her many years of this strenuous sea life that, to use her own words, she "unfolded" her "spiritual" powers—in the icy Antarctic.

With the death of her husband, her metagnomy increased very considerably, and as time passed she acquired some reputation locally as an extra-lucid clairvoyante, her special phase being the accurate prediction of the future of her patrons.

Using Osty's researches as a guide, the author commenced the sittings referred to in San Francisco.

In order to render the successes as conspicuous as possible, no predictions of personal marriages or other questions involving intensely emotional states were included in the hundred examples. Predictions that were only slightly inaccurate as to time were counted as successful since the element of time in most previsions is doubtful. Incidentally, Mrs. Foley states that she is "*not allowed*" to give time—and then usually proceeds to give it! Errors in color were equally overlooked in those cases in which the color element was only incidental to the prevision. In one case, the color of a new dress was given as red, and it turned out to be a shot material in which the red was only a

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minor note, unless the material was transversely illuminated. Similarly, slight confusion as to names of towns was excused. In one case, a certain business associate was to hail from Birmingham, *Alabama*; when he turned up, the author recognized his accent as coming from Birmingham, *England*! The medium had seen the word Birmingham written over the man's head (*sic*) and had jumped to the conclusion that it was the American city.

The analysis shows a pleasing diversity of subjects involved, so that practically all phases of life and human experience were covered.

With regard to the unfulfilled predictions, the psychic declared, when in the metagnomic state,* that it was the time factor that was off center; that the prophecy would eventually be fulfilled as given. In the normal state, the medium stresses the fact that she does *not* claim to be infallible.

There is nothing in the nature of the failures that differentiates them from the successes, either in kind or magnitude. The checking of results was accomplished by personal enquiry or by letter, and, as many of the subjects were acquaintances of the writer, the matters were open to close scrutiny. Some of the sitters voluntarily reported.

In choosing the cases, preference was always given to scoffers and doubters, as it was shown that when the metagnomic function was operative in association

* This usually, though not always, resembles a condition found in the lighter states of somnambulism provoked by hypnosis.

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with such persons, the accuracy was greater and the results were usually quicker; but above all, there was little or no tendency to "help" the prophecy—indeed, even in those cases in which success was achieved, complete in every detail, it was admitted grudgingly and was, almost invariably, attributed to "coincidence."

The two examples that follow were given to a scoffer and a skeptical believer in spiritualism, respectively. *All notes taken at the time of the sittings.*

Case 25: The French Motorcyclist

Sitter: "I have a letter that I should like you to put the 'fluence' on."

The medium was shown and allowed to hold a letter (in French) which had been recently received from the sitter's Paris agent. Mrs. Foley cannot read French, and therefore could form no idea of the contents, even had she been able to decipher the illegible handwriting, and furthermore the seance room was only dimly lighted.

Medium: "I get an unsettled condition with this. I see the smoke of war, I hear the rumbling of guns—large guns. I see a soldier—an officer. He is dressed in a dirty, blue uniform. I get a brother's vibration. I see a big A. He is trying to identify himself. He is riding for dear life on a very muddy motorcycle. Oh! he comes to a bridge. Oh! Oh!—he is blown up. He is killed and his motorcycle is scattered."

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Sitter: "This has no bearing upon the letter at all."

Medium: "But I get this, I am sure that it must be connected with the letter in some way. However, I leave it with you, brother. It will come to you; you will see."

Next followed a very detailed description of the circumstances surrounding the contents of the letter itself, persons being described in detail and what they were doing at the time recounted in the letter. A suspected employee was cleared of a crime committed by the manager and a neutral was alleged, by the medium, to have guilty knowledge of the affair.

Some months later the skeptical enquirer stated that the manager had confessed and the neutral had admitted complicity, as envisioned by the clairvoyante. It transpired that the war episode recorded *was* connected with the writer of the letter. It was a clear description of how his brother André met his death on the Belgian frontier as he was riding home for seven days' leave.

Case 87: The Ferry Policeman

This little incident occurred during a demonstration given by the medium before the Society's San Francisco Section.

Medium: "Brother, have you a relative, a police officer?"

Sitter: (One of a large group—all present) "No, Madam."

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Medium: "Well, I see a policeman standing at the back of you, and he has a remarkably large and bright star on his chest—quite a large badge."

Sitter: (Laughingly) "Perhaps it's a spiritual policeman!"

Medium: "No, he is in the body. You will place it later, brother."

Sitter: "Sorry, I am not able to place him. I have no dealings with police officers."

Five days later the son of the sitter, a student in the writer's class, reported the success of the above. It seems that his father accidentally dropped the wrong amount of money into the pay box at the Ferry Building, and was sought out by the company policeman to rectify the error. The prominent characteristic of the affair was the dazzling brilliancy of this officer's large nickeled badge, which instantly recalled the medium's prophecy.

According to the psychic, it was a relative of the sitter who gave the above demonstration in order to establish survival. Relatives or close friends, in almost every one of the examined cases, were the alleged agents of information. Only in one or two examples was there any reference to the medium's "guides," and this occurs only in a confirmatory capacity.

The author begs to offer now what he considers to be the most important piece of evidence that he has ever received through any sensitive, and he draws special attention to the fact that this particular example

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refutes the argument that little of real practical importance ever comes through such channels.

Case 43: The Medical Book

The author had written, some time ago, an extensive treatise on the electrical side of medicine, which he had hoped to publish with his usual firm of publishers. Due to the depression in the book trade, the house had become involved in such serious financial difficulties that their entire stock and plant (including four of the author's works) had been taken over by another concern who were not interested in medical works. The writer, therefore, sought a publisher in America, where he had gone to lecture at a professional college.

The depression in America was far worse than in England, and the book trade was especially "hard hit." However, one of the most important firms stated in their letter of refusal that if a publisher were not found by the end of 1934, they would be glad to give the work further consideration.

Thus the entire question was shelved, and the matter dismissed from mind (at least in any pressing sense).

The Sitting of Dec. 7, 1933—4 P.M. (San Francisco)

Medium: "Brother, are you worried about a book that is not yet published?"

Sitter: "No, but I have a medical work that I have decided to send to Messrs. S. at the end of next year."

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Medium: "Brother, you are making a mistake, that book is urgent; it will be printed *before* the end of 1934. I see it in *long strips*. The type is so clear I can almost read it."

Sitter: "That is most unlikely in view of the relatively small number of houses who are interested in such works. Perhaps you could suggest one I have not tried?"

Medium: "They * tell me it is one you *have* tried, brother."

Sitter: "Oh, you mean S. They will probably do it in 1935. I am not to send it until the end of 1934."

Medium: "I am going across water with your book. I want you to send it *back where it came from*. Those publishers will undertake it right away."

Sitter: "My dear lady, that is quite impossible; they have 'gone broke' and all my other works have been transferred elsewhere where there is no opening for a medical book."

Medium: "I do not mean them. I want you to send it back to the original house whose name begins with a C.—there are two names, but I am not shown the second one."

Sitter: "Can you get the first name?"

Medium: "I see a crucifix. I am shown a great big C."

Sitter: "I understand; the house of C. were Catholics. But there is absolutely no chance that the firm

* Remark the plural, presumably a reinforced communication.

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of C. could establish their machinery in such a short time—barring a miracle.”

Medium: “I don’t care. They * say lose no time, or you will be sorry. Telegraph the firm in the East, who now has the book, to send it to England. They will do it free!”

The above sitting, as with others with the same medium, was not in any way the result of a demand, or even a wish on my part to ascertain the fate of the book. The sittings were held solely with a view to the investigation, in a scientific manner, of pre-vision—a work upon which the writer has been engaged for many years, dealing with some two hundred sensitives in various parts of the world, recommended by the various agencies of psychic research, etc., as being specially gifted along the lines of foretelling events.

In the present case, much against his better judgment, the author requested (by air mail) that the manuscript be returned to C. in England. Messrs. C. had silently reorganized and were delighted to get it back. They printed it immediately, not even waiting for an agreement! Before the end of May, 1934, the first of the “long strips” (galley proofs) began to arrive. As stated by Mrs. Foley, the type was unusually clear.

Time marched on and the publishers got into further difficulties. The production of the book was stopped and, in spite of some rather indefinite assurance from extra-sensory sources, *vide* the medium, the author concluded that the costly book with its

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hundreds of illustrations had proved too much for the resurrected house of C., and had accepted defeat.

References to the book became less and less frequent, and direct questions brought nothing but unsatisfying banalities. But during a sitting held in San Francisco, March 5, 1935, 4:30 P.M., the following was produced:

Medium: "You will get news of your medical book in a hurry; yes, you will get a radiogram; there is a new chapter they want you to write, some new discovery; you will do it; best thing."

Sitter: "Lady, you don't know my publishers. I doubt if they've sent a cable in their lives. Why a radio?"

Medium: "They show me a green form with lots of words, and you will have to reply by radio, too! There have been changes you don't know about."

Sitter: "Odd, indeed, as all the publishers turned the book down on account of its length, and now you suggest that they want it even longer! There is something 'screwy' somewhere!"

A few days after this sitting, an R.C.A. Radiogram was received on a green form, containing fifty-four words and requesting the author to consider adding a further chapter on recent research in short-wave currents, and asking for some additional illustrations.

It was decided *not* to write the proposed new chapter and a radio message was sent to that effect. The

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author had intended to reply by Western Union, but the Radio rate was lower!

Then something happened in Germany with regard to the theory of short-wave currents and their application which compelled a change of venue in regard to the new chapter, so after all, the additional chapter had to be written.

After mailing it, further evidence came to light from French sources which cast doubts on the German findings, so the new chapter was in many respects unsatisfactory. The divinities that preside over incompetent authors must have been aware of the portending bill for author's corrections that would result, since the chapter never reached the publishers, and although an international tracer was sent out by the post offices concerned, it was never found. The chapter had, therefore, to be rewritten from the corrected material. This second effort reached its goal.

By this time the writer was almost persuaded that there must be a very considerable extra-physical interest in his work, and more as a joke than as a scientific experiment, he handed the medium, in the hall of her home, the complete galley proofs but minus the extra chapter and all illustrations. These were done up in a misshapen brown paper parcel tied with string. Nothing was said beyond the question: "How many pages will this make?" The psychic identified the parcel as the medical book and said most definitely, "380." Comment was made (by the writer) upon the lowness of the number, and he made a rough esti-

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mate that the book would run to about 500-550 pages. This statement produced some hesitation on the part of Mrs. Foley, and she said that she was shown "405" and hoped that the author would like this better. This information was given in a spirit of banter and smilingly. Thinking it a joke, the author made no effort to record it. Certainly, it flashed across his mind that these apparently stupid figures would spoil an otherwise amazing exhibition of lucidity, and in any case he salved his scientific conscience with the fact that they were given unofficially before the sitting proper. As the writer was removing his overcoat, the medium asked if he were not going to make a note. He thereupon replied that just for spite he would, and wrote them on the woodwork of the hall stand! During this writing operation the color of the cover was given as "a beautiful shade of blue"—this was disappointing, as the favored cover was red.

Early in November, 1936, an advance announcement was received which gave the number of pages as "xxvi-380" making a total of "406." The page proofs had already indicated the large size of page to be used, with its consequent reduction in number.

Upon locating the number inscribed on the hall-stand, the correctness of the forecast was established for the body of the book, and *only one out* for the second, which read "405" in place of the correct figure "406." This minute discrepancy was the only flaw in an otherwise perfect case of clairvoyance. However, honesty compelled him to allude to it when

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the matter was dealt with. And then, one day, as he was idly turning the leaves of the famous book, his attention was attracted to page xxv, and he was about to close the book when he discovered that the next page, the 26th, *was blank!* So, after all, the clairvoyance had been absolutely correct, since the visible numbers when added together did make a total of "405."

Presumably, the delay that occurred between the two estimates (which the author attributed to guessing) was due to the intelligence adding the two sets of figures together.

Whatever Drs. Osty and Rhine and their disciples may think of the above, it would seem abundantly evident that some intelligence—incarnate or discarnate—was doing its level best to stimulate activity on THIS side of the veil.

At private sittings, insofar as pre-vision is concerned, the work of Margaret Foley is accurate to 87 per cent, taking a hundred selected cases over a period of two years, which the author has personally verified. Many of the pre-visions were trivial, but from a scientific point of view this does not lessen their value.

Among the more trivial cases of this clairvoyante, we might cite the following which occurred under impromptu conditions. The writer had sought out Mrs. Foley for the purpose of a serious experimental sitting, but the good lady was busy in her kitchen, cooking her frugal evening meal. As soon as the

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author had offered his greetings the medium, with one hand stirring a stew, began with her disengaged hand to descibe a large "X" in the air. This she said represented the lines drawn from corner to corner of the author's room and where they intersected, he would find his lost fountain-pen cap.

It was perfectly true, the writer intended to ask the good lady if her "guide" could find this precious object of sentimental rather than commercial value. It was subsequently found exactly as indicated.

Another item of very much more importance—a trunk with some very valuable contents—was never found, although the principal points of interest were correctly given, and some of the contents were represented to the author as being placed before him in token of their sure recovery. The fact that a valuable and much-prized milliamperemeter autographed by d'Arsonval himself formed the principal object of her lucidity bears out this statement. Regarding the trunk itself, the medium gave no absolute certainty, seemingly being definite only about part of its contents. To the time of writing, none of this has materialized. This is one of those cases in which the sitter is too much concerned about the matter.

In a subsequent volume the author hopes to deal in great detail with the work of this psychic—and indeed many others—with regard to the foretelling function, but all that he can say here, is that *excellent* results are only possible when the problem is not "eating the heart out" of the consultor. The work

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of Dr. Eugène Osty has brought this out most convincingly. In the records of the *Institut Métapsychique* is found, for instance, the case of the lady who went to a medium and was told that she would marry a certain man *whom she loved*, and to which fact the medium appended a description correct in every detail. This man's wife was to die in the near future.

The lady then went to about sixty mediums, who with the exception of four, told her the same thing. For ten long years she lived in the hope that this would come true, then she died from cancer without the predictions (which she had written in her diary) having been fulfilled. "All the clairvoyants," says Dr. Osty, "had only echoed her own thoughts and hopes!" Osty says that this is very often the case in regard to marriage predictions.

In another case, a man in dire financial straits, went to a medium who told him a female relative of his (properly described) would die soon and leave him her property. In spite of Dr. Osty's warnings, he then took up some loans in the expectation of the inheritance which he never got, so that he was entirely ruined.

Both the above furnish examples in which it is very dangerous to seek "astral" aid, as the medium's powers are influenced adversely by the condition of anxiety that saturates the sitter, and oozes out of his every pore, as it were. The more negative condition of hopeless dejection does not, in the opinion of the author—based on numerous experiments—offer such

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a hazardous condition for the proper exercise of the medium's powers. The same thing takes place in the wireless world—a perfectly good program can be drowned out by Morse signals, in fact the jamming and interfering with radio transmission is a common experience of all radio engineers. These too, incidentally, are etheric phenomena!

As a general rule, an excellent "platform medium" is apt to be rather poor for private sittings. This was particularly evident with such mediums as the late John Slater—probably the world's best platform clairvoyant—and Arthur Ford, who, in the writer's judgment, almost if not quite equalled Slater for public demonstrations. Both these mediums in public have given amazing proofs of lucidity, especially in dealing with past events, and in getting complicated names with perfect accuracy.

Some mediums, such as Chester Grady, are unable to work in public, having developed their gift for private use only. It seems to be a matter of aptitude as well as "spiritual unfoldment." Again, it is most certain that an over-powering gift of mediumship is very detrimental to health. Further, the concentration upon one form of mediumship inhibits the function of any other form—at least temporarily. This is specially the case in which a medium diverts his power from a physical phase to a mental phase. The work of several of the famous mediums of the past bears out this contention.

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The following is a report of the evidential part of two sittings the writer had with a college-educated American medium, Mr. Chester Grady.

Sitting 44—with Chester Grady

This medium preferred to work in the trance state, but in this—one of the earlier sittings the writer had with this sensitive—the trance state did not supervene.

Medium: "Heaven knows whether we shall get anything, but if not, you must come again Tuesday night—come and have dinner with me at the Club." After much agitation and considerable difficulty with his breathing, the medium continued,

"Do you know an 'R'? Yes, you do know an 'R'; he is connected with your Australian life. A doctor—a neurologist—a most gifted man. He died of brain trouble—yes, a blood vessel burst—he passed away a week after the accident. Now I get two more who died in the same manner, but these two are together; one, the woman was a physician—the man is her husband. I do not want to place these two with the other as they did not live in the same country—I see a large A with these two. Perhaps it was Africa, I do not know whether you have ever lived in Africa, but I feel like Africa with this matter. In time I shall be able to clear this up."

Sitter: "I can place these people—all of them."

At the same sitting a host of family matters was discussed, and practically all of the material was even-

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tually placed. It came through piecemeal which made it difficult to follow and required much concentration on the sitter's part.

The other very evidential seance with Chester Grady was a trance one and the essential points were as follows:

Sitting 45—with Chester Grady

Medium: "I wish they would hurry up and take me out, I hate to work in the normal state—it is so much easier in trance."

In a few moments Grady keeled over and struck his head lightly on the radiator. The author raised the medium's head slightly and placed a cushion under it.

Medium: "I feel an awful fulness in the chest. Look what I am doing. I do not know why but I am bulged here," pointing to area of right nipple, and ballooning out shirt to indicate a swelling of importance. "There is a small swelling directly underneath here," indicating a place four or five centimeters lower down on the thorax. "Over here on the left I get an exactly similar condition. You must observe this very closely as I will get the name of the person who belongs to this condition later. If you have taken the measurements you want I will let this condition go.

"Oh! there is a doctor. She is choking me. She must have died from suffocation. I see a big letter

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‘O.’ She must have been a very decided type of doctor. She is forming my face square. Now she is trying to make me smoke a pipe. It seems quite incongruous. Can you make anything of this?”

Sitter: “I should say I could!”

Medium: “Don’t tell me; let me get it from the supernormal source.”

Despite many attempts and much irrelevant matter, no further light was thrown on this particular communication, and after nearly three-quarters of an hour the medium came out of his trance, tousled and tired.

The author then explained to the medium the nature of the person he had described so graphically without knowing it. The lady was a medical practitioner in Australia, who affected masculine garments and habits, even to pipe-smoking and much swearing. She was, however, kindness itself (see p. 141). The pantomime with the shirt was to indicate her identity without any possible doubt. She was endowed with two extra mammary glands in the exact position indicated by the entranced medium! In life, the author took the measurement in centimetres between the centres of the normal and abnormal nipples. The introduction of the specific mention of measures was an undoubted reference to this fact.

The literature of Spiritualism and psychic research is replete with extraordinary examples of undoubted cases in which spirit return is the only *rational* explanation. Space forbids us to enlarge on this, but

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in passing it might be recalled that the scholarly Stainton Moses had forty-nine "guides," headed by Imperator, who gave scholarly script by automatic writing. Then the famous Mrs. Piper's control, George Pelham, was identified by some forty persons over a period of months. Richet was moved to write, "*Il n'y a que des explications très alambiquées pour donner à ces faits une autre interpretation que la survie de Pelham.*"

Of more recent date are the no less wonderful communications by "Patience Worth," whose methods and literary style are quite unique, and if they do nothing more, they at least furnish a fitting rejoinder to those who maintain that nothing is said or done by "spirits" that is really worth while. "Patience," unlike the vast majority of communicators, steadily avoided giving any personal particulars about herself.

The Evidence of Errors. It has often been stressed that we learn through errors, and nowhere is this more correct than in the department of psychic research. The error made by Kate Fox's communicator (see p. 26) in which he gave the incorrect burial place, practically establishes the presence of a discarnate influence, because had it been an experience that came under Osty's Law, the metagnomy (Osty's word for supernormally gained information) would have afforded the correct place of interment, and not the last resting place that the spirit of the murdered peddler knew anything about.

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An even more convincing proof of spirit interference and evidential errors is given by a much more recent occurrence reported in the Ex-Lord Mayor of Sheffield's book, *Au revoir not Goodbye*. In this case the complexity is due to errors of transmission of the information to the sensitive, caused by the eagerness of two communicators wishing to transmit at the same time (see also p. 154).

An entity, Arthur Eame, gave his postal address when on earth, and said that he was twenty-three when he died of pneumonia in a local hospital three years before. He was very anxious to get a message to his sweetheart (name and address given). A telephone enquiry at the hospital given by the communicator, disclosed the fact that three years before, a man of that name did die of pneumonia, but it was pointed out that the Christian name was incorrect, also the age was forty-six. The address of the man proved equally false.

Nothing daunted, the investigator told the medium that he would try the sweetheart's alleged place of abode, and the sensitive then stated that clairaudiently (perception of supernormal sounds) she kept hearing the name "Fraser."

On reaching the address given for the sweetheart, the investigator met with success as the information proved correct this time. He then asked if Arthur Eame was known to them. This, however was unknown. When the name Arthur Fraser was substituted, it was at once recognized and much excitement

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ensued. Many corroborative details were quickly disclosed and checked.

Subsequent enquiry from the clairvoyante elicited the fact that Fraser was the name of the young man concerned, but that another man, Eame, had stood against him at the time of the original communication, and as soon as the medium received the Christian name of Fraser, he cut in. He died on the same day and at the same place.

The books of the hospital finally cleared up the mystery by showing the following entry:

Arthur FRASER	23	Pneumonia	21-9-20
James Henry EAME	46	Pneumonia	22-9-20

The discrepancy in the date might well be explained, if one died about midnight and the other a few hours later.

Many readers will no doubt be anxious to agree with Dame Edith Lyttelton—the successor of Sir Oliver Lodge to the presidency of the S.P.R., when she emphasizes the fact that “many human beings have mental powers which extend beyond their senses and their consciousness,” and that “no evidence of the identity of the dead will carry intellectual conviction of survival because of the immense ramifications of telepathic power which are now recognized or conjectured.”

One would gather from this that the Society of Psychical Research has a long road to travel, before they, as a body, come to the mountain peak of cer-

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tainty already scaled by the previous president, although buried in their Bulletins are the means to attainment. Yet, a little later in her presidential address, Dame Lyttelton voices her own opinion in the following words:

“In the matter of communication with the dead I prefer to think that the super-conscious part of a living mind may establish contact with another plane of being, rather than that the discarnate spirits visit the place on which we live, though I should be far from saying that this never happens.” Doubtless all spiritualists would subscribe to the latter statement.

Estelle Roberts, the famous clairvoyante, says that spirits do not come to her; she goes to them.

The Personal Touch. The author has previously stressed the very great importance of the trivial things, the style of expression, turn of a phrase, as these give the most striking evidence of personality, and CAN BY NO MANNER OF MEANS BE MADE PERFECTLY APPARENT TO AN OUTSIDER. More than what is actually said, this evidence is likely to carry conviction to the sitter, making him feel sure that he has once again met an old friend.

Ingenious Proofs. There have been abundance of what may be termed ingenious proofs of survival of intelligence, such as those cases in which a complicated form of cross-correspondence is indulged in between mediums separated by thousands of miles; part of the message is given through the different sensitives, and it has to be assembled before it makes

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sense. Again there are instances, such as in the strange case of the late Mrs. Curran, in which "Patience Worth" gave two poems at the same time, a line of one followed by a line of the other, and spelled out letter by letter with such rapidity that a court reporter was required to take it down. Then there has been recently, the production of two parallel messages of a highly evidential nature, at independent sittings which apparently took place on two successive days, one in London and the other in Roumania. (See *Psychic News* for February 11th, 1933.)

As a final example of cross-correspondence we might cite the case in which "Margery" in Boston, Harcourt in Rochester, and Valiantine in New York produced between them portions of drawings and text that made a perfect whole when assembled together with a rather humorous advertisement for a popular brand of cigarette.

There seems to be little doubt that as Professor Bozzano puts it, "we may expect many of these evidences, perfected and multiplied without cessation till the cumulative proof becomes crushing by which men will reach the certitude of the existence and survival of the soul." See *Animism and Spiritism* by Professor Ernest Bozzano (Translated by Stanley de Brath).

Pragmatic Cryptesthesia. This is the strange terminology used by Richet to describe the familiar manifestation universally known as "psychometry." Even Richet in casting aspersions on the term realizes that the spiritualists can fairly claim to have "Ancient

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Lights" on this word, which in its scientific trappings means "a hidden sensibility to a material object."

Psychometry is a very widespread and very ancient method of lucidity; Mrs. Adèle Halman, a well-known San Francisco exponent of the art—a highly educated lady—says that when she takes in her left hand an article belonging to a person, she more often than not experiences the actual sensations of that person—i.e. she feels emotionally and mentally like the personality evoked by the contact. With Mrs. Halman, it makes no difference whether the person connected with the article psychometrized is living or dead. It is a clear case, as René Sudre would say, of "prosopo-poiesis *cum* metagnomy" (!). In other words, she obtains knowledge by supernormal means through the "assumption of a mask." Very extraordinary evidence of survival has been afforded by psychometry.

A case almost on the same order as the original Fox affair (p. 25) was elucidated by psychometric means not long ago by one of Dr. Osty's group of sensitives—Mme. Morel.

In France the disappearance and death of an old man named Lerasle, aged eighty-two, had baffled the police and the troupes, but the neckerchief taken from the wardrobe of the victim unfolded—by psychometry—the whole story in detail. This was subsequently verified by the authorities and found absolutely correct—except that the body position was flat on the back, not "lying on its right side with one leg

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bent under it" as given by the medium. There can be little doubt that the erroneous pictograph obtained by the clairvoyante was in reality the last perceived by the deceased as his last remembrance when he had lain down on his right side and passed from sleep to death.

In order that the reader may see the additional scope of psychometry over and above common lucidity, an account of the famous Melbourne case, which is even more remarkable than the preceding one, is given below.

The two sons of an Australian banker were lost at sea during a cruise off the Melbourne coast, and the parents called in George Spriggs who arrived at about eight o'clock the following morning.

The medium took the hand of the banker's wife, and soon fell into a trance. He then stated that he found great depression relative to the sea. The banker then interposed,

"Do you see a wreck?" to which the entranced medium replied,

"I cannot see whether they are in the spirit world, but if you will give me some object which belonged to them *to direct me*, I may be able to find them."

He was handed a pocket book, and the medium thereupon gave a detailed description of the cruise up to the time of the wreck, all of which was subsequently confirmed. One of the boys manifested by the mouth of the sensitive and furnished details of the disaster, stating among other things that the

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body of his brother had been **MUTILATED BY A SHARK!** This horrible fact was corroborated in an extraordinary manner, for a shark was captured, in the belly of which were found **THE ARM AND PART OF THE BOY'S WAISTCOAT!** His watch had stopped at 9 p. m., the hour which had been indicated by the medium as the time of the tragedy.

The reader will please note that the hypothesis that the relatives or friends of deceased persons transmit telepathically all the events of life which remain fixed in their subconscious minds, whence mediums draw them and furnish the illusion of communication with the dead, is quite untenable, since in the Melbourne case, a contact with the hand of the boys' mother was unproductive. During the recent Australian tour of the lecturer-medium Arthur Ford, at a public meeting in a suburb of Melbourne, an elderly weather-beaten man arose from the audience at the conclusion of Mr. Ford's lecture—in which a description of the above case was included—and electrified the assembly by stating that it was he who cut open the belly of the shark in question!

Clairvoyance and Healing Powers. The reader is probably aware of the more or less extravagant claims made for "spiritual" healing of various sorts; and in this book the author cannot go into details, but will limit himself to a mere notice of the **FACT** of healing through supernormal channels. Many clairvoyantes such as Mlle. Laplace of Paris specialize in

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this phase of sensitivity. The author has had numerous sittings with Mlle. Laplace, both before and after she became associated with the Faculty of Medicine, and can verify the fact of her diagnostic ability in supernormal directions. This was more evident prior to her medical studies. A Sydney doctor, who was similarly gifted, noticed that his powers were not so great after training as a physician. It would seem, therefore, that sophistication does not aid the development of these natural powers—probably latent in all individuals.

Mediums who diagnose claim to do so in three ways: (1) by virtue of their own innate “magnetism” aided by discarnate power in the abstract, sometimes referred to as ‘cosmic’ power; (2) under the “control” of a dead doctor, who although he no longer subscribes to the medical journals, still keeps up his interest in medicine. The famous Australian healer and diagnostician, Annie Foster Turner, was an example of this kind. Finally, (3) the “control” or inspirational contact with a “Red Indian healing guide.” In any case, results are recorded that are little short of miraculous—although we ought to regard every healing as a miracle. Competent physicians and physiologists, such as Dr. Osty, Professor Richet, Dr. Alexis Carel, etc., have chronicled many cases in which diagnosis or healing took place that was distinctly at variance with any that could be obtained by normal methods. In a subsequent volume the author hopes to have the privilege of giving the results of his investi-

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gations of supernormal healing, and of correlating it to medical practice as usually understood, but with special emphasis on that newer department of psychological therapeutics, which appears to be the grand new healing source of modern times.

Chapter XIV

CONCLUSION

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

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

Despite the unwarranted assertion of Mr. Hannen Swaffer, men of science **ARE** wanted in psychic affairs. Science is the only prophet who has a voice authoritative enough to convince the general public of the fact that death does not end all; that although "John Brown's body lies a-mouldering in the grave, His Soul goes marching on!" And the division it marches in is determined by its life here on earth.

After all, there is really little perturbing about these

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new facts presented by psychic research. We are doubtless just as much "spirits" *now* as we shall ever be. All the facts unearthed by psychic researchers go to show that we incarnates, have at least some of the powers possessed by the alleged "discarnates."

When faced with the facts, even an arch-animist like René Sudre has to admit that the "*memory of a dead person survives*," and he supports his admission by a quotation from Henri Bergson—equally disturbing to the gross materialist—"Thought is not a function of the brain which is but the point of insertion of spirit into matter.

"The spirit outranges the brain everywhere. Everything happens as though the body were simply utilized by the spirit."

Sudre then concludes that the only life that we can allow these "memories that survive" is an unconscious and somnambulic life in which the automatism of memory reigns alone. In order that they may live again with a very incomplete life which counterfeits our own, the subject (medium) must lend them something of his body and perhaps of his mind." This is stupefying in its inadequacy.

Another strenuous disbeliever in the so-called "spirit-hypothesis" is the capable and astute Dr. W. F. Prince, who was so struck by the extraordinary case of Patience Worth (see p. 230) and the individuality it disclosed that he was moved to print in large capitals in his book, *The Case of Patience Worth*, "EITHER OUR CONCEPT OF WHAT

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WE CALL THE SUBCONSCIOUS MUST BE RADICALLY ALTERED, SO AS TO INCLUDE POTENCIES OF WHICH WE HITHERTO HAVE HAD NO KNOWLEDGE, OR ELSE SOME CAUSE OPERATING THROUGH BUT NOT ORIGINATING IN THE SUBCONSCIOUSNESS OF MRS. CURRAN (The Medium) MUST BE ACKNOWLEDGED."

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

Richet, commenting on this fact, says that he believes that the phenomenon is simply a product of a marvellous intelligence exclusively human. "That Helen Smith built up a Martian language is a fairy tale! I shall not change my opinion of this except an authentic document arrives to us from the planet Mars to confirm the phantasies of Helen."

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

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

These desiderata will render the expression of the communicator's mind somewhat clouded or distorted, but it will be, none the less, a psychic personality, garbed in a mantle of thought derived from the cerebral organism of the living. Chronaxic and psycho-analytic procedures have been employed for distinguishing the medium's personality from those of his controls.

Scientific proof rests mainly upon the validity of the "message" which purports to come from the "spiritual world," and whether or not such is the source, constitutes the crux of Spiritualism. Faced

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with a vast unknown, it is impossible to formulate a conclusive reply, but it is clearly our duty to continue our researches with an open mind, and without preconceived ideas. Perhaps in time we shall end by discovering the "X-Theory" of the future that will be universally accepted. All that the author has attempted to do, is to present the *facts*, both from his own experience and from the experience of others, in such a way that the reader, who is totally unacquainted with Spiritualism or psychic research, may with the minimum of effort receive the maximum of clarification upon such a highly complex and controversial subject. Needless to say the reader is not expected to follow the author in his conclusions, and it is to be hoped that any errors that have crept in are by way of intepretation, not of fact.

In the matter of synthesis of the phenomenology the author owes much to the late Professor Charles Richet and to the late Mr. Stanley de Brath. Both these gentlemen have contributed so much to the advancement of our metapsychic knowledge that only posterity will be able adequately to appreciate their work.

The neophyte must, after all, consider the possibility at least, of Shakespeare being wrong when he spoke of that strange undiscovered country from whose bourne no traveler returns; and in any case all of us can lament with Greenleaf Whittier, when he wrote:

CONCLUSION

“Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That life is ever Lord of Death,
And Love can never lose its own!”

Appendix I

SOME USEFUL PSYCHICAL REFERENCES IN THE BIBLE

MATERIALIZATION

Gen. 3:8

18:1-17

32:24

Exod. 24:10

Josh. 5:13

Ezek. 8:3

Dan. 3:25; 5:5

Luke 24:15, 30

SEMI-MATERIALIZATION

Job 4:12-16

SPIRIT WRITING

II Chron. 21:12

Dan. 5:5

INDEPENDENT SPIRIT WRITING

Exod. 24:12; 31:18; 32:15

Deut. 5:22

Dan. 5:5

AUTOMATIC WRITING

I Chron. 28:11, 19

II Chron. 21:12

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TRUMPET

Exod. 19:13, 16, 19; 20:18

Rev. 1:10

TONGUES

Acts 2:3

I Cor. 14:18

TRANCE

Gen. 15:12

Num. 24:4

I Sam 10:6, 10

Job 42:3

Ezek. 2:2

Dan. 8:18

Acts 9:3-9; 10:10; 22:17

HEALING (Old Testament)

Num. 21:8

I Kings 17:17-24

II Kings 4:32-37; 5:1-14

HEALING (New Testament)

Matt. 8:13

Luke 14:2

John 4:47-54

DISCIPLES CHARGED TO HEAL

Matt. 10:8

Luke 9:2; 10:9, 17-20

DISCIPLES HEAL

Acts 3:1-8; 9:17; 14:8-10

APPENDIX I

GIFTS OF HEALING

I Cor. 12:9, 28

HEALING BY MAGNETIC ARTS

II Kings 4:29

Acts 19:11

INDEPENDENT SPIRIT VOICES

Gen. 21:17; 22:11

I Sam. 3:2-9

I Kings 19:5-13

Ezek. 1:28; 3:4

Matt. 17:5

John 12:28-30

Acts 7:31

LEVITATION

I Kings 18:12

II Kings 2:11; 6:5

Ezek. 3:12; 8:3; 11:1

Acts 5:19; 8:39

APPORTS

II Chron. 21:12

Ezek. 2:9-10

SPIRIT TESTS (PHYSICAL PHENOMENA)

Gen. 24:14-19

Judg. 6:36-40

I Sam 10:9-17

Ezek. 4:1-17; 8:3

Acts 4:31

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SPIRIT POWER

Judg. 15:14

SPIRIT LIGHTS

Gen. 15:17

Exod. 3:2; 34:29

Acts 9:3

SPIRIT GUIDANCE

Acts 16:7

SPIRIT COMMUNICATION IN DREAMS

Gen. 28:12; 31:24; 37:5-11; 41 (all)

Job 33:15

Joel 2:28; repeated in Acts 2:17

Matt. 2:13; 27:19

CLAIRVOYANCE

II Kings 6:12-17

I Sam. 9:11-20

Ezek. 8:11; 11:1

CLAIRAUDIENCE

I Sam. 3:4-21

PSYCHOMETRY

John 4:16-19 (From Vessel)

DIVINATION

Gen. 44:15

Dan. 2:47

SEANCES REPORTED

II Kings 6:32

I Sam. 28

APPENDIX I

INSPIRATIONAL SPEAKING

Isa. 1:4

Mark 13:11

Acts 2:4

NAMES OF CONTROLS ASKED FOR

Gen. 32:29

Judg. 13:17

Job 26:4

Mark 5:9

MUSIC

I Sam. 16:23

II Kings 3:15

PROMISE OF CONTINUANCE OF SPIRIT POWER

Joel 2:28

Acts 2

N.B. This list does not pretend to be exhaustive but it will aid persons to gather very choice illustrative material from the Scriptures.

Appendix II

The following syllabus of study will indicate that universities and other institutions of learning are now recognizing the subject of psychical research as part of the academic curriculum.

The Leland Stanford Junior University of California was one of the first to have a Chair of Psychical Research, although the method of approach at this university is (in the author's opinion) such that all enquiry is at once sterilized.

The course of lectures outlined below is that given at the University of Belgrade. Meetings are held twice a week in the House of Russian Culture. Each week, there are two lectures on theoretical subjects, and once a week one lecture on practical experimental work, with a sitting.

(A) THEORETICAL COURSE

1. PHILOSOPHY (8 hours).

Introduction to Theoretical Philosophy.

Introduction to Practical Philosophy.

2. PSYCHOLOGY (12 hours).

Psycho-analysis General Psychology

Psycho-pathology Psycho-physiology

3. ESOTERIC TEACHINGS: RELIGION AND SPIRITUALISM (8 hours).

India Egypt Spiritualism Anthroposophy

Thibet Greece Theosophy Christianity

APPENDIX II

4. **PHYSIOLOGY (5 hours).**
Endocrine Glands. Animal Electricity.
Nervous System. Metabolism.
5. **CHEMISTRY (4 hours).**
Chemistry and Psychical Research.
6. **PHYSICS (8 hours).**
Sound and Light. Micro-physics.
Radio-Activity. Electricity.
7. **PRINCIPLES OF CLASSIFICATION OF METAPSYCHICAL PHENOMENA (5 hours).**
Metapsychical Phenomena.
Their Classification and Comparison.

(B) PRACTICAL COURSE

1. **CONDITIONS NECESSARY FOR PSYCHICAL EXPERIMENTS (3 hours).**
 - (a) Outer Physical Conditions.
Laboratory and Installations.
 - (b) Inner Conditions.
Mediums.
Psychological conditions necessary for medium and experimenter.
2. **HYGIENE OF MEDIUM AND EXPERIMENTOR (5 hours).**
Hygienic conditions for the medium:
(a) before a sitting; (b) during same; (c) after a sitting.

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Hygienic conditions for various types of mediumship.

Experimentors and their hygiene.

3. GENERAL PROCEDURE AND TECHNIQUE OF EXPERIMENTS (6 hours).

Types of Control Apparatus:

(a) Physical; (b) Chemical; (c) or other Controls.

Psycho-technique. Study and Control of Notes and Records.

Registering Apparatus.

4. HOW TO RECOGNIZE MEDIUMISTIC FACULTIES (6 hours).

Mediumship and its various aspects.

Psychological Characteristics of the Mediums.

Anatomical and Physiological Characteristics of same.

Various Methods of Recognition of their faculties.

METAPSYCHICAL PHYSIOLOGY—THE AURA AND ITS STUDY

5. DEVELOPMENT OF PSYCHIC FACULTIES (7 hours).

Conditions necessary for development.

Best way of development for mediums of various types.

Control of the development.

Regular Trance and Pathological cases.

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(*Italicized references are books*)

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