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A NOTE ABOUT THE AUTHOR

R. DeWITT MILLER was considered one of the world's foremost authorities on the super-normal. Through fifteen years of research he had accumulated vast files of authenticated case histories of inexplicable happenings.

His own interest in the extraordinary subject matter of this book was based on his belief that the intelligent study of mysterious and eerie happenings in every branch of science, every realm of human investigation and experience, is vital to man's understanding of his world.

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ACE BOOKS, INC.
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for their faith, understanding, patience, relentless constructive criticism, and unselfish hard work.

A fellow psychical researcher to whom this book is dedicated—

ELLORA, MY WIFE

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PREFACE

THE FIRST galley-proofs of this remarkable book were sent to me by the publisher just as my wife and I were going aboard the steamship *Mauretania* for a much needed vacation cruise. Now we are riding at anchor two miles off La Guayra. I have just finished reading the book. Before me is spread the mountainous coastline of South America, and all about me are vast expanses of ocean and sky. The whole quiet setting encourages contemplation of man's relation to the world he knows through his five physical senses, and consideration of that other world he knows by intuition—a world invisible but real, a thousand times more real, to many gifted people, than the visible world around us.

"There's something in man you can't hit with a stick." I am uncertain who wrote that statement or when I first saw it, but I have no doubt whatever of its truth. Man is more than his physical body. He is also a spiritual being. And this spiritual part of man is the real man. The visible body is merely a temporary vehicle for his spirit and mind, both of which survive physical death. This concept of man is not new—it is as old as man himself. All religions are based on it. Even primitive man knew intuitively that spirit existed. As civilization progressed, man's religious ideas became varied and complex, but the conviction that man had an immortal spirit was never lost despite the challenge that came with the theory that man could be sufficiently explained by a thorough study of the nature and behavior of his physical being.

But while the majority of mankind never gave up its belief in spirit, the success of scientific materialism encouraged the claim to a universe which excluded everything but that which could be weighed, measured or dissected. And as for man, there became *nothing* in him which couldn't be hit with a stick.

But during the last seventy-five years, first one and then another of our greatest scientists has had his attention directed to strange and unusual phenomena which seemed to demonstrate the existence of a world beyond the range of physical measurement. Immanuel Kant, greatest of modern philosophers, who may also be considered the first psychical researcher, maintained without qualification that there are definite limits to scientific knowledge and scientific methods, and that there is an extra-scientific realm with which we have an acquaintance of a different kind, and, if it is to be called knowledge, a different kind of knowledge.

Some scientists were aware of these different kinds of knowledge, which might be called scientific and extra-scientific. For example, Sir William Crookes, famed physicist and chemist, received wide acclaim for his scientific knowledge, but refusal and ridicule when in 1874 he invited his colleagues to view the evidence and manifestations from an extra-scientific realm of what he was the first to designate "psychic force." His colleagues were quick to utilize his discovery of the vacuum tube (which made X-rays available) but with an *a priori* rejection of what they considered impossible, they derided his attempts to show his experimental proof of psychic force. They did this with such a degree of mockery and defamation of this prominent scientist that for seventy-five years the whole subject of psychical phenomena and consequently I believe, the true nature of man's mind, has been kept in the most backward area of biology. For his few illustrious and courageous successors among the physical scientists, even Nobel prize-winning physiologist Professor Charles Richet, met with deaf ears and blind eyes for their reports on the reality of psychical phenomena. And although the proper study of the "physical" phenomena of psychical research requires the skills and techniques of the physical scientist, we find that he abandoned this field years ago.

To the scientific materialist, at least the Positivist, misunderstanding (helped possibly by a lingering recollection of the fate of Crookes, Lodge and others) made an extra-scientific realm merely mystic, and to him the mystical meant only mystification and hence bunkum or hocus-pocus. The materialistic determinists assume that physical science is self-sufficient and that there is nothing else which matters.

But the realm of physical science (physics) is but the realm of the metrical. Measurement is a powerful scientific

tool. It gives precision of statement and makes available all the resources of mathematics. Nevertheless measurement is not the only tool with which to determine knowledge.

In fact, measurement cannot be used except on a basis of previously non-metrical notions and operations which are not quantitative but qualitative. Often empiricism alone must guide the conduct of scientists as scientists. The scientist knows that his methods frequently are imperfect and his knowledge never absolute. He can make mistakes. He can uphold absurd conclusions. And he knows it is possible to deliver fifty truths in arriving at a false conclusion.

And now the revolutionary progress of modern science of the last few decades has raised questions more fundamental than physical factors alone seem able to answer. Scientific concepts have become fraught with paradoxes and hidden meanings, and scientists have given way to such doubts that philosophers and theologians can no longer be criticized for the vagueness of their own propositions. Probably the most upsetting and significant discovery has been the interconversion of matter and energy. To those who always had believed "matter" synonymous with "reality," the manner in which matter can be annihilated is disturbing. Scientists now glimpse a world of force and power beyond any knowledge they feel possible to them. And among the present-day great minds, the former intolerant attitude and misunderstanding regarding psychical phenomena and a psychic world is being seriously questioned.

And thus it seems that physical science perhaps at last (or again), though shyly, is seeking acquaintance with other realms of knowledge. Man is a spiritual being—that idea is now becoming respectable in scientific circles, as it always has been among the rest of mankind. Today, more than ever before, it is apparent that our greatest task is to see reality and to see it whole—to interpret man's religion and man's science in terms not only mutually intelligible, but mutually interdependent as well.

As a psychiatrist I have a professional interest in matters which relate so closely to man's mind, as do the truths demonstrated by psychical research. But surely anyone engaged in the pursuit of truth will be obliged sooner or later to interest himself in the subject. As to the fact solidly established in this fertile field, many educated laymen and even scientists remain in more or less self-chosen ignorance. They stay in a prescientific state of bias and unfamiliarity by de-

liberately avoiding opportunities to observe those facts by which alone the psychical researchers' hypotheses, with their tremendously important implications, could be tested.

Recent laboratory research in this field attracted considerable popular interest temporarily, especially the work done by Professor J. B. Rhine at Duke University. However, many students complain that current researchers are too easily satisfied, confining themselves as they do to card-guessing and dice-throwing experiments with mathematical computations constituting what proof is available: not very dramatic, and, as most people are convinced anyway about telepathy and such-like extrasensory occurrences from their own little personal experiences,—not very interesting. To most it is just another fact with no obvious significance or important implications. On the other hand, there are many features in the broad spectrum of psychical phenomena where the implications are unavoidable and of great significance—especially the “physical” manifestations—materialization, ectoplasm and its modifications. Why aren't these definitely significant phenomena, which occupied the attention of the great pioneers, being investigated?

The one reason I shall mention here is an obvious one. For the most part the only present-day professional psychical researchers are psychologists. Naturally their methods and techniques are those which have been developed specifically for psychological studies and are therefore applicable only to the subjective or so-called “mental” group of psychical phenomena, such as telepathy, clairvoyance and precognition.

Scientific work with the “physical” type of psychical phenomena calls for techniques different from those with which the psychologist is familiar. Sir William Crookes, Sir Oliver Lodge, Professor Charles Richet, Doctor Gustave Geley, for example, were not psychologists primarily, but were in their own right either physicists, chemists, biologists, physiologists or physicians. They were trained to an understanding of the life processes and were competent to deal with complex problems or peculiarities of living substances. It was only natural for these men to focus their interest on the type of physical phenomena for which their accustomed research methods were appropriate.

Also, the objective, so-called “physical” phenomena are the ones which lend themselves to demonstrable experimental results of a visible, tangible and repeatable character. They

are those which may be seen, photographed, heard, electrically recorded, weighed, measured and—interrogated!

I know scientific skeptics who were convinced completely by reading once the reports of Sir William Crookes' researches. But I have known other skeptics who have witnessed good "physical" phenomena and later were able to achieve a state of bewildered psychic blindness to the whole remarkable occurrence. So it is time for the scientific re-evaluation of all types of phenomena.

A comprehensive program for psychical research cannot be scientific if it excludes pertinent data, which, in this case, would be all types of phenomena. No hypothesis, which can be considered an adequate and proper one, can be devised otherwise. And such an hypothesis is the first essential of a good inquiry.

Of course this required the study of phenomena which, judged from the viewpoint of the average uninformed person, would seem to be absurd, or, in the opinion of the superstitious, taboo. Such has always been the history of man's vital discoveries. As in the past, the study of these phenomena will require courage and the strength to be unmoved by the calumny and ridicule which are the usual first fruits of such labors.

We need not all be psychical researchers, nor start looking for other Bridey Murphys. Sufficient it be for many uncertain ones to keep an open mind or give sympathetic support to the scientists who are impelled to engage in the formal investigation.

The general nature and present-day knowledge of psychical research is well indicated in this book. The author reports and comments upon an interesting selection of material, some of which has been recorded elsewhere, but much of which is new and personal. His writing is sincere, frank, entertaining and always readable. Much of what he says about flying saucers is a bit speculative for me, but I am sure his readers will find the section on this subject informative and stimulating.

I am indeed grateful to my friend DeWitt Miller for the compliment and the privilege he extended to me by requesting that I write a preface for his book.

And now, as I lean back again in my deck chair, my mind goes back to the promise implicit in this title, and I recall the story told of John Quincy Adams. At the age of eighty he met a friend upon a Boston street. "Good morning," said the

PREFACE

friend, "and how is John Quincy Adams today?" "Thank you," was the ex-president's reply, "John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. It's roof is pretty well worn out. Its walls are much shattered and it trembles with every wind. The old tenement is becoming almost uninhabitable and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well."

RUSSELL G. MACROBERT, M.D.

925 Park Avenue
New York 21, New York
March 1956

INTRODUCTION

WHAT IS usually thought of as the world of reality is only a specialized aspect of a vaster reality. This book is an adventure in that area.

This "vaster reality" is usually referred to as "psychic," which to many takes the *reality* out of it. This traditional attitude must be avoided. We are about to undertake an exploration into the vaster world which lies beyond the mountains of outmoded ideas. Therefore, we must clear our minds as much as possible of arbitrary conceptions of what can and cannot be.

For example, take such resounding phrases concerning death as "the eternal mystery," and "the bourne from which no man returneth." They roll well off the tongue. But they are not helpful to clear thinking—for the simple reason that they do not express the truth.

Nor is it true that "if we leave eternity alone, it will leave us alone." We are living eternity now. You and I are immersed every second of our existence in forces which we are only beginning to understand. We cannot disregard them because they—like gravity—will not disregard us. The greater our knowledge of the vaster reality, the greater will be our understanding of the limited reality in which we are now living.

Why have I found it necessary to adopt the conception of the vaster reality? Because I have encountered innumerable facts which must be connected somewhere. I could not deny the facts, nor could I deny that they were in some way linked. That linkage could not be within the framework of reality as we commonly know it. Therefore, there must be something larger. Once I looked at the facts from that perspective, they ceased to be baffling fragments. There emerged the vague outline of a larger whole. The pieces of the jigsaw puzzle began to fit together.

During my 25 years as a psychical researcher, I have been involved in many fields of investigation. Starting as an agnostic, I had no preconceived case to prove. I have tried to follow the trail of facts wherever it led. Sometimes it led to unexpected places—such as the realm of the flying saucers.

I have discussed the saucers at considerable length because I believe that the strange things in the sky can be intelligently evaluated only *in relationship to the vaster reality*. My active involvement in the saucer controversy began when I spoke on the subject over a national radio hookup in 1947. However, years previous to that date I had published—both in my book *Forgotten Mysteries* and the monthly *Coronet* magazine feature under the same title—material concerning UFO (unidentified flying objects).

In addition to personal investigation and experimentation, more than 2000 books were used in the preparation of this volume. The ramifications of each subject dealt with are so numerous that I have been forced to confine myself to those I consider most important. The case histories I have presented only as *examples*, taken from a huge and ever increasing mass of source material.

I have cited names, dates, sources, and documentation to the maximum I thought possible without seriously affecting the readability of the book. All my life I have been in a feud with vague and unsubstantiated data.

Like some football players who run too long in the same place, we have *thought* too long in the same place. It is time we expanded our horizons.

Age old chains are beginning to weaken. The world is filled with that whispering which trees whisper when they are about to bud. It is stuffy in here. The windows have been closed too long.

The everyday reality in which we live is too small and too dull. It seems a poor heritage from eternity. Perhaps there is something grander beyond the mountains. . . .

I

A WIDER LIFE OF THINGS

A MAN RISES and stands before the students who have crowded the lecture hall. He is honored as America's greatest philosopher. He is a world renowned psychologist. He is a pioneer in psychical research. But all these things are less important to him than the realization that he is much beloved.

His name is William James, and he speaks now in a quiet, casual voice:

"Gentlemen, I firmly disbelieve that our human experience is the highest form of experience in the universe. *We are tangent to a wider life of things.*"

He hit the nail squarely on the head.

Time has proved him right. It is almost half a century since he spoke those words. Since then the discoveries of science, the data gained from patient research, the illumination of careful but unfettered thought, have established the reality of that wider life of things.

Now there lies before us the prospect of high adventure. For exploration is always high adventure, and we are beginning the exploration of a world whose limits no man can guess.

And the spirit of high adventure is something we should never lose. If we do, we have grown old, and growing old is a dull and unnecessary pastime.

Yes, there is something vast—and much that will be unexpected—in the land beyond the mountains of materialism which we once thought were an impassible barrier to human knowledge and experience. But before we can cross those mountains and begin our exploration, we must clearly understand two facts. They are the vital, primary tools we will need.

A. The wider life of things does *not* mean a phantom land of the dead. *There are no dead.* The arbitrary splitting of existence into two worlds is for undertakers only. The wider life is with you *now*.

The significance of point "A" will emerge as our journey progresses. However, the present chapter concerns only point "B".

B. The various types of psychic phenomena must be considered as merely different aspects of the same underlying reality. Only from such an approach can we expect any significant pattern to emerge. We must get out from behind the trees if we expect to see the forest.

The artificial isolation and classification of psychic phenomena has been necessary for the critical studies which proved their existence. But the continuance of such an approach would now become a bar to further progress. We need to do some putting together. The reason for the taking apart was to ascertain whether positive proof could be obtained. But such an approach no longer serves any purpose. *The proof has been obtained.*

For example, consider the reality of telepathy:

Professor J. B. Rhine proved it; Dr. Gardner Murphy proved it; Rene Warcollier proved it; the committees of both the American and British Societies for Psychical Research proved it; Upton Sinclair proved it; Sir Hubert Wilkins and Harold Sherman proved it; Dr. Charles Richet proved it; half a hundred other investigators proved it.

Proof is no longer important. What is important is that telepathy blends with clairvoyance. The drawing of any arbitrary line of demarcation between the two phenomena has become nothing but a hindrance. Moreover, such a separation is impossible, as the following two cases illustrate:

On the night of June 5, 1946, I conducted an experiment with an amateur medium, Josephine Campbell. Three observers and myself met with the medium at my home.

The medium was seated at an ordinary bridge table. The room was brightly lighted by a 300-watt lamp. I laid a box on the table. There were certain objects in the box. The nature of those objects was known only to me. I had placed them in the box previously—while in a locked room. I had purposely given no thought beforehand as to what objects I would choose, and had selected them on impulse.

Originally the box had contained a 200-yard spool of surf fishing line. The lid and the bottom were of the same depth,

so that it was impossible to gain any visual knowledge as to the contents without removing the lid. The medium did not handle the box. It was never moved, and was constantly under observation by myself and the other witnesses, all trained in the techniques of psychical research.

I am not about to launch on a long-winded description in an effort to present the "proof" which I have just said is no longer important.

However, I am dealing with *facts*, and a brief description of conditions and background is vital to the correct presentation of these facts.

I asked the medium to tell me anything she could about the contents of the box and any incident, person, or locale which might be associated with them. My wife took shorthand notes.

The medium silently considered the box for perhaps a minute. Then she began to speak. I now quote her essential statements from one of the identical affidavits signed by the observers. This particular affidavit is that of Arthur E. Wollrich, electronics engineer.

"Josephine Campbell said she had a feeling of scales, but was uncertain whether they were the scales of justice, or physical scales . . . thought the scales might be used for weighing powders, which were wrapped in paper, as was once done by physicians.

"She stated that she had a strong feeling of going backward in time . . . that she had the feeling of a man going down a long dusty road to the woman he loved . . . that she could see a young married woman holding a baby, which was her only child, and singing a lullaby, and that the woman was dark and stout. She inquired as to whether the box or contents had ever been in a safe (to which question Miller did not reply).

"She stated that she had a strong feeling that there was something black in the box, and thought it was either painted or enameled. She asked whether one of the items in the box was a ring (Miller did not reply to the question). She repeated several times the letters GER and thought they might have some connection with a foreign sounding name . . . insisting that the "G" was a hard "G." At no time did Miller make any statement which might have given any clue as to the contents of the box."

The items I had placed in the box were as follows:

My maternal grandfather's and grandmother's plain gold wedding rings in a black velvet ring case.

At the time my grandfather was in practice, rural physicians compounded their own pills and powders, *weighing the ingredients on those fancy brass scales which were almost a symbol of the profession*. For three decades one of those rings had been on my grandfather's finger as he adjusted his scales.

As the rings were wedding rings, worn for more than 50 years, the reference to "a man going back to the woman he loved" is correct in a general sense. Obviously, anything concerning the past life of my grandparents was a "going backwards in time."

My maternal grandmother was dark and stout. My mother was an only child.

There was a dark object in the box, namely: the black velvet ring case (and the sheen of velvet closely resembles the gleam of enamel).

The rings came out of a safe. (I had removed them from my safe, and immediately placed them in the fishing line box.)

As to the hard GER, and the "foreign sounding name" (my grandfather's name was Wilson and my grandmother's maiden name was Alderman), I could think of no way in which it could be associated with the items in the fishing line box. It was obviously a clean miss.

After the session was over and my wife had transcribed her notes, Wollrich picked up the ring case and examined it. He scrutinized the box for an instant, then handed it to me.

"Look inside the lid," he said.

Printed in black letters on the white satin lining was "E. Gerson, manufacturing jeweler, Los Angeles."

The box had no connection with the rings. The rings were purchased in Ohio where my grandfather practiced. Both my grandparents and my parents are long since dead. My best guess is that my mother found the case somewhere in the house and used it as a convenient method of storage.

The reason I present these facts is that they bear on the point I wish to make.

Part of the information given by the medium was certainly in my consciousness at the time, but such items as the scales were not. I never would have connected the rings with scales and the scales with the work of a physician. And it is unlikely that "Gerson" was even in my subconscious.

Did she employ telepathy, subconscious telepathy, a clairvoyant examination of my subconscious, ordinary clairvoyance, or a blend of all four? *How decide? And why?*

My second case of this general type I will summarize from an affidavit written and signed by Sir H. Rider Haggard, British novelist and lawyer.

About 12:30 on the night of July 10, 1904, Haggard awoke from a nightmare. The dream had begun with an awful sense of depression, followed by a terrific struggle for life, such as might occur while drowning.

Then the dream had become more detailed. He had seen the body of his eldest daughter's dog, a black retriever named Bob, lying in thick underbrush near some sort of water. The dog had tried to speak, but failing to transfer any words, had finally conveyed the impression that he was dying. Haggard had also received a vivid and detailed picture of a marshy area near to a weir. Immediately upon awakening, he described the dream to his wife.

The following morning Bob could not be found. Four days later, Haggard discovered the dog's body floating against a weir in Waveley River. The water was surrounded by heavy brush. Wounds on the dog's body indicated that he had been injured before death.

Later investigation revealed that the dog had been knocked off a bridge over the Waveley River by an excursion train. This train had passed across the bridge approximately two hours before Haggard's dream. *The scene where the dog's body was found corresponded exactly with that observed by the dreaming Haggard.*

The case is usually classified as clairvoyance—on Haggard's part. However, if the dog were still alive at the time of the dream, there could have been telepathy between animal and man. Or, if the dog were already dead, there is always the possibility that a black retriever refused to accept death as a final barrier.

To the telepathy-clairvoyance nexus let us now add another arbitrarily isolated supernormal sense, that of "water divining," i.e., locating of underground water by means of forked sticks, pendulums, etc.—or sometimes without any paraphernalia at all.

It is true that luck, geological knowledge on the part of the diviner, and inaccurate reporting, are sufficient to explain many a divining job. However, the evidence that genuine divining does occur is overwhelming. Henry Cross and Pieter

van Jarrsveld are two outstanding diviners of our time. There are scores, probably hundreds, of others. The following case is both typical and of historical interest:

In the fall of 1917, General Allenby's British forces were attacking Turkish troops before Jerusalem. Allenby's troubles were many—and the worst of all was lack of water. When the situation became desperate, somebody thought of an Australian soldier, one Steven Kelly, who claimed to be a diviner. He was asked if he thought he could be of assistance.

"Sure," said Kelly. "I can find water."

Thereupon, he looked over the ground around the sun-scorched desert outpost of Abu Ghalyan. He gazed also at the two bone-dry holes where British engineers had tried to find water. Then he went to work.

"Dig here," he said.

Abundant water was found at 13 feet, and with their water supply assured, the British columns marched on, destroyed the Turkish army and took Jerusalem.

As a gesture of reverence, Allenby, cavalry officer by profession, dismounted and entered Jerusalem on foot. Kelly, the water diviner, also entered the holy city on foot. Whether either of them would have entered Jerusalem—on foot or otherwise—without Kelly's divining will forever be a moot question.

An outstanding investigation of the claims of water diviners was conducted some years ago by Dr. (later Sir) W. F. Barrett, then holding the Chair of Experimental Physics in the Royal College of Science for Ireland. Dr. Barrett came to scoff and stayed to believe. I quote from his report:

"Nevertheless . . . careful and critical examination shows that certain diviners have a genuine faculty for finding underground water. This faculty no known scientific explanation can account for. Personally, I believe the explanation will be found in some faculty *akin to clairvoyance*."

Once again supernormal senses blend and merge.

Dr. Barrett—you will meet the gentleman again—also conducted an almost forgotten experiment concerning another segment of the supernormal spectrum.

He constructed an absolutely light tight room where in he concealed several permanent magnets. Then, by a process of elimination, he selected a number of persons whom he thought showed a marked sensitivity to magnetic force. Each of these persons spent some time in the dark chamber. They

were consistently able to locate the concealed magnets. Dr. Barrett took every conceivable precaution in hiding the magnets. He constantly changed their locations. Still the subjects found them.

Dr. Barrett further stated that the subjects showing the greatest sensitivity to magnetic force also possessed other psychic faculties.

Now let us add another piece to the jigsaw puzzle we are attempting to put together. This time the piece is that old baffler, precognition, prophecy, "the knowledge of an event before it happens."

As an illustration of spontaneous precognition, I present the following case, reported by Dr. Russell G. MacRobert, author of the preface to this book.

In April, 1949, a highly intelligent and practical American woman was under gas anaesthesia in the office of a New York dentist. The patient had a dream-like experience in which she saw one of her best friends, Mrs. Manuel Quezon (widow of the first president of the Philippines), brutally murdered during an ambush on a mountain road near Manila. After coming out of the anaesthesia, she described the scene in detail to her dentist.

Ten hours later—allowing for the time zone differential—Mrs. Quezon met sudden death at the hands of assassins in exactly the way and at the place seen by the woman having a tooth extracted in New York.

Precognition has not only been established through the critical analysis of thousands of spontaneous cases (occurring in dream-consciousness, semi-waking-consciousness, and full consciousness), but also by statistical evaluation of innumerable prearranged laboratory tests. Professor J. B. Rhine, H. F. Saltmarsh, Dr. J. W. Dunne, Dr. Gardner Murphy, and at least a hundred other investigators have proved the reality of the phenomenon.

Precognition occurs.

But how explain it?

Determinism—under any guise—is unacceptable. Any philosophy which maintains that the future is irretrievably fixed, irrespective of human struggle, is ridiculous. Not only is such prearranged and static universe illogical, it is also diametrically opposed to our innate, unshakeable knowledge. You *know* you exist, and you *know* you can choose.

But can we find a simple solution by tinkering with our conception of time?

I cannot estimate how many books I have read explaining *time* and the *dimensions of time*. I have studied diagrams. I have struggled through long lists of new terms, sometimes so new that I was suspicious that even their inventors did not understand them. I have read, and listened to, analogies without number.

Yea, I have traveled from Buddha to Ouspensky and returned from Einstein to Pythagoras—and have thankfully paused for refreshment both ways at the tent of Omar—and I have found no simple, all-inclusive explanation of precognition, *except to consider it is one aspect of a larger world in which:*

A. There are beings who can and do initiate events which then take place in our limited reality and thereby fulfill *some* prophecies.

B. There are beings who can and do give warnings of minor events which, because of their enlarged perspective, they know will occur, but which an individual here—by the use of his free will—may avoid. Even in this life it is a truism that the profounder your knowledge, the more accurately you can predict, but the farther in the future you predict the less accurate you will be. This is exactly the phenomena observed in many cases classified as precognition.

C. There are beings who can and do inform us, from their higher echelon position, of general, greater events which they realize must occur because of laws we do not fully understand. Furthermore, such prophecies are almost invariably less specific than the more short-range ones; they are concerned with *patterns*, not individuals. The individual remains free.

(As a corollary, I cite the postulate of modern physics known as the *principle of indeterminacy*, i.e., that any given particle, say an electron, is not forced to follow a predetermined course, but as the vast majority of electrons do follow the same course, prediction is possible.)

D. The time factor of the larger world is differentiated from ours in varying degrees.

However, too much pondering over precognition and its implications is likely to lead to—as a wise philosopher put it—“ . . . the skepticism and unreality that too much grubbing at the abstract roots of things will breed.”

Yet precognition remains one of the necessary parts which, when placed properly, will become an emerging and useful concept of the larger world.

At the end of this chapter I will present such a concept, and I sincerely hope that my effort, fumbling though it may be, will be of some help to others in developing an integrated and practical understanding of the wider life of things.

Now let us take a breather—and consider fire-walking and fire-handling. In other words, “the ability of human beings to make their bodies temporarily immune to the effects of heat.”

The story of Shadrach, Meshach, and Abednego is well known. Maybe the three gentlemen—and someone who in the Moffett translation is described as “. . . having the appearance of an angel”—did tromp around in a flaming hot furnace, or maybe the story is only dramatic legend. It happened long ago and far away—and we are concerned with *now*. But the same type of phenomenon still occurs.

I am not referring to the traditional sideshow act, and its numerous variations. The techniques of such conjuring I know well. I am also familiar with Harry Price’s investigations which indicated outside limitations of one part of our physical anatomy (in this case, the feet) to endure high temperatures for brief periods without employing any supernormal faculty.

Nevertheless, there is ample proof that supernormal immunity to heat has been demonstrated.

Dr. John G. Hill, one time head of the School of Religion at the University of Southern California, presented evidence in motion picture and still photographs of fire-walking under conditions which preclude a normal explanation. So did Max Freedom Long. I have interviewed a dozen skeptical and careful observers who have witnessed such phenomena in various parts of the world. Numerous accurate reports of supernormal fire immunity can be found in the technical literature of ethnology. And, of course, the phenomenon has occasionally been observed in connection with mediumship.

An incident concerning the mediumship of D. D. Home, as reported by Lord Adare, then correspondent for the London *Daily Telegraph*, is a good illustration.

Along with several other witnesses, Lord Adare saw Home stir the embers in a fireplace to a flame with his hand, then “. . . kneeling down, he placed his face among the glowing coals moving it about as though bathing in water.” His face was examined. There was no indication of even singeing of the eyebrows.

On the same evening, Home picked up a glowing coal and carried it about in his hands for *several minutes*.

"The coal remained so hot that no one present could bear it closer than four or five inches."

With fire-walking and handling, the larger world begins to impinge directly on our so-called "physical" world. Let us now add certain other startling phenomena to our array of marooned data. Then we can fuse the second tool we will need in our exploration of the land beyond the mountains.

A man is throwing dice.

The result is proof that "mind" can directly transmit a type of energy which, through the action of "will" can counteract forces of the "physical" world—and under certain circumstances—control "matter."

I have lost count of how many millions times the dice have been thrown (either by hand or mechanical means) at Duke University. Suffice it to say, that Dr. J. B. Rhine has proved, beyond sane argument, that it is possible for human beings to control—to a limited extent—the fall of the dice *after* they have left the thrower's hand (or have been thrown by mechanical means).

If you *want* more boxcars, you will *get* more boxcars; if you *want* fewer boxcars, you will *get* fewer boxcars. And the same goes for sevens, or any other number.

Every possibility of error was taken into consideration—human error, human bias, mechanical error, "short runs," the ability of a human being or a machine to toss the ivories consistently in the same pattern, incorrect methods of statistical analysis, etc., etc.

But there was no error. A phenomenon had been demonstrated! Out of these actions of the lowly ivories was born the symbol, PK.

Those letters stand for "parakinesis," the ability to control *matter* by *mind* through *will*.

But PK under a variety of names has long been a basic premise of psychical researchers. The reality of its existence is demonstrated by an assortment of phenomena. It is implicit in the doings of poltergeists, in many hauntings, and in various types of seance phenomena.

Moreover, PK plays a far larger part in our daily lives than is generally realized. On the golf course, the billiard table, or in the fine art of "shooting craps," it is often devastating. The belief of the average man in the practical reality of PK is as old as language. The average man is right.

To complete our tentative concept of the larger world it is necessary to consider an uncoordinated assortment of phenom-

ena which, although sporadic and without benefit of organized scientific investigation and analysis, cannot be ignored.

For example, take the following recently reported occurrence. The case appears authentic, but I have no record of its having been subjected to exhaustive investigation and analysis; until this is done, its significance cannot be ascertained.

That is not to say that a phenomenon cannot be proved by one case. One purple cow proves that purple cows exist. But we must be sure that there is one purple cow. If you base your proof on one case, that case must be dissected, analyzed, re-analyzed, checked and cross checked, and its skin finally nailed to the barn door. That is one method of proof. The other is cumulative evidence, which I have used almost exclusively throughout this book.

Now to the case in question.

At 3:30 P.M. on September 4, 1953, Charles W. Bradley of London picked up on his television screen the call letters KLEE-TV. Later that month—and several times thereafter—those letters were seen on television screens of Atlantic Electronics Ltd., Lancaster, England. The phenomenon has been under observation by engineers of that company, and the matter has been investigated by Paul Huhndorf, chief engineer of KPRC-TV, Houston, Texas.

For that signal was sent from Houston. That it was received in Great Britain is peculiar. However, there are many records of freakish long distance television reception.

But that signal had been sent from Houston three years before it was received in England and has never been sent out again. In July, 1950, KLEE-TV became KPRC-TV, and no other television station on this planet has broadcast KLEE-TV since. This fact has been carefully checked. I have an excellent halftone reproduction of a photograph showing a British screen recording in 1953, a clear, sharp KLEE-TV, the signal that was last sent three years before.

Where was that signal during those three years?

Something cannot exist in nothing; so there must be a "there" where it existed—and that "there" must be larger than our "here," for it contains "here." In other words, it would be another aspect of the larger world.

At present this TV phenomenon must be left in abeyance, pending further information. Nevertheless, I cannot resist the temptation to wonder what will happen if such TV episodes occur with growing frequency.

My speculation on the matter is just that—speculation. And, as I have stated, this case can at present only be filed for future reference.

But it is typical of a mound of unorthodox data whose accumulative significance cannot be held in abeyance or filed for future reference.

Dr. Ivan T. Sanderson, zoologist, is the author of an article which was published in the July, 1950, issue of *True* magazine under the title, "The Universe Nobody Knows." The article is briefly described, and a typical incident cited, in Chapter 10.

Basically, Dr. Sanderson's discussion is a resumé of incredible but authentic occurrences which he has witnessed or investigated. He presents cases of "material" objects—sometimes human beings—who have disappeared at one place and turned up almost instantly at another thousands of miles away, of creatures *unknown on this earth* who have suddenly appeared; of things and creatures of types and species known on this earth which have just as suddenly appeared and disappeared—such occurrences having been observed by reputable witnesses and under conditions which precluded even the dimmest possibility of bad observation or "normal" explanation.

And there remains, of course, the monumental collection of unorthodox happenings assembled by the late Charles Fort. Perhaps Fort's approach was not always overly scientific. He made no pretense that it was. Most of his theories and conclusions—if he ever concluded anything—were intended to be either amusing or provocative. But he was a magnificent collector of data. And this data—taken as a whole—points to only one thing: "A Universe Nobody Knows."

During most of my mature life I have collected similar data; and the thousands of cases I have investigated and analyzed point—after making every conceivable allowance for error—in exactly the same direction as Fort's and Dr. Sanderson's.

I have now presented the last of the essential pieces which have been arbitrarily put asunder for study and classification. We shall now address ourselves to the task of putting them back together.

Telepathy, clairvoyance, water divining, the "seeing" of magnetic force, precognition, fire-immunity, PK, "the Universe Nobody Knows"—put them together and what is the result?

The conclusion seems inevitable.

A wider life of things exists. The phenomena discussed in this chapter are but various aspects of it. It is an extension of our life and it constantly impinges on our lives. The "time" of our world is only a specialization of the basic "time" of that larger world. In that wider life thoughts continue to exist; and there is a type of energy-matter or a phase of our energy-matter which is directly controllable by thought.

For men and women of our time it is a brave new world. It is also a very real one. So let us continue our exploration by considering some very real ghosts.

II

GHOSTS MARCH ON

FROM THE dimmest beginning of things to the pages of today's newspapers, ghosts have been, are, and always will be, with us. Innumerable times *rationalists*, by a glorious misuse of the term "common sense," have sought to dispose of any and all phantoms.

The ghosts have laughed and marched on.

They have refused to be explained away, by-passed, or ignored. Neither the fumes of brimstone from the pulpit, nor those of sulphuric acid from the laboratory have been able to disturb them. Philosophies flourish and die, but ghosts are eternal.

The reason for this is very simple. *Ghosts exist, and persons living in this life often encounter them.* They are a perfectly normal and natural phenomenon whose occurrence is not as rare as typhoons, but rarer than lightning flashes. After reviewing the cumulative evidence, only a bigot or an idiot would deny the existence of ghosts.

But it is just at that point—the point when you accept the reality of ghosts—that things suddenly become complex.

In the first place, ghosts cannot be considered—as has been our sweetly reassuring custom—as existing in an isolated world of their own. *They do not become "ghosts" until they impinge on our world.*

In the second place, *there are several varieties of ghosts.*

The simple conception that all ghosts are the dead returned

in person is no longer tenable. Although everyday life in this world is obviously extremely complex, it is blissfully assumed that ghostly existence is simple.

Some ghosts bring a message, others seem merely to appear accidentally, as if through some oversight they chanced to become visible or audible. Some phantoms act as if chained to one spot; some roam at will. There are ghosts of the "dead," ghosts of the "living," ghosts of past events.

Sometimes a haunting will take the form of a dramatic scene endlessly reenacted without the slightest variance in detail. Stage magician John Mulholand cites the case of a house in Pennsylvania which was periodically enlivened by the following auditory haunting:

A door would slam. Feet would pound up the stairs. There would be the sound of a shot, followed by a scream. That was all. The routine never varied.

Ghosts of the "living" have often been reported. This phenomenon is undoubtedly explained by the existence of the "second body." This very real body to which our physical form is only a rather awkward counterpart has been given a dozen names—"ethic body, beta body, doubleganger, astral body, etc." The proof of its existence, and its tremendous importance in man's understanding of himself will be discussed in Chapter 14.

Many ghosts obviously do not realize they are dead. This error apparently causes a great deal of unpleasantness. If possible, it should be avoided. That is one reason for this chapter. You may meet a ghost sometime, and in any case, *you will eventually be one.*

The doings of ghosts seem, therefore, of some importance. On that premise, I will devote this chapter to a cross section of the various types of ghostly activities.

Our first ghost is a quiet little phantom. She is just an ordinary ghost. The evidence for her existence is in the form of a letter which I received from a man of science, A. E. Cliffe (Ph. D.):

December 8, 1941:

"Several years ago while living in Toronto, where we had purchased a house on the banks of the Humber River, we experienced a most unusual happening.

"About six weeks after taking up our home there, I was sitting in my upstairs study with my son, aged 11, who suddenly said: 'Dad, look in the hall.' And to my amazement, there was a woman in a stiff mauve colored dress

gliding into his bedroom. I . . . got up at once, and put on the lights in his room, but there was nothing to be seen. On asking my son if he had ever seen this before, he answered that he had—on two occasions.

"A few nights later . . . in the small conservatory attached to the dining room, I suddenly felt someone looking at me, and on looking up saw the woman again. So clearly was she visible that I noticed her dress to be of mauve taffeta with a lace collar, or bertha. She was clasping her hands and slowly drew away into the living room . . . I went into the living room, put on the lights, but saw nothing.

"Some nights later . . . my wife said to me, 'I know you are going to think me crazy, for although I am not at all psychic, I do not think I can live here much longer. I have seen a woman going about the house who disappears at will, and today the maid was washing in the cellar when suddenly she cried, "Oh, Madame, that woman is here."'

"I then decided to visit the people next door . . . I told them that as a scientist the story I was about to tell would seem laughable, but these happenings were very real to us. I told them of our several experiences, at the end of which the woman next door said: "The woman you saw built the house six years ago. She died suddenly from a heart attack, and after her death her husband moved out and put up the house for sale. . . . The dress she was buried in was old fashioned—her favorite one being mauve taffeta with lace cuffs and a lace bertha.'"

Such mild phantoms are legion. As an example of thousands of similar cases, take a 1947 Associated Press dispatch from Sweden:

"*Stockholm, December 3, 1947, A. P.*: Lutheran Bishop Torsten Bohlin ordered tonight a 'scientific investigation of certain ghostly disturbances' at a lonely vicarage in Jampland Province where apparitions reported over the past 20 years include a woman in gray and three old ladies sitting on a sofa.

"The Bishop said five clergymen who have lived successivly in the vicarage . . . over a 20 year period . . . told him the main specter was a woman in gray. A visitor to the vicarage said he saw the three elderly ladies dressed in old-fashioned clothes. The haunts were more apt to appear when the moon was full, the Bishop quoted the clergymen as saying."

Bishop Bohlin said the five clergymen, including occupant,

Curate Erik Indgin, are "very intelligent persons with a critical sense." He added that he believed their reports and stated "it is evident that we here have to do with a wilderness that science has to penetrate."

The classic case of the Cheltenham ghost—well known to every psychical researcher—is of the same ilk. The ghost, an old lady, was quiet, almost shy. She wandered primly through the house, apparently with no intention of causing any uproar.

The scene of the haunting was Garden Reach House, Cheltenham, England, and the ghost was observed from 1882 to 1889. Among the family living in the house at that time was a young medical student, Miss Rose Despard. She prepared a scientific report of the haunting. This she supplemented by signed statements of six witnesses. It was originally published in the *Proceedings of the British Society for Psychical Research*, Vol. VIII, 311-32. One statement by Miss Despard is of particular interest:

"I have several times set fine strings across the stairs at various heights before going to bed, after all of the others had gone up to their rooms. I have at least twice seen the figure pass through the cords, leaving them intact."

Evidently this particular ghost was not material, at least as we understand the word. It cannot have been an individual hallucination, as it was often seen at the same time by several witnesses. It was therefore either a collective hallucination—if there is such a thing—or it was composed of some type of matter which could pass through our matter, and yet under certain circumstances become visible to our eyes.

On several occasions Miss Despard tried to speak to the phantom, but the ghost appeared not to hear. Occasionally light footfalls were heard. The reaction of the family dog was noted. . . .

"Twice I remember seeing our dog run up to the mat at the foot of the stairs, wagging his tail and moving his back the way dogs do when they are expecting to be caressed. It jumped up, fawning as it would if a person were standing there, but suddenly slunk away with its tail between its legs. Its actions . . . were much more striking to the onlookers than could possibly appear from a description."

We will consider the matter of canine awareness of ghosts later.

Probably the most famous haunting of modern times was that at Borley Rectory, located near Long Melford, Suffolk, England. This building was overrun with specters.

There were supernormal lights. Phantoms were seen. Odors, both pleasant and foul, would suddenly and unexplainably sweep through certain rooms. All sorts of noises, including the traditionally ghostly footsteps, were heard. A special electrical contact installed by the investigators was pressed in a vacant and sealed room.

Messages were mysteriously written on walls. At one time the same area of wall surface was photographed hourly. During one such interval, fresh marks, which showed clearly on the film, had been added. The room had been sealed and guarded during the time between the two photographs.

Borley was investigated by the late Harry Price, one of England's great psychical researchers. He rented the house for a year, used a corps of trained assistants, and took every possible precaution against deception or faulty observation. Price published two books on the haunting. *The Most Haunted House in England*, in 1940, and *The End of Borley Rectory*, in 1946. The intricate web of evidence is too complex to be described here, but if you read only those two books, you will accept the reality of hauntings.

It is probable that the Borley haunting was multiple. Several types of phantoms are indicated. There were quiet ghosts, ghosts apparently trying to deliver messages, and there were poltergeistic phenomena.

Which brings us to the subject of poltergeists. . . . The word "poltergeist" is of German origin, and means literally, "noisy ghost." However, it should not be construed as limiting such phenomena to supernormal sounds. The term should be understood as meaning a "boisterous" or "violent" ghost.

In fact, one of the most striking features of poltergeistic phenomena are their tremendous diversity. Poltergeists make all kinds of noises from swishings to explosions. They also throw rocks, start fires, move furniture, break crockery, hide small objects, and perpetrate a thousand other pranks. Occasionally they can become extremely violent and apparently ill-tempered, even vicious.

Often poltergeists are associated with living persons, usually a boy or a girl at puberty. This had led to the theory that the force used to produce the phenomena is derived, in some unknown way, from the wild power of developing sexuality. There may well be some truth in this theory, but there are innumerable cases to which it cannot be reasonably applied.

In general, poltergeists display low intelligence. Their antics are clownish and dull. There is in their doings none of the high spirituality and noble motivation which you sense behind so many psychic phenomena. But for better or worse, this planet is infested with poltergeists, and these uproarious ghosts cannot be ignored.

Some spiritualists hold to the theory that all poltergeists are "dead" but earthbound human beings, and that the only purpose of their pranks is to attract attention. The discarnate person is either trying to demonstrate his or her survival in a rather crude way, or is endeavoring to induce carnate human beings to take action concerning something, such as giving Christian burial to the deceased's remains, the righting of a wrong, etc.

The theory has its merits. It also occasionally has practical advantages; poltergeistic activities have sometimes abruptly ceased after spiritualistic treatment. This usually consists of an effort to get in touch with the deceased by means of automatic writing, the ouija board, the services of a medium, or a rapping code. Communication having been established, every effort is made to solve the deceased's problems, and sometimes he goes away in peace.

When such methods work, there is every reason to commend them. A poltergeist can be a terrific nuisance.

Various schools of occultists, particularly those who seek the wisdom of the East, blame much of poltergeistic phenomena on the doings of "elementals," or nature spirits. These spirits—if there are such beings—are not human and never were. They are of the same ilk as pixies, gnomes, and undines. Whether they have "intelligence"—at least in the strict meaning of the word—is uncertain. Why such beings should meddle in our doings, thereby causing a vast variety of poltergeistic manifestations, I do not know. There is a large amount of occult tradition which supports their existence. Whether the consideration of such tradition takes us forward into the light, or back into the dark, is not for me to say.

One further theory as to the cause of poltergeistic phenomena has been advanced. This is the hypothesis that the poltergeistic force is drawn from living persons—see the sex-force explanation previously discussed—and is then guided by the conscious or subconscious desires and/or thoughts of these living persons. This theory cannot be disregarded, but

I feel that at best it embodies only a small segment of the whole truth concerning poltergeists.

Religious ceremonies of many creeds have been tried in an attempt to exorcise or abate poltergeists. Usually, these rituals have failed, although upon occasion, they have dramatically ended the disturbance. However, methods of poltergeist elimination remain uncertain and unsatisfactory.

My attitude towards poltergeists is summed up in the following paragraph:

Poltergeists should never be considered as an isolated phenomenon. They are part of the whole spectrum of psychic occurrences. They are a vast, heterogeneous collection of supernormal incidents stored, unsorted, in the cellar of psychical research.

No case histories of poltergeists appear in this book. The phenomena are too varied and the cases too numerous for any adequate presentation of the material in the space available. To cite a few cases would only convey a distorted impression of poltergeists and their activities. For further information, I suggest the following references as starters:

Harry Price's *Poltergeist Over England*; Hereward Carrington's *Haunted People*; the section on poltergeists in *The Encyclopaedia of Psychic Science* by Dr. Nandor Fodor; and the obvious poltergeist cases strewn through *The Books of Charles Fort*.

For a single dramatic, and unusual—even for poltergeists—case, read Pierre van Paassen's description of a personal experience in his *Days of Our Years*, page 248 ff.

The journals and proceedings of the psychical research societies contain innumerable poltergeist cases. However, Price's book is the best single reference.

The ramifications of this complex subject can be pursued indefinitely. However, the significance of poltergeists in the pattern of the present volume is *simple*. They demonstrate the existence of an unknown force capable of moving objects, making noises, starting fires, even passing matter through matter. *Where does this force come from? It's only logical source is the land beyond the mountains, the larger world of which ours is only one aspect—*

In contrast to the noise and tumult of poltergeists, there are those quiet, casual phantoms that seem almost to appear accidentally while going about their own business. They do not haunt any particular place. They pay practically no attention to us. It was William James who said: "There are two

worlds, and sometimes the insulation between them chances to wear thin."

A case of this type was reported by a man very well known to me. His name is Reginald Gresley.

Gresley is an ardent fisherman. During his college years at Dartmouth in the early twenties, his favorite angling spot was the West Hartford Reservoir, some miles from the campus. Across one end of this pond was an earthen dam.

Late one afternoon, having enjoyed excellent fishing, Gresley was walking along the top of this dam. He states that he was in the best of moods, carrying his tackle in one hand and his catch in another. Suddenly he saw a man walking along the edge of the pond in such a direction that their paths must soon cross. The man was dressed entirely in white, and was striding ahead rapidly.

Gresley walked on a few steps, then stopped abruptly. Two astounding ideas had hit him at once. Why in the name of reason was the man wearing pure white clothing in that rocky and brush-choked region? And how could he be striding rapidly across an area where Gresley knew from intimate experience there was no trail?

The instant these thoughts collided in his consciousness, Gresley concentrated his attention on the unknown stranger—who promptly vanished. The man did not dive or fall into the waist high brush, but vanished while erect.

Of course, such reports rely on the testimony of a single witness. But there are too many of them to shrug off as a collection of delusions or tall tales.

An old friend of mine, Barrett Conger, a Los Angeles business man of skeptical mind and excellent powers of observation, once heard footsteps in a hallway of my house where there were no earthly feet. Conger was telephoning and had left the door of the phone booth open. I was watching him from the back yard where I was working under a floodlight. When he heard the footsteps, he left the phone booth and walked down the hall (which Conger could not see from his position in the phone booth), firmly convinced that the footsteps were caused by the feet of my foster son, James Deitch. But Jim was not in the house. In fact, he was miles away on a photographic assignment.

Within two minutes after the occurrence, Conger told his story to two witnesses. His actions in leaving the phone booth corroborated his statement. *No "living person could have been in that hall.* Our two dogs were outside with me.

Conger said the footsteps came down the hall nearly to the phone booth, then reversed direction. They sounded normal and rather loud, like those of a man of average weight walking rapidly.

Conger may have imagined the footsteps, but he is not the imaginative sort. And he was sufficiently convinced to investigate. I have never discovered any significance to the footsteps. Perhaps it was just a case of the insulation wearing thin.

I received an account of what might be called a semi-casual ghost from Mrs. H. A. Burnham, Trinity Court, Boston. In 1930 she was a house guest of Mrs. Ovid Butler Jameson, sister of author Booth Tarkington. Mrs. Burnham arrived late at night and soon retired. The only rooms in the house she had seen were the living room, bathroom, and guest room. For the rest of the story, I will quote her letter:

"In the middle of the night I was aroused by the strong impression that there was someone in my room. I saw, quite clearly, a lectern standing in a bow-window space, with small pedestals, apparently of marble, on each side of it. Kneeling in front of the lectern was a beautiful young woman, all in white.

"So clearly did I see all this that I switched on the light and decided to walk toward the figure, but there was no one there, no window, no lectern, no pedestals.

"After breakfast Mrs. Jameson said to me, 'I want to show you some things which Booth brought me when he returned from his last trip abroad.' She opened the door of the room under the one which I had occupied. There were the window, the lectern, the pedestals, all exactly as I had seen them, except for the girl in white.

"I said, 'Mrs. Jameson, I must tell you what happened last night,' and related my experience.

"Without exhibiting the slightest surprise, Mrs. Jameson said, 'Oh yes, that would be Booth's daughter, who died some years ago. She used to come often and kneel there. How nice that you saw her!'

The most numerous ghostly manifestations are those which are associated with the moment of "death." Such demonstrations may take many forms, and are sometimes indirect. Later in this chapter I will cite an illustration—the case concerning Sunny and myself—of such indirect communication.

However, the important point is the frequency with which

the departure of a person from this life is accompanied by ghostly happenings. This indicates:

A. The motivations for this type of ghostly occurrences,

B. That the insulation which isolates our smaller world from the larger one is likely to be particularly thin at such times.

As this "death-ghost" linkage is of great importance in relation to later chapters, I will briefly review the massive—and seemingly conclusive—evidence obtained through the original surveys made by the British Society for Psychical Research.

The first of these surveys, begun in 1882, involved the interviewing of more than 5000 persons, chosen at random. Seven hundred and two of this group reported an experience with a phantom during the previous twelve years. The standards of evaluating evidence set up for the survey were of the strictest. Even so, the Society considered the evidential basis "insufficient" to support a definite conclusion.

The men and women who at that time formed the core of the British Society for Psychical Research—most of them already famous in other fields—were endowed with patience and stubborn determination. They were not trying to prove the existence of ghosts. They were trying to discover truth. And they had no intention of leaving the job half done. So they made a new survey, this time on a grand scale.

The Society's trained personnel interviewed 17,000 persons—again chosen at random. One thousand six hundred and eighty-four reported experiences with ghosts. The standards for evaluating evidence were even more strict than in the first survey.

However, what I wish to emphasize is not the evidence for ghosts *per se*, but rather the final conclusion of the committees conducting the surveys:

"Between death and apparitions a connection exists *not due to chance alone. This we hold a proved fact.*"

Now having given such ghosts the once-over by means of statistics, let us observe them in action as they are today and every day.

I have chosen as my first example a case in which the witness is a dog. The occurrence was observed in my house and all the persons involved are closely associated with me.

During the decades that I have owned and loved dogs, I have come to the conclusion that they perceive a great many

things which escape our normal senses. However, this particular case is not presented as proof of canine extrasensory perception in general. It concerns only the strange behavior of a collie name Sunny, and the "death" of a very good friend of mine.

On the night of January 16-17, 1949, my wife and I had dined at a local restaurant, visited my mother- and father-in-law, and returned home shortly after midnight. At one A.M. while we were engaged in a desultory conversation before the fire, Sunny "screamed." That is as nearly as I can describe the sound.

I think I have heard all the noises dogs make—from the yelp of happy greeting to the last gurgle in this life—but never before or since have I heard a dog make the sound that came from Sunny. *It was a human scream.* My wife agrees with my description of the sound.

As soon as I heard the dog scream, I ran in search of him. I found Sunny standing by the porch door. He was trembling violently and still screaming, although not so loudly as before. Thinking that perhaps the cause of the dog's strange actions was something outside, I opened the door. He ran a few hundred feet up the block, then returned. I quote the remainder of the story directly from the affidavits signed by my wife and myself:

"Then immediately upon his return, Sunny began to stare fixedly at one corner of the library. . . . We made repeated efforts to distract his attention, even rolling him over and playing with him in our usual fashion. However, nothing we could do would distract his attention from the aforementioned corner of the room. He gave every indication of seeing someone there, someone who was invisible to us.

"After approximately fifteen minutes his attention became less intense, and after half an hour his actions became normal. During the above-mentioned experience, we had no sense of fear or anxiety."

The next morning my wife was awakened by a telephone call informing us that an intimate friend of ours, William Crebs, had died the night before in Robinson, Illinois. His death occurred at 7 P.M., C.S.T. At that moment we were struggling through traffic on our way to the restaurant. The first time that night that our minds were clear of distraction was when we sat down before the fire.

While Sunny was staring at an unseen thing in the corner, both my wife and I had the distinct feeling that a warm and

friendly person was in the room. We had not the slightest idea who or what it might be.

Crebs had been afflicted with chronic illness for years, but there was no reason to suspect that it had become critical. Had we searched our minds until dawn trying to select a person connected with us who might have "died" that night, I doubt if we would have thought of Crebs.

Dr. Charles Richet, then professor of Physiology of the Faculty of Medicine in Paris, and Nobel Prize winner, reports (*Journal of the British Society for Psychical Research* for July, 1919) the following case:

On December 17, 1918, Lieutenant Larkin of the Royal Flying Corps was visited in his room by Lieutenant D. M. Connell. On leaving, Lieutenant Connell said that he had been ordered to fly a plane to Tadcaster, but would be back by teatime and would meet Lieutenant Larkin again at that time.

I quote Dr. Richet:

"About three hours later, Larkin being in his room sitting at the fireside, the door opened and Connell appeared, saying gaily, 'Hello, boy!' Larkin turned, saw Connell in aviator's dress, and said, 'Back already?' Connell replied, 'It is all right. I made a good trip.' He shut the door and was gone; it was then 3:30.

"Larkin later went to the mess-room and was surprised not to see Connell. During the evening he learned that Connell had crashed (and was killed) near Tadcaster at 3:25. It cannot be supposed that Larkin had spoken to some other officer, mistaking him for his friend Connell; the room was small and was well lit."

A dramatic record of this type of ghost centers around Madame Sarah Holmes, famous contralto of the Victorian era.

The singer invariably followed a certain routine upon returning home after a concert. First, she would tap on the glass panel of her front door. Upon hearing the tap, her six-year-old daughter, Maud, would run downstairs and open the door. Madame Holmes would then wrap the girl in the folds of her cloak and carry her to bed.

One night upon hearing the accustomed signal, the child rushed to the door in such great haste that she upset a small table, strewing its contents across the floor. Her mother greeted her as usual and carried her back to bed.

Next morning the little girl told her nurse the details of

On the other hand, ghosts exist. They are a very real part of life, like wind, or rain, or the fragrance of a flower—or perhaps more exactly—like such “intangibles” as exhilaration, fear, hatred, love.

It is true that, in strict logic, phantoms do not finally prove our permanent survival of bodily death, but certainly they strongly suggest it. And they are certainly one aspect of the impact of the normally unseen.

III

IMPACT OF THE UNSEEN

THOUGH WE approach the impact of unseen forces by a seemingly oblique route, it will ultimately perhaps turn out to be the most direct road. Therefore, go back a few centuries and imagine that:

It is a fall afternoon in the year 1600. You are sitting before a fireplace in which a smoky fire is burning and considering whether it is advisable to drink the glass of water on the table beside you. A stupid varlet in your employ has drunk the last bottle of wine without telling you. So you are reduced to water. However, the clear, colorless liquid in the glass gleams with obvious purity.

The earth beneath your home contains an unusually concentrated deposit of pitchblende ore. However, you do not know this, as the deepest you have ever been beneath your house is the far end of the wine cellar.

Outside in the garden your daughter is resting in the shade of a tree. She has a persistent cough and is careful to stay out of the sunlight which her doctor says will aggravate her sickness.

Your father, whom God has permitted these eighty-odd years, is huddled before the fire, warming himself and drinking a bottle of wine which he had prudently hidden for just such a day of need. The old man firmly believes that the fire has some therapeutic value in addition to light and ordinary heat.

In the next room your grandson is playing with a small piece of amber and a silk cloth. For some mysterious reason the amber, after having been rubbed briskly with the silk, will

attract bits of a discarded letter. The boy has amused himself with the toy for almost an hour, and the house has been unusually quiet.

Everything is peaceful. There is nothing unseen or unsensed in the room or the garden. You are living in a neat, thoroughly-understood world. However . . .

Could you before the fire in the year 1600 observe the same scene—from the perspective of the year 1956—you would be blasted most unceremoniously out of your complacent certainty that unseen forces are not exerting a powerful influence on your life. Three and a half centuries later we understand a little about the working of these forces, although we still have not seen them with normal, unaided eyesight.

For instance, consider that glass of water before you, which seems the essence of crystalline purity. It contains a lush crop of typhoid bacilli, waiting unseen for an opportunity to kill you. Beneath your house the pitchblende, rich in uranium and radium, is busily sending forth a variety of unseen radiations. What effect these radiations have on you, your offspring, or even the plants in your garden, is a matter which is still in dispute. But we know now that the radiations exist.

You know nothing of the tuberculosis bacilli which are slowly destroying your daughter. At the same time you are equally ignorant of the curative radiations in the sunlight which her doctor tells her to avoid.

Your grandfather, with the intuitive wisdom of the aged, has stumbled upon an idea which is some centuries from fruition. Besides heat and visual light, the fire before him is giving forth infra-red radiations. The fire is not a particularly good source of such radiation, but there will come a time when science will use infra-red, generated by specialized devices, to alleviate many of the pains which afflict mankind.

Your grandson, playing with the amber and the silk cloth, is calling up an unseen force that will one day remake the world. He is engaged in generating static electricity, one aspect of the unseen world which makes its presence known by attracting bits of paper to the piece of amber.

During the last few hundred years, modern science has established the reality of a realm beyond the range of our normal senses. We now take that world for granted. Moreover, we take for granted that the unseen world which science has proved to exist is constantly impinging upon the world which is known to us through our unaided five senses. We

know that we are feeling the impact of that unseen.

Science has achieved some degree of control over certain segments of the unseen world. The result is that the room in which you are reading this book is usually flooded with all sorts of force fields, radio and television beams, and electromagnetic phenomena in general.

There is the constant steady beat of the 60-cycle alternating current which powers the variegated array of electrical equipment that lights your home, cooks your food, and performs a hundred other chores. Your own body picks up that beat as any electronics technician with an oscilloscope can demonstrate.

Miles away from your room, microphones and television cameras are duly picking up long-winded speeches, ancient jokes, sports events, news broadcasts, beauty contests, and other assorted occurrences on this planet. The record of all these events is passing blissfully through your room, your furniture—and *you*. You need merely go to your radio or television set, flick a switch and adjust a knob, and you can prove the existence of this unseen world.

My point is that you accept this much of the unseen world *because you are familiar with it*. It has long since ceased to be uncanny, and you consider it part of your normal existence.

But even as we now accept an unseen world which was inconceivable in 1600, so are we on the threshold of some understanding of a far larger unseen world. Our discoveries concerning radiation and electronics have not indicated the limits of the unseen world, but rather how little we know about its limits.

The data brought to light by psychical research and modern science in general have proved that man cannot be imprisoned within his physical body. And if man cannot be chained to the world of his physical body, neither can his thought and emotions, which constantly radiate from him and become forces in the unseen world.

Our rooms are filled with thoughts and emotions. Our planet is flooded with them. We pick up radio waves with the instruments we have manufactured; we pick up thoughts and emotions with the instruments given us at birth. We are constantly receiving direct psychic impressions of love, hate, fear, etc.—and ideas. And we are just as constantly radiating them. The more powerful our personality, the more powerful the radiations.

Moreover, thoughts and emotions often cling to places

and things. I have entered empty rooms that were filled with love, or joy, or hate—left there by someone else. I have known men who radiated their clarity of thought, and I have also known men from whom emanated a murk of befuddled thinking.

Of course you may advance the explanation that such impressions are pure imagination on my part, or the result of subconscious reasoning based on careful observation. I have had many experiences which could be accounted for by such explanations. I have had many others for which such explanations were completely inadequate.

So much for my own testimony. Now let us consider what Dr. Lawrence Bendit and Phoebe Payne—Dr. Bendit, an outstanding London psychiatrist, and Phoebe Payne, his wife, are co-authors of *The Psychic Sense*—have to say on the matter:

“There are many cases in which it may well be that a change of mood is detected, not through psychic perception or change in the aura, but through subtle alteration of facial expression, of attitude, and so on. . . . But this is by no means always the case and it often happens that the psychic atmosphere is noted where the physical senses cannot have possibly played a part in the perception.”

“An extroverted, exuberant person, whose whole energy is turned outward and who is said to ‘radiate vitality,’ does exactly this thing. His aura (see Chapter 14 for Bendit’s and Payne’s description of the aura) is like a fountain throwing sprays in every direction; it radiates energy like a wireless transmitter. If his thoughts become formulated, more or less clear shapes are shot like rockets away from his aura. These either go off into space or else find their mark in the place or person to whom they are directed.

“As such people are often quite un-selfconscious, their thoughts and feelings do not run in closed loops; they make no demands for themselves, and so do not receive anything back into themselves. But suppose something happens which quenches their enthusiasm, they may become selfconscious or afraid: the fountain dries up at once, the aura shrivels and loses its brilliancy, possibly deep depression sets in.”

“. . . There was a case of a woman, well educated, well spoken, highly cultured, with an apparent charming and gracious personality . . . (Yet) nobody ever liked to be long in close contact with her. Whatever house she was in was filled with her; and yet her outward behavior was irreproach-

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able . . . but her personality was ubiquitous, it pervaded the atmosphere of the house like a vibration of an airplane engine, even when she was shut away in her room. . . ."

"A clairvoyant description of her aura showed a good intellect but one quite without control over her powerful and unbalanced emotional nature. Her emotional aura was constantly surging and seething like an angry sea, filling the atmosphere around her with emotional spindrift."

Payne and Bendit make numerous other observations on the impact of the unseen. I quote a few:

"Children are extremely sensitive to psychic impact. . . . In one instance a small boy invariably showed traces of his parents' quarrels on the following day, even though the quarrel had taken place out of earshot and in a part of the house remote from his nursery."

"At sundown, there is an actual change of psychic current on the surface of the earth. . . ."

". . . an accident, a murder, or some other catastrophic event highly charged with emotion, leaves a strong impression on a place. Equally deep but different in quality, is the atmosphere built into an old house by generations of equitable human occupation. The aura of the first is like the writing on a piece of paper which refers only to one event, while the other is like a tapestry of many colored threads weaving, crossing, and making a complex pattern of their own."

Eileen Garrett (business woman, wit, and great medium—for her background see Chapter 8 and elsewhere in this book) reports a similar reaction to the "psychic atmosphere" of a room or place.

Quotes from reliable psychics concerning the impact of the unseen are innumerable. The awareness of constant contact with a larger world runs through all psychical literature. It is a basic conception, part of the bedrock on which a new understanding of man's place in the universe will eventually be built.

The great pragmatic importance of the unseen's impact is that it concerns you and me—and all the rest of the voyagers on this planet—not in some vague hereafter, but now. We are bathed in intangible forces. As we move and have our being in a vast sea of air, so do we also in a vaster

sea of psychic influences—some of which remain beyond the farthest probing of our imaginations.

I wish to stress the point that the impact of the unseen is not something from which you should cringe. In the first place, only a fool cringes from the inevitable. And the impact of the unseen will fall on you as inevitably as the rain falleth on the just and the unjust. In the second place, your contact with the unseen will be positive and pleasant, or negative and unpleasant, *as you want it to be*.

I have met numerous men and women who psychically radiated happiness, joy, and laughter as naturally and constantly as they breathed. I have known many rooms in which it was next to impossible to be gloomy. There are woods and seashores and fields that dissipate dark thoughts with a cleansing magic that is always free to you for the asking.

It is my belief that artists, musicians, poet, thinkers—all those men and women who have risen above the drab outlook which enshrouds so much of everyday existence—have found their basic inspiration in glimpses of the unseen world. Through their work, such glimpses have become the heritage of all of us, and mankind is eternally indebted to them.

Now to return to facts. That thoughts have objective reality seems to me conclusively proved by the fact that they have been photographed.

There are numerous records of thought photography. The first I present concerns certain experiments performed in January, 1932.

The scene was the darkrooms of the *Los Angeles Times*. The experiments were performed under test conditions. Among the witnesses were Dr. Edison Pettit of the Mt. Wilson Observatory staff, Dr. A. W. Bellamy of the science faculty of the University of California at Los Angeles, and Ransom Sutton, *Los Angeles Times* Science Editor. The experiment was performed at the suggestion of Dr. J. M. Crause, who received his degree from Oxford.

A fresh package of sensitized photographic paper was opened by a *Los Angeles Times* photographer in the light of a ruby darkroom lamp. This is normal darkroom procedure, as ruby or amber light does not affect the type of sensitized paper which was used. However, as an additional precaution against any possible light leaks, control pieces of paper were placed at various spots throughout the darkroom. Upon development, these control papers were found to be totally blank, without even the slightest fog or discoloration.

After the package was opened, the sheets were cut into strips. Each of the persons present held one of the strips to his forehead while thinking of some object. Care was taken to hold the strips by the edges and to make sure they did not touch the forehead. After three minutes' concentration, the strips were collected.

Next, each person described the object on which he had concentrated. Fresh developing and fixing baths were then mixed, and the strips processed by the *Times* photographer. *All but two of the strips had recorded a photographic image.*

Many of the images were strikingly similar to the objects thought about—crosses, dogs, statues, paintings, etc. Several years later, while interviewing one of the eminent scientists present at the experiment, I asked him whether he had formed any opinion as to the queer doings in the *Times*' dark-room. He said that the experiment was carefully conducted and that he had never been able to find an adequate explanation within the matrix of orthodox science.

A similar experiment was conducted a week after the one I have described. Again thought images appeared on the film. A third experiment in the series, this one conducted in the darkrooms of the Mt. Wilson Observatory, also gave positive results.

The entire investigation was described in a long illustrated article appearing in the *Los Angeles Times* for Wednesday morning, February 3, 1932. The illustrations accompanying this article include seven thought photographs, and two normal photographs of the objects on which two of the participants said they were concentrating. Similarity of the supernormal and normal pictures is undeniable, and could not possibly be accounted for by chance—even if anyone had then, or since, produced a "normal" explanation of how the photographic paper was exposed at all.

Dr. Hereward Carrington reports positive results in a similar experiment. In this case he used only one subject, a young auto mechanic named Ruk. The research was conducted in the laboratory of the American Psychical Institute. Dr. Carrington used glass plates rather than sensitized paper. His laboratory conditions were extremely stringent.

Similar results have been reported by Dr. Fukuri in Japan; in France by Colonel de Rochas, Dr. Baraduc, and Commander Darget; and in America by Helen C. Lambert and several others.

Sometimes the sensitized material is held over the forehead,

sometimes over the solar plexus. The experiments vary as to the details of technique, but they follow the same general pattern.

In my opinion any fair investigator reviewing the evidence must consider the phenomenon of thought photography as proved.

I wish to add a word of warning to amateur investigators in this field. Thought photography involves many technological, psychological, and psychical pitfalls. It is quite possible that a strong psychic personality is necessary as a participant in group experiments. Or, if such a person is not available, a long series of carefully conducted experiments by a sincere and harmonious group may be necessary before any positive results occur.

But thought photography, like any other technique of objective science, deals only with a small phase of the unseen world, and again it is a phase artificially isolated for the purpose of experimentation. There is a far simpler and yet more comprehensive method of approach.

This method is "direct experience." It is used, to a greater or lesser degree, by all of us. However, a rather rare variety of human beings employ it constantly. If such persons are not too lazy, have any luck, live for a reasonable length of time, and if their work is accorded some degree of recognition, they are known as *geniuses*.

I do not intend to imply that a genius merely makes an excursion—conscious or subconscious—into the unseen world and comes back with a fully developed conception which, without further labor, he can proudly present to mankind. A genius is not a passive instrument of communication as—of necessity—are the majority of mediums. He is tremendously creative in his own right. However, the genius has available (at least at certain times) sources of information and inspiration infinitely beyond those on which the average man or woman can call.

Nor is genius of itself an honor. It is given to certain people. Some of those so gifted scarcely use it at all. Some use it with honor; some—at least as far as we can see from here—with dishonor. Moreover, like practically everything else, it is rarely, if ever, all black or all white. Absolute right and absolute wrong can be found only in high school geometry and the funny papers.

And genius should certainly not be considered as a great blessing. I once read a phrase about someone who was

"... *afflicted* with genius." It is often so. A good argument over the significance and the cosmic purpose of genius is an excellent way to spend an evening—particularly if someone has borrowed your chess set. But such arguments—unlike chess games—invariably end in a draw.

Genius exists. It has been, is, and always will be an important factor in human life and destiny. I believe (and certainly claim no originality) that a vital part of genius is an unusually close contact with the unseen.

It is true, of course, that genius can never be considered as an uncomplicated phenomenon. On the contrary, it is complex beyond our fullest understanding of the word. It is true, too, that an extraordinary ability to utilize the storehouse of the subconscious mind—particularly if this is done under some sort of conscious control—plays a part in genius, as will be discussed briefly in Chapter 7.

Too, genius involves the ability to see the pattern first and fill in the details afterwards—and it is intriguing to speculate as to where genius finds the pattern. Nevertheless, it remains that no conception of genius which ignores the key point of contact with the unseen will ever be adequate.

Life often seems a queer, and sometimes inexplicable, affair. I believe that we are surrounded by a larger world which is in constant interplay with this one. Sometimes we rise to that larger world; sometimes it comes down to us. But it is always there.

Genius sees more of that larger world than the rest of us. But we all realize its existence—if we will only admit it.

I cannot tell you how to intensify your contact with the unseen and make your life the richer for it. How many books have already been written on that subject no man can say. Many of them are excellent and extremely helpful. But in the end it will be you yourself who must find your way into the larger world. The facets of the unseen are as many as the leaves that fall in autumn.

Once you realize that the unseen world exists and that it is an intimate part of all life, you will forever have greater control over your destiny. You will have taken the first long step towards an eternally widening horizon of growth and joy.

You will no longer be working blind.

IV

THE TITANIC, A PSYCHIC EXPLOSION

IT WAS indeed a night to remember—for a great many reasons. The night was not only fated; it was haunted. It was the night of a psychic explosion.

I use the term, "psychic explosion" to designate an occurrence in which the impact of the unseen does not seep through, *but bursts through*, into the world which we ironically call "normal." When this happens—and it has happened many times—the effect is felt by a large group of individuals. The individuals may be scattered all over the earth, but the vortex of the explosion is an event, or events, taking place in a limited area.

The phantoms seen at the beginning of the first World War, during the British retreat from Mons, appear to be of this ilk. So does the incident of the cross in the sky, seen April 27, 1944, by two thousand persons in the vicinity of Ipswich, England. Also the outbreak of the medieval "dancing mania," and the ghostly "White Calvary" at Bethune in 1918. But the happening with which this chapter deals is a classic example of the type. For brevity I will cite only a few of the strange phenomena connected with the incident.

In his book, *Beyond the Senses*, Dr. Charles Francis Potter, prominent minister and author, presents the following incident.

One quiet April night Mrs. Potter had a dream so vivid that she awakened her husband from a deep sleep. Dr. Potter was thoroughly peeved at the whole business, but wearily consented to listen to his wife's experience.

She described the dream as follows:

"I dreamed I saw what seemed to be a high structure. There were people hanging onto the sides of it as if they were holding on by their hands to the top rail of a guard fence. Many of them were in nightclothes, and they were gradually losing their hold and slipping down the inclined sides of the structure. I felt that they were dropping to certain death."

Dr. Potter laughed and went back to sleep.

But there were a number of people who had very good reason not to laugh at that particular instant. At the exact

moment of Mrs. Potter's dream—making allowance for the time zone differential—a great shattered hulk was about to end her maiden voyage under five miles of green water. Crowded on her decks were almost 1500 men and women, many in nightclothes.

The decks slant ever steeper. The stern is out of water. Men and women cling to railings and each other. It will do no good.

A few jump into the icy water. Others, singly and in arm-locked groups, lose their grip on the railing and slide down the decks. No matter how they reach the water, the end will be the same.

It is just past 2:00 A.M. on April 15, 1912. They are singing now on the R.M.S. *Titanic*: "Hold Me Up in Mighty Waters . . ."

When the first artist's sketch of the scene appeared in the press, Mrs. Potter declared, "That is just what I saw."

That April night was also calm in Winnipeg. The Reverend Charles Morgan of the Rosedale Methodist Church posted a list of the hymns to be sung at the evening service. Then he relaxed on a couch. In a letter to me he states that he then seemed to drift into something akin to trance.

While in this condition, he saw vividly presented to him the number of an unfamiliar hymn. Twice the number flashed across his consciousness. Later, at the close of the services, he felt compelled to have that hymn—whose words he did not know—sung. He called out the number, and the congregation turned to the page. It was April 14, 1912.

As they sang, "Hear, Father, while we pray to Thee, for those in peril on the sea," other people were singing the same lines. Again making allowance for the time differential, that was the moment Rev. Carter asked for that hymn to be sung at a "sing-song" conducted in the second class saloon of the *Titanic*. Less than two hours later she struck the iceberg.

A few hours earlier, Charles M. Hays, a first class passenger, had made the seemingly senseless prophecy that the time soon would come for "the greatest and most appalling of all disasters at sea." Ultimately a victim himself, he barely lived long enough to see his prophecy fulfilled.

On March 3, 1912, the Hon. J. Cannon Middleton bought passage on the *Titanic*. A few days later he dreamed that he saw a gigantic vessel sinking, the sea around it dotted with the heads of persons futilely struggling in the icy water. The

following night, he experienced an identical dream. That was enough. He cancelled his passage.

William Oliver Stevens, well known psychical researcher, reports (*The Mystery of Dreams*), a case which he personally investigated—he interviewed both the woman and her husband—in which a woman dreamed that she saw her mother in a life boat. On awakening, she told the dream to her husband, who laughed at the idea, saying:

“You know perfectly well that your mother is safe on dry land, in England.”

His wife insisted: “But this wasn’t just a bad dream—it was—well, it was *different*.”

The following morning came news of the sinking. Later, when the passenger list was announced, the mother’s name appeared. She had not told her daughter of the voyage, as she wanted her arrival to be a surprise. She survived the disaster in one of the lifeboats.

W. T. Stead was a bitterly controversial personality. Great journalist, reformer, and spiritualist, he has further been characterized as a “professional individualist.” He had been haunted by a dream in which cats were thrown out of a top-story window. Perhaps it had something to do with the slanting deck he was to know, with the men and women leaping into the sea from the towering, almost perpendicular stern. Such may or may not be the case. In any event, he found the answer to at least some of his speculations on that night of April 15.

(For Stead’s later statement of what death was like in his experience, see Chapter 18. Also, see Chapters 15 and 16 for communications received by him while “alive” concerning sex and reincarnation.)

The sinking of the greatest vessel man had wrought—the “floating palace”—the “unsinkable ship”—on her maiden voyage as the result of a welter of almost unbelievable circumstances, has fascinated almost two generations. Obviously, it would be impossible for any fiction writer to concoct such a yarn without the manuscript being instantly rejected because of “improbability,” “fantastically over-strained coincidence,” and just plain “corn.” Yet, a fiction writer did it.

In 1898, Morgan Robertson wrote a novel published by the firm of M. F. Mansfield. The novel concerned a gigantic liner with the cream of society aboard. On an April night, the fictional ship struck an iceberg and sank. It could carry 3,000 persons. So could the *Titanic*. Both the fictional and actual

vessels were triple screw; neither had sufficient life boats; both were declared "unsinkable"; both could make 24-25 knots. The *Titanic* displaced 66,000 tons; the fictional vessel displaced 70,000. Length of the real ship was 882.5 feet; that of Robertson's ship was 800 feet.

Fourteen years before the *Titanic* sank—long before anyone had considered building such a luxury liner—author Robertson christened his fictional ship the *Titan*.

(The above data concerning Robertson's novel are taken from the *Foreword* to *A Night to Remember* by Walter Lord, Henry Holt and Company, New York, 1955.)

Somehow you have the feeling that there might have been a certain amount of planning behind the *Titanic* affair, some larger pattern which we cannot grasp.

Yet it all may well have been blind chance which *created the opportunity* for the impact of the unseen to be felt as a *psychic explosion*.

V

PHILOSOPHY PONDERES ENDLESSLY

FORMAL PHILOSOPHY has paid a heavy price for working blind. This is a major cause of its tendency to degenerate into argument for argument's sake, professional obscurity, and unbelievable verbosity.

There is much in what the practical Omar, of tent-making fame, said about "coming out the same door wherein I went." *There is no reason for academic philosophy's being a revolving door.*

The impact of the unseen, the reality of the larger world, the implications of the survival of bodily death, and the type of such survival; these—together with all the other conclusions necessitated by the data presented by psychical research—would, if given the deepest consideration by philosophy, be an excellent antidote to the vertigo of revolving doors.

There are indications that philosophy is about to consider these data. I sincerely hope that this will be borne out. In any case, the consideration of formal philosophy's attitude

towards the larger world is a brief, necessary, but very interesting part of the journey on which we have set out.

Until less than a century ago, most intellectuals refused to credit those strange tales among the populace which indicated the existence of widespread psychic occurrences. Because a large proportion of such stories were obviously lies and tall tales, philosophy presumed that *all* accounts of paranormal occurrences were untrue. It was not until psychical research laid on philosophy's desk carefully documented and enormously disturbing data that it became necessary to clean house and think along radically new lines. Even so, many philosophers still prefer to avoid the issue and return to the warm friendliness of thinking under the old, standardized rules.

Another understandable weakness in the traditional background of formal philosophy was its blank spot concerning evolution. Although evolution had been hinted at by ancient and medieval thinkers, it remained an intellectual gadget until 1859 when Darwin and Wallace (the latter a psychical investigator, and later a spiritualist) startled philosophers with the enormous conception of an evolving world endlessly in the process of creation.

Instead of pondering a static, complete universe, philosophy was faced with a cosmos on the march. Philosophers love final conclusions, but it is only possible to make final conclusions about a world which is final—and after Darwin and Wallace, finality became a lost cause.

Now it is just such an evolving universe which squares with the facts of psychical research. Philosophy had always tended to picture the universe as a dead world, austere and changeless, ruled by dead gods, and offering man no prospect but death at the end of the road. Evolution dealt harshly with such a concept. The world was a living, growing thing. It was going somewhere. Where? The facts of psychical research were vital in answering that question. Instead of being errant data, consigned to limbo because they fitted nowhere in a prearranged and static philosophy, they became the essential clues from which a larger conception of an evolving world could be formulated.

But hardly had the residents of the ivory tower succeeded in making some disorganized incorporation of evolution into the ancient patterns of philosophy, when the roof fell in. This time it was not biology but physics which shattered the image of meditation. Physics progressively removed the

solidity from solid matter until at last it became largely "empty space."

Then even the immutable laws of the conservation of mass and energy faded into one. Philosophy suddenly discovered that the solid ground of physics had become a treacherous swamp. At first some philosophers thought, happily, that science had only proved what idealism had always preached. But soon logic indicated that the debacle did not end there.

Modern science had not postulated a matterless universe, a product only of mind and inner-consciousness, a universe of Bishop Berkeley's eternally debatable tree which might or might not make a sound when it fell in the forest unobserved by human senses—but rather a universe which was objective and real to creatures who had the proper sensory equipment for receiving stimuli from such a type of reality. At the same time, physics left the door wide open for other universes which would be equally "real" to creatures having a different type of sensory equipment.

The final blow came with the theory of relativity. Many philosophers climbed to the top floor of the ivory tower, slammed and bolted the door.

Yet through all the tumult and shouting, there were many philosophers who bravely and intelligently faced the issue. Instead of ignoring facts that did not jibe with their philosophies, they changed their philosophies to fit the facts. The old sage of Koenigsburg, Immanuel Kant, one of the most brilliant and subtle thinkers the world has ever known, not only anticipated and incorporated in the structure of his philosophy the concepts of evolution and modern physics, but also those of psychical research.

Kant sent a trusted emissary across Europe to investigate the conclusions and psychic abilities of Emmanuel Swedenborg. We will meet Swedenborg again. He, like Goethe, was what might be called a "total man"—scientist, philosopher, and psychic.

Immanuel Kant listened to the report of his emissary. He investigated ghosts and "strange occurrences." His brain chewed away at the mystery. Finally, he said:

"The form matrix which contains the sum total of all inner experiences of the individual may be conceived of as the soul."

Of the philosophers of our century, two above all others have emphasized—after thorough investigation and long

consideration—the importance of psychical research. They are Henri Bergson and William James. It was James who said:

“According to newspaper and drawing-room myth, soft-headedness and idiotic credulity are the bond of sympathy in this Society (The British Society for Psychical Research), and general wonder-sickness its dynamic principle. . . . Yet, were I asked to point to a scientific journal where hard-headedness and never-sleeping suspicion of sources of error might be seen in their full bloom, I think I should have to fall back on the *Proceedings* of the Society for Psychical Research.”

Or again . . . “When from our present advanced standpoint we look back upon the past stages of human thought, whether it be scientific thought or theological thought, we are amazed that a universe which appears to us so vast and mysterious a complication should ever have seemed to anyone so little and plain a thing. . . . Is it then likely that the science of our own day will escape the common doom; that the minds of its votaries will never look old-fashioned to the grandchildren of the latter? It would be folly to suppose so.”

Or finally . . .

“. . . the so-called order of nature, which constitutes this world's experience, is only one portion of the total universe, and there stretches beyond this visible world an unseen world of which we now know nothing positive, but in its relation to which the true significance of our present mundane life consists.”

James, as the founder of Pragmatism, saw with a clarity never achieved by too many philosophers that the end product of philosophy must be a system of ethics and morals. Logic may sharpen and train the mind; epistemology may deepen and widen the basis of thought; but only ethics is a worthwhile end product of philosophy. Finally, and forever, philosophy must teach us how to act.

It is true that the study of philosophy may enlarge our understanding; but the enlargement of the understanding is not an end in itself. Granted a larger understanding, what do we do with it? Does it result in our conducting ourselves in such a way that we enlarge the scope of our happiness and growth? That is the final test. That is what gives any philosophy power and dignity.

But philosophy which ignores the facts brought forth by psychical research must inevitably end with truncated and unrealistic ethics. A knowledge of those facts immensely in-

creases our understanding, and therefore our control, of the life that we live here and now. Without them, we are reasoning like the blind man who tried to describe an elephant simply by feeling it. If philosophy ends in ethics, and if philosophy, as it proudly proclaims, is the eternal striving to "see life steadily and see it whole," then it is mockery to expect it to perform its function without incorporating the facts of psychical research. If it ignores them, it is neither seeing the world steadily nor whole, and its ethics will be correspondingly distorted.

If formal philosophy ignores psychical research, it will give up its heritage as the queen of human studies and die slowly of word suffocation. Evolution could not wait for the dinosaur. Neither can it wait for conventional philosophy. The handwriting is already large on the wall.

What is so desperately needed now is a system of philosophy which, without losing any of the great things of the past, incorporates the facts brought forth by psychical research, and so allies itself with both yesterday and tomorrow. Let us hope that such a philosophy will not be too long in forthcoming.

But although there are mutterings about such a philosophy, it has not yet arrived. Every year philosophy brings forth only more tumult and shouting, more winds that bloweth south and cometh back north, more endless and pointless pondering.

Meanwhile both science and philosophy must still deal with the real and pragmatic problems of the *seventh hand*, the whereabouts of the subconscious, the dead who will not be quiet, the brain, and *your* other body.

VI

SCIENCE PONDERES MIGHTILY

IT WAS an "astronomer's night," one of those times that the stars drop their last veil of haze and gleam naked in the sky, when a man and an idea met on a mountain. The peak was Mt. Wilson, jutting up above Pasadena, California. The scene was the lonely observatory that housed the great 100-inch reflecting telescope, then the largest in the world. The

man was Dr. Gustaf Strömberg, internationally known astronomer and member of the Mt. Wilson Observatory staff. The idea was the fact that modern science had failed to offer any comprehensive explanation of the cosmos and man's place in it.

Modern science in general still held to the materialism which modern science itself had already destroyed. This was not only irony, but a case of the blind leading the blind. So thought Dr. Strömberg. Could anything be done about this annoying state of affairs? Dr. Strömberg thought something could.

He began a long project of investigation, organization, and ordinary hard thinking. Before he was done, some of the greatest men of science became involved in his work. Each added specialized knowledge—from biology to physics—and the result was a composite of scientific insight from a dozen different fields. Dr. Strömberg summarized his work in a book, *The Soul of the Universe*, enlarged edition 1948 (a French edition appeared in 1951). Of this book Professor Albert Einstein said:

"Very few men could . . . present the material as clearly and concisely as Dr. Strömberg succeeded in doing. What especially impressed me was his successful attempt to isolate the essential facts from the bewildering array of discovered data and the presentation of them in such a way that the problem of unity of our knowledge becomes a rational one. . . ."

The list of men who aided and advised Dr. Strömberg in preparing the book reads like part of the honor roll of present day science—Dr. F. R. Moulton, permanent secretary of the American Association for the Advancement of Science; Dr. Walter S. Adams, Director of the Mt. Wilson Observatory; Prof. Albert Einstein; Sir Arthur Eddington; Dr. Thomas Hunt Morgan, professor of biology at the California Institute of Technology; Dr. John Elob Boodin, University of California at Los Angeles; Dr. Karel Hujer of Prague; Dr. O. L. Sponsler, professor of botany at the University of California at Los Angeles; etc.

It is, of course, true that all of the scientists who assisted Dr. Strömberg in the preparation of *The Soul of the Universe* did not agree completely with his conclusions. It is hardly to be expected that any group of highly trained, individualistic, and free thinking minds would agree as to the exact details of the final answers to mankind's most baffling questions—

which, in an evolving universe, may have no final answers. Nevertheless, the book may in general be considered as representing a cross-section of progressive, authoritative, and comprehensive scientific opinion of our time.

Therefore, I have devoted this chapter to 'an analysis of *The Soul of the Universe*. This seems a simple and concise way to present the views of those outstanding scientists who were not content to halt at the borders of the larger world, but were brave enough to go on.

Dr. Strömberg starts his assault on outmoded and moth-riddled ideas by citing accepted discoveries in the fields of astronomy, biology, botany, and physics. From this chain of reasoning—the same chain that other scientific thinkers have followed—he comes to the conclusion that not only do the discoveries of modern physics necessitate the conception of an unseen and intangible (to us) world which is the basic source from which our "physical" world has emerged, but also that the theory of biological evolution must inevitably be based on the existence of such a larger world. Neither Darwin's theory of the origin of the species nor the subsequently developed concept of the mechanism of mutation is adequate to explain evolution completely. Until a new concept is introduced, evolution remains a fact without a cause. And this universe seems addicted to causality.

Therefore, evolution must take place in some larger sphere of activity, and what we observe must be only the end product of a process going on in the world beyond the reach of our senses. But if this line of reasoning is correct, then the organizing principle—the pattern which causes a fertilized ovum to produce a human being or an elephant—must belong to that larger world and be something that is to us not material. Have we any evidence that this is so?

Investigation along this line led Dr. Strömberg to the work of biologists Drs. H. S. Burr and F. S. C. Northrop, who established the existence of electromagnetic fields which apparently create the patterns of all living organisms. The "matter" of our world merely fills in these patterns. The electromagnetic fields are the molds, forming man, or tree, or marmoset. The organism is built out of the stuff of this world according to the pattern which was latent in the ovum or seed. But whence came the mold, the pattern?

Dr. Strömberg's conclusion is:

"Living sources must hence be regarded as *immaterial* (at least to us in our present phase of existence), and they

are characterized by many properties, some of which we shall later describe. We may think of them as mass-free entities similar to photons or neutrinos. As with sources in general, their energy, dimension, structure, position and motion are definable only by their associated wave systems.”*

Stated in simpler terms, the pattern which made me a human being instead of a kangaroo did not come from this world. Dr. Strömberg found such phrases as “organizing field” or “wave of organization” too clumsy for his purpose. Therefore, he coined the word *genie* to represent the conception of the unseen and to our senses immaterial molds from which the creatures of this world, great and small, are cast.

Dr. Strömberg states: “The word *genie* comes from the Latin word *genius* (spirit).” Defining a *genie*, he explains: “What is then a *genie*? There are many types of *genii*, some are special, others more general. Of the general *genii*, one determines the general structure of the human organism, another the structure of a dog, another of a larva, another of the butterfly developing from the larva. Of the special or subordinate *genii*, one determines the structure and activities of the heart, others the structure of the eye, and so on.”

After the publication of *The Soul of the Universe*, Dr. Strömberg amplified his definition of *genii*:

“These ‘organizing’ living fields seem to emerge from ‘another world’ into the physical world we study in our laboratories. There are strong reasons to believe that at death they disappear into the world from which they came.”

And what of our sensations and mental attributes. Are they too rooted in the world where the *genii* come from? Have we strong evidence that not only our thoughts but our physical sensations, i.e., color, touch, etc., belong to the larger world which we have always dimly sensed, and whose reality is not proved? It is Dr. Strömberg’s opinion that we do.

* For a presentation of the more technical aspects of *emergent* and *autonomous* force fields summarized in this chapter, see “The Autonomous Field,” *Journal of the Franklin Institute*, Vol. 239, pages 27-40, 1945, and “Emergent Energy,” *Journal of the Franklin Institute*, Vol. 241, pages 323-339, 1946; both articles are by Dr. Strömberg. In his biography in *Who’s Who*, Dr. Strömberg is credited for his work in developing the theories of such force fields.

"Our sensations and other mental attributes are not by-products of atomic configurations in each individual brain, they have a cosmic foundation and ultimate origin common to all individuals."

If my sensations—the senses communicated by the deepening hues of rose and violet as the fingers of the setting sun sweep their final caress across a snow-shrouded peak, the inward curving greenness of a wave that is lace-edged with white as it is about to break, the taste of ancient and honorable wine, the steady, rising power of a Tchaikowsky passage, the soft smoothness of bare flesh—do not have their true source in this world which I call "real," then it would certainly be monumentally illogical to presume that I lose the capacity for such sensations when I leave this world for another. So thinks Dr. Strömberg.

But what of memory? We become personalities because of memory. Memory is the sword that slaughters time. To what world then does memory belong; this fleeting and muddled existence of half-understood things, or the larger world? Dr. Strömberg believes the latter.

"A study of the nature of memory shows immediately that it must be carried by an immaterial structure (the second body). We accumulate in our brains memories from different periods of our life, sometimes for periods of eighty years or more. The matter in our brain is continuously changing; new atoms are incorporated in the cells, while other atoms are removed as waste products. How can memory last, when we incorporate new atoms in our brains and thus have a 'new' brain after a relatively short time? Here the importance and necessity of an immaterial, living structure in the brain, independent of that of atoms, becomes immediately evident. This structure never changes. It appears to be unchanging and indestructible."

Not only is this vehicle of thought and sensation immaterial, but it is able to receive impressions directly from other personality structures, i.e., by telepathy. Moreover, human minds are capable of receiving impressions from a larger mind which, for lack of a better word, we might term *the soul of the cosmos*.

"Thoughts, like sensations and feelings, are attributes of the cosmos. *For what else can they be? A combination of atoms cannot of itself give rise to a human thought.* If we admit the cosmic nature of thoughts, we begin to realize the origin of ideas, which is the same as that of ova genes, which

came to earth and determined the development of organic life.

"We have said that thoughts can be transmitted from one individual to another (telepathy), and there is no logical reason why they cannot be transmitted from the individual to the soul of the universe and from the soul of the universe to the individual (inspiration)."

Chapter 3 discusses this theory of the source of genius.

But to return to the indestructibility of memory, Dr. Strömberg, summarizing the conclusions that some of the best contemporary scientists have to offer, states:

"Nevertheless, no actual loss of memory with age seems to occur, although sense perceptions and memory activation are often impaired. In other words, even the greatest known electric disturbances in a living brain seem unable to destroy the complex structure of the memory genie. The disintegration of the brain at death causes no violent electrical upheaval, and, if we once have admitted that the essence of immaterial space-time structure can exist as potential 'sources' completely separated from matter, there is no reason whatsoever to think that the memory genie is modified at death.

"The memory of an individual is written in indelible script in space and time—it has become an eternal part of a cosmos in development."

The question which the next step in this chain of reasoning arouses is, of course, whether individuality is also indestructible. Will you and I *as individuals* survive the occurrence known as "death?" Dr. Strömberg thinks we do:

"Our nerve cells seem to be the links which connect our physical brain with the world in which our consciousness is rooted. At death our 'brain field' is not destroyed.

"It contracts and disappears at death, apparently falling back to the level of its origin. All our memories are indelibly 'engraved' in this field, and after death, when our mind is no longer blocked by inert matter, we can probably recall them all, even those of which we were never consciously aware during our life.

"Our conscience gives an inkling of what to expect in another realm, where there are pleasure and beauty, as well as pleasure and pain."

To Dr. Strömberg, there was one step further—in the direction that we are going in Chapter 19:

"Swedenborg, who was well known to have very unusually clairvoyant faculties, also had visions about the conditions

and developments in another world, but his symbolism is very difficult to understand; at least for the writer, who knows very little about his work. Swedenborg had also visions about a 'correspondence' between life 'in heaven' and life on earth, *a correspondence which, if we recall the cosmic origin and nature of genes and genii, seems to be the simplest explanation of our physical and mental characteristics.*"

Finally Dr. Strömberg summed up the most vital conclusion of his investigation. This conclusion can without exaggeration be considered as the mature and carefully analyzed judgment of a large segment of the science of our time.

"The surface of the planet Earth seems to be a place for the breeding and incarnation of souls. A soul is indestructible and immortal. As an *individual* it may have a beginning, but seemingly no end."

There are many roads to a larger understanding. Dr. Strömberg's road began with the stars that are scattered across the night sky. He wondered, and finally he concluded that science must presume the existence of souls with imperishable memories.

VII

THE WHY AND WHERE OF THE SUBCONSCIOUS

DR. STROMBERG pondered long and mightily over the persistence of human memory. He came at last to the conclusion that we have imperishable memories. A few of those memories are easily within call of our conscious will. But where are the rest of them? Presumably in the subconscious. But where is the subconscious?

Our search for the whereabouts of the subconscious must inevitably begin with a thorough semantic house-cleaning. We are enmeshed in a clutter of words, some synonymous, some usually misinterpreted, some simply confusing. "Consciousness, self-consciousness, subconsciousness, subconscious reasoning, subconscious desire, the subconscious, the unconscious, the super-conscious, the supra-conscious, race-consciousness, cosmic consciousness, etc., etc."

Let us throw out the whole muddled babble, straighten up our thinking, and re-admit to our freshened minds the minimum number of words—chosen for their pragmatic and semantic appropriateness—necessary to express the concepts under consideration. But those words must bring with them the credentials of satisfactory definitions.

Then, and not until then, will we know what we are discussing. Then we can disagree all we please, but at least, we will know what we are disagreeing about.

The logic of usage and semantics inexorably points to three words which deal with two distinct types of phenomena.

"Self-consciousness and super-consciousness" are descriptive of mental states.

"The subconscious" is descriptive of a storehouse of individual past experiences and memories. Individual subconscious storehouses are probably connected with the subconscious storehouses of certain other individuals and perhaps in a way, with the total subconscious storehouse of mankind.

"Self-consciousness" needs no definition. It is a primary fact or, in Kant's terminology, a "noumenon." You *know* you are self-conscious. If you weren't self-conscious, you wouldn't know you were reading this book.

Super-consciousness is a state of individual self-conscious existence in which self-consciousness is intensified and its focus enlarged. Super-consciousness is not a storehouse—it is a state. It is more intense than normal self-consciousness. It is the type of consciousness which many, if not all, persons acquire after the graduation known as "death." As you advance in awareness and understanding, self-consciousness is never lessened, but steadily intensified.

In an effort to bring some order into another aspect of this inherited muddle of semantics, I will draw an illustration from the relatively exact science of optics. There is a phenomenon in optics, particularly applicable to photography, known as the *circle of confusion*, which is "the point at which an originally sharp image becomes so out of focus as to appear fuzzy to normal human eyesight."

Let us consider your self-consciousness as a lens through which you experience existence. Now, the focus of that lens is constantly changing, both as to area and sharpness. On awakening in the morning, it is usually in poor but broad focus. When concentrated on an intricate problem, its focus is sharp but narrow.

However, on the edge of that focus of self-consciousness—

no matter how the focus is adjusted, there is always a *circle of confusion*, i.e., a *fuzzy zone*.

In that circle of confusion a certain amount of observation, reasoning, desire and emotion take place. The results of such borderline self-conscious activity accumulate in the subconscious storehouse.

Never having appeared in the sharp focus of self-consciousness, such parts of our personalities are without benefit of full self-conscious evaluation, and manifest themselves accordingly. This concept is fundamental to modern psychoanalysis which, with its forgivable faults, has saved many a lost soul.

There is no purpose to be accomplished by a discussion of whether or not there exists a "universal subconscious storehouse." The alluring vapors of mysticism might dispel any chance for clear reasoning.

Telepathic interaction between individual subconscious storehouses does occur constantly. But this neither proves nor disproves the existence of a universal subconscious storehouse—or as it is sometimes called, the "akashic screen."

My primary concern in this chapter is with the subconscious storehouses we know a little something about—yours and mine. We will begin with an analysis of the scope and potentialities of the individual subconscious and end by considering the vexing problem of its whereabouts.

To avoid the ever-present danger of this analysis wandering away into that semantic maze we are trying to escape, I will first present a specific example, the purpose of which is to show how a briefly-existing and transient thing can become eternal and indestructible because of the human subconscious.

One summer day a few years ago, two friends and I decided to while away an afternoon at the beach by building a sand castle. The youngest of these enterprising architects was twenty-three, and the oldest was forty. However, the construction of a sand castle seemed to us an excellent idea—the tide was low, and the sand clean white. The enterprise duly took shape, complete with battlements, a moat, castellated towers, and a keep.

Two hours later the moon dragged the tide in. The moat filled, the battlements slowly crumbled, and the castellated towers became blobs. Finally, a wave rolled over the keep, washing away the seaweed flag which we had placed there, and reducing the inner citadel to a formless mound.

That evening when the tide retreated, the sand was smooth

and unmarked by the foolishness of men who build sand castles.

Yet the sand castle, having been, *is*. It has become part of the subconscious storehouses of three men, and neither tide, nor time, nor doings of men, nor convulsions of the universe can ever obliterate it.

An individual's subconscious contains not only a vast accumulation of such information as figures, dates, long forgotten foreign languages and mathematic equations which one learned reluctantly in school, but it also has in it all the feelings, emotional states, loves, hates, fears, etc., of one's past life. In short—if his subconscious storehouse were fully available to an individual, he could reconstruct in totality any given period of his past self-conscious existence. And this would include both sharp and fuzzy self-consciousness. It would be a complete reliving, replete with every sense impression and emotion, of former experience.

While we are chained to the physical body, our subconscious storehouses are rarely open to us—except in sleep, and then usually in a chaotic and often symbolic form. Some extraordinary people have the knack of reaching into their subconscious with fair success when awake, or half awake. The average person only rarely has such an experience—but it does occur occasionally to all of us.

During the early morning hours of a day in 1943, I was lying awake gazing out of my bedroom window. I had retired some time before but could not fall asleep. Instead of becoming fuzzed, my self-consciousness became intensified. My body was completely relaxed, but my awareness was extremely acute.

Outside the window, I could see several large trees, and below them the front lawn and sidewalk. The gray light of well advanced dawn illuminated the scene. To while away the time until sleep should arrive, I began to muse about how many times I had walked down that same sidewalk as a child on the way to grammar school.

Suddenly a door in my mind flew open—and I was that boy on the way to school. The experience had a unique and positive quality about it. It was as unassailable as the fact that I exist. I was reliving a part of my childhood, not in the lifeless dead facts of normal memory, but exactly as I had once experienced it. I walked, through the world of a child of ten. For perhaps 30 seconds the door to my subconscious storehouse was open, then it shut.

I can, of course, remember at will in what year I graduated from the fourth grade, but the memory is about as real as an obituary compared to a person's life. But for an instant in that dawn light I *re-experienced* an incident of my past life.

Some time later I fell into a quiet sleep, on awakening from which I recalled no dreams. But the memory of that boyhood walk at the age of 33 remained vivid and a thing apart, nor has the memory dimmed during the years since that night.

Renowned psychologist Dr. Gustave Geley (whom we will meet again in Chapter 9) said relative to subconscious memory:

"Further the registration of state of consciousness by (the subconscious) is not affected by the lapse of time. The registration seems indelible."

However, it seems to me necessary that some discretion be used in describing subconscious memory. At the end of the traditional three score years and ten, a human being has encountered untold trillions of sense impressions, together with equally numerous psychological experiences. To say that his subconscious remembers each specific minute detail of every experience seems to me an unmerciful stretching of the point. Such a conception inevitably falls into the category of Achilles and the tortoise—that old, musty, meaningless squabble as to whether anything is infinitely divisible.

The following is an example of how such unrestricted generalities can lead to absurdity:

When I was very young, my family bought a billard table. During the countless soul-satisfying and wasted hours that I have spent playing pool, I have made and missed an incalculable number of shots. Yet each time I chalk my cue and survey the situation, the scene before me is in some way different from any previous one, and the shot I attempt is not quite the same as any other. Never can my eyes, ears, fingers, body, physiological and psychological receptors give me exactly the same data for any two shots.

Does my subconscious mind remember each individual time I called the 8-ball in the end pocket, and does it remember each time I made it—and each time I missed it? I hope not. I do not think so.

It seems to me that the answer to this paradox lies in the fact that existence is not made up of a series of isolated experiences, but rather a *flow of experience*. Every human life

is a story, not a collection of static happenings. It is the story that the subconscious contains.

Frederic W. H. Myers, whose analysis of the subconscious is classic, stressed the important use which genius makes of its own individual subconscious. There is much to support Myer's theory but, as pointed out in Chapter 3, I cannot escape the belief that the core of genius lies in glimpses—nor of the larger world of the past—but the larger world of the present. In other words, genius requires a contact with that unseen world which is a going concern, constantly in flux and evolution. Genius not only has more than normal access to the drama of the past, but it also peers occasionally behind the scenes and sees the next act which is about to go on stage.

The fact that long forgotten incidents and characters often boil up out of a medium's subconscious is, of course, known to every psychical researcher. But although a thousand attempts have been made to explain the phenomenon of mental mediumship on the basis of the subconscious alone, all such efforts have failed utterly. As well try to turn a sow's ear into a fine purse, as to turn the subconscious into a genie with unlimited powers.

Unless you endow the subconscious of the medium with all the attributes of an omnipotent god, a vast array of phenomena cannot be explained except on the basis that the dead are very much alive. Furthermore, any competent psychical researcher takes into consideration possible subconscious distortion, invention, or interference when evaluating mediumistic phenomena.

And while we are considering mediums and the subconscious, I think it is appropriate to present a comment from one of our friends who now dwells beyond the mountains. The medium through whom the communication came was Joan, one of the greatest American psychics. Joan is not her name. She has always remained anonymous. However, because of facts known to me, I feel that hers is one of the rare cases in which anonymity is justified. From personal investigation, I can vouch both for her absolute integrity and for the fact that there is very little, if any, subconscious "coloring" of the message.

Speaking through her while she was in trance, an entity known as *Stephen* presented some rather interesting comments on the subconscious. I believe the following to be a highly significant communication:

"The first life is a training school for graduation and the freedom that graduation brings. And not only is death a releasing of the senses; it is the freeing of the subconscious mind."

Joan's husband, who was recording the statements made by Stephen, then said:

" 'Freedom of the subconscious' contains a wonderful thought."

To which Stephen replied:

"I doubt if you appreciate how wonderful. It is this way: All you have seen and heard and felt and thought out is as truly in your mind as the thought of which you are at this instant conscious. The psychologists will tell you this is true. . . . Think of the marvel of releasing that subconscious mind, of being in instant possession of all your experience rather than just that trifle which at any given moment you are able by the association of ideas to summon up.

"All broader theories of education rest on the glimpsed truth of my plane's freedom of the subconscious. In this fact find the reason for the faith that prompts men arduously to master the thousand and one studies which they forthwith forget.

"When individual consciousnesses come here, their first sensation that is unusual is their freedom—freedom of perception, of thought, of movement. Graduation is the intensification of earthly consciousness and the granting of freedom to it."

It has been often suggested that the opening of the subconscious at "death" is the experience which, after a thoroughgoing distortion, has become the religious doctrine of the "last judgment." Under this opening-of-the-subconscious conception, each human being is his own judge. At the death of our physical body, we have free access to our sub-conscious and therein read the record of our doings throughout a lifetime. The same idea probably supports the popular belief that a dying man is presented with a rapid summary of his past life. This conception seems to be as old as the race.

Basically, the reality of the subconscious mind demonstrates, completely and finally, that the whole you is infinitely more than the momentary state of consciousness of which you are at this instant aware. *You are all that you ever were.*

As the sun of your life sinks lower, your shadow grows longer. Your subconscious is that shadow. It is also your

individual possession in the larger world that is revealed when you graduate from your present mode of existence.

But where is an individual's storehouse of the subconscious? Certainly no part or structure of the physical body is even remotely capable of containing it. The arguments of the behaviorists, and similar schools of psychology, that neural patterns, or word associations, or atomic configurations, could perform this function are too naive for intelligent analysis. Logic disproves them; biology disproves them; the findings of brain surgery disprove them; the discoveries of the more modern psychology disprove them; the facts established by psychical research disprove them.

But something cannot exist in nothing. Where, then, is the subconscious? I think we will discover its whereabouts a little later on—in the *second body*.

VIII

THE DEAD ARE NOT QUIET

TRADITIONALLY, the "dead" are sleeping quietly. They are not sleeping. They are not quiet. And they never have been.

In all ages they have been in indirect, generalized, and usually unsuspected communication—through the impact of the unseen. There has also been direct, specific, often person-to-person, consciously recognized and controlled interchange of information and ideas. During certain periods of mankind's history the frequency and clarity of such direct communication has greatly increased.

For approximately the last century, the insulation has been wearing thin, and specific communication becoming more pronounced. Whether this indicates the final emergence of a new linkage between two aspects of "reality," or is merely the result of some obscure cycle, only time can answer.

There has been and is communication between the "living" and the "dead." This chapter will present a small, but typical, fraction of the evidence. In evaluating and interpreting such evidence, there are, of course, numerous possibilities of error.

As in the case of ghosts, no one simple explanation will cover all the facts. The problem of discarnate identity, par-

ticularly in trance communication, is one of the most complex facing psychical research and psychiatry.

Someone once said: "The idea that truths are simple is pure delusion. *Half truths are simple.* Whole truths are the most complicated things in the universe." That statement may be something of an exaggeration. Perhaps there are no absolute truths but only relative truths existing temporarily in the flux of continuing evolution. But we remain faced by the pragmatic fact that ascertaining the real nature of trance personalities is a complex problem.

As an example, take incongruous manifestations by famous persons. Motivated principally by curiosity, a group of persons will form a circle for psychic development and will be immediately visited by Aristotle or Mark Anthony. Or perhaps Sir Isaac Newton, speaking through the lips of an entranced medium, will drone pious platitudes but will be utterly unable to understand the mathematical value of pi.

The great of the past frequently return to this earthly plane. They discourse at length. Sometimes they turn up in two places at the same time. Often they convey information which must obviously have been obtained by supernormal means. Often, too, they make statements indicating great wisdom and profound philosophical thought. But in the majority of cases such personalities are utterly unconvincing—as the discarnate personalities of the historical great they claim to be.

Yet there are instances, such as those following, which present powerful evidence that some of these illustrious "dead" are the actual persons they say they are. This incident occurred in New York on October 15, 1926. A careful, detailed description of what took place is given in *Psychic Adventures in New York* by Dr. Neville Whymant.

Dr. Whymant, a noted scholar and international authority on Oriental languages, was asked by mutual friends to visit Judge and Mrs. William Cannon. Dr. Whymant had practically no interest in psychical research and none whatsoever in spiritualism. He was under the impression that he had been invited for a purely social evening.

When he arrived, he discovered that a prearranged seance was to take place. The medium was a man named George Valiantine. It was stated that he could produce "direct voice" phenomena, i.e., voices emanating from various parts of the room and not coming through the medium's own lips. There is no space here to discuss various theories concerning "direct

voice" phenomena. The importance of this case lies in *what* was said, not *how* it was said.

After the seance had been in progress for some time and Dr. Whymant had observed some very puzzling phenomena, a flood of memories was recalled to him by the unmistakable notes of a Chinese flute, played rather badly. Nothing could have been simpler or more effective in stimulating Dr. Whymant's memories of his stay in China than those wheezy notes. After the sound of the flute had died away, a voice spoke in Chinese, saying:

"Greetings, of son of learning and reader of strange books! This unworthy servant bows humbly before such excellence."

Dr. Whymant replied in Chinese, using the elaborate honorific idiom of the ancient language:

"Peace be upon thee, oh illustrious one. This uncultured menial ventures to ask thy name and illustrious style."

To this the voice rejoined:

"My mean name is K'ung. Men call me Fu-tzu, and my lowly style is Kiu (i.e., Confucius). I wasted more than three score years and reached the end of no road. Peace upon thy house. May I know thy honorable name and illustrious style?"

The language spoken had the purity and delicacy of ancient Chinese, a tongue which had not been spoken by living men for centuries. Only a few great scholars, such as Dr. Whymant, still understood it. Yet this was precisely the Chinese which Confucius had spoken in his lifetime.

Dr. Whymant, seizing the opportunity to make a highly interesting test, began questioning the voice, inquiring about obscure points of Chinese scholarship. The voice answered each question correctly.

Then, as a final test, Dr. Whymant asked the voice to clear up certain inexplicable passages in several ancient Chinese poems, one of which was written or supervised by Confucius himself.

The voice replied instantly. It quoted obscure passages that Dr. Whymant had never read, but later verified; then it untangled puzzles of early Chinese literature which had baffled scholars for hundreds of years.

Of course—as Dr. Whymant pointed out—it is not necessary to presume that Confucius was actually present. The speaker might have been some ancient Chinese student, perhaps a pupil of Confucius, who used the Master's name to avoid unnecessary explanations.

But because Confucius, or one of his disciples, makes out a good case for personal identity, there is no reason to take every Caesar and Josephine seriously, certainly not literally. Communication is far from simple. Even well established trance personalities often lend themselves to various interpretations (See Chapter 17).

Then there is the problem of distortion by the medium's subconscious, or of the revival of a fictional personality once created either intentionally or while "day-dreaming." Also a pseudo-personality may arise as the result of a conflict taking place in the "circle of confusion" outside the zone of sharply focused consciousness.

A woman I know well experimented at approximately the age of twenty-two with automatic writing. She at once received a long series of communications from an entity calling himself "Musick." This gentleman gave all sorts of warnings and advice. He finally began to control the girl's life, and to free herself from him, she abandoned automatic writing.

However, the "Musick" incident seemed to have a rather simple explanation. After considerable discussion, I suggested the following analysis which the woman accepted as entirely adequate.

At the time of the automatic writing, she had just entered upon a promising career as a singer. She was also in love. She realized that there was a good possibility that marriage would probably put an end to her artistic ambitions. But she had carefully avoided bringing that problem into the sharp focus of self-consciousness. It had remained in the fuzzy zone, the circle of confusion.

However, the unresolved and unanalyzed conflict was part of the storehouse of her subconscious. When she took up automatic writing, (in a semi-trance state), it found a means of expression. Obviously, "Musick," a man's name but standing phonetically for "Music," was a symbol of that conflict.

A dream experience of mine bears on the same point. The dream occurred on the night of October 17-18, 1950.

I was sleeping lightly when I was awakened by a noise which I took to be a footstep in the next room. I arose, investigated, and found nothing. When I drifted back into light sleep, I was thinking about the senseless trouble I might have caused had I taken a pistol and gone in search of prowlers. (I had recently written an article on the brainless

slaughter resulting from people keeping guns in the house and using them on the slightest provocation.)

On returning to sleep, I experienced a detailed and carefully plotted dream based on the evils which befell an armed man who went in search of imaginary prowlers. In the dream—which was in brilliant color—I met people whom I do not remember having seen when awake. The scenic backgrounds to the drama were strange and unfamiliar to me. Yet the whole sequence was purposefully plotted, leading to an inevitable and disastrous denouement. When I saw what was about to occur, I instantly abandoned my role as the protagonist with the revolver, and became an omnipotent observer of the chain of events. Just as the final crisis was about to occur, I awoke.

By now I had forgotten the noise which had originally disturbed me. I went back to sleep wondering how my sleeping self-consciousness could have created so logical and vivid a fantasy—a fantasy, moreover, that was entirely unconnected with my normal life. A few minutes later I again awoke. This time I remembered the incident of the noise.

The basis of the story immediately became clear.

Twenty-five years as a writer had trained my mind to create plots. Given a starting point (the real or imagined noise in the next room), my sleeping self-consciousness had been contriving a yarn. Where the unrecognized characters and scenic backgrounds came from could become the basis for an elegant argument, but such a debate does not bear on the point I wish to make.

However, I do wish to emphasize that a person who has professionally written both fiction and non-fiction is, in my opinion, *particularly well qualified to distinguish between facts and imaginative creations. He is trained to do so.* It is on the basis of that assumption that the following discussion is presented.

Writers are constantly devising plots, most of which never reach the written stage. Instead, these abortive yarns sink into the writer's subconscious storehouse. Even stories that have been written and published are easily forgotten with the years. I have reread fiction pieces ten years after I wrote them, without having the slightest idea how the plots would evolve. The endings came as complete surprises. Yet I invented the plots, tinkered with them, revised them, and slowly hammered them into conventional narrative form. They were part of the total record of my doings on this planet, but such

memory data had long since been pushed into my subconscious storehouse by data either more recent or more pertinent to a later period of my life.

The subconscious storehouses of all human beings contain, to a greater or lesser degree, an assortment of fictional characters and imaginary scenes. Obviously, in the subconscious storehouses of mediums, there are such products of past imaginative creation.

But in spite of all the problems arising from distortion by the subconscious, trance communication frequently has a very high degree of clarity and accuracy. Long and careful analysis of such communications has convinced me that on many, many occasions the "dead" have succeeded in almost entirely by-passing the medium's subconscious and have spoken with the exact language patterns and personality traits they had when "alive."

Dr. Hornell Hart of Duke University comments brilliantly on the interpretation of trance communication in his contribution to a symposium, published under the title, *Man's Destiny in Eternity*, 1949:

"It is true that in our dreams, as we usually remember them, we do absurd things, encounter jumbled memories from our waking life, and participate in scenes a psychiatrist can often prove to be symbolic representations of our repressed emotional tensions. It is true also that *most** mediumistic communications . . . even when conveying genuinely evidential material, tend to be jumbled, meandering, and in some ways absurd.

"But, though most dreams seem to be confused and irrational, many dreamers do at times have dreams that are *marvelously clear, wise beyond all ordinary wisdom, and radiantly full of joy and inspiration*. So, too, though many mediumistic utterances are rambling, there are numerous records of sittings in which the personalities of departed people have come back *with convincing and dramatic vividness, giving clear evidence of their identity, and communicating teachings about the nature of the spiritual life that have lifted and transformed those to whom they were addressed.*"

Space does not permit an analysis of the statements of

* Italics mine. The choice of the word is significant. His following description certainly does not apply to *all* mediumistic communications.

the "dead" as to the difficulties of communication. Again and again they have explained the problems involved, outlined the intricacies, and occasionally complained lustily as to the thick-headedness of some of us who have not yet graduated from this earthly life.

J. Arthur Hill is the source of a pithy statement on the subject of discarnate identity (*Spiritualism, Its History, Phenomena, and Doctrine*, 1919):

"The spiritualist tends to accept the difference of personality—the obvious change from the medium's normal self—as sufficient basis for the belief that the agency really is another mind. But in the face of what we know of multiple personality, it is rash to accept face value interpretations. The researcher suspends judgment, unless knowledge is shown that goes beyond what can reasonably be attributed to the medium."

It seems logical at this point to consider testimony from an outstanding medium. Eileen J. Garrett is one of the great psychics of our time. She is also a brilliant Irishwoman, amply endowed with Gaelic wit and insight. As a business executive she has a long record of success, is now editor and publisher of *Tomorrow Magazine*, and president of the Parapsychology Foundation.

Mrs. Garrett, who has no memory of what she says while in trance, has speculated long and deeply as to the identity of the personalities who purport to speak through her physical organism. In *Awareness* (1943), she says:

"Personally, I have no determination to announce concerning the nature and identity of the controls (i.e., alleged discarnate personalities) that communicate through my trance. . . . It is in no spirit of disloyalty, therefore, that I say, quite frankly, that I have the highest hopes for the evolutionary development of human consciousness, of human faculties; and if some day it should be revealed that the controls are factors of my own psychic being, I should experience neither satisfaction nor regret. . . ."

I have known Mrs. Garrett for many years, and I think the above statement is an understandable over-correction against credulity. I believe that she now accepts at least some of her trance personalities as exactly who they say they are, but she still views this world and the next in the clear light of intelligent practicality. In her *The Sense and Nonsense of Prophecy*, 1950, she states:

"I know one woman who broke up her marriage because

the ouija board told her that her husband was 'carrying on' with another woman. My suggestion was that she was harboring this suspicion and was writing about it as a method of release from something distasteful to her. Later on she began to hint that the 'ouija' took exception to the morality of her friends, and from there on she went from bad to worse.

"Because she so ardently described herself as a 'good Christian,' it was impossible to make her understand that the hatred that was pouring out in the name of the 'celestial ones' was the product of her own subconscious. Nor could she believe that a 'good Christian' is a woman with the animal urges and instincts of her sex—good or bad."

In connection with the present discussion it is significant that Eileen Garret was once the center of an important scientific investigation conducted in an effort to establish the true source and identity of trance personalities. During 1933 Mrs. Garrett was given a long series of "word association" tests. The person taking these tests is read a prepared list of words and his or her immediate reactions noted.

These tests may be described as a method of "fingerprinting" a human personality. They are designed to produce a unique record which will distinguish the personality being tested from all other personalities that have existed on this planet. The standard list of words used by Dr. Carrington was compiled by the world renowned psychologist, Dr. C. G. Jung of Zurich.

Dr. Carrington first tested Mrs. Garrett in her normal state of consciousness. He then applied the same word list to seven alleged discarnate entities who spoke through Mrs. Garrett's lips while she was in trance. The results of these tests when carefully analyzed showed that the seven entities were distinct and separate personalities, basically unrelated to Mrs. Garrett's.

The evidence is complex and lengthy, but Dr. Carrington's findings would leave the "subconscious personality" theory on very thin ice—even if it had not fallen through long before. And such work as that of Dr. John S. Thomas of Duke (described at the end of this chapter) has made sure that it drowned.

Of course, the dream of all psychic researchers is a mechanical, or electronic, device which would act as a means of communication. In a lecture given on January 25, 1948, before the Newcastle Psychical Research Institute, Ernest

Thompson, editor of *The Two Worlds*, said concerning electronic communications:

"Only an entirely reliable and popular means of firsthand communication with the spirit world, free of all the limitations of human mediumship, will bring home the reality of communication with spirit people, survival after death, the existence of the spirit world, and the conception of eternal progress to the masses of the people."

Such a device would eliminate once and forever the endlessly harassing problem of distortion or fabrication by the medium's subconscious. Unless the pundits of cybernetics have contrived some theory beyond my conception, a machine has no subconscious.

An American inventor of some renown was working on the preliminary plans for an apparatus that he thought might bridge the gap between worlds when his own death placed him in a somewhat different relationship to the problem. The inventor's name was Thomas Alva Edison.

Many other efforts have been made to construct a mechanical, electronic, or instrumental means of communication with the dead. No successful device has yet been invented, but attempts are continuing—sporadically perhaps, but still continuing. The riddle may be solved any bright morning, or dark midnight, or over cocktails in the afternoon—and the solution could well alter human life as nothing has since a nameless genius first tamed fire. Until the day of the great discovery, however, we must continue to rely on human mediumship.

"Direct voice" communication as a solution to the problem is too complex a subject to discuss here. It would merely clutter up this chapter. The phenomenon is very important, and I think increasing in frequency, but an analysis of this method of communication would require book length treatment.

Therefore, let us return to the basic theme of this chapter which is the proof that through trance-control mediumship death is *not* an uncrossable barrier. The work was done by Dr. John S. Thomas at Duke University and is a modern classic in analysis of mediumship and proof of discarnate identity. After six years of investigation, Dr. Thomas published his findings under the title *Beyond Normal Cognition*, 1937.

Dr. Thomas' investigation, begun immediately after his wife's "death," was designed to determine whether a per-

sonality, which—through certain mediums—represented itself as Mrs. Thomas, could give him proof that it was actually she.

To eliminate any possibility of direct telepathic communication from him, Dr. Thomas arranged for the majority of the seances to be conducted in his absence. In fact, most of the sitting were held in England while Dr. Thomas was in America, the statements of the mediums being taken down by a stenographer. The stenographer, incidentally, knew nothing of Dr. Thomas' personal life.

All the points discussed by the personality claiming to be Mrs. Thomas were graphed and charted. They were classified under such headings as *correct*, *incorrect*, *inconclusive*, *unverifiable*.

Thousands of different items were considered. The pages of Dr. Thomas' book contain long lists of specific statements dealing not only with the life which Dr. and Mrs. Thomas had lived together, but also with Dr. Thomas' life after his wife's death.

There are endless references—to a ball game they attended, to the color and design of a rug they once owned, to occurrences in Mrs. Thomas' early life of which Dr. Thomas himself had no knowledge, to the names and personalities of men and women they had known, to a book—even to the exact page—which Dr. Thomas in America had been reading the day before the seance in England.

Dr. Thomas' analysis of the case ends with a summing up of the evidence and a calculation of the percentage of correct points given at each seance with the different mediums. *Of 1720 verifiable statements received through twenty-two different mediums, ninety-two per cent were correct.*

To return to the beginning of this chapter . . .

The dead are not quiet. Neither are the living. Nor is there any basic difference between the *dead* and the *living*. No matter what their status of existence, we are dealing with human beings. And therefore, the evidence we will consider must be essentially evidence given by human beings.

"Death," in its correct meaning, is a term used to denote a change. What is that change, how does it take place, what is its significance to you and me? We cannot hope for a complete answer. But why not try to reason out a pragmatic approximation of truth, a usable and workable approximation? We have already considered the beginning of the eternal puzzle. The Seventh Hand is next. . . .

IX

THE SEVENTH HAND

MAY I ask you to take a long breath and dive? The water may seem a bit cold and you may momentarily long for the warm reassurance of the conventional attitude taken by your daily newspaper. Don't worry. You will neither freeze nor drown.

To some readers the waters of this chapter will be neither cold nor deep. In fact, the whole discussion will seem to them only a somewhat different presentation of proved facts. To them I say: "Skip this chapter. Its basic purpose in my chain of reasoning is merely to establish the fact that materializations have occurred."

Parts of the human anatomy, and on occasion entire human forms, have been created—under unimpeachable control conditions—out of a substance technically known as ectoplasm. These materializations have sometimes been solid and had the normal characteristics of flesh and blood.

Adequate investigation of this type of phenomena requires a high degree of specialization. The reality of materializations is only one facet of the complex mass of evidence which I am attempting to bring into some semblance of integration.

The materialization debate and analysis has filled enough books for a good sized library. It would take three lifetimes of investigation and several tomes to add anything significant to the existing literature. Therefore, this chapter is confined to four classic examples, each of which is supported by evidence obtained by scientific investigation under rigidly controlled conditions.

It hardly seems possible that any investigations could have been more carefully conducted than those cited. Let me repeat that establishing the fact that materializations do occur is *all* that is necessary to the larger conception of existence presented here.

The psychical researcher who investigated the first case is Dr. Hereward Carrington. I have known Dr. Carrington many years. He has a solidly skeptical attitude—although recent conversations with him have indicated to me that his skepticism is on the wane. But it is that very skepticism which,

to my mind, is the final proof of the reality of what took place in "The Case of the Seventh Hand."

Dr. Carrington recounted the incident on a night in 1947 as we sat before my fire. He told it quietly, but with intense concentration on detailed accuracy. As he talked, his long, trained magician's hands occasionally went out to emphasize a point and his fingers suddenly glowed in the light from the fire which was muttering itself to sleep.

The incident he described may be summarized as follows:

Once there was a table around which sat three human beings, each normally equipped with two hands. All six hands were on the table, in full view of Dr. Carrington. While he watched, a seventh human hand formed on the table and untied a knot.

As Dr. Carrington is an expert conjurer and has written several works on stage magic, he is well qualified to detect fraud or faking. In fact, he has often been accused of being unmercifully strict both in his seance conditions and his evaluation of evidence. The incident described occurred on January 10, 1910, during a seance with Mme. Eusapia Palladino.

Mme. Palladino, who died in 1918, was one of the most astounding mediums of modern times. She would sit anywhere—in a hotel room, an investigator's laboratory, or a private home. She would submit to almost any test conditions. An Italian woman of peasant stock, she had little culture, but was possessed of great charm and intuition.

After twenty years of astonishing, and usually convincing, the savants and scientists of Europe, Mme. Palladino came to New York in 1909 at Dr. Carrington's instigation. During that year more than 50 seances were held.

The January 10 seance took place in a room chosen by Dr. Carrington. This, of course, eliminated the possibility of any prepared apparatus, trap doors, or concealed confederates. Before the seance, the medium was stripped and searched. The investigators present in the room—which was locked—were Dr. Carrington, Frank Tilford, and Daniel Frohman. Both Tilford and Frohman were well known in New York, the former as president of Park and Tilford Company, and the latter as a world famous theatrical producer. During the seance, they controlled the medium's person so that she could not free a hand or foot.

Mme. Palladino sat at a heavy wooden table which Dr. Carrington had provided. Tilford was seated on one side

of her, Frohman on the other. Each of the controllers had his foot hooked around one of Mme. Palladino's and his knee against her knee.

One of Mme. Palladino's hands was held by Tilford, the other by Frohman. As a final precaution, Dr. Carrington tied the medium's hands to those of her controllers.

During the vital period of the seance, all six hands were on the table. The room was lit by a strong red light. Every detail of the hands was clearly visible. As to what happened, I quote Dr. Carrington:

"During the latter part of the sitting when phenomena were in full swing, a tiny hand was seen to emerge over the top of the seance table and begin to untie the knots in the ropes binding Eusapia to her controllers. It took several seconds for this untying process to be completed, and when the right wrist had been untied, the rope was coiled up and thrown at one of the sitters, striking him on the chest.

"The hand then went over and untied the left wrist, likewise coiling up the rope and throwing it out into the seance room. Bear in mind that all this was done while both hands of the medium were held visibly on the table by two separate controllers, who were ascertaining at the time that they were really holding the hands of the medium, not dummy hands, and tracing her arms to the shoulders to make sure these members really belonged to her!

"The untying process took considerable time—ample time for Tilford and Frohman to observe and certify all that was going on. They reported that they were undoubtedly holding the medium's hands, and, of course, her head was visible throughout."

Dr. Carrington leaned forward, and the firelight gleamed red on his hands. He sat silent a long time, thinking probably about the time years before when the ruddy light of the seance room had glowed on another hand, the *seventh* hand. Finally he said:

"Fraud was not possible. There were just too many hands."

Partial materializations are far more frequent than materialization of complete human forms. On the other hand, partial materializations are more difficult to fake. To produce recognizable, photographable, and often *solid* fragments of a person fraudulently requires considerably more ingenuity than to bring forth—in the person of a confederate or the medium freed from any adequate control—a complete man or woman. However, full scale materializations have occurred,

and are now occurring. As an example, the famous "Rosalie" case will be described later.

As to the materialization of clothing, the reality of this phenomena was proved by the work of Sir William Crookes and Dr. Schrenk-Notzing.

Nevertheless, clothing, particularly of the vaporous variety, still remains the most convenient prop for fraudulent materializations. This is true for five reasons: it is the ghostly garb most inexperienced and naive sitters expect; its nebulous outlines simulate a genuine materialization in the process of formation; it is easily mistaken through wish fulfillment for whatever personal appearance the sitter desires to see; it is simple to conceal; and it avoids prudish distress at the sight of nude phantoms.

Any discussion of the materialization of animal forms, flowers, written documents, etc., is not in keeping with the purpose of this chapter. That stormy debate leads to the donnybrooke about "apports." The evidence concerning all such phenomena is elaborate. To sum it up here would crucify intelligent analysis on the cross of brevity.

The four cases presented were chosen arbitrarily. We are on a journey to the land beyond the mountains, and materialization is only one—although in view of certain recent evidence a very important—stage of the journey. You do not have to anaesthetize the reader with the repetition of a fact, as long as it is a fact. If modern science is worth its salt—and it is—it must realize that a single fact is sufficient to force the reconsideration of a theory.

*Because of the fact, the theory was lost,
Because of the theory, the concept was lost,
Because of the concept, the Science was lost,
Because of the Science, the Philosophy was lost.
All because of one fact.*

Therefore, in consideration of this premise, and in the interests of brevity and readability, I have also refrained from describing the monumental investigations of materializations undertaken by Dr. Schrenck-Notzing, skeptical German psychiatrist, and Sir William Crookes, one of the all-time great of British physicists and sometime president of the Royal Society. After years of investigation, both men stated that they were absolutely convinced of the reality of materializations.

Nevertheless, as long as it is necessary to make and record observations under conditions of dim light or total darkness, the possibilities of trickery will remain numerous. But it must be borne in mind that it is part of the training of any qualified psychical researcher to learn how seance fraud is perpetrated and how to detect it.

To be fair, it must be realized that materializations undoubtedly have occurred—and are occurring—at small private seances. Such groups, beings themselves convinced of the reality of the phenomena, see no possible reason for publicity or scientifically controlled conditions. However, I do not believe that materializations are as numerous or widespread as some sincere but overly ardent spiritualists maintain.

And it must also be admitted that many outstanding mediums, who have produced genuine materializations have on occasion been caught in fraud. The psychology behind this apparent paradox is not as complex as would appear.

A talent for mediumship does not necessarily imply a highly developed sense of morality. This same principle holds true for any other talent, such as a talent for music. When we take into consideration the fact that most mediums are themselves convinced spiritualists, plus the fact that mediumistic power—particularly that of materialization mediums—fluctuates, often suddenly and without warning or apparent reason, we have the solution to the psychological puzzle.

Mediums who have been producing genuine phenomena suddenly find to their horror that their power is gone. They become frightened. Is the loss of power permanent or merely temporary? If it turns out to be temporary, a little faking will tide them over the critical period. Moreover, such faking will keep the sitters happy, and perhaps make some converts who otherwise might be lost to the cause in which the medium so deeply believes.

I do not condone such an attitude. But from the point of view of human nature, I can certainly appreciate the dilemma such a loss of power would present, and sympathize with anyone facing it. Human nature is considerably less than divine, and temptations, alas, are many.

Because a medium has on one or more occasions been detected in an act of fraud, it does not follow that all other phenomena produced through that particular mediumship are attributable to trickery. An unbiased and objective approach must evaluate each piece of evidence individually. And above all, because a medium has been caught in fraud,

do not disregard the testimony of distinguished and trained scientific investigators who, after long and patient work, have certified that genuine phenomena have been produced by that same medium when under rigorous control.

Materializations will seem to many readers who have not been confronted with the evidence, as something incredible. I will not at this point go into the traditional story about former popular incredulity concerning telephones, steam engines, radios, atomic bombs, or the roundness of the earth. I merely say that "credibility" is of no importance. *A fact is or it is not.*

Considering the evidence for the reality of ghosts brought forward in Chapter 2, materializations are a logical next step. Ghosts—particularly poltergeists—have used physical force. They have moved objects and occasionally appeared in very substantial form. Then why not materializations?

Enough of theorizing. Let us proceed to Mlle. Marthe Beraud, standing naked in the seance room.

Mlle. Beraud, who early in her career used the pseudonym "Eva C," was the attractive daughter of a French army officer. Her mediumship was first studied in Algiers between 1900 and 1905. Later she was the subject of innumerable investigations. The one with which we are concerned was under the supervision of Dr. Gustave Geley, French physician and psychologist.

The seances were conducted in Dr. Geley's laboratory. He described his precautions as follows:

"On coming into the room where the seance was held, to which I alone had previous access, the medium was completely undressed in my presence and dressed in a tight garment, sewn up the back and at the wrists; the hair and the cavity of the mouth were examined by me and my collaborators before and after the seances. Eva was walked backwards to the wicker chair in the dark cabinet; her hands were always held in full sight outside the curtain and the room was quite well lit during the whole time.

"I do not merely say: 'There was no trickery'; I say, 'There was no possibility of trickery.'"

Yet under these conditions numerous materializations were observed. Parts of human bodies were seen, touched, and examined. Hands, legs, arms, torsos, and faces were created.

Perhaps *created* is a poor term. It might be better to say that they assumed reality in our world.

Many of the materializations were photographed. The

photographs are clear and sharp, and show fine details. They present powerful corroborative evidence for the reality of the phenomena.

During certain investigations of Mlle. Bernaud's powers, the seance conditions were even stricter than those already described. The scientists took extreme precautions—to put it mildly.

Mlle. Bernaud was subjected to a complete medical examination, including rectum and vagina. After this procedure, she was given a physic and an emetic. She was then given a dose of bilberry syrup. The reason for this technique was to test the hypothesis that her materializations were regurgitations. Anything regurgitated from her stomach would take on the characteristic color of bilberries. Next she was sewed into a sack-like garment furnished by the investigators, and her face was covered with a mesh veil which was sewed to the neck of the garment.

After these precautions were taken, a seance was held, during which an unusually brilliant display of materializations occurred.

When we pass out votes of thanks to scientists, I think some should go to Dr. Geley, Dr. Richet, and their associates for the excellence of their laboratory technique. It also seems that Marthe Bernaud should be given some small medal for submitting to all this.

Finally, there is the famous "Rosalie" case.

In December, 1937, Harry Price attended a seance conducted at a private home in the suburbs of London. No medium was involved, or at least no one in the group claimed mediumistic powers. In addition to Price, five persons were present, only one of whom was a spiritualist. They met weekly on Wednesday night for the purpose of materializing the daughter of one of the group. The girl had died at the age of six.

The seance Price attended was held in total darkness, except for the light from four small glass plaques which had been coated with luminous paint. Price was allowed to examine the house and take whatever precautions against trickery he desired. There was no money involved and no publicity. The group insisted on remaining anonymous.

Price thoroughly searched the house. Then he minutely examined the seance room, probing the furniture, rolling up the rugs, taking down pictures. Next he shut and locked the only door, put the key in his pocket, and sealed the door

and windows with screweyes and tape. Then he sprinkled powered starch in front of the door, in the fireplace—where no fire was burning—and on the hearth. Finally he traced his initials in the starch.

He searched the two men in the group. Two middle-aged women presented something of a problem. As a compromise, he arranged to sit between them, so that he would have a reasonable opportunity to observe their actions. The fifth member of the group, a girl of 17, gladly pulled up her skirt and showed that she was wearing nothing under it but a pair of brief pants.

The seance began. There was no ritual, no hymn-singing, no prayers.

After about half an hour, Price sensed the presence of *something* quite near him. A moment later he lightly touched a form that seemed about the size of a six-year-old child. Next he carefully ran his hands over the figure—from head to foot. Then, using two of his luminous plaques, he examined the child. What he saw was a normal, nude, and rather beautiful girl of about six. Her face, however seemed considerably older. Price questioned the materialization, but she answered only one of his questions, simply saying, "Yes."

After the seance, Price checked his seals and starch. Everything was intact. Obviously the three women in the circle were taller and larger than a six-year-old child. In any case, he had requested all the women to speak during the seance, which they did—at the same time that he was observing the materialization.

Unfortunately, the girl's mother later became hysterical and refused to allow a second seance. She saw no advantage in such scientific investigations and feared that such conditions might make her daughter's materialization more difficult.

Price subjected the evidence to long and critical analysis. But when he departed this life in 1948, he remained unable to conceive of any method by which the full form materialization of the little girl in the London suburb could have been fraudulently produced. In the annals of psychical research the incident is known as the *Rosalie Case*, from the name the child bore in "life."

The last example concerns the study of materializations under the most exacting laboratory conditions. The principal investigator was again Harry Price. The medium was Rudi Schneider.

Born in Braunau, Austria, Schneider was twenty-one at

the time of the investigation. The seances were held during 1929 and 1930 in Price's laboratory.

Before each seance the medium was stripped and searched. However, the most important precaution against trickery was a clever set of electrical contacts which were built to Price's specifications for the occasion. The medium—and all of the sitters—wore gloves and socks in which metal strands were interwoven. The gloves and socks were connected by wires so as to form closed electrical circuits. If any hand or foot were not in proper contact, a light on the control panel would turn off. Price considered the system fraud-proof. Many of the observers and controllers were eminent British scientists.

Schneider—stripped, searched, controlled by electrical apparatus, and under observation by scientific men in their laboratory—had about as much chance of perpetrating fraud as of stealing the Pacific Ocean. Yet under these conditions, all sorts of supernormal phenomena occurred. Among them were many materializations. Price noted the production of "teleplasmic masses resembling arms, legs, a 'snow man,' a 'child-like form,' " and a large number of hands which performed various intelligent actions.

During the winter of 1929-30 the British press was rife with articles concerning Price's researches with Schneider. When it was over, and Price wrote a book on the investigation (*Rudi Schneider*, London, 1930), he could say with little exaggeration that "there is hardly a man, woman, or child in Great Britain who has not read about Schneider."

From the standpoint of strict logic, it is true that materializations in themselves do not prove that human beings survive the death of their "physical" bodies. It is probable that the energy-matter used in creating materializations is drawn from the medium and the sitters. Therefore, the ectoplasm might easily be molded by the thoughts of "living" persons. I believe this sometimes occurs.

I also believe that materializations are phenomena occurring in that crucial borderland where *two very real worlds meet*. This fact alone gives such phenomena tremendous importance. They are a vital stage in our journey to the land beyond the mountains.

On the next stage of that journey our method of transportation will be flying saucers.

X

PSYCHICS AND SAUCERS

THE IMPLICATIONS of the inescapable seventh hand lead us inevitably to the equally inescapable flying saucers.

The type of materialization described in the last chapter is not—as has been sometimes impetuously presumed—a simple solution of the saucer riddle. It may, however, contain a clue. When there are seven hands where there should be only six—there might also be eight.

As always, we must begin by untangling our semantics.

Unless otherwise stated, “flying saucers,” or “saucers,” will be used as a common denominator for all types of space craft. However, the strange things in our skies are undoubtedly of various shapes and possibly of various origins. The saucers as a particular type of ship will be discussed later.

The terms “levitation,” “teleportation,” and “apport” will be used in their specific meaning, which in each case will be defined.

In a discussion such as this, the term “materialization” has a tendency to become so broad that it can mean anything you want it to mean. This is not conducive to clear thinking. Therefore, I have used the term “seance materialization,” whose specific meaning is defined.

With our semantics in some sort of order, let us now approach the saucer phenomena.

It is senseless to speculate endlessly or argue fruitlessly as to the existence of saucers. The time for that is long since past. What then are the basic conclusions that we can draw from the mass of data available?

The saucers are the product of creative intelligences that are at least equal to our own. Their actions show planning and organization. The saucer phenomena did not begin in 1947; records concerning them go back hundreds, possibly thousands, of years. Their origin is not the physical planet which we call “earth.”

If the saucers do not come from this physical earth, where do they come from?

The question as to their origin is inseparably linked with their method of propulsion. And that again is linked with the

question as to how they can perform maneuvers which they have been seen to execute. How can anything even faintly resembling living, self-conscious creatures—as we know them—endure the stresses which the saucers' actions must produce?

Unless whoever runs this universe is utterly capricious and irresponsible, the laws of force and inertia as stated by Newton have not been repealed. (The Einsteinian conception incorporates Newton's laws of motion; it does not alter them.)

First law: Every body continues in a state of rest or uniform motion along a straight line unless or until it is compelled to change that state by the action of an exterior force.

Second law: The rate of change of momentum of a body is proportional to the force acting and takes place in the direction of the straight line in which the force acts.

Third law: To every action there is an equal and opposite reaction. (Or, the interaction of the two bodies is always equal but oppositely directed.)

If the saucers used any type of propulsion with which we are familiar, they and Newton's laws would meet head on. As the laws have not been repealed, and as the saucers continue to do the things they do, the intelligences which create and operate them must have found some way around this problem.

Could this be done by the use of materialization-dematerialization?

What I have termed "seance materialization" is defined as:

"Appearance of temporary, more or less organized, substances in various degrees of solidification, and possessing human characteristics. . . ."

Such materializations come into our particular spacetime field and then depart. The process is in many ways similar to normal growth and decay tremendously accelerated.

It has been argued that in the same way that the pattern of a tree exists in a seed, the pattern of materialization must exist somewhere. Therefore, anything—including a flying saucer—could be "born" in our limited reality and then "die" in our limited reality. The only difference between such an occurrence and birth and death as we commonly know them would be a matter of *speed*.

Superficially such a theory is attractive. It would connect the saucers with a phenomenon which is at least partially

understood. It would also explain why observers have sometimes reported that the saucers appeared to be momentarily "fluid." (This is characteristic of seance materializations when in the process of growth or decay.) It would also explain the reports of the saucers having appeared or disappeared almost instantaneously. It would eliminate once and for all the problem of how the saucers are propelled. According to this theory, they *aren't* propelled. They simply come into being "here"—like the seventh hand—and then go back "there."

It is a fine theory—and it holds water only a little better than a sieve.

In the first place, seance materializations are formed out of energy drawn from persons still existing "here." This energy is then transformed into something which has mass. (After the experimental proof of Einstein's proposition that $E=MC^2$, the conversion of energy into mass or vice versa is not open to argument.) In seance materializations energy is partially converted into mass to produce a substance known as "ectoplasm." Then an effort is made—with varying success—to mold the ectoplasm into the shape desired by some entity (or entities), either carnate or discarnate.

Nothing is brought from another plane of existence. The mass-energy of this plane is merely shifted from one function to another.

Moreover, all the available data concerning ectoplasm points to the following conclusions: ectoplasm is a temporary state of our mass-energy. It is highly unstable in the presence of light, particularly light in the shorter wave lengths of the visual spectrum. Ectoplasm only occurs in close proximity to human beings existing here. There is considerable evidence that it, like light and gravity, varies in power inversely as the square of the distance from its source.

All of which does not add up to a reasonable explanation of the *hows* of saucers. As I said at the beginning of this chapter, the seventh hand may give us a clue. But seance materializations do not furnish a simple, cut-and-dried answer to the saucer enigma.

We are staring through a very dirty window pane. Why not clean it and see what is outside? Having cleaned the window, we discover that we are looking again at the vaster reality.

If seance materializations do not explain the existence and the actions of the saucers, are there any other psychic phe-

nomena—using the term in its broadest sense—which might be more illuminating?

I suggest two: *levitation* and *teleportation*.

"Levitation" is defined as: "The rising of physical objects, tables, pianos, etc. into the air, contrary to the laws of gravitation, and without any visible agency."

At least one type of levitation seems definitely associated with seance materializations. Dr. W. J. Crawford in his extensive investigation of the mediumship of Kathleen Goligher made out a strong case for a cantilever effect between the medium's body and the object moved, the lever arm being created out of ectoplasm.

Of Dr. Crawford's many ingenious tests, one is particularly illuminating. He placed the medium on a scale. When any object in the room was levitated, the weight of the medium was increased by the weight of the object. This certainly indicates a cantilever effect between the medium and the object levitated.

When we add to this the pictorial evidence obtained by infra-red photography, Dr. Crawford's conclusions are strongly reinforced. These infra-red photographs show the ectoplasmic lever arms connecting the medium with the object levitated. A large number of such photographs has been taken. Excellent samples are the infra-red photographs of phenomena produced through the mediumship of Jack Weber.

Yet the infra-red motion pictures taken in 1954 of levitations produced through the mediumship of Sophia Williams show neither cantilever effects nor ectoplasm. But they do show levitation.

Have we any other evidence that levitations can be produced by other means than ectoplasm extruded from a medium? There is a great deal of such evidence.

Often the medium's own body is levitated. Sometimes the medium's body is conveyed from one part of the room to another. This was a common occurrence in the mediumship of D. D. Home. Levitation of this type has been produced by numerous mediums.

There are many records of a person's body being levitated spontaneously. Religious literature contains numerous accounts of "saints" being levitated. Nor is this phenomena necessarily associated with formal sainthood. Consider the following example:

A friend of mine, Dr. Hans Nordwein von Koerber, formerly on the faculty of the University of Southern California, has

long been involved in psychical research; he is also recognized as one of the world's greatest philologists.

Just before the World War I, Dr. von Koerber succeeded in making his way, disguised as a novice monk, into a Tibetan monastery where he spent several months. He described to me how monks would rise from the floor and remain suspended by the use of a force which we of the West seem to have overlooked. He also stated that, after adequate training—and without any particular spiritual benefit—he was able to accomplish this feat himself.

This type of levitation is considerably closer to something applicable to the saucer phenomena.

Then there is the type of levitation demonstrated by poltergeistic phenomena. And there is the PK effect established by Dr. Rhine's rolling dice (see Chapter 1).

Our window pane is becoming somewhat less dirty. In the vaster reality phenomena are not sharply defined but tend to blend. Charles Fort noted this tendency. He also used the word "teleportation."

"Teleportation" is defined as:

"The movement of objects, either animate or inanimate, instantaneously, or almost so, from one place to another."

In the nomenclature of spiritualism, one aspect of teleportation is known as "apport." This phenomenon amounts to passing "matter" through "matter." The following cases are typical:

Adrian Conan Doyle, son of Sir Arthur, described (November 2, 1952, *American Weekly*) an incident concerning a key which mysteriously disappeared. It was the key to the special lock on the door to Sir Arthur's study. The key disappeared soon after Sir Arthur's death. Adrian Doyle states:

"A few days after the key vanished, my mother received a package by mail from London, some 30 miles away. It contained a note from a lifelong friend. It read:

'Dear Jean: I have had an extraordinary experience. I don't know what to think of it. Last night I dreamed of dear Arthur, and he said to me: "When you wake, look under your pillow. You will find a key. Send it to Jean and remind her I gave her fair warning."'

"Enclosed was the key."

Through other channels Lady Doyle had been informed that her discarnate husband would attempt an apport concerning a key.

It may be that Sir Arthur's family are liars or very great

fools—but I doubt it. Moreover, the phenomenon is far from unique.

Dr. Sherwood Eddy, outstanding minister and author, states in his *You Will Survive After Death* (New York, 1950) that it was an apport which finally convinced him of the reality of the psychic world. He gives a long and solidly presented background to the occurrence (pp. 182 ff.). Dr. Eddy emphasizes that it was an "asked for" apport, i.e., the object to be apported was specifically requested at the seance. He describes the incident as follows:

"It (the apport) was dropped from a height of several feet and hit the third finger of my right hand, falling to the floor with a crash. I found it to be my green enameled ashtray with the word CHINA on the bottom. I marked it with a cross, and upon my return to the apartment that night, I found the place where I had left it that evening vacant and its mate, the blue cloisonne ashtray, in its usual place."

A well planned piece of trickery, involving both a confederate and burglary, *might* explain it, but I have been unable to find the slightest motivation for such chicanery.

We have again the compelling force of cumulative evidence. I have collected a hundred or more cases of apports, and these represent only a fraction of those on record.

During certain poltergeist phenomena which I investigated (the happenings occurred in the home of a dean of a great American law school), a gold ring was apparently apported into a closet. The dust on the high shelf where the ring was found had not been disturbed. Under the circumstances (which are too complicated to describe here) it would have been extremely difficult, if not impossible, to place the ring in its position without disturbing the dust—except by the use of some sort of materialization-dematerialization.

Then there is the mass of teleportation data presented in the *Books of Charles Fort*.

Finally, let us mull over the implications of an article published in the July, 1950, issue of *True* magazine. The author was Dr. Ivan T. Sanderson, a top-ranking zoologist. The title of the article was "The Universe Nobody Knows."

The data presented in this article makes a shambles of "commonsense" conceptions of reality.

Dr. Sanderson begins by describing how a *nembutod*, a peculiar type of insect, suddenly appeared in a spotlessly

clean laboratory. This happening was witnessed by four persons, Dr. Sanderson, his wife, and two assistants. They were not holding a seance. They were not spiritualists. They were conducting a scientific experiment which had nothing whatsoever to do with anything psychic. The experiment required elaborate precautions to insure cleanliness, orderliness, and the sterility of the materials used.

Yet, under those conditions, something—to wit: a living nembutod—appeared from nowhere, or from a vaster where.

Dr. Sanderson discusses and discards every normal explanation of how the nembutod could have appeared on the laboratory table. I can find no loophole in his evidence.

With the nembutod incident as a starting point, Dr. Sanderson launches into an extensive list of authenticated data concerning similar mysterious appearances and disappearances.

Whether the flying saucers utilize the forces discussed in this chapter can only be settled by data which is still clenched in the fist of the future. But these forces exist. There is no logical reason why the saucers could not employ them. If they do, it would explain much which is now mysterious.

Obviously it still remains possible that the saucers belong entirely to our physical universe. Their method of propulsion may be by the use of electromagnetism, or “magnetic sinks,” or “lines of magnetic force between the planets”—if those terms mean anything relative to the saucers and their doings.

However, it would seem simpler to explore first the possibility that the saucers employ teleportation or “mind over matter,” or some type of materialization-dematerialization. These phenomena are known to exist. Why postulate new cosmic marvels when you have known data which will explain the phenomena?

In any case the *total* answer lies in the opening of our minds so that we become cognizant of the vaster reality and stop refusing to accept facts simply because they do not fit into preconceived frames of reference.

The vaster reality is filled with shoes and ships and sealing wax—and saucers, angel’s hair, and landing gear. . . .

XI

ANGEL'S HAIR AND LANDING GEAR

I WONDER what eventually happened to the strands of angel's hair inside the sealed Skippy peanut butter jar that once reposed on the table in my photographic laboratory. Mr. LeRoy Betz, civilian investigator for the United States Air Force, took the jar—still sealed—with him.

Since the jar and its strange contents comprise the beginning of a long and apropos chain of evidence concerning saucers, I will briefly outline the background of the affair.

On February 1, 1954, Mrs. W. J. Daily of Puente (a community near Los Angeles) was observing jet planes through eight-power binoculars, when she saw something which she described a moment later to her husband as "strange and awesome." It was a disk- or ball-shaped object slightly larger than the apparent size of the full moon. She thought it was self-luminous, although this effect might have been due to reflected sunlight; it was mid-morning and the day was bright. After ten or fifteen seconds, the object turned reddish, sped towards the east, and disappeared.

If that were all that Mrs. Daily had to report, the observation could be classified as a run-of-the-mill saucer sighting. But at the instant the object turned reddish, something happened. A shining, cobweb-like substance poured out of the object (or appeared to be associated with it). This substance drifted to earth. It draped on trees and telephone wires. Some of it fell in the Daily's backyard. As Mrs. Daily described the substance:

"It was long, silvery, like spider webs. *But it vanished when I tried to touch it with my hands.*"

Daily telephoned the Mt. Wilson Observatory and asked the scientists how he should go about collecting a specimen of the substance. They were skeptical of Daily's report, but suggested that he try to gather the strands on pieces of black cloth wrapped around wooden sticks. This he did, placing the cloths—with the substance adhering to them—in clean jars whose lids, provided with gaskets, he screwed tightly in place.

Next he telephoned James McNamara, newscaster at

KLAC (a Los Angeles radio station). The night before, McNamara—who is a Lieutenant Colonel (U.S. Army Reserve) and was the press adviser to General Van Fleet when he was in command in Korea—had conducted a forum program. The subject discussed had been “Flying Saucers—Fact or Fantasy.” I had been a member of the panel.

McNamara arranged for Daily to come to my home. Daily left one of his jars—which once contained Skippy peanut butter—in my possession. This particular jar had not been opened since Daily had placed the cloth bearing the substance in it.

The substance looked like the spun glass “angel’s hair” which is commonly used in the United States for Christmas tree decorations.

I hurriedly photographed the angel’s hair through the glass of the jar wall, which would obviously cause a certain amount of distortion. When I had developed the negatives and found them satisfactory, I sat down to ponder the matter.

It was now late at night and I did not have available facilities for microscopic or physical analysis. If the angel’s hair had a habit of mysteriously vanishing, it might do so at any time. I considered the possible relationship of the substance to one form of ectoplasm. There are numerous well substantiated cases in which ectoplasm has assumed a “thread-like” or “cobwebby” form.

But these phenomena had been noted during seance materializations. Such ectoplasm is sensitive to light, and the substance in the jar had not only fallen in full sunlight, but had been subjected to the blast of incandescent light from the thousand-watt flood and the five hundred-watt spot I had used in photographing it.

Still, there have been reports of ectoplasm which withstood brilliant white light and lasted for a considerable period of time. However, these reports I felt needed further experimental substantiation before I would accept them, and ectoplasm which acted in that manner certainly did not follow the pattern of common seance materialization ectoplasm.

Did the angel’s hair vaporize and vanish in the presence of free oxygen? When it fell it was obviously in the presence of free oxygen, but the process of disintegration might take time. Daily had told me that there was more of the substance in the jar when he had sealed it than when he gave it

to me. Yet the amount had remained constant during the time the jar had been in my possession.

Had the angel's hair in the process of disintegration used up all the free oxygen in the jar? Then what remained of the angel's hair would vanish the instant it received a new supply of oxygen. If this were the case, the remaining angel's hair could only be examined and analyzed under conditions—such as an artificial atmosphere—where no free oxygen was present.

I decided to leave matters in *status quo*. Having additionally sealed the jar with tape, I went to bed.

The following morning my problem was solved by LeRoy Betz of the Air Force. He had come upon the trail of the angel's hair. Daily had informed him of the existence of the jar in my possession. Betz asked—courteously but definitely—for the jar and the two negatives I had exposed. I gave them to him gladly.

He stated that he would give me, if possible, the results of the analysis of the angel's hair. However, he was doubtful if such information would be released. He then spent two hours questioning my wife and me about our interview with the Dailys.

I have phoned Betz twice, but he had no information to release, and the fate of the Skippy peanut butter jar and its contents is still unknown to me.

When Betz departed with the jar and the negatives, I considered that to be the end of the matter. It was only the beginning.

On February 16, 1954, McNamara brought to my attention an item which had appeared in the *Valley Times* on the previous day. (The *Valley Times* is a newspaper published in the San Fernando Valley on the outskirts of Los Angeles. The Valley area contains probably the world's greatest concentration of aircraft factories.) The item was written by Gordon Grant, a war correspondent in the European theater during World War II. The following quote is from his article:

"A fluffy blanket, dead white, almost ephemeral in its delicacy and apparently electrically charged, may be the San Fernando Valley's first physical contact with visitors from space. It is reported to have streamed like a lacy ribbon from a mysterious craft that sped over the Valley.

"Could it be nothing more than spider webs? Observers

say no. Others, familiar with fungi, discount the possibility that the mystery substance is merely bug-fluff."

Grant stated that the substance had fallen on November 16, 1953. A bakery truck had been enshrouded in it. Engineers from Lockheed Aircraft, North American Aircraft, and Douglas Aircraft had promptly arrived at the area where the angel's hair had fallen. This area was no larger than two city blocks, which indicates that whatever dropped the angel's hair was probably at no great altitude, or that the angel's hair was acted upon by some cohesive force which was not affected by atmospheric turbulence.

One of the local residents, who examined the substance immediately after its fall, told Grant: "The material looks like finely shredded wool or spun glass. Held between the fingers . . . it dissolves into nothing."

A telephone call to Grant produced the information that the fall of angel's hair described in his article was actually a combination report of two falls, one on November 16, 1953, and the other on February 1, 1954. That was the date on which angel's hair fell in Puente, and Daily placed it in the Skippy peanut butter jar.

Coincidence will stretch farther than angel's hair, but it will not stretch indefinitely.

McNamara and I arranged for an interview with witnesses in the San Fernando Valley. The meeting was held at the home of Mel Barnes, a Valley resident. I made an hour's tape recording of what was said. The tape is still in my possession. During that hour of questioning and cross questioning, we hammered at the witnesses, collectively and individually. Their stories were consistent and showed every evidence of truthful and accurate reporting.

A ball or disk had been seen. Its size was three times that of the full moon. The object was dead white, but did not glisten. This observation was made on the morning of February 1. A cigar-shaped object was also seen. On the night of February 1, three saucers were observed in a triangular formation. After about fifteen seconds, they broke formation and darted away at incredible speed. One of the saucers performed an instantaneous 90-degree change of direction—not a turn, just a change of direction.

At this point I will momentarily break continuity to include a report of three saucers, also in triangular formation, which were seen a few days after the second San Fernando Valley sighting. The witness to this occurrence and the similar action

of the saucers are my reasons for inserting the report at this point.

This time it was McNamara who saw the saucers. The date was Friday, March 6, 1954. McNamara describes the incident as follows:

"A few minutes before 6:00 P.M., I climbed into my car, which was parked in a lot adjoining the Pan Pacific Auditorium in central Hollywood. I broadcast eight weather forecasts a day on hourly news shows, and the forecast that day had called for weekend rains. As I slipped behind the steering wheel, I quickly scanned the skies for indications of an approaching storm front.

"Looking west, I observed three luminous disks, each about half the size of a full moon, but not quite round. They appeared to be slightly tilted, giving them an oblong effect. They were grouped in triangular formation, and hung against the dusk sky in solitary and frightening luminosity.

"Suddenly the two uppermost disks darted from formation in an unbelievable climb of approximately sixty degrees towards the northwest—and vanished. The lower disk hovered motionless for two or three seconds, then darted upward, following the same course as its two companions. Almost instantly I lost sight of it.

"The luminous quality of the oval glowing objects was not flashing. For some unaccountable reason, they instilled in me a feeling of wonder, almost awe. Of course, such a subjective reaction has no bearing on the objective facts.

"It is the facts which are important. I am a newsman. I have reported what I saw. I also wish to go on record as stating that I served in World War II and in Korea. I have seen more searchlights, planes, jets, rockets, and balloons than I like to remember. *I know what they look like.*"

We now return to the February 1 sightings in the San Fernando Valley—and angel's hair.

The witnesses further stated that there had streamed forth from the ball (or saucer) seen in the morning a white lacy substance. After this discharge, the object had rapidly gained altitude and vanished. The angel's hair drifted to earth and hung on wires and trees. Persons who walked through the mesh of strands stated that it had felt "cold and damp." (It is interesting to note that ectoplasm observed at seances has been described as feeling cold and wet.)

Numerous efforts had been made to collect samples of the angel's hair. Children had ridden bicycles about the neigh-

borhood, scooping up handfuls of the fluff for exhibition next day at school. The fluff did not last that long.

Another horde of scientists, "special investigators," and representatives of the airplane manufacturers had arrived on the scene. They had also collected angel's hair. Whether they had any better luck in preserving it than the school children, I do not know.

Everyone whom McNamara and I interviewed stated that the angel's hair always vanished in their hands.

Now let us correlate these happenings with data from other times and places.

On October 29, 1952, the *London Evening News* carried a dispatch stating that approximately 100 persons in the town of Gaillac, France, saw sixteen flying saucers in formation. The formation surrounded a cigar-shaped object. This object discharged a substance described as "bright whitish filaments like glass wool." It "... floated down to treetops and telegraph wires and many eye witnesses gathered whole tufts of it. Unfortunately it disintegrated and disappeared before it could be taken to a laboratory for analysis."

Montgomery Advertiser, Montgomery, Alabama, November 21, 1898: "Numerous batches of spider-web-like substance fell (on Montgomery) in strands and in occasional masses several inches long."

Scientific American 45-337: Something described as "cobwebs" fell from the sky over Milwaukee, Wisconsin. The editor of the *Scientific American* added: "In all instances the webs were ... very white. Curiously enough, there is no mention in any of the reports that we have seen of the presence of spiders."

Sydney, Australia, March 14, 1954 (Reuters): "A motion picture film purporting to show a saucer-like object climbing steeply at great heights is on its way to the United States for special processing. . . .

"Australian Air Minister William McMahon said the film was taken with a telephoto lens by a civilian aviation official at Port Moresby, New Guinea, last August. . . . In his heretofore secret report the official said (the object) climbed sharply away, leaving a clear vapor trail (angel's hair?)."

From a letter received by McNamara early in 1955 from Rev. Albert H. Baller, Pastor of Robbins Church, Greenfield, Massachusetts:

"... I quote from my personal diary, June 10, 1954—
 " 'I talked about a half hour with Mrs. Fred Zappy of

70 Congress St., Greenfield, Mass. this afternoon. Her story: Husband called to her yesterday morning about 10 o'clock to "come see the flying saucer!" She went out into the street, looked up and saw "two large black objects flying high. They seemed to float." Had no noise. Were not circular but edges uneven and they seemed to move with an undulating movement.

" 'As they passed over, moving from west to east, the air was suddenly filled with a shower of very light ash-like substance which came floating down in large flakes an inch or more in diameter. Stuck to trees, grass, etc. I found some still on lawn and examined two "flakes" Mrs. Z. had placed in a glass jar. Light grayish and ash-like. One flake seemed black in streaks as if burned. Picked up some from grass, but it disintegrated in my fingers. Very little left.' "

My files contain at least a dozen similar cases. The basic pattern is always the same. There is very strong evidence that the saucers sometimes drop a substance which vanishes most mysteriously. Also there are indications that this substance may be connected with some sort of materialization-dematerialization process. But that connection remains as tenuous as angel's hair.

However, the shape of the true saucer is far from tenuous.

An analysis of the peculiar things in the sky can be done by a number of methods. One method is the correlation of the *photographic evidence*. The "Puddenstone Incident" seems a reasonable starting point for this type of analysis.

On March 14, 1954, J. W. Wagner obtained—according to him by accident—a photograph of a flying saucer. A few days later I secured permission from Wagner to examine the negative and make enlargements from it. The result was a long session in my photographic laboratory.

Wagner, who lives in Alhambra, California (near Los Angeles) is a painting contractor. He also builds speedboats. On March 14, 1954, he was photographing speedboats at Puddenstone Reservoir (fifty miles from Los Angeles). He took the photographs with a cheap ultra-miniature still camera, using 16 mm. film. Ironically, the trade name of the camera is *Pixie*.

Wagner's account of the incident is as follows:

The day was sunny. He took several pictures, finishing the roll in his camera. At no time did he see anything mysterious in the sky. When he developed the roll of film, however, the last frame showed a startling aerial object. There was some

indication that the object had moved during the exposure, but the image was clear and detailed—and it was a typical saucer.

Wagner realized that he would be accused of some sort of photographic faking, and he urged me to look for evidences of trickery.

His explanation for not having noticed the object as he took the picture was simple and logical. He was looking through the finder of his camera at the time. It was pointed downwards and he was "panning" (the same type of movement a hunter uses to keep a moving target steadily within his sight pattern). With his attention thus diverted, it is not surprising that the object escaped his notice.

I examined the negative through a 25-power glass. There was no indication of tampering. In any case, the negative area covered by the saucer was too small for retouching, and the grain of the saucer image matched the grain of the surrounding sky. I have studied tens of thousands of negatives. The negative had not been altered.

The saucer frame was the last of the continuous roll. Therefore, it could not have been specially processed. The previous frames showed pictures of speedboats—minus saucer.

There remained the possibility that the last frame had been left blank and later used to photograph a print of the speedboat with a saucer superimposed. But the lighting, exposure, and the sharpness of the saucer frame appeared identical with the others. That would make faking difficult, certainly beyond the photographic knowledge displayed by Wagner.

My next step was to enlarge the negative. I made "blow-ups" of from 40 to 100 diameters. Finally, I turned the enlarger sideways and shot the entire length of the darkroom. This resulted in an enlargement 300 times the original negative area.

Still there was no sign that the saucer was a fake. At that degree of enlargement, any trickery should have been easily observable.

That afternoon I showed the negative and prints to one of the most competent professional photographers I know. He sat flatly that there had been no trickery.

Wagner has a reputation as an honest, straightforward, intelligent man. He impressed me with his sincerity. And what would be his motive for trickery?

But any single photograph of a saucer is automatically open to the charge of faking. This should not be taken to

mean that I accuse any person or persons of faking saucer photographs. It has been my experience that men and women are more honest than is generally supposed. Nevertheless, the fact remains that the methods of photographic trickery are numerous and subtle.

Yet photographic evidence concerning flying saucers—particularly photographs which show detail—is of the greatest importance. At the beginning of the saucer uproar I began collecting photographs (or halftone reproductions of photographs) which seemed to have some possible bearing on the problem.

If photographs by many people in many places revealed similar specific details, chances for faking pictures was very slim.

Is there any pattern in the photographs I have collected—and if so, does the Puddenstone photograph fit into that pattern?

Wagner's photograph shows a saucer having the following definite features:

There is a flattened cone at the apex of which is a spot of light. Below the cone is a double band of luminosity. (The doubling may be caused by movement of the craft during the time the film was exposed.) Beneath the bands of luminosity there is a concave flange. Within this flange are three objects which are spaced in the form of an equilateral triangle and appear to be ball-shaped. They give the impression of being part of some type of retractable tricycle landing gear.

The features described in the last paragraph fit perfectly into the pattern emerging from the mass of photographic evidence I have collected. The examples cited below are taken at random from my files:

In 1954 a saucer was photographed over Bad Hersfeld, Germany. A sixty diameter enlargement shows the concave flange and what, for simplicity, I will call the tricycle-ball landing gear. Part of the cone is visible.

A few months earlier, a saucer was photographed over Norfolk, Virginia by William Turrentine. Enlargement reveals the flange, the typical landing gear, and a suggestion of the band of light.

Both the Bad Hersfeld and the Norfolk photographs show the underside of the saucers. In putting together the pattern it is essential to consider camera angle.

A series of pictures taken by professional photographers

Joao Martins and Ed Keffel near Rio de Janeiro, May 7, 1952, show the top and edge of a saucer. In these pictures the cone, the apex light, and the convex upper side of the flange are sharply defined. There is also an indication of the band of light. These photographs—like Wagner's single shot—are part of a continuous roll of film.

October, 1953, W. C. Hall, the owner of an extensive sheep and cattle ranch in North Queensland, Australia photographed a saucer which he saw while inspecting his herds. The picture is sharp and has excellent detail. The flange, three-ball landing gear, cone (somewhat more rounded in this case), and apex light show clearly in sharp focus.

November 11, 1951, Guy B. Marquand, a carpenter, photographed a saucer near Riverside, California. He stated that the saucer looked like "a chromium-plated hub cap" (the flange). His picture shows the flange, cone, and an indication of the apex light.

A photograph of two saucers taken July 7, 1947, by Albert Weaver at Pontiac, Michigan, shows the landing gear, flange, and cone.

Two pictures, also taken in 1947, were the first photographic evidence to impress the Air Force. The photographer was William Rhodes, and the place was Phoenix, Arizona. The apex light is shown, the flange, and the ball landing gear.

In addition to the photographic evidence, non-photographic, but corroborative, data must be taken into consideration. The following are typical:

Dr. Hans Larsen Loberg, Norwegian scientist and past winner of the Hungarian Physics Award, declared in 1954 that he was in possession of an authentic report that a saucer had crashed on the island of Heligoland, Germany. Dr. Loberg made his statement in Oslo. To date no further evidence has been forthcoming. Dr. Loberg stated that the crashed saucer was equipped with *a landing gear which resembled a tripod of three metal cylinders.*

A Reuters dispatch, datelined Melbourne, Australia, September 19, 1954, states that a ten-man group, mostly scientists, had made a year's study of saucer sightings over Australia. They came to the conclusion that there were several types of craft. However, the largest number of reports—fifteen—described:

"Saucers or disks . . . this type have windows and small ball-like wheels underneath."

The mists of speculation begin to condense into a definite form—the true saucer. At least one type of space craft has dropped the seventh veil of mystery.

But where do the saucers, or any other sort of space craft come from? What sort of creatures control them? Why are they here? What is their connection with the vaster reality? How do they affect our basic thinking?

It seems about time to consider such matters.

After all, landing gear can have but one purpose—to facilitate landing.

XII

FLYING SAUCERS AND BASIC THINKING

Flying saucers are created and controlled by self-conscious creatures whose present home is not the physical planet earth.

There is a dim possibility that the saucerians originated here. This will be discussed later. But a non-earthly origin appears to fit the facts far better. If that is the case, we must reorganize our basic thinking, and ask a number of intriguing questions.

Instead of looking at the sky, we must look within our own minds.

To begin with we will need to have another rummage sale of outmoded ideas. It will be necessary to dispose of a clutter of misconceptions, such as:

That a universal God created early man in His one supreme effort. That, as a natural corollary, a single Saviour (Jesus or another) could by one appearance on this physical earth adequately complete the divine purpose. This statement I do not consider irreverent. (If this physical earth is not the only place where self-conscious creatures exist, it is certainly not the only place where an inspired individual can be nailed to a cross—of one variety or another—in the service of his fellow creatures.)

That, as science once piously believed, life on this physical earth was the result of an accident which was unlikely to take place again.

That this physical earth is blissfully isolated from the doings of self-conscious creatures from some other habitat.

We will undoubtedly meet the saucerians some day. It is possible that we have already done so—which brings up the question whether the saucers have landed, i.e., touched the surface of this earth.

The evidence that this has occurred is very strong. I have a solid file of records of this having taken place in various parts of the world. Space does not permit the summarizing and analyzing of these reports. It is my conclusion that landing gears have been used—for landing.

Have the saucerians, or their dead bodies, ever been seen? Probably, yes. You simply cannot produce that much smoke without a fire somewhere.

Has communication been established between saucerians and living human beings? If you take into consideration radio, radar, and, of course, telepathy, there is a good chance that communication has been established. Direct verbal communication *may* have taken place.

Whereupon we are faced with the question as to whether human beings have ridden on saucers. Several persons claim to have done so. I have no available method of proving the truth or falsity of such reports. All I can do is present my evaluation of them—and I believe I am familiar with all the accounts of saucer excursions.

First, let me underline the fact that truth and fiction have a habit of becoming entangled. It then becomes not a matter of judging between black and white, but of selecting between relative shades of gray. Moreover, flying saucers provide an excellent soap box from which—with the best of intentions—to expound philosophies.

All the accounts thus far presented of saucer travel by living human beings contain—at least for me—illogicalities and internal inconsistencies. I cannot accept them on their face value. Perhaps that is one of my blind spots. I would welcome with open arms what I considered to be an acceptable case of saucer travel, but up to now I have failed to find one.

Now let us indulge in a little speculation as to what the bodily form of the saucerians could do to our basic thinking.

All the reports of "close contact" with saucerians have—with a few possible exceptions—described them as human (or human-like) in form. (Size and color are of no importance. *Homo sapiens* of earthly origin displays such variations.) If it is true that the saucerians are of the same species as we, the present theory of evolution needs considerable revision.

That evolution elsewhere would result in the same end product as evolution here is so unlikely that it would seem necessary either to re-open the missing-link argument or return God to the status He had before the science of the last century relegated Him to the flimsy domain of first causes.

Bear in mind that I am not attempting to prove that any of the saucerians—or all of them—are human (or human-like) in form. I am speculating as to what would happen to the theory of evolution *if* our visitors have bodies which could be classified as *homo sapiens*.

I will break down the argument into two parts:

THE MISSING-LINK DEBATE

Between the highest anthropoid and the lowest human being there is a gap that has never been satisfactorily bridged. Various attempts have been made to do so, but to date the result has been nothing stronger than string and bailing wire.

What if the missing-link is missing for the simple reason that it never existed?

If the saucerians have the same bodily form as we, it would not be illogical to presume a common ancestry. Biological evolution on this physical earth would then have progressed from protozoa to dinosaur, from dinosaur to anthropoid—and no farther. On that theory we would be the descendants of space voyagers who were marooned here—or stayed too long in the Garden of Eden.

As mentioned at the beginning of this chapter there is also the possibility that the saucerians originated here. If that is the case, evolution could return to its present status, and we would go back to hunting for the missing-link.

This earth is known to have been the stage of catastrophes—ranging from ice ages to lost continents. Because of such upheavals, the more advanced of our ancestors may have decided to leave so tumultuous a planet. They might then have gone to some other planet—of our solar system or another—or they might have become space wanderers, living in space craft of various sizes.

Such hypotheses are unlikely, but they cannot be discarded—if the saucerians have the same form as we.

IDENTICAL EVOLUTIONARY PATTERNS

If the saucerians are not directly related to us and both we and the saucerians are the result of an unbroken evolu-

tionary process developing at different places (and probably different times), then it is only logical to presume an over-all *preconceived* pattern. (See Chapter 5.)

That an unguided, hit-or-miss, development would consistently produce the same end result is absurd. If there have been identical evolutionary patterns, there must have been a preconceived plan. The physical world as we know it may show the result of such a plan. *But it cannot contain such a plan.* The artist and the materials cannot be the same. Therefore, the pattern must have been created elsewhere. Once more we see that all roads lead to the vaster reality.

At this point we are close to the morass of metaphysics. A turn towards pragmatism should keep us out of it.

Why did the saucerians come here?

At present we do not know.

Our tinkering with the tremendous forces locked within the atom may have attracted their attention, possibly caused their disapproval. Certain evidence can be interpreted to support this theory. On the other hand, the fact that saucer phenomena have been observed long before we succeeded in producing nuclear fission would indicate that twentieth-century atom-cracking was not the original cause of their visits. They may have come here as sight seers on a cosmic Cook's Tour. We simply do not know. It is foolish to speculate until we have more pertinent data.

There remains the question whether the saucerians come as friends or foes, or have not made up their minds, or are indifferent. Perhaps, if their origins are varied, their motives may also be varied. Numerous observations indicate that they use our moon as a shuttle station. It would be ideal for such operations. But that proves nothing relative to the motivation of the intelligences behind the perennial platters.

Eventually we are certain to discover why the saucers are here. Until that time, all we can do is to adopt an attitude of friendliness. Let us leave the latchstring out. We of this earth are certainly experts at fighting. There is no need to worry concerning that. Friendliness is the skill in which we need practice. Also thinking. . . .

Will Durant wrote concerning Emanuel Kant:

"Philosophy will never again be so naive as in her earlier and simpler days; she will be different hereafter, and profounder, because Kant lived."

Our basic thinking hereafter must be less naive and profounder—because of the saucers.

WHAT IS YOUR BRAIN?

Are we God's only children?

Now let us take a brief time out and indulge in the recreation of slaying a dragon.

XIII

WHAT IS YOUR BRAIN?

A FIERCE and fiery dragon is barring a key pass on our road across the mountains to a larger world. I have often met similar dragons and have discovered that the way to deal with them is to talk through them—as their weakest point is the fact that they do not exist.

The dragon about to be so penetrated is the widespread delusion that modern science, and brain surgery in particular, has trapped the human mind in the human brain, and that our mental processes can be localized in different areas of brain tissue.

This is not so. Perhaps the materialists, living in their unreal world, can make a pet out of an unreal dragon. I can think of no other use for it.

I certainly do not contend that I have solved the mystery of the specific functions of the brain. The enigma grows deeper every day. I certainly do not claim that brain surgery does not often produce dramatic and highly beneficial results. And I most certainly do not intend to argue that there is no connection between the brain and the motor functions of the human body.

What I do intend to maintain—and offer proof thereof—is that consciousness cannot be identified with the brain, that there are a host of cases of persons thinking normally with most of their brains removed or destroyed, and that modern brain surgeons are developing a completely new conception of the relationship between the brain and thought, consciousness, perceptions, and memory.

Why the belief that brain and mind were one and the same ever flourished I do not know. Probably the cause was a bad brew concocted out of inadequate observations, overweening pride on the part of certain scientists, and a generous portion of public reverence for the men of the scalpel. However, the identification of the mind with the brain has been

accorded a degree of respect undeserved by a non-existent dragon, and it therefore seems wise to debunk it.

To this end I now offer the technical testimony of certain medical specialists.

Before the Anthropological Society of Sucre, Bolivia, arose prominent Bolivian physician Dr. Augustin Iturricha. He described some startling case histories taken from the records of the clinic of his colleagues, Dr. Nicholas Ortiz. Dr. Iturricha stated:

" . . . The authenticity of these observations cannot be doubted. They proceed from . . . authorities of high standing in our scientific world.

"The first case refers to a boy from 12 to 14 years of age, who died with full use of his intellectual faculties though the encephalic mass was entirely detached from the bulb, a condition which amounted to real decapitation. What must have been to the stupefaction of the operators at the autopsy, when on opening the cranial cavity, they found . . . a large abscess involving nearly the whole of the cerebellum, part of the cerebrum and the protruberance. Nevertheless the patient, shortly before, was known to have been actively thinking.

"Another case coming from the same clinic is that of a young agricultural laborer, 18 years of age. Postmortem revealed three communicating abscesses, each as large as a tangerine orange, occupying the posterior of both cerebral hemispheres and part of the cerebellum. In spite of this, *the patient thought as do other men*, so much so that one day he asked for leave to settle his private affairs. He died on reentering the hospital.

"A third case is not less unusual. It is that of a native aged 45 years . . . the autopsy revealed a large abscess occupying nearly the whole left cerebral hemisphere. In this case also we must ask: '*How did this man manage to think?*' "

Dr. Gustave Geley, who quoted Dr. Iturricha's address in *From the Unconscious to the Conscious*, indicates that the occasion was of recent date; Dr. Geley's book was published in 1920.

The famous "American crowbar case" is a classic example of a tremendous brain destruction without the mind being affected. The case is minutely described in Drs. Gould's and Pyle's monumental work, *Anomalies and Curiosities of Medicine*.

Phineas Gage, a young foreman of a railway construction

gang, was using a crowbar to charge a hole with powder, preparatory to blasting. Somehow the powder exploded prematurely and the crowbar was driven entirely through Gage's head. The bar was an inch and a quarter in diameter, and weighed 13 pounds.

When the bar was removed and the broken bone cleared away, there remained a hole three and one-half inches in diameter in Gage's skull. A gaping opening, caused by the penetration of the bar, transfixed Gage's brain. In the medical description of the case it was stated that this hole "... passed through the left anterior lobe of the cerebrum and made its exit at the junction of the sagittal coronal sutures."

Yet Gage did not lose consciousness from his injury. In fact, he walked up a flight of stairs seeking medical attention. Despite the destruction of such a huge amount of brain tissue, he remained rational throughout his convalescence, which was uneventful. His recovery was complete, except that he lost the sight of one eye. He lived for many years after the accident, his life being normal, and his mental faculties unimpaired.

The fact that Gage did not lose consciousness as a result of a tremendous and sudden destruction of brain tissue is highly significant. It is a common delusion that because consciousness is often lost following blows or injuries to the head, consciousness is therefore a function of the brain. This line of reasoning is obviously ridiculous. One may suddenly lose consciousness from many causes, a severe blow to the solar plexus for instance.

Vincent Gaddis, a very competent psychic investigator, cites the following data concerning injuries to the brain:

"Dr. Schleich, the famous brain specialist, reported twenty cases of brain injuries with partial destruction of the mass without observation of any symptoms of mental derangement. He added that these cases caused constant argument among the doctors and nurses as to whether the brain could be the seat of the soul."

It is pointless to go on describing cases similar to those cited. They are innumerable. Battlefields and modern mechanized life are constant sources of such cases. It is probable that there is scarcely a brain surgeon in the world who has not encountered a number of them.

Let us therefore turn from case histories to the recent work of Dr. Wilder Penfield, one of the world's foremost

brain surgeons, and Director of the Montreal Neurological Institute of McGill University.

In 1922 Dr. Walter Dandy of Johns Hopkins Hospital informed the medical profession that he had removed large portions of the brains of living human beings without any apparent effect on the mentality or personality of the patients. This report so intrigued Dr. Penfield that he began a long chain of analysis.

In 1932 he reported the removal of the whole right prefrontal lobe of the brain. He noted that the patient not only remained conscious throughout the entire operation, but talked normally and rationally to the surgeons concerning her children and other daily matters. Towards the end of the six-hour operation, she expressed her thanks and gratitude to the surgeons for having patiently performed so long and arduous a task.

During the years that followed, Dr. Penfield continued his researches. By means of a weak electrical current he temporarily paralyzed various areas of the brain. The whole conception of localization in the brain of mental functions came apart under his electrodes. The brain localization theory was already disintegrating at the time Dr. Penfield began his work. However, his researches finally destroyed it altogether.

Next Dr. Penfield searched for the seat of memory. He searched in vain. The brain was still there under his scalpel and electrodes, but memory could not be found. It continued to exist somewhere—in a “something” undoubtedly—but not in the human brain.

Finally, he endeavored to find the location of consciousness. But consciousness, too, refused to identify itself with brain tissue—except for two tiny areas. He stated that consciousness is not abolished by paralyzing cells in any part of the brain with the exception of a minute area in the thalamus and a connected small area at the base of the prefrontal lobe.

On March 26, 1950, speaking before an assemblage of top flight physicians at Johns Hopkins Hospital in Baltimore, Dr. Penfield said:

“What is the real relationship of this mechanism (the brain) to the mind? Perhaps we will always be forced to visualize a spiritual element of different essence . . . a spiritual essence that is capable of controlling the mechanism.”

He added that when a patient on the operating table “is asked about the movements which he automatically carries

out (as a result of his electrical stimulation of the brain causing a muscular reaction) he is never in doubt about it. He knows that there is a difference between that truly automatic reaction and the voluntary action which he himself had set in motion."

Dr. Russell G. MacRobert, prominent New York neuropsychiatrist and diplomate of the American Board of Psychiatry and Neurology, wrote in his *Hallucinations of the Sane*:

"In March, 1950, Dr. Penfield, lecturing at Johns Hopkins University, and now backed by 500 experimental cases, virtually challenged psychologists to discard disproved theories of mind-brain relationship and find new ones consonant with the newly discovered facts of cerebral physiology. Dr. Penfield said: 'The startling discoveries should have profound significance in the field of psychology, providing we can interpret facts properly.'"

In *Tomorrow Magazine* for May, 1950, Dr. MacRobert stated:

"The neurosurgeon, cutting away large portions of the brain, inadvertently has also removed the anatomical basis essential for the prevailing conception of the mind. . . ."

Incidentally, it was Dr. Penfield who wrote that hauntingly beautiful brief letter to John Gunther concerning the death of Gunther's son, whom Dr. Penfield had treated. You will find it in *Death Be Not Proud*, by John Gunther:

"Dear Mr. and Mrs. Gunther:

What a heroic battle Johnnie fought! A gallant spirit like his cannot be destroyed by mechanical defect in the body which was given him.

Knowing him and thinking of his stubborn refusal to accept defeat makes me believe that the spirit will live on. For such there must be an immortality which we who tinker at the body may guess at but not understand . . .

Sincerely,

Wilder Penfield."

After his son's death, John Gunther expressed himself with desperate succinctness on the subject of the thing inside our skulls. He said:

"What, in all sanity and conscience, is a brain?"

And again it is a good question in search of an answer.

Certainly the brain is not the "seat of the soul," nor the physical counterpart of the "mind," nor the residing place of

the primary individuality, the "I am," or "ego." What then is it?

Henri Bergson, great French philosopher and physiologist, whose thought rises like a sunlit mountain peak above the murk of modern bemuddlement, has an interesting answer. After seeing patients in the Balkan Wars who had suffered gigantic brain injuries, Bergson lost all faith in the conception that mind and brain are identical. With blunt honesty, he abandoned his previous materialism, and proposed the following theory:

The "ego," the primary, unknowable, thing-in-itself must act through some vehicle. That vehicle is the "mind." But the "mind" too must act through some vehicle. That vehicle cannot be the physical body: It is the second body. But the second body must be linked with the physical body at some point. That point of linkage is the physical brain. The brain is merely the communication center between the permanent vehicle of the "ego" and "mind" and the physical body with which it is temporarily associated.

The above resumé of Bergson's theory does not, of course, do justice to his elaborate and magnificent conception. Moreover, during the years since he proposed it, a great deal of new data has been brought forward which seem to call for both extension and modification of his theory.

Much of the data in this book throws interesting sidelights on Bergson's theory. I will comment on two which seem particularly appropriate here:

A. I mentioned the minute area of brain tissue which Dr. Penfield's electrodes found alone necessary to maintain consciousness. Is this area the fundamental link between the permanent vehicle of the "ego" and the "mind" and the temporary physical body?

B. It is a common medical observation that persons whose physical bodies are dying—and this is especially marked when the fatal illness is due to brain deterioration or destruction—will suddenly and dramatically regain, not only their mental faculties, but their senses of sight, hearing (and the other three) as the death of the physical body is occurring. Does this indicate the moment when the "ego" and "mind" are coming into full possession of their permanent vehicle?

But the purpose of this chapter is not to theorize, but to slay—by means of walking through—a non-existent dragon. He no longer bars our way. Physiology and brain surgery, important as they are, have failed to find us inside our skulls.

Now, with the dragon exposed as a blatant unreality, we can go forward and consider something of tremendous importance to you and me and all of us.

That something is a new conception which is emerging from both abstract thought and concrete science. It is the conception of the second body.

XIV

YOUR OTHER BODY

OFTEN WHEN I think of the second body there flashes into my consciousness the memory of a certain scene.

It was a bright spring afternoon. The flowers were almost radiant. The grass had that inexpressible depth of greenness which spring grass sometimes has. As I removed my hat, a light breeze ran gentle fingers through my hair.

Silently I watched as the procession marched dolefully towards the spot where the grass had been mutilated by the digging of a hole. The soldiers walked with their rifles reversed. The drums were muffled.

The procession stopped. The same breeze that was playing with my hair carried the words:

"We therefore commit the body to the earth . . . to be turned into corruption . . . until the resurrection of the body."

All of which was total nonsense, and an offense to the beauty which surrounded me.

There was no turning into corruption. A certain type of matter was being returned to its original state—so that it might become again useful. The physical shielding which protected the real body of Private Quentin Reger was being disposed of. Nothing more.

He now had the full use of his *second body*. But he also had that second body in this life. So do you.

It is possible that we have more than two bodies—I doubt it—but I do not intend to be sidetracked into such speculation. Therefore, I will simply characterize that other body (or bodies) as *the second body*.

You possess your second body here and now. And it is your real, basic body. Death is simply your emancipation from the clumsy, heavy armour which through this life has

overlaid the light and subtle body which is a little piece of forever.

That second body cannot be sabotaged by the years. It is eternally young in the truest sense of that word. Bombs of any type—A, H, C, or Z—cannot harm it. The destruction of a planet would in no way injure it. It can be commanded by no general—except yourself.

Which statements certainly call for some proof, which I will try to present.

For simplicity, this chapter is divided into two sections.

In the first section I will present the reasoning which makes the existence of the second body an inescapable conclusion—on the basis of logic alone.

In the second section I will present the *data* which substantiates the reasoning, and transport the hypothesis into the realm of fact.

Because of space limitations, I must pass over the less essential lines of reasoning and a vast amount of data.

The basic reasons for my belief in the existence of the second body are as follows:

The second body is necessary to explain many phenomena which have been solidly established by psychical research. The vast majority of psychical researchers have been forced by cumulative evidence to accept the existence of a second body. It clarifies and integrates a host of otherwise meaningless and isolated facts.

In the light of the modern conception of matter, the second body is not improbable. The desk top before me seems perfectly *solid* to my fingers. Yet present day physics has demonstrated that the desk top is composed of atoms which in turn are composed of nuclei and electrons. Even the nuclei are now considered as composed of many distinct types of particles. Without going into the maze of modern physics, this fact is certain: the desk before me is *solid* only in the sense that it *seems solid* to the sensory organs with which my fingertips are equipped. Actually, the *solid* desk top is largely made up of what, for lack of a better word, is usually called "empty space." There is no reason why that empty space should not be occupied by another form of matter, or our form of matter at a different rate of vibration. In the same way, there is no reason why my physical body could not be interpenetrated with another body built of a different form of matter or existing in a

different range of vibration. The desk top would not be solid to such a body, but objects in the world to which that body belongs would be.

(The conception outlined above may be presented in many ways, and has endless variations. To some readers the illustrations probably will seem unduly complicated and abstract, and to others overly simplified and woefully inexact. However, my only intention is to make the basic point that modern physics has destroyed the inherent improbability of the second body that was implicit in the old conception of matter as solid. There is room for a second body now.)

The second body is the only logical basis on which we can explain the enormous complexity of memory. The neuroanatomist has found no structural basis for memory. He will gladly admit it. How then can psychologists presume a physical seat of memory when the specialists, whose work is finding the physical bases of functions, cannot find it?

And if there is no structural basis in the physical body to account for memory in the usual sense of the word (i.e., readily available memory, more or less under control of the will—directly or through association), it is indeed madness to search in the physical body for the even more elusive and infinitely more complex storehouse of subconscious memories.

Yet such very real functions must be *isolated* in some *individualized something*. My memories are not yours. But they exist. In what? I suggest the second body.

The existence of the second body explains such cases—as were discussed in the last chapter—of mental processes and impressions continuing after tremendous destruction of brain tissue.

Recent experimentation and research has proved that all living organisms are surrounded by fields of electromagnetic force. It is becoming evident that these fields are the patterns that determine the organisms' basic form and shape. The physical body grows and exists within the matrix of the force field. The force field is the mold, the primary thing, and the physical body is merely cast within it out of suitable material for existence in the world of our matter.

Certain implications of this new biological data—i.e., such as that *all* living organisms have second bodies—are

immensely intriguing but too involved for adequate discussion here. This chapter is concerned primarily with those second bodies with which we are most intimately associated, yours and mine. I feel that the recent developments in biological theory which I have outlined have introduced significant new evidence for the existence of our second bodies.

If we accept our survival of bodily death as proved—a conclusion which seems inescapable—then the second body is logically necessary to maintain an unbroken evolutionary chain. The very heart of evolutionary theory is the conception that progress does not take place by sudden radical changes, but rather by steady and unbroken development. That the process which developed man from the amoeba and the mature individual from the infant—always by a gradual progression—should suddenly make a wild, drastic change, a change completely beyond our conception, seems highly improbable.

Yet that is just what would occur if we survived death *without a body*. The process which created us by evolution would on the instant change us into “disembodied spirits,” entities so foreign to our understanding as to be incomprehensible. The second body seems to me the only reasonable link between worlds.

Again, if we accept the evidence for survival, the second body is essential for any meaningful conception of the next phase of life following earthly existence. A heaven peopled with disembodied spirits has always defied understanding. Not only is such a hereafter uninteresting, it is inconceivable. The second body is a firm basis on which we can begin to construct some intelligent outline of our next stage of existence.

I fully realize that the arguments I have just outlined do not *prove* the existence of a second body. They may present a logical case for it, but they do not establish its reality. Only facts can do that. Then . . . to the facts.

The second bodies of living persons have often been seen—sometimes by two or more witnesses at the same time—at places far removed from the persons' physical bodies. Authentic cases of this sort are very numerous. The following three are typical:

On Saturday, January 3, 1891, J. S. Thompson called at the photographic studio of James Dickinson, 43 Grainger

Street, Newcastle, England, and asked for a set of photographs which he had ordered. Dickinson told him that the photographs were not yet ready. Thompson seemed very disappointed, saying that he had little time left and could not return later for them. Then he walked out of the studio.

The whole affair certainly seems a simple, uncomplicated, inconsequential incident. Yet a vast amount of painstaking research has gone into establishing the apparently unimportant facts given above. The British Society for Psychical Research checked them. W. T. Stead, editor of the *Review of Reviews*, thoroughly investigated them. The incident has been discussed in more than a score of books. But to the end, the facts have remained unshaken. Dickinson and the other witnesses swore that Thompson had come for his pictures. The studio record book for that day showed a notation to the effect that Thompson had called. But . . .

On that Saturday morning of January 3, 1891, Thompson was actually at home in bed, under the constant observation of a nurse.

During his delirium he mumbled continually about his photographs. But he never received them. Nor did he ever call for them in his physical body. A few hours after the incident in Dickinson's shop, Thompson, still muttering about his photographs, died.

A similar phenomenon occurred during a session of the British House of Commons.

A few days before the Easter parliamentary recess in 1908, Major Sir Carne Rasch had a severe attack of influenza, and was unable to attend a certain session of the House, although he desired intensely to support the Government. At the height of his debate, Sir Gilbert Parker noticed Rasch seated in his usual place. A moment later Rasch disappeared.

Later two other members of the House, Sir Arthur Hayter and Sir Henry Bannerman, stated that they had also seen Rasch sitting that evening on the bench he customarily occupied. Yet during the entire night of the debate, Rasch was tossing restlessly in his bed at home.

A recent case of the same sort is described in great detail by Harold M. Sherman (*You Live After Death*, 1945, p. 51ff.). Briefly, the facts are:

On Thanksgiving Day, 1941, Harry J. Loose, a retired policeman, appeared in the lobby of the Canterbury Apartments in Hollywood, California, and left a message for Sherman with the desk clerk. Loose was also seen by one of

the tenants of the apartment. Neither of the witnesses had met Loose before.

At the time when Loose was seen in the lobby of the Canterbury, his physical body was asleep in his home some twenty miles distant. This fact was substantiated by a number of witnesses. Sherman conducted an elaborate investigation of the case. He arranged for Loose to present himself unexpectedly before the same clerk, and so made certain of the identification. Sherman also obtained signed statements from all the witnesses.

A large number of similar cases have been collected by psychical researchers. They may be found by the score in *Phantasms of the Living*, by Gurney, Myers, and Podmore, which is probably the classic work on the subject.

There are many reliable records of living persons having separated their second bodies from their physical organisms, and having traveled and observed while in the second body. Such occurrences have been the subject of extensive investigations.

Dr. J. B. Rhine states in *The American Weekly*, May 4, 1952:

"... we have a visitor at our laboratory, Dr. John Bjorkhem, a Swedish psychiatrist who has done more experimenting to produce these apparitions (projections of the second body of a living person) than anyone else. This triple-trained minister-psychologist-physician has done a great deal of work with hypnosis.

"One day in Uppsala, Sweden, a 17-year-old girl was brought to Dr. Bjorkhem. In the course of an experiment, the psychiatrist put the girl into the hypnotic state (her first experience) and told her to go home and visit her family 250 miles away. Without moving from her chair the girl described her experience (presumptively immediately after her return from her 'journey') to the hypnotist.

"She said she was at home, in the kitchen, with one foot on a chair. Her mother was doing household tasks in the kitchen. Her father was reading the paper. She described the first item at the top of the page.

"A few hours later a friend in Uppsala received a long distance phone call from the girl's parents asking what was the matter with her. They had seen her in the kitchen with one foot on a chair. Then she disappeared without speaking. This story is told in Dr. Bjorkhem's book, *Det Ockulta Problemet* (The Psychic Problem)."

Psychiatrist Dr. Russell G. MacRobert, whom we have met often, cites the following case:

"A physician who was in an airplane which crashed on landing saw the accident about to happen, felt the jolt, and found himself scrambling out of the wreckage. He saw that the pilot was pinned under the engine. Mechanics rushed up to help. The doctor tried two or three times to make them listen to his advice to lift the engine off the pilot. He failed to make any impression. It was as though the mechanics did not know the doctor was there.

"Then he saw another man bending over a prostrate body pouring something into its mouth. The physician suddenly came to, his mouth full of brandy. His comment on recovering was: 'I don't mind dying, because I have already died once and know what it is like.'"

The next case, told first hand, may be found in *Psychical and Supernormal Phenomena*, by Dr. Paul Joire of the Psychophysiological Institute of France. The experience was reported by Cromwell Varley, F. R. S., who at the time was an electrical engineer employed by the Atlantic Cable Company:

"In 1860 at Harbor Grace I had to catch the steamer that ran early the next morning and was fearful of not waking in time, but I employed a plan that had often proved successful before—that of willing strongly that I should wake at the proper time. Morning came and I saw myself fast asleep; I tried to wake myself but could not.

"After awhile I found myself hunting about for some means of more power, when I saw a yard in which was a small stack of timber and two men approaching; they ascended the stack of timber and lifted a heavy plank. It occurred to me to make my body dream that there was a bombshell thrown in front of me which was fizzing at the touch-hole, and when the men threw the plank down, I made my body dream that the bomb had burst. . . .

"It woke me. . . . I did not allow a second to elapse before I . . . opened the window, and there was the yard, the timber, and the two men, just as my spirit had seen them. I had no previous knowledge of the locality; it was dark the previous evening when I entered the town, and I did not even know there was a yard there at all.

"It was evident I had seen these things while my body lay asleep. I could not see the timber until the window had been opened."

Many persons have claimed the ability to detach their second bodies and roam about in them. Of particular interest in this connection is the work done by Dr. Hereward Carrington and Sylvan Muldoon. The technique of freeing the second body used in the Carrington-Muldoon investigations was complex, involving—among other things—practiced control over certain dream conditions. Sleep, like trance, appears to be a state conducive to the separation of the second body from the physical.

Dr. Carrington eventually became convinced of Muldoon's ability to separate his second body from the physical, and to act and observe through the second body while it was many miles from the physical. Dr. Carrington also testifies to a number of experiences of his own in which he succeeded in separating his second body from the physical.

Incidentally, let me point out that I use the term "physical" only for lack of a better. The second body is "physical" when in its own realm.

All available evidence points very strongly to the existence of a thin and indefinitely elastic cord which always connects the physical with the second body, no matter how far the latter may wander. This cord—the silver cord of tradition—is broken only at death. When this occurs, the "ego" and "mind" take over complete control of the second body. At the same time, the electro-magnetic force field which sustains the physical body collapses—or departs—and the physical body disintegrates into the elements which formed it, having in the process enriched the lives of worms and undertakers.

Obviously, ghosts and ghostly phenomena present a strong case for the existence of the second body. Ghosts are not disembodied shades. When the phenomena are most striking, the bodies of the apparitions are most distinct.

Persons with outstanding psychic abilities have always claimed to see the second body even when it is blended with the physical. An astute analysis of the second body phenomena is given in *The Psychic Sense*, by Phoebe B. Payne and Dr. Lawrence J. Bendit (M.D.), 1949. Dr. Bendit is an eminent psychiatrist of London, and his wife, co-author of the book, is an outstanding psychic. As would seem inevitable, this combination produced some highly interesting observations concerning the second body.

Miss Payne has the ability to see that "aura," that misty, wraith-like radiation which surrounds the bodies of human beings, and probably all living organisms. Bendit and Payne

believe that the aura is a combination of radiations from both the physical and the second body. The aura, as seen by Miss Payne, is scintillating, swirling—an iridescent, colorful, ever-changing envelope of radiation.

But inside this aura—probably a double aura—Miss Payne can see a dark, sharply defined band which exactly follows the contours of the body and extends only slightly beyond it. This, then, is the true second body, and the inner aura is associated with it, as the outer aura is associated with the physical body.

Bendit and Payne describe the second body as an “electromagnetic field.” They state:

“It is probable that the dual quality of the field, as energy-matter, is the very thing which enables it to act as a bridge between our world of dense matter and another world of consciousness.”

Eileen Garrett (there are many references to her in this book) sees auras easily and describes them as follows:

“. . . the ‘surrounds’—those misty, multicolored envelopes in which all living objects move, which change with their moods or the changing conditions of their lives . . .”

Powerful proof of the existence of the human aura has been furnished by Dr. W. J. Kilner of St. Thomas’ Hospital, London. In 1920 he published *The Human Atmosphere*, describing certain experiments by which he claimed to have discovered a shell of radiation surrounding the human body.

Dr. Kilner used a blue screen, or filter, to sensitize his eyes before viewing the nude human body against a dark background. His filters were colored by a seldom-used dye, dicyanine. He claimed that he could see a distinct cloud of radiation extending approximately eight inches around the human body. At death this radiation disappeared.

Shortly after Dr. Kilner reported his findings, several scientists, among them Dr. Steve Martin and Dr. Barker Smith, corroborated the discovery. Havelock Ellis stated that, by using Dr. Kilner’s screens, he could easily see the aura.

Dr. Kilner was not a mystic. He was a man of medicine who believed he had made a discovery of great importance to members of his profession. If human beings had auras, and these auras could be seen and studied under the proper conditions, surely, he thought, this discovery should be of the greatest importance to all men who practice the healing art.

He also believed that when any part of the body became seriously diseased, the aura around it shows marked changes.

On this basis he thought he had made a highly significant contribution to the science of diagnosis.

My own experience indicates that it is possible for anyone to see a portion of the aura. In 1946 I conducted a series of group experiments in an effort to establish whether the average person could see auras. The results were overwhelmingly positive.

These experiments also indicated that the use of special lighting—such as a mercury vapor tube in front of which can be placed variously colored filters—was unnecessary. Most of the persons in the group soon were able to see the aura in almost any dim light. The experiments were conducted in such a way that the possibilities of optical illusion or suggestion were eliminated. As a result of these group experiments, the following simple technique for seeing a portion of the aura was evolved:

In a dim light and before a dark background, touch the fingertips of one hand to those of the other. Then separate the hands so that there is approximately half an inch between the fingertips. You will then see faint streamers of grayish mist between your fingertips. The streamers resemble thin, attenuated smoke. Now move the hands apart, and you will observe that the streamers will separate and become misty extensions of the fingers.

Next, concentrate on one hand and slowly spread the fingers. The streamers will also spread, maintaining their line up with the fingertips. In observing the aura you should avoid any feeling of strain. Intense concentration is a hindrance rather than a help.

The aura is best seen "out of the corner of the eye." The portion of the retina used in such viewing seems particularly sensitive to this phenomenon. A certain amount of practice is usually necessary. None of one's normal senses become specialized or highly acute without training.

Incorrigible skeptics will claim that the seeing of the aura is pure delusion. It is not. Evidence proving the existence of electromagnetic fields surrounding living organisms has been steadily accumulating through a chain of apparently isolated discoveries. The chain might be thought of as beginning on the day in 1887 when William Lyndman died in University Hospital, Cleveland.

Lyndman was brought to the hospital in the early evening. Both his legs had been crushed under the wheels of a streetcar. He "died" the following morning. During his last

hours in this state of existence, he was attended by a young interne, Dr. George Crile.

Dr. Crile was amazed that Lyndman, a strong young man, should depart this life when every essential organ in his body was still undamaged and healthy. He had lost only a small amount of blood. Why, thought Crile, should death occur? The cause, of course, was shock. But what was shock?

Answering that question became Dr. Crile's life work. He pursued the enigma through clinical medicine, biology, pathology, physiology, and at last cornered it in the realm of bio-physics. Along the way, he disproved all previous theories as to the nature of shock. And in the end he presented a solid foundation on which the modern treatment of shock is based.

It is, of course, true that part of the treatment of shock is blood—or plasma—transfusion, the purpose being the replacement of blood that has seeped through capillary walls which in shock are no longer leak-proof. Also, toxemia enters into the total picture. But these are secondary effects. The fundamental cause of shock is electromagnetic. (For a recent reference see *The Physiological Basis of Medical Practice*, by Best and Taylor, p. 261.)

However, we are not concerned with shock, but rather the basic discovery as to the true nature of life which is the keystone of Dr. Crile's work. He summed it up in one sentence:

"Therefore, the phenomena of life must be due to radiant and electrical energy."

At its core, then, life is not a chemical reaction but a magnetic, electrical, or sub-atomic phenomenon. The data which Dr. Crile's patient experimentation produced makes it ridiculous to consider the physical human body as a simple chemical reactor existing only in the world of visible matter. Fundamentally, we are beings of the invisible world of electricity and radiation. When the electrical potential within our bodies falls to zero, the field collapses—or goes away somewhere—and the physical body dies.

Let us consider briefly a few of the discoveries which link with Dr. Crile's work.

In 1933 Dr. Alexander Gurwitsch of Moscow announced the discovery of an unknown radiation emanating from living organisms. The existence of these "Gurwitsch rays" was later confirmed by Professor Otto Rahn of Cornell University.

At Duke University Professor Hornell Hart conducted a

series of experiments in 1932, the results of which strongly indicated that human bodies are surrounded by electrostatic fields. Considerable variance was found between the force-fields of the individuals tested.

Dr. H. S. Burr of the Yale University School of Medicine announced in 1947 that ten years of experimentation, much of it conducted in collaboration with Dr. F. S. C. Northrop, had established the existence of electromagnetic fields surrounding and interpenetrating living organisms. Burr and Northrop concluded that it was these force-fields which determine the shape and nature of the organism. In other words, the fields form patterns which are filled in by physical matter. (See Dr. Strömberg's conclusions outlined in Chapter 6.)

In 1946 a five man group of U.S. scientists was sent to Germany in an effort to assemble and coordinate scientific data accumulated under the Hitler regime. The head of the group was Dr. Robert T. Lustig, a specialist in electro-biology. Dr. Lustig reported some interesting research done by Dr. B. Rajewsky, Director of the Kaiser Wilhelm Institute in Frankfurt.

Dr. Rajewsky presented a theory, supported by a large amount of experimental data, that the brain can control tissues and organs through a system akin to radio broadcasting. *Messages to the organs may be sent directly, rather than through the nerve channels.*

However, inferring the second body from electromagnetic phenomena remains an indirect method. Can the second body be demonstrated by direct observation? This has been done.

The second body has been seen to emerge from the physical body.

An example of this phenomenon was observed in January, 1922, by novelist and psychical researcher Stewart Edward White. There were four other witnesses. The only persons present were the investigators and their wives. The second body emerged from the physical and remained visible a foot or so from the physical body of the subject. Although not too clearly defined, the second body was seen to assume a shape closely resembling a human form.

Numerous other experiments of this type by competent investigators have produced similar results.

It is probable that the second body has been weighed.

In 1906 Dr. Duncan MacDougall, a physician on the staff of the Massachusetts General Hospital, conducted a series of experiments which apparently demonstrated that human

beings lose a measurable amount of weight at the instant of death, and that this loss is sudden and inexplicable by any of the generally accepted laws of science. Dr. MacDougall published a full report of his investigations in the *Journal* of the American Society for Psychical Research, May, 1907. His experimental technique was as follows:

A light framework was built on a delicately balanced beam-type scales. This framework held a bed on which the patient, in a dying condition, was placed, the scales were sensitive to within 1/10th of an ounce.

All of the subjects gave their consent to the experiment weeks before the death of their physical bodies. Dr. MacDougall chose patients suffering from diseases which terminate in profound exhaustion, death occurring with little or no muscular movement. This prevented agitation of the scales.

As the entire bed was weighed along with the patient, any matter escaping from the patient's body would in no way affect the results. Even the weight of the air exhausted from the patients' lungs was taken into consideration, and was found too slight to have any bearing on the experiment. As will be seen in the following typical case, evaporation, progressing at a steady rate, was also taken into account.

"... subject was a man dying of tuberculosis. Patient was under observation for three hours and 40 minutes before death. . . . He lost weight slowly at the rate of one ounce per hour, due to evaporation of moisture in respiration, and evaporation of moisture in sweat.

"During all three hours and 40 minutes, I kept the beam end (of the scales) slightly above balance near the top limiting bar in order to make the test most decisive if it should come.

"At the end of three hours and 40 minutes he expired, and suddenly, coincident with death, the beam end dropped with an *audible stroke*, hitting against the lower limiting bar and remaining there with no rebound. The loss was ascertained to be 3/4 of an ounce."

Dr. MacDougall experimented with six patients, and in every case found a distinct, *sudden* drop of weight at the instant of death. However, he ruled out two of the cases as inconclusive, one because of interference by persons opposed to his work, and the other because the patient died too soon after having been placed on the bed to allow the scales to be critically adjusted. In the remaining four experiments conditions for accurate observation were perfect.

It has always seemed to me that Dr. MacDougall should be given eternal credit for throwing out the two cases in which conditions were not ideal. He was a hard-bitten Scotsman, determined to nail down his facts.

To the best of my knowledge, Dr. MacDougall's experiments have never been duplicated. For twenty-five years I have searched for some record of a similar investigation.

"Do you know of any experiment in which human beings were weighed at the moment of death?"

I have asked that question of surgeons, physicians, biologists, bio-chemists, psychologists, physiologists, and specialists in a dozen other technologies. None of them had ever heard of such an experiment.

If it is true that Dr. MacDougall's experiment has never been duplicated, the failure to do so is a tragic blunder of modern science.

Of course, establishing the exact instant of death presents something of a problem. The different organs of the physical body do not die at the same time, and the length of time necessary for the separation of the second body from the physical body is certainly variable. (For additional data concerning this point see Chapter 18.)

However, the problem of establishing the exact moment of death does not materially affect Dr. MacDougall's results. He ascertained the instant of transition by the clinical methods of his time, which were sufficiently exact.

As a sidelight on the weight of the second body, it is interesting to note that on several occasions the "dead," communicating by a variety of means, have expressed the opinion that the second body of the average adult human being weighs approximately one to three ounces.

If the second body has weight, it also has mass, and is therefore subject to the laws that whoever started this universe laid down for things having mass. It therefore does not exist as pure energy. In the light of the discoveries of modern physics, an analysis of this point seems to be of great importance.

Of the proofs of the second body's reality, perhaps the most significant is the grim tenacity with which men and women who had "died" maintain that they still have a tangible form. Again and again they hammer at that point.

Anyone who studies the vast literature of communication must be impressed by the almost desperate efforts on the part of the communicators to prove—as *the key that unlocks*

the whole puzzle—the continued existence of some sort of a body.

"Of course, we have bodies still."

I have heard and read that statement, variously phrased, innumerable times. And behind all this endless reiteration, I always have the feeling of baffled men and women confronted with the maddeningly frustrating truth that none are so blind as those who will not see.

The second body has often been described in occult literature as "identical" with the physical. This is an absurd misuse of terminology. "Identical" means "an exact replica." Obviously, such a definition cannot apply to the second body.

The physical body does not exist in three dimensions, but in four—the fourth being time. Your present physical body is certainly not "identical" with the one you had at the age of ten, and it is not "identical" with what it will be at the age of 80.

Therefore, a second body that has any sort of permanence cannot be "identical" with an ever-changing biological organism. Nor is it reasonable that at some arbitrary moment in each man's or woman's life the physical body and the second body become "identical."

Let us not forget that it is difficult to describe the larger world through the medium of a vocabulary designed for this present, smaller existence. The best we can expect is an approximation.

On the other hand, the vastest of all man's foolishness is the idea that he has only one body. That conception is a cosmic blind alley. It has produced the bafflement of the ages.

All of us in instants of exultation momentarily lose our normal, everyday consciousness of our heavy physical bodies, and for a brief moment move and have our being in that subtle, radiant body that is our true inheritance from life.

After mulling the matter over for many years, I have come to the conclusion that no human being ever actually believed in his innermost consciousness that he and his physical body were the same, or believed that he existed, or could exist, as a bodiless entity.

Because of shallow thinking and insufficient data, we have allowed ourselves to accept placidly the unproved and illogical idea that man's immortal form—if it existed at all—was of its very nature inconceivably different from his physical body. I freely admit that for many years my thinking

was "cribbed, cabined and confined" by that stupid conception.

But once you realize that there must be a missing link, things begin to make some sense. That missing—or rather overlooked—link is the second body. And once you are freed from the physical mold which was the womb of the second body, your second body becomes indeed most real.

Now that the missing link is in place, much befuddlement will vanish as fog clinging to the mountains will vanish at the touch of sunlight. For we are over the mountains now, and can proceed on our way.

XV

SEX, YES

So you have a body "over there." Interesting, isn't it? Also provocative of a number of questions—such as sex.

Male and female we came into this life. Will we be male and female still? And if we remain so, what will be the significance and uses of sex in our next state of life?

Let us begin our analysis of these questions by bringing four essential points into sharp mental focus:

1. The testimony of those who have freed their second body *while the physical body was still alive* ("out of the physical body" or "astral projection" experiences) *never varies as to their second body's having sex—the same sex as their physical bodies. Moreover, they also testify that they still possess sexual organs.*

2. A basic corollary to the conception of the second body is that the pattern of that body—irrespective of how the pattern comes into existence—follows the pattern of the physical body. Therefore, it would have sex. I realize that this is an inductive argument, but the point is too important to be by-passed.

3. There is no record of a ghost which appeared in human form changing the sex which was that person's in this life.

4. There is no record of any "dead" person declaring in a reliable communication through any type of mediumship that the incident of "death" changed his or her sex. That statement is based on both personal experience with mediumistic phe-

nomena and a critical examination of thousands of reports of communications from those who have departed this life.

All of this evidence is diametrically opposed to the traditional conception of a heaven whose golden gates are securely barred against such earthly realities as sex. But the existence we are discussing is not a conventional heaven, complete with harp-twanging angels, cherubim, and gold bricks. It is merely a new environment.

One of the causes for absurdly distorted conceptions of what we may expect life to be like after *death* has been an unfortunate over-use of symbolism. Another has been the threshing about of western philosophy in its struggle to salvage some sort of immortality in the face of the march of science. Unfamiliar with—or ignoring—the facts brought forward by psychical research, and not realizing the *true* implications of recent discoveries along the whole spectrum of science, philosophy—if it attempts to justify any hope of survival—has no recourse except to postulate an unsubstantial hereafter, a type of existence so different from our present life that it is practically inconceivable.

Another form of the same flimsy idealism has been adopted by certain occultists—who should have known better. The result has been a conception of a life after death in which we retain the senses of sight and hearing, but lose the other three. An effort was made to reinforce this vaporous Valhalla by allowing the dwellers there unlimited telepathy and clairvoyance. But it has not jelled.

How can you justify the continuance of two of the *physical* senses and not the other three? If the basic sensory mechanism is in the second body, then all of the senses must be beyond the reach of physical death. If the sensory mechanism is in the physical body, then why should the visual and auditory nerve patterns survive and not the tactile or the olfactory? No matter how you slice it, it still comes out nonsense.

So let us return to sanity, and firmly implant our feet on God's rich green earth.

Before we contemplate sex in the next life, let us analyze the significance of sex in this life. I suggest that it has three potential functions.

A. Reproduction.

B. Pleasure.

C. The foreshadowing in a moment of shared ecstasy of the truth that one's highest joys—one's finest opportunities

for growth and development—can never be experienced *alone*. "Happiness dies if it is not shared."

Now we have a reasonable foundation on which to build an intelligent conception of sex in the land beyond the mountains. Let us stand on that foundation, and ask some questions.

If we take any sexual potentialities with us, to what extent will they resemble what we have known here? Should we expect anything new in sexual experience? And does sex have a larger significance in a larger world?

Can psychical research shed any light on these questions?

The following quotation is from the presidential address delivered in 1917 before the British Society for Psychical Research by Dr. L. P. Jacks:

"To begin with, these communicating beings (the "dead") . . . quite obviously retain the distinction of sex. They make use of the personal pronoun masculine and feminine; they speak of one another as 'he' or 'she'; they employ the distinction with no discernible difference from that with which we are all familiar.

"The only thing that has prevented us from doing it (realizing that the sex distinction continues after 'death') . . . is the notion that everything we are going to discover must bear a 'spiritual' sense, must mean something other than it would mean if it occurred in the known order—that is, may mean anything we choose it to mean.

"Dismissing that notion, we find ourselves in the presence of a fact enormously rich in implications. These beings retain the distinction of sex."

To anyone familiar with seances and the analysis of seance communications, Dr. Jack's statement is the simple, obvious truth. But what about reproduction?

The continuation of our species of mammals is a hopelessly inadequate explanation of all that the division between male and female means in our lives—here and now. Reproduction is only a partial explanation of sex.

Which leads inevitably to the conclusion that reproduction takes place in this life only. A function whose sole purpose is to prevent a species from dying out would be ridiculous after the members of that species are immortal.

This reasoning is supported by the statements of all profound philosophers, by the utterances of inspired religious teachers, and by the unvarying testimony of the "dead."

Reproduction is a necessary and very important part of life

here. Through it is built the family group with all its inexhaustible potentialities for joy, development, and richness in human understanding. But although sexual pleasure is one of the motivations for reproduction, it has long since become a pleasure in its own right. It is part of the champagne of existence.

Do we take that champagne with us?

The French have a saying: "Honor where honor is due." To point up what I am about to say, I will do a little editing. "Frankness where frankness is due."

When we *die* what happens to the pleasures of sexual intercourse? The caressing? The touch of a hand? All the warm and glorious sensations that pour in on us from tactile, visual, auditory, and other stimuli?

Those pleasures are not directly necessary for reproduction. But they are part of life. And they are often experienced when reproduction is not contemplated or when it is known to be impossible.

So I have duly maneuvered myself between Scylla and Charybdis. If I "pull my punches," I become a Pollyanna. And I have had enough trouble with prudery in this life without burdening myself with it when discussing the next.

So much for Scylla. But there is still Charybdis.

For sex is really not as important as newspapers, psychiatrists and the good Dr. Kinsey would have us believe. Sex is only a fraction of life. As a very brilliant woman once said: "Sex *unadjusted* is 90 per cent of existence; *adjusted* it is 10 per cent."

The act of sexual intercourse is in itself a potential joy which we are given at conception by the very act which gives us a chance to enjoy anything. Moreover, sexual intercourse is normally a voluntary act, and—as is the case with all voluntary acts—it can become the *modus operandi* of the noblest gestures of which men and women are capable. But the nobility is not in the act, it is in the *motivation*.

I hope the following illustration will convey my point.

During the Battle of Britain a group of Royal Air Force pilots sat whenever possible at the front table in a certain London night club. The floor show invariably ended with a strip tease. As the night club hired only one stripper, the ecdysiast was always the same girl.

The weeks went by and Herr Goering's invincible air force somehow could not find the formula for *der Tag*. He fumed eloquently. And his planes fell steadily.

Meanwhile, the Royal Air Force pilots continued to yell the traditional, "Take 'em off, take 'em off!" But each time they came to the club, the group was smaller.

Finally, there came a night when there was only one pilot sitting at the front table.

That night when the stripper finished her act, she signalled the juicer to leave the spotlight on, and calmly taking off the last speck of clothing, walked, magnificent in her nudity, down from the stage and into the arms of the pilot, thereby paying, in the only way she understood, a small amount of the debt so many owed to so few.

Many a righteous female should have gone down on her knees that night and thanked God that a member of her sex took the opportunity to match gallantry with gallantry.

But do we take such things with us?

I am convinced that the capacity and mechanism for such gestures and pleasures is taken with us.

Of course, such pleasures are sensual. So is sight. So is hearing. Why should touch be the black sheep of our God-given senses? Such a conception of our next state of existence is a bastard out of sophistry by prudery—and nothing else. Even in this life the most exquisite sexual pleasures result from discipline and acquired skill.

But behind such pleasures, even behind the motivation for such pleasures, there is a deeper something. *And it is not of this life.* It is elusive, ephemeral, abiding in the world where fire lives when it goes out. But I believe O. Henry recorded its fingerprints in the last paragraph of "The Gift of the Magi."

"The Magi, as you know, were wise men—wonderfully wise men. . . . And here I have lamely related to you the uneventful chronicle of two foolish children in a flat who most unwisely sacrificed for each other the greatest treasures of their house. But in a last word to the wise of these days let it be said that of all those who give gifts those two were the wisest. Of all those who give and receive gifts, such as they are the wisest. Everywhere they are the wisest. They are the Magi."

The magi were strange men. It is reported that their gifts were not of this world. At this late date we cannot be certain of the accuracy of that report, but we can be certain that what the "foolish children in a flat" did was not of this world.

Their action involved sacrifice. It had nothing to do with

reproduction. It was not sensual. It cannot be explained without presuming a larger world.

On the basis of that conclusion, I now present the testimony of a person who has graduated to that larger world. Her name is Julia. The communication re sex "over there" was received October 11, 1908, by automatic writing through the hand of the great British journalist, W. T. Stead:

"... all the earthly conceptions of sex are more or less vitiated by the fact that sex union is localized in the organs necessary for generation. When the purposes of generation are served—and here on this side we do not increase and multiply—there is no longer that precipitation, condensation, so to speak, of sex feeling in the generative regions.

"... Their use, or rather, the use of these organs on your side was two-fold. First, to secure the preservation of the race . . . secondly . . . to foreshadow in a limited, temporary ecstasy, the most important of all truth, which is that the supreme bliss and highest heart-leap towards the infinite can never be attained alone.

"We neither marry nor are given in marriage, but are . . . free to mingle and to merge our beings in their whole totally with any other being or beings with whom the vibrations of our souls coincide, and for so long as they coincide. The ecstasy of such union transcends the ecstasy of love on earth as the area of the human body exceeds the fractional part dedicated to generation.

"There is no restriction on the liberty of love. If anyone arriving here is incapable of vibrating in sympathy with anyone but the spouse of earth life, they can remain as monogamous here as on earth. But we do not regard that selfishness of two as the highest stage. Yes, the sexes continue, but sex is deeper than the organs in which it finds its temporary expression on earth."

That statement is typical of hundreds which I have heard or read concerning sex beyond the mountains. There seems but one logical interpretation of them, i.e., that sexual pleasures "over there" are chosen, as they are to a limited extent here, by the individual, and that the choice is the result of spiritual, intellectual, ethical, and artistic development.

Also communications invariably indicate that sexual ecstasy in this life is only a foretaste of something more exquisite in the next. The full potentialities of sex are but glimpsed here. They are the shape of things to come.

However, speculation as to the specific nature of such new experiences is futile, time-wasting, and likely to lead us up another blind alley from which it will eventually be necessary to back out laboriously. Therefore, let us sum up those points of which we are certain:

1. We will have a body after "death," and that body's sex will be the same as it is now in this life.

2. The reproductive function associated with sex is part of this life only. We do not take it with us.

3. Sex will be as important a part of living *there* as it is *here*.

4. Sexual experiences will be chosen as they are hereby free will, within the limitations of environment and individual development.

5. We will find methods of cooperation with the opposite sex which are foreshadowed in this life. Such possibilities for joy, understanding, and creativity are glimpsed in our smaller world only "through a glass darkly."

Male and female we come into this life. Male and female we enter the next. It follows, therefore, that sex will continue to have its many and varied uses in the development of the individual.

But do we ever take on another body *here*, and if so, *is it always the same sex?*

Which brings up the question of reincarnation . . .

XVI

REINCARNATION

SPECULATION concerning reincarnation is alluring. But to guard our freedom and our sanity in this fascinating investigation, we will need five trusted defenses: logic, laughter, pragmatism, and—as always—definition and semantics.

Reincarnation is one of the most overworked words in our language. It is badly in need of some assistance. No single word can be expected to do the work of a dozen terms without causing confusion. *Reincarnation* stands for everything from elaborate philosophical systems to primitive and ridiculous superstitions.

That is why so much time has been wasted in futile arm-waving and argument. Everybody is utterly sincere, and nobody knows what anyone else is talking about. Before

the word *reincarnation* reaches a given person's mind, it passes through the filter of that person's particular understanding—often vague—of the term. The usual result is that the word no longer carries the meaning intended.

Such a state of affairs is ideal for furious, frustrating, and senseless debate—and great and numerous have been the uproars. Therefore, it seems logical to start with a definition.

The good Mr. Webster's largest dictionary, 1953 edition, defines *reincarnation* as:

"The belief involved in various doctrines of metempsychosis and transmigration of souls, that the souls of the dead successively return to earth in new forms or bodies; hence a rebirth of a soul in a new, esp. a human body."

Which tells us something more than nothing, but not much.

Lacking more specific terminology, let us break down *reincarnation* into the various doctrines the word represents.

Five basic theories of reincarnation have been proposed:

1. What we might call "immediate" reincarnation. This theory proposes that the essence of the personality is *immediately* reincarnated at death—without memory of any previous life. This is nothing but gross materialism under another name. If an ego is stripped of memory and all that creates individuality, there is nothing to distinguish reincarnation from oblivion. Such a theory of reincarnation is meaningless and can be dismissed at once.

2. An offshoot of the above theory is known as the "transmigration hypothesis." This theory assumes that at death a human being immediately takes possession of the fertilized ovum of another body and that the type of this body is the result of the human being's morality. In other words, if we have lived well, we might be reborn in a subhuman body; whereas if our lives have been characterized by lofty motives and high purpose, we are reincarnated as still more refined human beings. The progression is to a continuously loftier place of existence until perfection is reached. Then we cease to exist as humans and become incoherent, unstriving, passionless adjuncts of an amorphous godhead. This theory is also hopelessly inadequate. Again, it is simply the annihilation of personality.

3. The only *uncomplicated* theory of reincarnation which is worthy of consideration is premised on the assumption that at death we go to another plane of *conscious* existence. There we remain for a time, after which we return—either

voluntarily or involuntarily—to the earth plane. In returning, we lose the memory of our previous earth lives and also of our existences on another plane. However, when on the higher plane, we have the memory of all our previous earth and higher plane lives.

In this way, we steadily build up the total experience of what might be called “our larger selves.” Most expounders of this theory contend that eventually sufficient earth-plane experience is acquired, and it is then no longer necessary or desirable to reincarnate. This theory is beset with many difficulties, but it could also explain certain baffling phenomena. A number of sincere thinkers hold to it.

4. In recent years, a hybrid theory has been suggested. Under this conception, reincarnation on earth is only *one* of a *number* of lines of development. Whether the individual’s road of spiritual advancement is mandatory or optional has always been a point for doctrinary argument.

5. The most abstract and in many ways most intriguing theory of reincarnation assumes that our consciousness on the earth-plane has two aspects which, for lack of more specific words, we may call “quantity” and “quality.” The quantity aspect, which is made up of experience accumulated during our earth-plane life, we take with us at death. But the quality aspect, being of its very nature earth-plane, we leave behind.

Individual identity and memory continue after death, and a personality never lives again on the earth-plane. When an individual dies, only his earth-plane *quality* of consciousness returns to the general well.

However, an individual’s bit of earth-plane quality retains something of his experiences and thoughts. In the general well, these experiences and thoughts blend with those of other individuals of similar quality.

When a new individual is born, and earth-plane quality is automatically drawn from the well and activated, it will be to a certain extent “colored.” For the quality of consciousness in the well has been used innumerable times. This would account for a person’s realizing that he is already familiar with a scene which he had never before observed, and for vague memories of so-called “past” lives.

Such a theory is certainly not simple. Nevertheless, it does offer an intellectually acceptable solution to the reincarnation dilemma.

Most reincarnationalists maintain that we often change sex.

They argue that this is necessary for the acquiring of sufficiently broad experience. It is their belief that only through such a breadth of experience can an individual eventually escape further reincarnations. However, certain reincarnationalists contend that sex is never changed.

So much for basic theories. . . . Let us now begin our stroll through this strange and perennial garden of human speculation. We will observe flowering side by side, wisdom and foolishness, evidence and wishful thinking, obscurity and clarity.

We will hear the voices of the "living," and the "dead." And we will encounter a vast amount of disagreement.

There is no reason to be concerned because the "dead" do not see eye to eye regarding reincarnation. After all, they are still human, and it is human to differ. The irrationality of presuming that because a person "dies" he automatically acquires enlightenment as to the whole truth concerning reincarnation—or anything else—should be obvious. Those who have been dogmatic and sloppy thinkers during earth-life remain so—at least for a time—after "death."

An interesting point to note is that discussions by both the "living" or the "dead" seldom drive the process of reincarnation back to its specific *modus operandi*.

Our first statement on the subject is by the "dead," and is from *A Spirit's View of Reincarnation* by J. J. Morse, who was also the medium:

"This doctrine of reincarnation is an intellectual monstrosity, a philosophical absurdity and spiritually untrue. We speak knowingly . . . Reincarnation is unnecessary, because the world beyond provides all that is needful to counteract and compensate all the errors and sorrows that man may pass through in this life.

"How is this supposed reincarnation process accomplished? You say: 'Oh, that touches on a very delicate question that must not be discussed before a mixed assembly.' And why not? It deals with an aspect of human life upon which even yet, in spite of the boasted glory of the nineteenth century, dense dark clouds of ignorance still rest. Until the world knows something more of the great facts of human parentage and the reproduction of the species, evil, gaunt and horrible, will continue to stalk in the midst of human life. With that knowledge, however, this particular doctrine of reincarnation will have a very bad five minutes."

The above statement was made on August 4, 1895. Many

a moon has passed by since then, and sex has come into its own—yet the doctrine of reincarnation is still with us.

Recently several attempts have been made by the reincarnationalists (both “dead” and “living”) to solve the inevitable problem which lies at the basis of their theory, i.e., how does the reincarnating entity take possession of the ovum at the instant of fertilization, or if not then, *when* and *how*?

In a published record of automatic writing produced by a psychic who undoubtedly has some supernormal faculties, there is a statement by what purports to be a group of “dead” humanitarians. They claim to have devised a “modern method of reincarnation.” I quote from their preamble—leaving both psychic and alleged entities nameless:

“We felt the utter tragedy for both souls waiting to incarnate and for those lovers whose privacy must be invaded in those most sacred of all intimacies.”

It seems to me that this is carrying things a bit too far. Incidentally, I have never unearthed any acceptable evidence that the alleged “dead” were in this case either “dead” or the persons they claimed to be. I included the quote only as an example of what comes of too long a sojourn in the lotus-land of reincarnation.

The thought has often occurred to me that the doctrine of reincarnation looks in many ways suspiciously like the dogma of original sin trying to sneak in the back door. According to one theory of reincarnation, the more you sin the more you must reincarnate. Therefore, reincarnation is at least partially caused by sin, and it is only a short step to the conclusion that the sexual act, which was necessary for reincarnation, is also sinful.

Next let us consider another statement made by one of the “dead.” This discussion has maturity and appears to contain an intriguing conception, which could throw new light on the reincarnation question. However, I am unable to grasp fully the idea which the communicator was endeavoring to present. But that may be due to a blind spot on my part. The source of the communication is *Letters from Julia*, by W. T. Stead, p. 148 ff.

“What I have to tell you this morning (concerns a) subject on which I have as yet not touched. It is the question of reincarnation. Years ago I told you it was true, but not a universal law. I do not remember that I have ever been incarnate before my last birth. And there are many here

who tell me the same. I do not know whether I shall be reincarnated again on the earth plane. I may be, I may not be.

"But there is a truth which you do not fully understand, and that is that we may be partially reincarnated. . . . If you could imagine a wheel with many spokes, and each spoke being capable of being detached and heated to white heat and hammered on the anvil until it was fit to take its place in the perfect wheel, you can form some idea of reincarnation. There is not any total plunge into matter again, or ever. The Ego always has its vital principle on this side. The hub of the wheel is here, but the spoke is incarnate.

"The problem of existence is infinitely more complex than you or I thought."

Yea, verily.

Obviously there are so many facets to the various reincarnation doctrines that it is entirely possible that two seemingly opposite interpretations may both express a part of the truth.

Dr. James H. Hyslop, sometime professor of logic and ethics at Columbia University, said in 1919:

"What it is that can recommend the doctrine of reincarnation to its believers it is difficult to understand. It contains nothing desirable and nothing ethical. . . . Reincarnation is not desirable, because it does not satisfy the only instinct that makes survival of any kind interesting, namely the instinct to preserve the consciousness of personal identity. . . . A future life must be the continuity of this consciousness or it is not a life to us at all.

"Moreover, there is nothing ethical in the doctrine. The absolutely fundamental condition of all ethics is *memory* and the retention of personal identity, and memory and personal identity are excluded from the processes of reincarnation."

Dr. Hyslop's arguments are especially devastating against reincarnation theories #1 through #3 described at the beginning of this chapter. On the other hand, his points are heavy blows against all the types of reincarnation, except #5. For even if we spend some time in another existence between incarnations, how would we advance in character and knowledge if there were no positive link of memory to connect our responsibilities and achievements, our errors and successes, our strengths and weaknesses, with previous experiences?

Without memory of other incarnations—or of existence somewhere in interim periods between reincarnations—we

would wander through endless lives as blind automatons unable to improve our futures through conscious realization of past errors, cut off from conscious individual development. As Dr. Hyslop also said:

"... I can only say that, if proper evidence be advanced to prove reincarnation, I shall admit it, though I shall have to regard the cosmos as irrational."

As to the investigation of the reincarnation question by the regression of a personality under hypnosis, I have dealt with this phenomenon in a separate chapter to avoid a drastic break in continuity. This chapter, immediately following, is entitled, "Bridey Murphy, Patience Worth, Et Al."

An astute comment on reincarnation is made by Thomson Jay Hudson in his *The Law of Psychic Phenomena*:

"I do not know anything about reincarnation. I know as much about it, however, as any one else knows. I mean by this that no one can be said to know anything about the truth of any proposition that has not underlying it a substratum of demonstrable fact. The theory of reincarnation has no such basis; and I shall not, therefore, indulge in speculation on the subject further than to say that it is possibly true that reincarnation is a process of the soul's evolution. If so, reasoning from analogy, I should say that the process ceases when the soul reaches the status of a conscious existence."

There is much sense in what Hudson says.

In this connection it seems worthwhile to mention a statement made—through the mediumship of "Joan," one of the greatest present day psychics—by Mrs. Stewart Edward White, shortly after Mrs. White's death. The core of her conception is as follows:

Once a creature, no matter what its form—be it man, dog, elephant, horse, etc.—*develops volitional reasoning*, it is *potentially immortal*, reincarnation therefore being unnecessary. She indicated that in the case of creatures lower on the evolutionary scale than man, a change in form would eventually be required—but the change would be made "over there." And, as the natural corollary, a human being of such low mentality that it never reached the *volitional reasoning* stage would lack the individuality necessary for personal immortality.

The conception I have just outlined certainly has a basic logicity. *Volitional reasoning* is the ability to *reason* and to *act* on such reasoning. This presumes self-consciousness and some degree of free will.

From this line of reasoning the following theory is a natural development:

The fundamental ego, the bare bit of absolute consciousness, must acquire a personality and a mechanism through which that personality can manifest itself. These are usually acquired here. The personality, or soul, is the result of the development of mind, memory and character. And the mechanism which ego and personality require for their manifestation is a body. Earth-plane life is necessary to acquire a body.

The general outline of that body is determined by the type of quality of consciousness which was activated. However, its specific characteristics are the result of an individual's environment, thoughts, activities, and desires. The basic pattern becomes an individual mechanism. But that mechanism is the second, not the physical body.

The physical body is only the protecting chrysalis which we shed when we are born into that larger world from which our egos originally came. But after that re-birth, our egos are no longer simple bits of absolute consciousness. They have become individuals, equipped with mechanisms through which they can become manifest and develop.

Therefore, one incarnation of the ego would normally be enough.

Such speculation could go on indefinitely. Let us change our perspective and look at the matter from a "here and now" attitude.

Of what pragmatic importance is a person's attitude towards reincarnation? What are the benefits, if any, to be derived from the various forms of this doctrine? And what, if any, are the dangers involved?

Some investigators, such as Carl A. Wickland, M.D., have flatly stated that the belief in reincarnation is not only primitive, but dangerous. According to Dr. Wickland, the belief in reincarnation is primitive because it stems from crude animism and the misinterpretation of mediumistic phenomena, and it is dangerous because persons convinced of reincarnation become befuddled after "death," when they try to reincarnate. This results in failure to develop normally and easily, and in efforts to possess—sometimes successfully—the bodies of living human beings. Such futile efforts to reincarnate, Dr. Wickland contends, cause a great deal of confusion and unnecessary misery.

Dr. Wickland's idea seems sound, at least to the extent

that we should carry no preconceived idea about reincarnation with us in making the simple transition of death. If reincarnation is not true, a dogmatic belief in it could easily become excess baggage that might cause very serious problems. And if it is true, we will find out soon enough.

And yet there is within most of us—if not all of us—a deep wordless dissatisfaction and incompleteness. Often this takes the form of a feeling that we have not found our true mate and must continue to search for him or her.

This idea emerges in a thousand places. It is contained in the Christian dogma that marriages are made in heaven, which Jesus specifically said they were not.

A clear explanation of the nameless urge is contained in the doctrine that all human beings are the male and female parts of what were originally single personalities, but which split into positive and negative poles for purposes of gaining enlarged experience. According to this theory, each male half and each female half must eventually find and reunite with the half from which it split off, thus reestablishing the lost unity.

This conception may be found all the way from the childhood games on bewitched Hallowe'en by which "soul mates" are determined to such adult pastimes as discussing "eternal affinities." Novelist and fantasist, James Branch Cabell, was haunted by the idea. It finds one of its finest expressions in his *Figures of Earth*.

But one lifetime is not enough for such a search. Therefore, reincarnation becomes an inevitable and satisfying doctrine. You need a vast number of lives to find your missing half. In the meantime, a great many earthly love affairs, with or without benefit of clergy, will be entered into for a variety of earthly reasons.

As long as the belief in such a conception of reincarnation promotes good will, self-sacrifice, tolerance, intelligence, and happiness, it certainly has great pragmatic advantages. Unfortunately, too many human beings use such a philosophy as a basis for comparing their present mate with their conception of their ultimate one. This comparison is inevitably unfavorable to the present mate. Nothing short of an ideal has a chance in competition with an ideal.

The result is that thoughts and actions are turned away from the eternal *now*, and this becomes the cause of much injustice. Worse still, a vast potential for happiness which

might have been experienced is lost—probably forever. There is too little happiness as it is, without unnecessarily losing any.

Another instinctive basis for a belief in reincarnation is what we feel to be the obvious unfairness of our present existence. The steps to scaffolds are worn deep from the footsteps of those whom we believe to be just and right, and the plush seats of thrones are rounded by the ample buttocks of those whom we believe to be unjust and wrong.

Why is this? Both our reason and any concept we may have of a benevolent diety revolt. Reincarnation, and Karma, present one satisfying answer. It may be so.

On the other hand, it is easy to forget Spinoza's conception of right and wrong, good and evil, as *finite* terms, valid only in relation to the point of view of the human beings who made and used them. It is rather presumptuous for us to decide what is ultimately right or wrong and somewhat stupid to be unduly worried about it.

Yet the human mind is eternally seeking an answer. Perhaps evolution in other planes of existence—but without reincarnation—will give it to us.

A third reason why reincarnation is intriguing lies in the possible light it may throw on the phenomena of infant prodigies and geniuses. Here much of the answer may lie in an individual's easy access to his subconscious, or possibly access to a larger subconscious made up of groups of individuals, carnate and discarnate, possessing similar talents or abilities. Frederic Myers used this conception as the basis for his theory of "group souls."

It must also be remembered that men and women often intentionally go through a process in some ways similar to reincarnation—without "dying." Because of a feeling of incomplete experience, persons alter their lives so as to encounter the experiences which they feel their personalities need. They often radically and dramatically change their way of life, even their personalities. The phenomenon is so common that our language expresses it in the phrase, "to begin a new life."

Eileen Garrett, great medium, successful business woman, and one gifted with deep and gay insight—you have met her often before—has some remarks about reincarnation which help to dispel the muddled mists with cleansing sanity:

"I am not a reincarnationalist. I have no quarrel with the subject *because I am not interested in it.* I don't think I've

ever had another existence . . . and even if I had had, I don't honestly believe that it would do me any great good to know about the former me. I am I.

"A clear and final answer to this question evades me. In theory I can readily understand that (the subconscious) of the human race contains remnants of past experiences, which may indeed be remnants of past lives. But my own orientation is towards a study of what has been called 'the eternal now.' To me this is the ultimate reality and I do not find it particularly illuminating to speculate concerning my, or anyone else's, past lives.

"Many intelligent people, however, are staunch believers in reincarnation and I respect their opinions. Only the worst eccentrics are tiresome about the subject. It has always amused me to observe that most of them claim to have been kings or queens, great statesmen or leaders. . . . I have noticed that nobody ever traces his soul back to a galley slave or a stable boy or a prostitute.

"It has always been my belief that most ardent reincarnationalists got that way because of insecurity and dissatisfaction with their own mundane lives—how comforting to be able to say, 'This bookkeeping job is dreadful, but in the days when I was Mark Anthony. . . .'

"Fundamentalists teach us that if this life is hard, there is always a heaven. This philosophy makes an otherwise dreary existence bearable for many people. But the diehard reincarnationalists are fortunate in being able to look in two directions—both forward and backward—to paradise."

Reincarnation may, or may not, be true. If it is, it remains open to many interpretations. And the basic truth of reincarnation may be a conception which we can only glimpse in foggy outline—a real understanding being beyond our groping minds, tied, as they are, to our space and time.

In any case, a belief in reincarnation is not essential to our present understanding of the larger world. Psychic phenomena, survival of bodily death, and the ethical considerations which arise from such facts are not in the slightest altered by whether reincarnation is fact or fancy.

Yet, there is certainly a core of truth in the higher interpretations of the doctrine of reincarnation. But that core, like the core of the puzzle of precognition, belongs to—and has its explanation in—the larger world. Neither you nor I have access in the present *now* to that larger world. We must

crawl before we can walk, and any true understanding of reincarnation will probably come at the end of the walking stage.

XVII

BRIDEY MURPHY, PATIENCE WORTH, ET AL.

WHO IS Bridey Murphy?

Morey Bernstein's outstanding investigation of the Ruth Simmons—Bridey Murphy case (*The Search For Bridey Murphy*, Doubleday and Company, New York, 1956) has centered attention on the hypnotic approach to the reincarnation question.

And the debate is hot indeed.

So it was over the case of Patience Worth. A comparison of the two cases is illuminating, both because of their similarity and their dissimilarity. This approach leads to certain other cases and some interesting possibilities.

For those who are not familiar with the Bridey Murphy investigation, the following is a brief summary:

On the night of November 29, 1952, Morey Bernstein, a young business man and amateur hypnotist of Pueblo, Colorado, attempted to send a hypnotized subject back to an existence prior to her birth. On previous occasions he had taken subjects back practically to the womb. The subject in this experiment was Ruth Simmons (probably a pseudonym), wife of a friend of Bernstein's.

Bernstein, at this time, did not believe in reincarnation and had little experience in psychical research. He made the experiment because of his growing interest in the phenomena of hypnotism.

To Bernstein's amazement, Ruth Simmons, after having been sent back to birth, took on a new personality which spoke with an Irish brogue. This personality claimed to Bridget (Bridey) Murphy, who had lived in Ireland from 1798 to 1864. She also indicated that she was a previous incarnation of Ruth Simmons's ego.

During five sessions (all of which were recorded on tape), Bridey gave a wealth of details concerning her life and environment in Ireland. Later, Bernstein, with the help of

persons and organizations in Ireland, attempted to verify the facts given by the Bridey personality.

At the time *The Search for Bridey Murphy* went to press, the investigation was only partially completed. However, quite a number of facts already had been unearthed which appeared to substantiate Bridey's statements. Moreover, no facts had come to light which contradicted any details given by Bridey.

Investigation of the reincarnation question through regression under hypnosis has been tried many times, notably by Lieutenant Colonel Eugene Rochas in France shortly before World War I. Colonel Rochas claimed that he regressed his subjects to infancy, then into "the gray," then back to other lives. However, many investigators have not been satisfied with his proof that the personalities described as previous incarnations ever existed as individuals on this earth. It is also questionable whether Colonel Rochas succeeded in ruling out alternative explanations.

Bernstein's approach to this difficult problem is fresh, straightforward, and sincere. His contribution is very significant. Certainly he has done a great deal to forward the cause of psychical research, which DR. F. C. S. Schiller once called "the Dreyfus Case of science."

However, there are many complexities to such an investigation. Even with the facts proved, there are alternate explanations which are hard to dispose of.

To begin this discussion, I will outline the case of Patience Worth, which has in many ways a similarity to that of Bridey Murphy.

During the summer of 1912 Mrs. Pearl Lenore Curran and her friend, Mrs. Emily Hutchings, young St. Louis matrons, began to amuse themselves with a ouija board. At first the "messages" received were undistinguished, so much so that it was not deemed worthwhile to keep any record of them.

One evening, however, the women were startled when beneath the moving fingers of Mrs. Curran came this message:

"Many moons ago I lived. Again I come—Patience Worth my name." (As one might imagine, there was a stir among the sitters. But "Patience" was not to be put off.) "Wait, I would speak with thee. If thou shalt live, then so shall I. I make my bread by thy hearth. Good friends, let us be merrie. The time for work is past. Let the tabby drowse and blink her wisdom to the fire log."

This announcement was greeted with jesting asides by those present. And the ouija board retorted with: "Wilt thou but stay they tung (an archaic spelling that was to be typical of the expression of Patience Worth)! On rock-ribbed walls beat wisdom's waves. Why speak for me? My tung was loosed when thine was yet to be."

The date was July 8, 1915. It was only the beginning. Once the ineffable personality that had been (?) Patience Worth of 17th century England (or New England) broke through the "sound barrier," she spoke and wrote through Mrs. Curran from then on.

The interesting and inexplicable feature of the case is that Patience Worth and her "voice" were totally unlike. Mrs. Curran had no interest in and a strikingly meager knowledge of history and literature, while Patience Worth's output of fiction, poetry, aphorisms, and simple table-talk were distinguished by an extraordinary variety of literary expression, knowledge, wisdom and wit. Moreover, the language was consistently that of a bygone era, even to the metaphorical expression. Her figures of speech were rich with allusions to household articles, agricultural implements etc, *not* familiar to St. Louis and surrounding environs at that time, and certainly not to Mrs. Curran.

The fame of Mrs. Curran and her "other voice" spread beyond St. Louis and eminent persons like Dr. Walter Franklin Prince, prominent psychic investigator, interested themselves in her case. Casper Yost was another such. They investigated the case thoroughly, subjecting Mrs. Curran to numerous tests. They found no evidence of fraud.

In an article in the July, 1926, *Scientific American*, Dr. Prince describes a meeting at the Artist's Guild of St. Louis during which Mrs. Curran was given more than twenty different subjects as themes for short poems. Without any previous knowledge of the nature of these random subjects, Mrs. Curran immediately dictated brief verses, three of which are here quoted:

DISCOURAGEMENT

"To acknowledge defeat?
When God hath flung the sun
From his open hand,
Lifted the curtain of the day,
And said: 'Behold, my child, behold?'"

A FIELD OF DAFFODILS

"The great God
In a sudden mercy, bent
And kissed the field,
And lo! the soil was pregnant
And gave forth a golden smile."

POMPEII

"Like a jewel of pearls about the hillock's throat,
The proud, proud hillock, with her head of fire;
Like a necklet of pearls about her false, false throat—
An instant, and behold!
The labor of time becometh naught
But ash and smouldering ember."

She also was given to pithy sayings, such as:

"A wench's tongue be like milch; it is sweet until it thunders."

"He who is vain in flesh is vain in spirit. He who decketh his flesh in gaudy raiment decketh his spirit in gaudy words."

Sometimes she discussed profound ideas:

"Of all of mystery this thing (personal identity) be the canniest. Think 'pon it. Poured like sand from the maw of eternity, man teems and teems, each pithed of a self, each containing an atom of Him. This is His cunning—alike unto all, but unlike in all."

"Space be the shadow of material. With material removed there be nay shadow. Yet space be like to fancy and phantoms. It containeth all and is all. Removed from dimension one becomes a wave of sound—a circlet perfected—neither coming—going—or gone—but arrived at all time."

It seems very unlikely that the normal consciousness of Mrs. Curran could produce such material.

Patience did not claim to be a previous incarnation of Mrs. Curran. She stated that she used Mrs. Curran merely as a medium. In fact, Patience took a very dim view of the whole reincarnation idea. She once stated:

REINCARNATION

"Who would become a child
If heaven were a rebirth to infancy?
What then the game? To become
A child again with no heritage
Of memory? The life is vain."

And right there the search for Bridey Murphy ceases to be simple.

How are we to draw the line between reincarnation, mediumship, and downright possession of a human body living here by a discarnate being?

What if reincarnation is only an occasional happening? Or a universal law whose real meaning escapes us? Or, to add another facet, take the following case of apparent possession quoted from my *Forgotten Mysteries* (the case was investigated by Prof. William James):

"Lurancy Vennum, who lived with her parents in Watseka, Illinois, was a normal girl until one day in 1887, during her fourteenth year, when she suddenly fell into a profound sleep. From this, she awakened as a completely new personality. The new personality said it was that of Mary Roff who had died in Watseka twelve years before.

"The girl immediately took up residence with the Roff family, where she was found to have those memories which the dead girl would be expected to possess. For fifteen weeks she led the life of Mary Roff, claiming steadfastly that she had recrossed the 'moment of shadow' and borrowed the body of Lurancy Vennum. And during all those weeks, her every mannerism, memory, and attitude was that of the dead girl.

"After the fifteen weeks, she said that she was returning to the 'other world.' The girl again entered a trance-like condition. When she awakened, she was once more Lurancy Vennum.

"If the whole thing were some strange, senseless masquerade, then Lurancy Vennum had, at fourteen, investigated Mary Roff's past with a thoroughness that would do honor to the world's best secret service. There was evidence too that she possessed information which would be known only to Mary Roff."

The spiritualists have a term "earthbound" to designate

persons who, for one reason or another, remain very close to earth plane consciousness for a time after death. There are a number of indications in Bridey's statements that she could be an earthbound. Space does not permit an analysis of the complicated points involved. However, the earthbound explanation of the case remains only a possible alternative to the reincarnation interpretation.

Because Bridey indicates that she is a previous incarnation of Ruth Simmons is, of course, no proof that she was. On the other hand, this attitude on her part certainly lends considerable support to the reincarnation hypothesis.

Then there is the phenomenon of dual or multiple personality, such as in the famous Sally Beauchamp and Doris Fischer cases. In both these instances—and many others—a single human body was apparently used alternately by two or more personalities. Yet none of these personalities claimed to be a previous incarnation. In some cases the different personalities were eventually blended, by suitable psychiatric treatment, into a single personality which was then able to resume normal life. In others, one or more of the personalities were outside interlopers, and a cure could only be affected by sending them back to wherever they came from.

As I mentioned in the last chapter, many discarnate entities maintain with the greatest firmness that reincarnation is a universal and inescapable law—and others maintain just as strongly that it isn't—and there are a few who say frankly that they don't know.

The entities who spoke through the mediumship of Edgar Cayce are staunch reincarnationalists. Cayce's mediumship produced a great deal of supernormal material, and aided many persons to health and happiness. The entities who speak through the medium Mark Probert—with whom I have often sat—are also definite reincarnationalists, although I have never personally heard any of them speak of their own previous incarnations.

Bernstein's fine work has brought the whole problem into sharp focus.

Who is Bridey Murphy? Where will the search end? Where will we find her?

These are highly important questions.

But there still remains *this thing called dying*.

XVIII

THIS THING CALLED DYING

WHEN AN infant is born into this life, our civilization assists the process by means of every known technology. He is subsequently educated patiently to meet life with all the resources of his family and society. He is never, however, given the slightest clue in this educative process as to what death is like.

The only logical justification for such a state of affairs would be that we were as un-individualized and un-self-conscious at *death* as we are at birth. *But we aren't.*

And so we are faced with another example of mankind's talent for nonsense. We spend our lives acquiring knowledge for the purpose of gaining intelligent, conscious control over the events of existence. Then when the most important of all such events occurs, we are without any knowledge of what to expect.

You cannot know beforehand what the process of your *birth* will be like—but you *can* know beforehand what the process of your *death* will be like.

Therefore, let us analyze what happens when we “die.”

The physician considers his responsibility ended with the last heart beat. The minister believes that if the deceased hasn't acquired salvation in this “veil of tears,” it is now too late—and if he has, there is nothing to worry about. The family is either distraught or arguing with the lawyer about the will. The undertaker is trying to devise the most expensive method of disposing of the trash.

But what about the person who experiences the “dying?”

If he knows beforehand something of what the process will be like, he will have no trouble. But if he does not know, he may become involved in considerable and unnecessary unpleasantness before he gets himself straightened out.

Some phrase-monger once defined man as “an animal who would die rather than think.” But if man had not thought, he would not have become man. And the process of dying is certainly worthy of analysis and of thinking.

Death is actually infinitely easier than birth. You merely

come into full possession of the subtle second body which was always yours.

This chapter is an effort to describe the incident of death from four points of view.

I. Information given by persons at the point of death concerning what they see and hear.

II. Information from persons possessing high psychic sensitivity who have observed certain things as they watched someone die.

III. Information from persons who have died—in the medical sense of the word—and later returned to life.

IV. Information from persons who have died, and who later described, through mediums, the experience called death.

Brief backgrounds and quotations will add up to a fairly consistent picture of an occurrence which some day will come to all of us. How they add up to you is, of course, your decision.

I. WHAT PERSONS ON THE BORDERLINE, BUT STILL JUST THIS SIDE OF DEATH, OFTEN SEE:

It is traditional that dying men and women often see around them friends, relatives, and loved ones who have already experienced the transition. When my own grandfather died, very peacefully at the age of eighty-six, he had ceased for twenty-four hours to recognize the living persons in the room. However, during those last hours he often appeared to recognize and hold conversations with unseen beings around the bed. All of the invisible guests which he named, including his wife to whom he had been married more than fifty years, were long since dead.

Of course, such happenings are always glibly explained away as hallucinations of a brain befuddled and disordered by the last stages of a fatal disease. It does seem passing strange that the brains of dying persons should consistently since the beginning of recorded history, tend to suffer from the identical type of hallucination. It would appear more logical from the materialistic viewpoint that hallucinations accompanying disintegration would have far greater variations.

The matter becomes somewhat more complicated when the dying person sees invisible friends whose deaths were unknown to him. Typical of such cases is one cited by Sir William Barrett, sometime professor of physics at the Royal

College of Science for Dublin, in his book, *Deathbed Visions*. The case was reported by his wife. Lady Barrett was a physician and obstetric surgeon at the Mothers' Hospital at Clapton.

She attended a woman suffering from a serious heart condition, and successfully delivered the patient's child. However, it was obvious that the mother had only a few hours to live. Dr. Barrett was not present at the moment of death, but the hospital matron, Marian Castle, was, and signed the following statement:

"... Her husband was leaning over her and speaking to her. She said: 'Don't hide it; it's so beautiful,' Then turning away from him towards me . . . she said, 'Why, there's Vida,' referring to a sister of whose death three weeks previously she had not been told. . . ."

There are other similar cases accurately reported in Sir William's *Deathbed Visions* and in *100 Cases For Survival After Death*, edited by A. T. Baird, 1944, which are numerous but too repetitious to cite here.

Dr. Russell G. MacRobert, the New York neuropsychiatrist cited earlier, gives an excellent example of the same phenomenon. The case is taken from his clinical records.

"... The following case is 'an example which might be duplicated by any experienced physician:

"E. J., an educated, cultured, seventy-four-year-old widower, was admitted to a private room in Lenox Hill Hospital, New York City, on a Friday, seriously ill with arteriosclerotic heart disease. He was obsessively devoted to a daughter, aged about forty, who was with him at the hospital almost constantly until he died the following Tuesday. By Sunday he no longer knew who his daughter was, ignored her presence, and was unable to comprehend where he was.

"He did not identify his doctors or other visitors. He slept often, but at times his mind was alert and active. He would gaze at an empty space in the room and behave as though he keenly saw familiar faces. He conversed with these visionary persons and seemed to hear 'them speak and understand what they said. He named some, and his daughter identified them as dead relatives and friends of former days."

Dr. MacRobert also describes a brief similar report which was sent him by a colleague.

"'I had a patient,' the doctor wrote, 'who was just having a stroke, sit up in bed and call out to five people whom she saw at the foot of her bed. I took the list of names. When

she got better, I asked her who these people were. She said, "Why they are all dead. They are my relatives." " "

To return to the matter of dying persons seeing someone of whose death they had not been informed—one of the most dramatic recent cases of this type is that reported in *Coronet* magazine, April, 1949, by Natalie Kalmus, pioneer developer of technicolor. Mrs. Kalmus' sister, Eleanor, was dying, and Natalie was at her bedside.

"I sat on her bed and took her hand. It was on fire. Then Eleanor seemed to rise up in bed, almost to a sitting position.

" 'Natalie', she said, 'there are so many of them. There's Fred . . . and Ruth—what's she doing here? Oh, I know!'

"An electric shock went through me. She had said Ruth! Ruth was her cousin who had died suddenly the week before. But I knew that Eleanor had not been told of the sudden death.

". . . I felt on the verge of some wonderful, almost frightening knowledge. She had murmured Ruth's name.

"Her voice was surprisingly clear.

" 'It's so confusing. There are so many of them!'

"Suddenly her arms stretched out happily. 'I am going up,' she murmured."

Immediately afterwards, death came for Eleanor.

In view of the stubbornly ineradicable fact that the cumulative evidence of innumerable cases indicates that the moment of death is often a time of glad reunion, I have come to the conclusion that it is.

II. WHAT PERSONS WITH HIGHLY DEVELOPED PSYCHIC SENSITIVITY SOMETIMES OBSERVE AT THE MOMENT OF ANOTHER'S DEATH:

The following case is summarized from a report made by Dr. James H. Hyslop, then professor of logic and ethics at Columbia University.

The sister of Louisa M. Alcott was in extremis. Around her bed were three persons, Louisa M. Alcott, the family physician, and the dying girl's mother.

Death duly occurred. The doctor made the routine examination and picked up his bag. However, the group remained for a moment longer at the bedside. As they watched, a dim and faintly glowing mist arose from the body, swiftly coalesced, and floated away.

Miss Alcott said: "Mother's eyes followed mine and when I said, 'What did you see?' she described the same light mist."

The doctor also said that he had seen the dimly luminous mist. He could offer no explanation, saying only that there was a world-old belief that something left the body at the moment of death.

Eileen Garrett in her book, *Awareness*, 1943, states:

"The first time I saw the vital synthetic essence leave the body was at the death of a cousin, in Ireland, when I was a little girl. She was sleeping, and my aunt left me with her, to watch, with instructions to call her if Ann waked or stirred. . . .

"Ann finally stirred, in a kind of spasm, then lay quiet again. . . . I became aware of a dim mist that was exuded from her body, weaving intricately within itself in a rhythm that was without agitation, tension, strain, or pressure. Fascinated, I watched the faint, small cloud move off into space." (When the aunt returned a moment later, she found that Ann was dead.)

"Looking back at the incident, I have realized that in my childish ignorance I actually did not know in any conscious way that my cousin had died. But in psychic perceptiveness—which was the level at which I most truly lived in those years—I had intimately attended at the vital event.

"Later when my two sons died within a few months of each other, I was again aware of the withdrawal of that essence which is the sum of the synthetic human individuation. The dim misty cloud spiralled out from those small bodies as I held them in my arms, and moved away; and . . . I followed the dim vitalities out and out into endless distances, till the throbbing in my head broke in upon the focus of my concentration.

"Later in life I again attended at the death of a friend, a grown man, a Chinese, who was interested in psychism and was mildly psychic himself. He knew the religious teaching of the East and the West, and had a reasonable faith in survival, through his intellectual understanding. He had consciously prepared himself for death, as far as possible. And when the time came, at last, I perceived two small clouds emitted from his body, one from the right side of the torso, at the level of the spleen, and the other from the top of the head. Like the faint mist that I had seen in the other cases of death, these moved out into space, weaving within themselves an intricate pattern of vitality."

Dr. Hereward Carrington once made an experiment at the bedside of a girl in Greenwich Village who was known

to be at the point of death. He observed her body through one of the dicyanine screens (more correctly, *filters*) that Dr. Kilner (see Chapter 14) used as a means of making the aura visible to persons with normal vision. A friend of Dr. Carrington's also participated in the experiment. Both were observing the girl's body through the Kilner filters as death occurred. They saw a smoke-like, tenuous mist rise from the body. Dr. Carrington describes the phenomenon:

"We both saw it. At first it seemed stationary, clinging to the outline of the body. Then it seemed to gather life and movement, shifting slightly away. A more clearly defined bodily shape appeared, as though floating in space directly above the body. For a few moments it was visible to us. Then it moved off to the deeper shadows of the far corner of the room and was lost to sight."

The following case appeared in the *Journal* of the American Society for Psychical Research, and was submitted by Dr. Burgess, an associate member. The vision was seen only by the husband of the dying woman. The physician in attendance, Dr. Renz, stated that the husband, Mr. G., was "in a perfectly normal state before and after, and that there were features in the vision that would not have been likely to occur to him."

The husband stated:

"My wife died at 11:45 P.M., on Friday, May 23, 1902. . . . Earlier in the evening, at 6:45, I happened to look towards the door, when I saw floating through the doorway three separate and distinct clouds in strata. Each cloud appeared to be about four feet in length, from six to eight inches in width, the lower one about two feet from the ground, the others at intervals of about six inches. . . . These clouds approached the bed until they completely enveloped it.

"Then, gazing through the mist, I beheld standing at the head of my dying wife a woman's figure about three feet in height, transparent, yet like a sheen of brightest gold. . . . She was dressed in a Grecian costume, with long loose and flowing sleeves. . . . Two figures in white knelt by my wife's side, apparently leaning towards her; other figures hovered about the bed, more or less distinct.

"Above my wife, and connected with a cord proceeding from her forehead over the left eye, there floated in a horizontal position, a nude, white figure, apparently her 'astral' (second) body. At times the suspended figure would be perfectly quiet, at other times it would shrink in size until it

was no larger than perhaps eighteen inches, but always the figure was perfect and distinct. . . .

"This vision, or whatever it may be called, I saw continuously during the five hours preceeding the death of my wife. All through those five hours, I felt a strange feeling of oppression and weight upon my hands and limbs. . . .

"At last the fatal moment arrived. With a gasp—the astral figure struggling—my wife ceased to breathe. She was apparently dead. However, a few seconds later she breathed again, twice, and then all was still.

"With her last breath . . . the cord was severed suddenly and the astral figure vanished. The clouds and the spirit forms disappeared instantly, and strange to say, all the oppression that weighed upon me was gone. I was myself . . . able to direct the disposition of the body. . . ."

Perhaps the classic description of death as observed by a highly developed psychic is that given by Andrew Jackson Davis in his *Death and the After Life*. Davis (1826-1910) was a prominent American spiritualist. He undoubtedly possessed extraordinarily acute psychic perception. But again the important fact to note here is the agreement of his description with the others cited:

"The (psychic) sees right over the head (of the dying person) what may be called a 'magnetic halo'—an ethereal emanation, in appearance golden, and throbbing as though conscious. . . . The death-coldness steals over the breast and around on either side, and the emanation has attained a higher position, nearer the ceiling.

"The person has ceased to breathe, the pulse is still, and the emanation is elongated in the outline of the human form. Beneath it is connected with the brain. The head of the person is internally throbbing—not painful but like the beat of the sea. Hence (in a normal but rapid death) the thinking faculties are rational, while nearly every part of the person is dead. Owing to the brain's momentum, I have seen a dying person, even at the last feeble pulse beat, rouse impulsively, rise in the bed, and converse with a friend. . . .

"The golden emanation, which now extends up midway to the ceiling, is connected with the brain by a very fine life-thread. Now the body of the emanation ascends. There appears something white and like a human head: next, in a very few moments, a faint outline of the face defines; then the fair neck and beautiful shoulders: then, in rapid succession, come all parts of the new body down to the feet—

a bright shining image, a little smaller than its physical body, but a perfect prototype or reproduction of all except its disfigurements.

"The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread 'snaps,' the spiritual body is free! and prepared to accompany its guardians. . . ."

Mrs. Joy Snell in her book, *The Ministry of Angels*, cites a large number of similar cases which she observed while employed as a trained nurse. She saw dim figures near the beds of dying persons, and watched while the patient's own second body detached itself from the disintegrating physical shell and left in the company of emissaries from a larger world who had waited patiently beside the bed.

It is obvious that Mrs. Snell must be highly psychic, and she recounts her case histories in a straightforward and accurate manner that indicates careful and scientific observation.

I have spoken to a number of nurses who, during the Second World War, often saw dying soldiers being met in a manner almost identical to that described by Mrs. Snell. Usually these nurses refrained from recounting their observations to attending physicians lest they be considered more than a little odd and about ready for psychiatry.

All in all, it seems very likely to me that, although we may be left to die alone on this side, we are seldom alone when we graduate to the other. One probable exception to this rule is sudden death. Under such circumstances, there could be no preparation for the transition and no time for the reception committee to arrive. That would be a logical basis for the traditional and universal fear of sudden death and for the constant prayers to be spared it. Some quotes on this matter will be cited later in this chapter, and it will be dealt with in Chapter 20.

III. AS PERSONS WHO HAVE DIED—ON THE BASIS OF MEDICAL EXAMINATION—AND HAVE LATER BEEN REVIVED, DESCRIBE THEIR EXPERIENCE:

It must be borne in mind that many cases of so-called "death and revivification" merely refer to persons whose heartbeat or breathing, or both, have stopped for a relatively short period. Modern medicine does not consider that such an occurrence necessarily means true death. The various organs and tissues of the body, when deprived of oxygen, die

at different rates. As has been pointed out earlier, both medicine and law are hazy as to a definition of the exact moment of death.

On the face of it, it would seem that you are either dead or not, but the problem is far from being that simple. Suspended animation, catalepsy, and deep anaesthesia, are a few of the many complexities. From the standpoint of medicine, it appears that the body's vitality can sink to an incredibly low ebb, and yet the patient returns to full consciousness, sometimes to full vigor.

Therefore, it seems unnecessary to clutter up this chapter with numerous cases of persons who have returned from apparent death—usually indicated only by a brief stoppage of breathing or heartbeat—and who have stated that they experienced no sensations, the "dead" period having been a total blank. Therefore, included here are a few brief examples of cases in which something *significant* has been remembered.

Dr. W. E. Farbstein cites the following:

"In Aberdeen, Washington, a decade ago (approximately 1939) the victim of an automobile accident was brought to a hospital. The doctor . . . pronounced the man, Theodore Prinz, dead. Five minutes later, he revived. He said:

" 'When I went under . . . I seemed to float into a soft darkness. There was a great peacefulness and rich contentment. There didn't seem to be any light, just wonderful peaceful darkness. I was not frightened. I floated in a warm, friendly place without worry. It was a new world and I just can't describe it.'

"At about this same time a young girl named Daisy Allan was pronounced dead of heart disease in a London hospital. However, she revived and stated:

" 'I felt no pain. Everything was peaceful and quiet. I seemed to be suspended—and all the time, soft music was playing.'

"In Oslo, Norway, Dr. John Mjoen, head of a sanatorium, was called to attend an old sailor in a profound coma, and apparently in extremis. He gave the patient a camphor injection, and the old man suddenly opened his eyes.

"He said, gently:

" 'You shouldn't have awakened me, doctor, I was experiencing a wonderful sensation. It was all shining blue ocean and marvelous music. I never felt so well before!'

The following firsthand testimony is given by a nurse, Virginia D. Randall, in the August, 1950, issue of *Fate*

magazine. Miss Randall was attending a girl who had for six months been confined to an iron lung by polio. Just as the patient seemed to be recovering, complications set in.

One morning when Miss Randall reached the hospital, the doctor in charge of the case informed her that the girl had passed through a crisis at 11:15 P.M. the night before. When the doctor had been hurriedly called, he was uncertain whether the girl was dying or already dead. However, he gave an injection, and she rallied. Steady improvement followed, and the patient was able to talk to Miss Randall later that day. The girl described her experience as follows:

"... a wonderful floating feeling. I could walk again, my muscles could do what I wanted them to do, and I felt completely happy—no pain, no restrictions, all light and gay. I was so pleased to leave my worn-out shell behind me and be free. A bright light attracted my attention and I moved toward it. As I slowly approached it, I found myself in a new world.

"A soft diffused light—not like harsh sunlight—glowed and everything was joyful. Gorgeous flowers perfumed the air, multi-colored birds sang, the grass was green and there were butterflies. Soothing, minor chord music came from an unseen orchestra, and all the people I saw were smiling and happy looking.

"It was as though I thought myself someplace, and lol there I was! I remembered my dead grandmother, and then I was with her, and my aunts, and my dog, and several friends whom I had missed so much since they died. It was the most exciting reunion, yet they seemed to expect me. My arrival seemed part of a plan.

"Then very suddenly a light appeared—a great Golden Glory that was so dazzling I couldn't look at it. We all hid our faces and from out of the music swelling from the light came a wonderful voice, the sweetest I have ever heard. The voice spoke to me:

"'No, Dorothy, I am sorry but it is not time yet. You have more to do down there.'"

An interesting corollary to this case is the statement by Nurse Randall that the night before her patient's crisis she was writing a notation at home when a peculiar sensation crept over her hand and arm. Her fingers seemed possessed by some strange force as they wrote words which were not in her mind. The words were:

"Dorothy is here with us but will return."

Impressed by the occurrence, Miss Randall recorded the time. It was 11:15 P.M.

In his book, *Bring Yourself to Anchor*, (published in England about 1940) Commander A. B. Campbell (R.N., Retired) relates a personal experience similar to the one just cited. His account is so detailed and interesting that it is quoted almost in its entirety:

"The days (during a sudden and serious illness) passed in hazy recollections of having my temperature taken and my pulse felt. Soon I found myself traveling in far-away countries. I have been around a great deal, but I could not recognize any of the places I saw. . . . There were many beautiful mountains with calm lakes and green pastures.

"Once I heard the doctor tell my wife he was worried by my persistent high temperature. But he seemed to be in another world.

"Suddenly I found myself standing by the bed gazing down at myself. How pinched and gray I was and the stubble on my chin was about four days' growth.

"I felt an urge to get out of the house. It did not astonish me to find I passed through the closed door of the bedroom and the downstairs front door with ease. I just wondered why it was not necessary for me to open the doors.

"No sooner had I stepped outside the garden gate than I found myself in strange country. A wide moor stretched as far as I could see. Then I came to a narrow but wellworn track. I felt terribly lonely as I followed the track, and then saw that it led to a road. I came to it, and was amazed to see it thronged with people. Yet I could not hear a sound of their footfalls.

"They were of all ages, toddlers mingled with bent old women and men. I joined the walkers and soon discovered that they were of several nationalities. I recognized several races of people I had met in my seafaring days. The trail rose to the brow of a hill, and I spoke to the man nearest to me. 'What road is this?' I asked. I was surprised to hear that I spoke language unknown to me, but he understood.

" 'You'll know all about it when you get to the top,' he said.

"The sky was slowly changing color. Flecks of orange and red streaked across it. A few more steps and we reached the brow of the hill and saw the other side. Never shall I forget that gorgeous picture of ethereal beauty. Golden browns, reds and oranges chased each other across the scene. As the

colors intermingled they seemed to diffuse warmth and love around us all. The comfort of it was wonderful.

"The travellers reached out their arms and uttered cries of delight. I was dumbfounded at the sheer beauty of it all. Turning to my companion, I saw that he was in a state of what seemed to me ecstatic bliss.

" 'What a gorgeous sunset!' I remarked.

" 'You're right. How it soothes and comforts.'

"But the immensity of it began to dismay me and I asked:

" 'Where does it lead?' I was feeling rather frightened.

" 'Where to?' said he. 'Why, this is Death. Isn't it lovely? If only the people on earth would realize it. They are really the dead. We are just beginning to live.'

"His words came as a shock. I asked him if I could go back. He looked at me searchingly. 'Comrade, you will regret it if you do,' he said.

" 'But my dear wife . . . I can't leave her so suddenly; I must return.'

"The look he gave me was almost pitying, then he pressed on and I was left standing with the throng surging by on either side.

"I turned to retrace my steps. I had to elbow my way against the seemingly endless mass of people. Some stared at me, and one unknown hand took my arm and was forcing me to go with him, but I remained firm in my resolution, and soon I saw the narrow trail that had led me onto this road. In a few minutes I was in my front garden again. It didn't seem strange that I walked straight through the front door and the door of my bedroom.

"I walked to the bed and there I was lying snugly between the sheets. I seemed a lot better. Gone was the drawn look on my face, and I could hear myself breathe quietly and evenly. I opened my eyes (he had apparently just re-entered his physical body) and certainly felt a great deal better. Then I heard my wife crying softly. 'What is the matter, darling?' I asked.

"She gave a sharp frightened scream, and it so upset me that I relapsed into unconsciousness."

Days later when Commander Campbell felt better the doctor asked what he remembered about the previous Thursday.

Campbell told his story. The doctor mused a moment, then said:

"On Thursday you reached a crisis. I left promising to

come at once if your wife phoned me. Late that night she did. When I returned she was in tears. She had failed to trace any sign of life in you. You were in extremis. I did all in my power to prevent you from slipping from us, but as we watched we saw and heard the last breath leave your body. I know it too well to make a mistake. Your wife was overcome with grief, so I gave her a sleeping tablet and said I'd be around first thing in the morning.

"You can imagine the smiling woman who met me on Friday morning. Her first words were: 'Take those death papers away, doctor, they're not needed!'

"For a moment I thought that grief had turned her mind, but she led me upstairs to the bed on which you lay. When I saw you I knew that a miracle had happened."

IV. AS THOSE WHO HAVE DIED, AND LATER RECORDED THEIR EXPERIENCES THROUGH UNIMPEACHABLE MEDIUMS, DESCRIBE THE TRANSITION:

To maintain the maximum possible objectivity it should be remembered that by "unimpeachable mediums" all I mean to imply is that the mediums were persons of high integrity who had no conceivable motive for fraud. They received no payment for their services.

(However, let me emphasize that the acceptance of payment *in itself* in no way discredits a medium. In a world in which the almighty dollar is still very much with us, and where, in the words of Abe Martin, "It's no disgrace to be poor, but it might as well be," it would seem only logical that those who, as mediums, give of their time and energy—which could just as well be used for earthly gain—should receive reasonable remuneration for their services.)

Through all the mediums mentioned in this chapter there has come information of the highest evidentiary quality. In every case, proof of supernormality has been striking, and to my mind there is the strongest indication that the quotes given are actually from members of our species who are "officially dead," but are actually a great deal more alive than when they sojourned here.

Medium, Mrs. Charles L. Tweedale, wife of Reverend Tweedale, vicar of Weston, Otley; *alleged communicator*, Sir Arthur Conan Doyle.

"I had the feeling of a great tearing, followed immediately by unconsciousness. I had been in dreadful agony when the attacks were on (Conan Doyle died of angina and associated

heart trouble). The tearing sensation seemed to go right through the body . . . then deep sleep, to wake up ultimately on the river bank."

Medium, Mrs. Osborne Leonard (great British psychic); *alleged communicator*, the father of the Reverend Charles Drayton Thomas.

"It is something like approaching a bridge in a thick fog, and the fog lifts suddenly so that the opposite bank is clearly seen. You will have known instances where those previously passed over have been seen by the dying, who exclaim: 'I can see so-and-so.' It seems unfortunate that so often there is no physical strength left to tell what they see. . . . I felt not one presence only, but several. At the time one does not reason about it, and may be unable to ask one's self why it is so, being able only to realize, 'They are here.'"

Rev. Charles Drayton Thomas, who was present at the time the communication was given, summarizes the remainder of the discussion as follows:

"Speaking of his earliest consciousness after death, my father remarked on his surprise at seeing trees, flowers, and birds. It must be remembered that his passing had been as sudden as it was unexpected. However, it was not a sudden death in the sense of such instantaneous transitions as occur in accidents and warfare. . . . He tells me that following his surprise on seeing trees and flowers on waking, he had a hazy recollection of a proposed absence from home. It occurred to him that he must have already made the journey, and commenced the visit, for, had he been in his own room, neither flowers nor trees would have been visible. Presently, he rose and walked out among the trees. In the distance he observed a house standing on a grassy slope. While wondering as to his whereabouts, he was joined by one who, in friendly conversation, made him realize what had taken place."

Medium, Mrs. Osborne Leonard; *alleged communicator*, the sister of the Reverend Drayton C. Thomas.

"Before finally leaving earth I seemed to be dreaming, and yet it was not wholly a dream. It seemed as if I had come here before the final separation from my physical body. I was only partially conscious towards the last, only half within the body; for my soul was already freeing itself. Nor did it seem wholly strange to me when I found myself here. I must have frequently come during sleep; for I could now remember that I had been here previously." (For amplification of this possibility, see Chapter 21.)

Medium, Dr. E. A. Macbeth (a retired American physician); *alleged communicator*, the father of Reverend Sherwood Eddy, distinguished minister and author.

"I passed over due to the high elevation to which we had gone (Eddy's father died of a heart attack while on a hunting trip in the Rockies). I did not realize at first that I had 'died', as you say on earth, until I met my old friends, Mr. Bass and Mr. Kellogg (the latter an engineer on the railroad)."

Medium, Joan (great anonymous American psychic mentioned elsewhere; *alleged communicator*, Stephen (an American soldier killed in the First World War.)

". . . Several shells burst ahead of me . . . I went on . . . I was singing when the shell that sent me into eternity, as I now know it, hit.

"I went out, out, out, out. I can find no words to tell you the horror of sudden death. It is the one great tragedy. When thought returned, I was as one lost in a familiar, yet wholly strange, world. Aimlessly I wandered, seeking I know not what, dazed, mystified. I did not know I was, as you say and I used to say, dead.

"Where death comes naturally, there are always those here to meet the voyagers. But there was no one to greet me, no one to explain that I had graduated into a new plane of consciousness.

"At last one came, a woman, a very sweet woman whose service here has done much to alleviate the shock of battle-field graduation, and took me by the hand and led me to a—may I say—quiet woodland spot—where after a time I learned . . . the reality of the triumphant blessing I had achieved."

Medium, Pardoe Woodman; *alleged communicator*, William T. Stead (who went down on the *Titanic*).

". . . The first part of it was naturally an extremely discordant one, but from the time my physical life was ended there was no longer that sense of struggling with overwhelming odds. . . . My first surprise came when—I now understand that to your way of thinking I was then dead—I found I was in a position to help people. From being in dire distress myself, to be able to lend a hand to others, was such a sudden transition that I was frankly and blankly surprised.

"I was also surprised to find a number of friends with me, people I knew had passed over years before. That was the first cause of my realizing the change had taken place. I

knew it suddenly and was a trifle alarmed. Practically instantaneously I found myself looking for myself. Just a moment of agitation . . . and then the full and glorious realization that all I had learned was true.

" . . . I was still so near the earth that I could see everything going on there. Where I was I could see the wrecked ship, the people, the whole scene (other evidence indicates that Stead was killed by falling superstructure before the *Titanic* sank), and that seemed to pull me into action—I could help!"

Medium, Geraldine Cummins; *alleged communicator*, Frederick Myers (perhaps the greatest pioneer in psychical research, who died January 17, 1901, after a period of great physical agony, but in a state of great mental calm. He had said that he looked forward to death as "going home for the holidays").

"To those of us who have reached that 'unseen bourne' from which travelers in a changed aspect frequently return, death is an incident or a mere episode which we regard with a certain tenderness and not with any pain. To human beings, however, death should seem as a night at an inn, as a halt on the long road home.

"It may be a night of feverish insomnia, or heavy with fear; a night full of strange dreams, or a period of almost undisturbed peace. Always there is, contained in it, a time of stillness, of sinking gloriously into rest. Nevertheless, the soul . . . awakens to a new day. And in the dawn and dark alike it is surrounded by certain of its discarnate kindred, by some of those who are woven into the pattern of its destiny."

Drayton C. Thomas, summing up the descriptions of dying that he had received through Mrs. Osborne Leonard and other mediums, gives a composite quote from those who have passed through the transition:

"On awakening from unconsciousness I felt free from pain, quite strong, and full of gladness. It was a great relief to know that death was past. My new-found happiness was increased by the sight of old friends who gathered around and who gave me welcome. I then wished to return to see those left behind; after some little time, I was able to do this."

At Philadelphia, February 23, 1756, a bitterly cold day, Benjamin Franklin cut a new quill and went about the difficult task of writing a letter to one who deeply mourned the death of Franklin's brother. Into that letter he poured all the fine quality and understanding of his great wisdom. The wording of the letter carries not only an inescapable feel-

ing of inspiration, but also a sense of absolute, pragmatic truth:

" . . . This is rather an embryo state, a preparation for living. A man is not completely born until he is dead.

"Why then should we grieve, that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or doing good for our fellow creatures, is a kind and benevolent act of God.

"When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way."

In a time that is often referred to as "those sentimental years," *Smilin' Through* was produced. I will freely admit that the play labored under more than a fair burden of what our time calls "schmaltz." But there is one scene and three lines which has a simple, direct greatness.

Moonyeen, the girl who died on her wedding day, and whose ghost is one of the chief characters, is watching the man whose bride-to-be she was half a century before, experience the same transition.

The man is in the garden of his cottage. It is twilight and the leaves of the old trees are motionless in the still air. The age-ravaged figure in the chair seems asleep.

Slowly another figure becomes visible in the shadows. It is the figure of a tall young man, strong, powerful, tremendously alive—exactly as he was on the day of the wedding which was never to take place on this plane of existence.

"Moonyeen: (with a low laugh) Look there. (She points to the figure of John in the chair.)

"John (in wonderment): Then *this* is the thing called—dying?

"Moonyeen: Yes, isn't it glorious—and isn't it stupid to be afraid of it?"

I firmly believe that scene possesses infinitely more truth than poetry.

XIX

YOU DO TAKE IT WITH YOU

WHAT SORT of an existence will we encounter after we have "died?"

If we know what that existence is like, we will realize what we can take with us. The answer to that question is of the greatest pragmatic importance. Unless we know where we are going, we are liable to collect the wrong type of equipment. And our equipment is *ourselves*.

For we take all we are, no more—*no less*.

I would confuse issues if I discussed such complicated questions as: What happens when death comes in infancy or childhood? When does a personality come into existence? Does the second body of a child who died here mature over there, etc. Therefore, the following illustration is only intended to demonstrate that you are all you ever were. (See Chapter 7.)

A child is born. It is a squalling creature, devoid of experience. Seventy years later that child, now an old man, dies. Disease and senility have reduced him to blubbering inanity. Apparently he ends where he began.

But in the meantime the infant has acquired a mature, trained body. It has also acquired a personality with all those subtle characteristics which differentiate one person from another. That personality has made decisions, has acted, has encountered a vast number of experiences. Its mind has been the center around which an infinite variety of thoughts have swirled. A baby—which was nothing but potentialities—has become an individual.

That individual is certainly not the blubbering old man. Senility was only one of the roles which he played in this life. But which of the roles is the real man? Obviously, the answer is that the real man is the sum total of all the roles. All of those roles are in the storehouse of the subconscious which he takes with him.

But a storehouse cannot act. It is static, as Dr. Dunne found when he became embroiled in *serialism*. Such a hereafter would be merely a re-playing of the roles you played here. The conception of a bare subconscious is as meaning-

less as the conception of a bare ego. There must be a body through which the ego, utilizing the subconscious, can take action.

If the descriptions of the life over there, given by persons who have firsthand information, make any sense, we must take with us more than our subconscious. We have seen what that something is. When you shed the physical husk, you acquire full use of the second body.

Now we are ready to analyze what those who have "died" say about existence over there.

Because the communications describe a "solid" existence basically similar to that which we experience here, it has often been assumed that the wording of the communications must be considered only as *symbolical*.

I fumbled around with that theory for ten years. The result was that, like Omar Khayam's philosopher, I came out each time where I went in.

Eventually I escaped from this revolving door because of a monthly feature I conducted in *Coronet* magazine. The feature was entitled "Your Other Life," and it consisted of dream experiences. Most of these were contributed by readers of the magazine. Every month the mail contained several hundred letters.

Those dreams were filled with *sense impressions*—as yours and mine are. The dream world is different from the waking world, but it is fundamentally just as "solid." When this fact filtered into my mind, an idea exploded.

Could dreams be a clue to the next life? If so, then symbolism existed there only to the extent that it exists here.

With this thought in mind, I re-analyzed the communications from the dead.

I am a professional writer. Words are my business. Could the wording of the thousands of communications with which I am familiar have been intended as symbolical?

First, I took into consideration the character and beliefs of the communicators while they were still living here.

Many of the communicators had been writers—of one sort or another. I analyzed their styles, vocabularies, and methods of expression.

Finally, I investigated the character, beliefs, and vocabularies of the mediums through whom the communications were received.

When my research was finished and I had analyzed the results, there emerged but one possible conclusion. The de-

scriptions of life after death should not be considered as symbolical.

Life over there is certainly different from life here. But it is similar. In fact, so similar that many persons do not realize for a considerable length of time that they have "died." (This, as I have already stated, is an undesirable state of affairs.)

It is to me inescapable that the basic descriptions of life over there are to be taken *literally*. If someone on the other side speaks of a "tree," he means a "tree"; if he mentions a "dog," he means a "dog"; if he says he "sat on the bank of a river," he means just that.

The words mean exactly what they mean here.

A number of other investigators, using methods similar to mine, have come to the same conclusion.

Dr. Horrell Hart of Duke University states (in his contribution to a symposium, *Man's Destiny in Eternity*, 1949) that:

"(After death we enter upon) . . . a new life, in which we are surrounded by visible and tangible objects—landscapes, buildings, furniture, books, tools, animals, plants and people. These things are recognizably similar to objects experienced on earth, and *especially to surroundings experienced in vivid dreams*. But they are different from earthly objects in important respects. Chiefly, one's surroundings after death are much more subject to being molded by one's thoughts, desires, and purposes than are material objects on earth. One can travel by a mere act of will. One can create directly, by intense and persistent imagination, especially when the imagining is done collectively."

Sir Arthur Conan Doyle presents his analysis of communication as follows:

"Even in this small world, the accounts of two witnesses would never be the same. If a description were given by an Oxford don, and also by an Indian peasant, their respective stories of life in this world would vary much more than any two accounts that I have ever read of the world to come. I have specialized in that direction . . . and I can hardly think that anyone has read more accounts, printed, typed, and written, than I have done.

"In some cases the mediums were children. Always there emerges the same idea of a world like ours, a world where our latent capabilities and all our hidden ambitions have free and untrammelled opportunities. In all there is the same talk

of solid ground, of familiar flowers and animals, of comfortable homes, of human pleasures, of congenial occupations.

"I believe that such . . . details as sleep, nourishment, etc., depend upon the exact position of the soul in its evolution, the lower the soul the more material the conditions. It is of enormous importance that the human race should know these things, for it not only takes away all fear of death, but it must . . . be of the very greatest help when one is suddenly called to the other side, and find one's self at once in known surroundings, sure of one's future, instead of that most unpleasant period of readjustment during which souls have to unlearn what their teachers have taught and adapt themselves to unfamiliar facts."

Geraldine Cummins, Irish playwright and psychical researcher, says in her *Unseen Adventures*:

"It seems that we human beings see each other because we are all traveling on the same wavelength, at the same rate of speed. . . . Death may perhaps be defined as simply a change of speed."

"Our souls cast off our material bodies and occupy bodies of another more rapidly vibrating substance. There are things to be seen beyond the range of the eye, things to be heard the ear has not heard. If we exchange our present senses for others, attuned to different wave lengths, we enter a world not . . . unlike our own. . . .

"We know that physical evolution is extremely slow; why should psychic evolution break this law, be so inconceivably rapid, at least for the average soul, that in the week-end after death we find ourselves inhabiting a world 'without form or void' and we become formless mind?

". . . I find more credible the indecency of our still possessing a shape or appearance in that other life and of our even still possessing some desires and passions . . . to the Sunday School subconscious of an average medical psychologist, scientist, or a mystically-minded intellectual Dean, this would seem a ridiculous and depraved procedure, and, therefore, impossible in a holy hereafter."

We have knocked the pearls out of the pearly gates, but at least we know where we are going.

What can we take with us?

On the basis of evidence, I present the following:

What we have built *within ourselves* and what we have

created we take with us. What we have merely "owned" we leave here.

All the characteristics of our personalities, all our knowledge, all our skills, all our sense refinements, all the things which we have created, we take with us. All the things we have created, such as an artist's painting or a writer's book, will exist over there.

On the other hand, all the things which we have acquired through one type or another of bargaining or exchange we leave here. They were only part of this life's paraphernalia. In the next life we are what we have made, not what we have bought.

It is not a matter of waiting for the hereafter. It is a matter of doing something about it now.

Those who have *intentionally* created possessions (and physical skills are just as much possessions as mental skills) within themselves—where thieves cannot break in and steal—will take a great deal with them. Those who have assiduously collected the treasures of this existence—*not for use but merely for ownership*—will find that death, the inevitable thief, takes much indeed when he breaks in and steals.

We know where we are going. It is no longer an unreal, immaterial, vague conception.

Over there you will not be a formless blob of consciousness sitting on an equally formless cloud.

All that you are and create here you *do* take with you.

XX

AND SUDDEN DEATH

"AND FROM sudden death protect us . . ."

That request has probably been included in the prayers of men since they began to pray. It long predates Christianity.

The instinctive fear of sudden death is far from illogical. Sudden death can be very unpleasant—if you do not have the slightest idea of what the experience is like and therefore become a victim of panic.

Perhaps nowhere else is the quote: "Know the truth and the truth shall make you free," more to the point. If you understand what happens when sudden death occurs, there

is no reason to fear it, or to say futile prayers for protection against it. Once you know the general pattern of the experience, it ceases to be dangerous, unpleasant, or more than slightly annoying.

I do not claim that the following description is completely accurate. However, it sums up a hundred or more authentic reports, all of which are in substantial agreement.

If you read the following description—*and remember it*—sudden death need not be feared. (Unless you are foolish enough to take your own life *for a selfish purpose*, which is the usual reason for such an action. That is something else again.)

It is not necessary that you *believe* the following description. If you experience sudden death, the proof will be obvious, and you will be far more interested in acting on your knowledge than in ruminating on the fact that you did not believe it while you were “alive.”

I am not the first to attempt a description of sudden death. It has been done many times before—and it will be done many times again—until prayers are replaced by knowledge.

In normal death, even if the process takes only a few minutes as we measure time, there is ample opportunity for someone from the other side to arrive on the scene of the happening, explain what is going on, and what the dying person should do about it. It was Kipling who said in “Without Benefit of Clergy”—an apt title—“. . . the human soul . . . when it is getting ready to go away hides itself in the misty borderland where the living may not follow.”

It is in that borderland that instructions from the other side are given. Sometimes this is done just before death; sometimes coma or sleep “here” blends into sleep “there,” and the instructing is done either during such sleep or upon awakening.

But sudden death—and our time courts it like a mistress—allows no time for preparation. One second you are *here*, the next you are *there*. This, very understandably, creates confusion and befuddlement.

Therefore:

First: You will not realize you are dead. You will feel perfectly normal; you will have the power and strength of youth, and all pains and diseases will have instantly vanished. You will still have a body that seems very little different from the one you have now. You will have hands, feet, sexual organs, hair, eyes, etc. If you suddenly realize you are naked, and

are embarrassed by this fact—as in one of those dreams which everyone experiences—you will instantly clothe yourself subconsciously by thought. This will be done so rapidly that you will not be conscious of the process. Over there you will not have to fight with hard knots in shoelaces.

Second: You will pick up your chain of thought from where you left it off at the instant of graduation. You will try to do the thing you were about to do in this world before you became incapable of doing it. *And right there is where the trouble starts.*

Third: You will try to speak to someone or touch someone. They will pay absolutely no attention to you. You might as well be a "ghost." You are.

Fourth: You will become frustrated, then infuriated, and finally come to the conclusion that you are experiencing an extremely vivid dream.

Fifth: *And this is one of the vital points*—you must pull yourself together, destroy all fear without mercy, and use your God-given reason. *Stand quietly a moment and think.* Realize that you may be, in mankind's stupid terminology, "dead." Firmly decide to be a reasoning being, not an emotion-controlled primitive. *Make some simple tests.*

Sixth: Find some suitable object—*Not part of your own body for that will still be solid to you*—and try to grasp it. It doesn't matter what the object is—a book, a tree, a person's shoulder, a hat on a girl reading the latest Kinsey report. *If your hand passes through the object, you should be suspicious.*

Seventh: Stand close to someone, and in a loud voice say, choosing appropriately: "You are very beautiful," "You are very handsome," or "You are a damned fool." If the person pays absolutely no attention to you, you have probably graduated.

Eighth: *Once more, this is a critical point—avoid fear.* Realize that you don't have to worry about this foolish war, or the stupid driver who is on the wrong side of the road, or the deer hunter who shoots only at red hats, or the difficulties of blind landings. Then a feeling will sweep over you of sorrow and regret—and with it a great desire to finish something that you have left incomplete. *Take that feeling and throw it at the nearest star. Then you are free.* All regret is basically stupid, your sudden death wasn't your fault, and in any case, you can do nothing about it now. Reason has won the battle. The rest is cleanup.

Ninth: Let me repeat: *Shake free from all fear and regret.*

Do not run about wildly—as well you might—but stand quietly, watch what is going on around you, and wait—and smile. The waiting will be very brief. A relative, or an old friend, or a professional in this kind of work, will quickly appear. (For a brief instant you may see him or her only as a ball of light. This is due to the fact that the eyes of your second body are for a moment still blinded by the memory of the cloudiness of the lower vibrational eyes of your “physical” body.) If this happens, stare at the light. In a few seconds, it will dissolve into a human figure, as if a man were walking towards you with a 3,000 watt spot gradually dimming behind him. You will realize almost instantly that he or she is of your new world.

This realization will come both from intuitional knowledge (probably acquired during sleep), and from the fact that the person’s body will be *solid* to *you*. His hand cannot pass through you, nor yours through his, but the hands of both of you can pass through the objects which you once thought were “solid.”

He or she will greet you and, I hope, inform you that my instructions were basically correct. Do exactly what the person tells you to do, and in the name of whatever gods may be, don’t argue whether you are “dead,” and don’t try to immediately leave your guide and go to your home. You are already there.

XXI

YOUR OTHER LIFE

I MENTIONED previously that my investigation of dream life produced very significant data concerning our next stage of existence. The study of dreams is an essential part of psychical research. Therefore, this chapter is devoted to “Your Other Life,” as it was presented to me through the monthly feature I conducted in *Coronet* magazine.

Our sleeping life is far more complex than is generally realized. To begin with, there are at least five types of “normal” dreams.

1. Dreams caused by internal bodily conditions, such as disease, indigestion, etc. Such dreams are often diag-

nostically indicative of unsuspected bodily malfunctioning.

2. Dreams caused by external physical conditions, such as a window blowing open, a dog jumping on the bed, a light being turned on, etc.

3. Dreams which are merely chaotic and muddled recapitulations of recent waking experiences.

4. Dreams which are symbolical. These are often, but not always, of the typically Freudian variety.

5. Dreams which result from the boiling out of the subconscious storehouse of experiences that were supposedly forgotten—permanently.

Our sleeping existence is further complicated by at least three other types of phenomena:

A. Experiences which, on awakening, are considered dreams, but which were actually the result of "astral traveling" (the common although confusing term) in the second body. Such traveling may be only as far as the next room, or it may be for thousands of miles.

B. The experience in sleep, usually only remembered briefly and hazily, of visiting in your second body another plane of existence. I realize that "plane" is an inadequate word, but we are again without sufficient nomenclature.

C. Inspiration. This may be described as a sudden inflowing of illumination which profoundly affects the individual's life, sometimes the lives of others, and occasionally mankind. It is certainly not a common phenomenon, and is almost impossible to subject to scientific analysis.

The categories suggested above are of necessity arbitrary. Many, if not most, dreams result from a combination of two or more types. The world of sleep has numerous facets.

For instance, Helen Keller, blinded in infancy, states her belief that she dreams *in color*. I quote from an interview with Helen Keller by Adela Rogers St. Johns (*American Weekly*, December 7, 1952).

"Helen Keller sees (in dreams) what she thinks are colors, and while she has no way to prove that they are colors, she believes that they are—and that they are lovely.

"'Like all you who can see,' she said, 'I dream of sensations, colors, odors, ideas, and things I cannot remember. Sometimes a wonderful glorious light reaches me in sleep—and what a flash of glory it is! In sleep I never grope, but walk a crowded street freely. I see all the things that are in the subconscious mind of the race. When I awake I remember what I have dreamed.'"

Then there is the phenomenon of very long and elaborate dreams. The following two cases illustrate this type of experience. Obviously, such reports can be considered only on their face value.

The source of the first case is an article which appeared in *The Atlantic Monthly*, May, 1927.

A woman who conceals her identity under the pseudonym, M. M. W., states that she was stricken with sleeping sickness, and for eleven weeks was unconscious—in the sense that this term is normally used.

But during that period she lived an exotic dream life filled with thrilling adventures. Although she had never handled a pistol, she was a crack shot in her dreams, saving many a desperate situation by her astounding gunplay.

She uncovered a plot by which a madman tried to set time-bombs in newly built houses. With the aid of her husband, she fought a long feud with an unscrupulous neighbor. She had flirtations with men whom she had never met in her waking life. She signed a contract to do a stage act, and later performed as a star. Numerous other incidents are given in the article which, according to M. M. W., presents only a few highlights of her eleven weeks dream drama. She describes it as a complete, integrated life.

The second case was published in the *American Weekly*, June 28, 1942. The following account is a condensation.

Dan W. Fehrenbach lives two complete lives. During his waking hours, he fixes transformers as an electrician, but in his life of dreams he roams every night in a fantastic world of somewhere else or some other time.

Each night as soon as he falls asleep he is met by a white-robed man named Teta, who guides him through cities which are strange and fantastic. He is shown endless mechanisms by means of which scientific marvels are accomplished. One night, for instance, he spent his entire sleeping life examining a streamlined, plastic-gleaming powerhouse. The power was transmitted by radio waves. Each home or factory was equipped with a receiver which picked up the power. During his dream life in this strange world, Fehrenbach has been shown homes, factories, stores, government buildings, research laboratories, etc. He has seen no implements of war.

The majority of persons in this dream world speak Greek. Fehrenbach became so curious as to what was being said that he studied Greek during his waking life and is now

able to understand much of what is said in the existence which opens before him when the doors to his waking life close.

The realm of sleep certainly deserves immediate and broader investigation.

Note: Those interested in investigating the possibility of "astral travel" during sleep will find this phenomenon discussed—pro and con—in many of the books listed in my bibliography. A good recent reference is Reginald M. Lester's *In Search of the Hereafter* (Funk and Funk, New York, 1953), Chapter 6.

As already stated, I believe that "astral travel" in sleep does occur, although I do not consider it as common a phenomenon as certain investigators maintain.

XXII

PSYCHIC HEALING

MANY READERS may wonder why so little space has been devoted to psychic healing. The simple reason is that I do not have sufficient knowledge of the field to enter into a detailed discussion.

Although psychic healing is inseparably linked with the whole spectrum of psychic phenomena, it requires speculation rather than synthesis or analysis. The importance of psychic healing cannot be overestimated, but extensive first-hand knowledge is a prime requisite for anyone seeking to understand its intricacies. Therefore, I have confined myself to definition and generalities.

At the present time psychic healing is in flux between individual unorthodox and unorganized effort at the one pole, and affiliation, by mutual compromise, with formal western medicine on the other. This makes accurate definition imperative.

Neuropsychiatrist Dr. Russel G. MacRobert offers the following:

"Psychic healing employs parapsychological (psychic) effects and phenomena not recognized or utilized by orthodox medical science."

This definition eliminates a great deal of misunderstanding. It also implies an important distinction.

A physician may, by known psychological or psychiatric means accomplish healing, but that is *not* psychic healing. Nor can healing which occurs where healing should not be expected (such as the occasional spontaneous healing of cancer) be considered psychic—unless there is a record of some psychic force having been directed, in one way or another, for the purpose of the cure.

True psychic healing occurs only when it can be demonstrated that the cure was the result of psychic forces, effects, or phenomena unrecognized, or not consciously used, by formal western medicine.

Psychic healing is accomplished by a variety of methods. A type of treatment which may work miracles for one person may be useless, or even harmful, to another. This has been the case in every field of the art and science of healing from the beginning, is now, and probably always shall be.

There are a tremendous number of books devoted to psychic healing. Whatever is genuinely helpful is pragmatically good. But caution is indicated.

(Anyone interested in the subject should certainly read the chapter, "The Energies of Man" in William James' *Memories and Studies*, originally published posthumously in 1911.)

Formal western medicine is beginning to recognize the efficiency of psychic healing and to see the significance of psychical research as related to the function of the physician.

In 1948 Dr. MacRobert took a poll of American neurologists and psychiatrists as to their interest in extra sensory perception. One of the questions asked was:

"Do you believe that psychiatrists and neurologists would serve a useful purpose by sponsoring research to determine if extra sensory perception has a place in the psychodynamics of the nervous system?"

Of a total of 723 replied, 66 per cent were *yes*, 14 per cent *undecided*, and only 18 per cent *no*.

The findings of the poll were published in the *Parapsychology Bulletin* of Duke University for November, 1948.

In April, 1949, the *Psychiatric Quarterly* carried a long editorial by Dr. Newton J. Bigelow on the reprehensible failure of psychiatrists to study the findings of psychical research. Dr. Bigelow later became head of the Department

of Mental Hygiene for the State of New York. The following quote is from his article:

"Parapsychological phenomena (psychic phenomena) although commanding increased psychiatric attention of late, appear to have met more scorn than indignation . . . (Yet) they contain implications of vast importance for both theory and treatment. We suggest . . . that psychiatrists and others in a position to make observations now will endeavor to observe more carefully and report more systematically than they have been used to doing. We suggest that, as a preliminary, they endeavor to familiarize themselves with what has been done and is being done inside and outside their own specialty in the way of sober, scientific study of parapsychological phenomena.

". . . . We think, in these days of accelerated progress and heightened controversy, of bold advance and bitter recrimination . . . that we could bear with a few heroic qualities . . . another time has come when we need to take particular care not to 'allow authority, conceit, habit, or fear of ridicule to make us hostile to truth.'"

In August, 1953, sixty-three topflight physicists, chemists, biologists, psychologists, psychiatrists, sociologists, physicians, engineers, and mathematicians met for a six-day session at the first International Conference for parapsychological (psychic) studies. The Conference was held in Utrecht, the Netherlands.

The chairman, Dr. Gardner Murphy, stated in his summary of Conference activities:

"There was, for example, marked interest in the problem of unexplained or 'unorthodox' healing (recovering from disease transcending the present concepts of psychosomatic medicine); and a medical committee was established and empowered to take the first step towards the organization of a Research Center for the investigation and interpretation of such phenomena."

At long last true psychic healing seems about to be given the recognition which is its due. When all the facts are available, several more names will be added to the honor role of medicine.

XXIII

LET NOT THY HEART BE TROUBLED

WAGNER IN a moment of lucidity said (for once briefly) a very great truth:

"Joy is not in things; *it is in us.*"

We are creating *us* now.

What we need to know above all else is how to *live*. For there is nothing but life. Death in its conventional sense *isn't*. You are as dead now, in fact much deader, than you will ever be again.

What we do and think in the hours and the days and the years in this life is molding our destiny in the next. The true meaning of "destiny" is "a destination."

No statement of faith, no ritual, no lip service to any doctrine of salvation will make the slightest difference. You will gain infinitely more, now and forever, by spending the time wasted in such nonsense in brightening the life of a blind atheist through teaching him how to play chess.

God won't do it for you. In the immortal grammar of Sam Goldwyn:

"When I got to send some fool to do a thing, I go myself."

You must go yourself.

There are no emissaries, no go-betweens. You live your life yourself, you build your own destiny, and you make your peace with God—or whatever you choose to call the ultimate meaning of existence—yourself. Eternal bliss is not to be handed to you on a silver platter. Without struggle there would be no creation, without sorrow there would be no joy.

That you are building eternity now can be an awesome or *glorious* thought. Remember the ancient Arabian proverb that: "He who puts foot in the stirrup must rise to the saddle."

By being born you put foot in the stirrup.

And you ride in a world that is changing—not disintegrating. It is *not* later than you think; it is nearer dawn.

Mrs. A. W. Verrell, lecturer in classics at Newnham

College, was a brilliant psychical researcher, skeptical and trained. She once said:

" . . . The boundary between the two states—the known and the unknown—is wearing thin in places; and like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises, we are beginning to hear . . . the strokes of the pickaxes of our comrades on the other side of the partition. . . ."

Mrs. Verrell—accompanied by some weary and half-forgotten soldiers—joined the excavators on the other side in the spring of 1918.

Since then the partition has grown a great deal thinner and in many more places. The realization of our closeness to the "wider life of things," the vaster reality, is in the process of becoming the rightful heritage of mankind. Its time has come. Therefore, "Let not thy heart be troubled." The vaster reality is not evil, we are only maturing.

"Child of my love, fear not the unknown tomorrow,
Dread not the new demand life makes of thee;
Thy ignorance doth not hold cause for sorrow . . .

"Stand not in fear thy adversaries counting,
One step thou seest. Then go forward boldly
One step is far enough to see; take that—
The next step shall be told thee."

There is no hurry. If death is not the end, there is no end. We have all eternity in which to grow. It does not matter whether reincarnation is or is not the necessary method of progression. We are certainly not limited to one lifetime here. We have ample time to puzzle things out.

Therefore, let us beware of discovering ultimate certainty in any obscure pronouncement, or God's whole truth behind every burning bush.

Time is long, and youth is *not* fleeting. It slips through our fingers because we are too lazy to close our hands. If in this earthly life we extend the joyous enthusiasm of youth deep into later years, and at the same time achieve an early understanding of our coming youth in the vaster reality, the two enthusiasms must inevitably meet—and make it impossible ever to grow old at all.

You readers who have been my comrades in this exploration of the vaster reality certainly realize that I have only attempted to clothe old truths in garments more suitable

for our time. Every person's road to understanding is his own, but truth is the right of all men. It is my hope, my faith that you take from this book what to you is worthwhile.

Irrespective of the headlines—

“Let not thy heart be troubled.”

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A FEW BOOKS

THE FOLLOWING books are suggest for those interested in studying the many aspects of the vaster reality. Only what I consider to be the *highest highlights* have been included. Of necessity, the choices have been arbitrary. To facilitate easy reference, the list is divided into categories. I hope it will be helpful.

All of the books are readily available at reasonably large libraries, most larger book stores, and in particular, the following stores which specialize in this type of material: the Pickwick Book Shop in Hollywood, the Atlantis Book Shop in Miami, the Coronet Book Shop in New Orleans, the Cavalcade Book Shop, Santa Monica, California; Lillian Bobbitt Book Service, Nashville, Tennessee; Brentano's in New York.

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