

# INTENTION AND SURVIVAL

*by*

T. GLEN HAMILTON

*Edited by*

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### Man and Researcher

Dr. T. Glendenning Hamilton, pioneer in Western Canada for more than fifty years, was born in Agincourt, Ontario, of Scottish parents. He was educated in Winnipeg, graduating from Manitoba Medical College in 1903. He established a practice in Elmwood, a suburb of Winnipeg, and continued to practise there until his death in 1935.

He was Lecturer in Clinical Surgery in the Medical Faculty of the University of Manitoba, a member of the Surgical Staff of the Winnipeg General Hospital, Secretary, then President of the Manitoba Medical Association, 1921-1922, and member of the Executive Committee of the Canadian Medical Association from 1922 to 1933.

From 1915-1920 he was a member of the Manitoba Legislative Assembly, and for ten years he represented Elmwood on the Winnipeg School Board. For twenty-eight years he was an elder of King Memorial Church.

"Considerable as these achievements were, it was his investigation of psychical phenomena that made him so widely known. His researches, begun in 1918 and continued up to the time of his death, brought him into contact with notable world figures such as Sir Arthur Conan Doyle who attended a séance in Dr. Hamilton's home; Sir Oliver Lodge and Dr. and Mrs. Crandon of Boston. In 1930 when the British Medical Association met in Winnipeg he addressed a large meeting of the delegates. Two years later he lectured on psychical research in Toronto (before the Toronto Academy of Medicine), and before the American Society for Psychical Research in New York, at Carnegie Hall in New York and at Washington. His experiments in psychic energy, conceived on strictly scientific lines, and his conclusions from these experiments, were being put into a book which was not completed before his untimely death." — *Manitoba Medical Review*.

The untiring efforts of the devoted group who worked with him, including his wife and son, who has edited his work, have resulted in the publication of this important contribution to psychical research.

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## INTENTION AND SURVIVAL



DR. T. GLEN HAMILTON

# INTENTION AND SURVIVAL

PSYCHICAL RESEARCH STUDIES AND THE BEARING  
OF INTENTIONAL ACTIONS BY TRANCE  
PERSONALITIES ON THE PROBLEM OF  
HUMAN SURVIVAL

By

T. GLEN HAMILTON, M.D., F.A.C.S.

*Edited by*

J. D. HAMILTON, M.A.

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To  
LILLIAN M. HAMILTON



## ACKNOWLEDGEMENTS

In a work such as this, covering many years of investigation, many persons took part. We are indebted to them for their unselfish contribution of time and effort which made the slow accumulation of the facts recorded in this volume possible.

In the preparation of the manuscript our sincere thanks for valuable criticism, suggestions and assistance are due to the late Prof. W. T. Allison, Dr. Bruce Chown, Miss Ruth Young, Mr. J. G. Cross, Mrs. Hewat McKenzie and many others.





## FOREWORD

The importance of the character of a witness to the unusual is obvious. The training of a witness to a scientific fact is equally important.

Dr. T. Glen Hamilton by character and training was qualified for the exacting work of psychic research. A Canadian by birth, he was of Scottish ancestry. His boyhood was spent on an isolated homestead near what is now the city of Saskatoon in Western Canada. In later years he was Chairman of the Winnipeg Public School Board and a member of the Manitoba Legislative Assembly. Thus to his native caution was added the toughness which comes to pioneers who have to confront the forces of nature and the scepticism which a first-hand knowledge of public affairs can engender. He was withal of deep religious convictions. He was an elder of his kirk and was respected as a man, modest, moderate and self-reliant.

Of his scientific training, it may be said that he was a Doctor of Medicine of Manitoba University, and a Fellow of the American College of Surgeons. He was a lecturer in Clinical Surgery at his Alma Mater. He was recognized as a skilled operator and in addition to his work in the public wards of the Winnipeg General Hospital, he had a very large private practice. He was at one time President of

the Manitoba Medical Association and was for many years a member of the executive council of the Canadian Medical Association.

As might be expected of such a man, his observations in the field of psychics were always careful and exact. The testimony of such a witness is not lightly to be disregarded.

I am well aware that one important lesson which can be learnt from a contemplation of the rules of evidence is that of the fallibility of human witnesses. Too often lawyers are forced to realize the frailty of their fellow-beings as recorders of facts or events.

Some years ago I said, when addressing the Winnipeg Psychic Research Society:

"In scientific work, complete proof of a fact is required. Where an experiment can be repeated *ad infinitum* by any number of experiments and the same result can always be obtained, then it can be said scientifically that it is proved that from such and such causes, such a result will always ensue.

"This is one of the alleged great stumbling-blocks for scientific men when they approach the subject of metapsychics. The results are not always the same, they say, under identical conditions. But of course the fallacy there, is that the conditions probably are not identical. When more is known about the laws which govern these psychical phenomena, it will no doubt be possible to ensure the essential conditions, and these being ensured, to obtain the resultant phenomena.

"For centuries men knew that clouds gathered in the skies and that on one occasion there would

be thunder and lightning and that on another occasion there would not, and yet they could not tell why it was so. I feel convinced, however, that no one thought of telling the man whose hut had been struck by lightning that he must have walked in his sleep and set fire to his roof himself, or that he was hallucinated and that his hut was not really damaged at all. The fingerprint and the photograph are just as much the result of physical impacts as the damaged hut, and it is begging the question for scientists to say that the phenomena do not occur because they cannot always be produced.

"Knowledge of the truth of the occurrence of the phenomena is not dependent on knowledge of how those phenomena can be produced."

Psychic phenomena of remarkable similarity have been observed in different parts of the world by Crookes, Richet, Schrenck-Notzing, Geley, Price, Crandon and other competent observers. Dr. Hamilton observed occurrences of the same order. To establish that these phenomena do occur is the first step.

Professor Henry Sidgwick, in delivering the presidential address at the first meeting of the Society for Psychical Research, said:

"As regards the question of credibility, the important point to bear in mind is that every additional witness who has a fair stock of credit to draw upon, is an important gain. Though his credit alone is not likely to suffice for the demand that is made on it, his draft will help."

Charles Richet has summed up the position in

*Thirty Years of Physical Research* (Translation by S. De Brath) at p. 468:

"Assuredly it is possible that I may be mistaken, even grossly mistaken, along with Crookes, De Rochas, Aksakoff, Myers, William James, Schiaparelli, Zöllner, Fechner and Oliver Lodge. It is possible that all of us have been deceived. It is possible that some day an unexpected experiment may explain our prolonged deception quite simply. So be it, but till it has been explained how we have all been duped by an illusion, I claim that the reality of these materializations must be conceded."

Glen Hamilton is an important "additional witness".

To quote again Professor Sidgwick,<sup>1</sup> "All records of experiments must depend ultimately on the probity and intelligence of the persons recording them."

Dr. Hamilton was a man of probity and intelligence. It was for that reason he made so profound an impression on the medical men and on the public of Manitoba generally, when he came forward as a witness of psychic phenomena.

When he died it was not the numbers of those who crowded the church for his funeral service, or who, unable to find places within, stood outside until the end of the service, which was the impressive tribute to his standing in the community where he had worked so long. That tribute was in the faces of the long procession of rich and poor who marched past his coffin in the church. The grief of many was open.

<sup>1</sup>Fourth general meeting of the S.P.R.

It was then I fully realized why the results of Dr. Hamilton's experiments, as he had announced them, had never been seriously challenged in Manitoba by any member of his own profession or by any of the citizens.

It was not only because of the scrupulous care which he took to avoid the possibility of conscious or unconscious fraud. It was not only because his technique and approach were scientifically correct. It was also because he was a man whom to know was to accept his word.

Dr. Hamilton published records of some of his experiments, and it had been his intention to arrange for publication the vast unpublished collection of records and notes of phenomena which he had observed. Death suddenly defeated the project.

Mr. J. D. Hamilton has assumed the task of editing his father's notes. Mr. Hamilton has treated his material as scientific data and not as the subject for an emotional or religious appeal.

The problem of explaining the nature, both objective and subjective, of the Elizabeth M. trance phenomena has been handled clearly and explicitly. The reduction to a concise and unborring exposition of the accumulation of observations and notes made during these trances would have baffled many, but the chapters in which Mr. Hamilton has given an account of this medium and her phenomena are to me evidence of the qualities of precision, clarity and conciseness which he has brought to his task.

The chapters dealing with the phenomena associ-

ated with Mary M., are straightforward accounts of what occurred.

If no explanation can yet be given by any of those who have observed materializations, it is none the less of the utmost importance that the facts which have been carefully collected should be clearly recorded, so that when some future Newton or Einstein appears, he may have a solid basis from which to enunciate the laws which govern the phenomena and which I am convinced are waiting for genius to perceive.

In conclusion, let me quote from Frederick Myers:<sup>2</sup>

"I will resort to a bold metonymy, and will speak of that great incurrent truth to which each man severally holds, under the figure of the great stone at Ephesus which fell down from Jupiter. The faithful who proclaimed that wondrous fall were essentially in the right—were far more in the right than the free-thinkers who derided it. But whence and why that stone had truly fallen—how vast the significance of that cosmic trajectory and rushing flame—this could be known only when humble labourers had catalogued many a lesser congener of the mighty mass, and had gathered the meteoric dust from the ocean's floor; and had learnt that no field of heaven had been found so desolate as not to carry still the impress of ultimate energy and universal law."

Glen Hamilton laboured long and unfalteringly gathering grains of meteoric dust which will some day be revealed in their cosmic significance.

H. A. V. GREEN, K.C.

<sup>2</sup>*Human Personality and its Survival of Bodily Death* (Ed. 1920), Vol. 2, p. 307.

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“The time is racked with birth-pangs; every hour  
Brings forth some gasping truth, and truth new-born  
Looks a misshapen and untimely growth, . . .  
But still it breathes, and moves,  
Transfigured into angel guise . . . ”

OLIVER WENDELL HOLMES

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## INTRODUCTION

### THE BACKGROUND OF METAPSYCHICS<sup>1</sup>

SINCE metapsychics deals with an inquiry so extensive, so complex and so little known to those outside its boundaries, difficulties arise when an investigator seeks to present his work as a separate unit unless it can take its place as one more step in the long and arduous climb toward the summit of understanding of psychical phenomena—hauntings, thought-transference, visions, movements of objects without contact, teleplasmic manifestations and others. It would be well, then, before recounting our findings, that we should view the attitude which pioneer investigators have held toward their work; what, broadly speaking, they have accepted as proven fact, particularly regarding materializations or teleplasms; and what theories they have advanced to cover the facts disclosed to them.

In no case does the work instituted by the main pioneers of this new research appear to have been instituted or carried out in other than the true spirit and outlook of science.

Consider Sir William Crookes, for example. He

<sup>1</sup>This introductory survey was written by the late Dr. Glen Hamilton a few months previous to his death on April 7, 1935. It constitutes the opening remarks of a paper which was to have dealt with his researches in teleplasm, and was to have been read before the Winnipeg Medical Society at their April meeting of the same year.

commenced his investigations in this connection in 1869, at thirty-seven years of age, after he had attained a high position among the physicists and chemists of his day. Writing in 1870 about his original and exhaustive experiments with the medium D. D. Home, he says:

"In the present case, I prefer to enter upon the enquiry with no preconceived notions whatever as to what can or cannot be, but with all my senses alert and ready to convey information to the brain; believing as I do that we have by no means exhausted all human knowledge or fathomed the depths of physical forces, and remembering that nothing is too wonderful to be true if it be consistent with the laws of nature; and in such things as these, experiment is the best test of consistency."<sup>2</sup>

Convinced by his own observations that "certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under conditions in which they cannot be explained by any physical laws at present known", his reply to his many critics and detractors was:

"I say to my critics, try the experiments; investigate with care and patience as I have done. If, being examined, you discover imposture and delusion, proclaim it and say how it was done. But, if you find it a fact, own it fearlessly, as by the eternal laws of science you are bound to do."

The mysterious manifestations which we group

<sup>2</sup>*Quarterly Journal of Science* (1870) vii, p. 316.

under the title of teleplasms, Crookes also "scrupulously studied by the experimental method, including photography" and these, too, he found in certain instances to be genuine psychical events brought about by certain forces and intelligences as yet unknown to science generally. Thirty years later, as President of the British Association for the Advancement of Science, he again affirmed his belief in these phenomena:

"I have nothing to retract," he said. "I adhere to my already published statements. . . . My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred and were attested by my own sober senses, and, better still, by automatic record. . . . I think I see a little further now. I have glimpses of something like coherence among the strange elusive phenomena, of something like continuity between those unexplained forces and laws already known."<sup>3</sup>

The same general claim can be made for Edmund Gurney, who, in association with Mr. Frank Podmore, Prof. Henry Sidgwick and Prof. F. W. H. Myers, flooded the British Isles in the early eighties with requests for authentic and well witnessed reports of incidents of hauntings, apparitions, veridical dreams, mental mediumistic phenomena, previsions and prophecies, and other cryptesthetic happenings. The result of the collation and classifying of many hundreds

<sup>3</sup>See the Presidential Address in the report of the British Association for the Advancement of Science, 1898.

of cases which Gurney and his colleagues undertook is that monumental book *Phantasms of the Living*,<sup>4</sup> which one has only to read to know how excellent and well considered was their work.

Professor William James, the eminent American psychologist, philosopher and medico, also gave time and thought to psychical research in spite of the stigma which many of his contemporaries placed on this subject. After twenty-five years of studying the phenomena he did not hesitate to write:

"I wish to go on record for the presence in the midst of all the humbug, of really supernormal knowledge. By this I mean knowledge that cannot be traced to ordinary sources of information—the senses, namely, of the automatist. . . . The phenomena are enormously complex. . . . Hardly, as yet, has the surface of the facts called 'psychic' been scratched for scientific purposes. It is through following these facts, I am persuaded, that the greatest scientific conquests of the coming generation will be achieved."<sup>5</sup>

William James was right: new facts were to emerge and that more speedily than even he could have expected. Five new investigators, Professor Charles Richet, Madame Bisson, Dr. Baron Von Schrenck-Notzing, and Dr. Gustave Geley on the Continent, and Dr. W. J. Crawford in Ireland, all came forward with reports of a mysterious substance, variously called materialization, ectoplasm or teleplasm, that

<sup>4</sup>E. Gurney et al., *Phantasms of the Living* (Trubner & Co., London, 1886).

<sup>5</sup>John H. Randall, *New Light on Immortality* (The Macmillan Company, New York, 1921) p. 46.



sometimes appeared in the presence of the powerful mediums they had the opportunity to study.

To Richet fell the honour of first recognizing and reporting the substance as a biological material having many modalities which were unsuspected by Crookes, who earlier had seen only the finished mature forms. In Algiers in 1905 and 1906, Richet, sitting with Eva C., saw the ectoplasm, as he provisionally termed it, give rise to strange white formless masses, to rudimentary fingers, hands and faces and, in some cases, to material having the appearance of veils and clothing.

Four years later, Eva C., having removed to Paris, was investigated by Schrenck-Notzing and Madame Bisson. Through the use of flashlight photography and subdued light, they confirmed Richet's observations that ectoplasm, or teleplasm as it is now more usually termed, is definitely a substance of some kind which may give rise to various *simulacra* and has its biological source in the medium's body.

Convinced that the phenomena he observed were genuine, Schrenck-Notzing published an account of his work with Eva C.<sup>6</sup> His report, especially in academic circles, was received with derision, far-fetched theories being advanced to show that the manifestations were fraudulent, and that Schrenck-Notzing had been deceived. Richet came forward in the German investigator's support and wrote to him:

"The truth must appear in its full beauty but

<sup>6</sup>Baron Von Schrenck-Notzing; E. E. Fournier d'Albe, D.Sc. (Translator), *Phenomena of Materialisation* (E. R. Dutton & Co., New York, 1920).

that will not happen through any agency of incompetent and ignorant persons, who have seen nothing, controlled nothing, examined nothing, who have not even carefully read the account of the sittings. But it must come through savants who have really worked, who have experimented without cessation and who prefer the truth to probability.”<sup>7</sup>

Schrenck-Notzing was not left to stand alone. W. J. Crawford of Belfast, in 1915, began a series of experiments with a young girl medium of that city. In addition to many observations made of the movements of material objects, free from the contact of those present, he secured a number of photographs of a shapeless substance issuing from the medium's body, which was apparently similar to that recorded by the Continental investigators.

Then came verifications by Dr. Gustave Geley, a psychologist and Director of the Paris Metapsychic Institute. Experimenting with Eva C. in the Great War decade, under conditions which made his results in many instances conclusive, he likewise observed teleplasmic masses and forms, some of the latter showing greater perfection of development than any recorded up to that time.

“I have seen,” he writes, “complete representations of a face, a hand, or a finger. In the most perfect instances, the materialized organ has all the appearance and the biological properties of a living organ. I have seen admirably modelled fingers with

<sup>7</sup>Schrenck-Notzing, *loc cit.*, p. 340.

nails; I have seen complete hands with their bones and joints; I have seen a living head and felt the skull under the thick hair; I have seen well-formed and living faces—human faces. In many instances, *these representations have grown under my own eyes from the beginning to the end of the phenomena.*" [Geley's italics.]

In collaboration with Richet and Count de Gramont, in 1920, Geley experimented also with the Polish medium Franck Kluski, a man of education living in Warsaw, and among other phenomena they obtained a series of unbroken paraffin moulds of single and clasped hands, undoubtedly the product of supernormally manipulating forces.

Teleplasmic phenomena were to appear in still another part of the world. Beginning in 1923, Dr. L. R. G. Crandon of Boston had had opportunity to study these remarkable manifestations in the mediumship of his wife, now known as Margery; and working in co-operation with Dr. Mark Richardson, and others, obtained results in many cases under excellent experimental and contrafraudulent conditions, which reaffirm the reality of teleplasm.

The first investigator in Canada so far as I am aware, certainly the first medical man to record a teleplasmic mass, was Dr. William Creighton of Winnipeg. On March 20, 1927, in the presence of six witnesses and using three cameras simultaneously, he succeeded in photographing a strange mass falling

<sup>6</sup>Gustave Geley; Stanley de Brath, M.Inst.C.E. (Translator), *Clairvoyance and Materialisation* (T. Fisher Unwin Ltd., London, 1927) p. 186.

from the mouth of the entranced medium—a Mrs. Y.—which he had every reason to believe was teleplasm.

Many other investigators of experience and scientific training might be brought forward as witnesses to the actuality of the phenomena, but those whom I have mentioned are probably sufficient to show on how firm a basis of observation the phenomena rest. To suggest that these trained observers were all deceived by fraudulent operations, those stupid and very tiresome performances which mislead no one but the uninformed and gullible, is to offer an explanation which offends our reason and shows wilful indifference to truth. In the words of Richet:

“There is ample proof that experimental materialization (ectoplasm) should take definite rank as a scientific fact. . . Further, materializations must not be considered as isolated phenomena. They must be considered along with telekinesis and collective hallucination. Taken together they carry indisputable proofs before which the imperfect science of to-day must bow. The function of science is first of all to verify, and then, if possible, to understand.”<sup>9</sup>

Thanks largely to the self-sacrificing labours of these pioneers, considerable data are now at hand relative to the nature, chief characteristics and functions of teleplasm. For instance, it is known that it issues mainly from the medium's eyes, ears, nose and mouth; that in its initial state it may either be

<sup>9</sup>Charles Richet, Ph.D.; Stanley de Brath, M.Inst.C.E. (Translator), *Thirty Years of Psychical Research* (The Macmillan Company, New York, 1923) p. 543.

vaporous or solid; that the former usually quickly condenses to form the latter which can take on various aspects: some may be quite amorphous or shapeless, some may show a semi-organization which is purposive—for example, pseudopods which form hand *simulacra* capable of picking up objects; and still others may show a progressive differentiation until they appear as mature biological faces, fingers and hands.

Both the substance and the form have been occasionally felt and handled. Crookes, Richet and others had the experience of holding a materialized hand which slowly withdrew by some manner of disintegration from their grasp. Dr. Crandon and his associates have likewise grasped and photographed a supernormal hand. Dr. Creighton reports that the mass secured with Mrs. Y. "felt cold and gelatinous, the size of his thumb and in the form of a cord."<sup>10</sup>

The grave possibility that the medium who is the organic source of this mysterious substance may suffer from nervous shock if the substance is handled too roughly or without regard to the substance's condition, as disclosed by the trance personalities who claim to produce it, creates an ethical responsibility which the sincere investigator must accept. It marks one of the boundaries of his experimental technique.

The investigator must also accept the fact that, thus far, most teleplasmic phenomena have been most easily produced in total darkness. There are many who feel that this alone marks all teleplasmic pheno-

<sup>10</sup>Private communication.

mena as fraudulent. As a rule darkness is one of the necessary factors in production of the plasm, for the presence of light causes the material to disintegrate and disappear. But it has been seen, on occasion, to remain quite stable in red light. Crandon reports having repeatedly observed various Margery formations with red light. Geley and Richet had this experience with some of the Eva C. phenomena.

Fortunately, for the investigator, teleplasm can withstand the damaging effects of a photographic flash without too great discomfort to the medium, providing the exposure is exceedingly brief. At present, photography of the substance is the most valuable means at our disposal of showing its objective reality and of studying its morphology and processes.

That these phenomena were secured under the direction of intelligences, known as "controls", that is, trance personalities claiming to be individuals who have survived death, is generally known, and a fact that makes the whole enquiry particularly distasteful to many. Eva C. had her "Berthe" and her "Estelle", Kluski had his "Attiski", Rudi Schneider his "Lola", Margery her "Walter", Mrs. Y. her "Tzan" and so on. Writing to Schrenck-Notzing on this point, Madame Bisson says:

"In her somnambulic state, Eva says, 'It is not I who produce or create; it is an entity independent of me which borrows material from me and can go out beyond my body. That cannot take place in light'. This is corroborated by the circumstance that she has produced phenomena at moments un-

suspected by herself or by me. She claims to submit to an unknown power which directs her."<sup>11</sup>

Dr. Geley, writing in connection with the Kluski work, mentions this same point:

"Manifestations showing intelligence . . . were closely connected with the physical phenomena, which were always directed towards some definite purpose. The lights, the touches, the apparitions of faces—all showed a directing intelligence which seemed conscious and autonomous. The moulds showed obvious collaboration between the operating entities (whatever they may be) and ourselves . . . these entities did not seem to me to be of a high order of intelligence; as in the Crawford experiments they seem to have the mentality and capacity of artisans, no more. I remarked one curious thing: all our Kluski moulds were done by some particular entities, but the others seemed to interest themselves in the results as much as we. At Warsaw, I saw one of these beings take hold of a luminous screen, throw its light on the gloves, and look at them long and curiously. . . . In good mediumistic séances, everything happens as if . . . the initiative and primary directive ideas all came from independent and autonomous sources."<sup>12</sup>

Schrenck-Notzing, it is now known, endeavoured at times to work without the trance intelligences but made no progress when he ignored them. If phenomena were to be obtained, he found himself forced to grant them an audience and co-operate with them.

It was a strange world which these inquiries had

<sup>11</sup>Schrenck-Notzing, *op. cit.*, p. 99.

<sup>12</sup>Geley, *op. cit.*, p. 258.

opened up, but one nevertheless fraught with significance from the scientific viewpoint.

We have seen, then, that there is much agreement among the investigators of psychical matters. Certainly they were all agreed upon two things: first, that the problem could and should be attacked scientifically; and secondly, that many of the phenomena were genuine and came from a source which could only be regarded as supernormal. But there the agreement ceased, for they did not all agree as to what, exactly, this supernormal area actually was. Broadly speaking, we find them divided into two camps: some thought this area to be composed of the medium's supernormal faculties alone; others thought it to be these faculties stimulated and functioning under "influence" or impact of some kind coming from the survived consciousness of the dead—both hypotheses, of course, of far-reaching import, with the second, the spiritistic, going somewhat farther than the first, the so-called animistic. Crookes examined the various remarkable psycho-physical events coming under his observation and came to believe that phenomena of this type presaged a loftier destiny for man than physical science had up to this time dared to contemplate. Myers examined the mental aspect of the inquiry for years and was led to believe that the data he had collected and classified also spoke loudly of the continuance of the individual under conditions other than those we regard as the physical. Lodge and Barrett in England, and Hyslop and Hodgson in the United



States, also came to accept the spiritistic hypothesis as the best explanation for many of the manifestations they had observed. William James appears to have come rather hesitatingly to a somewhat similar conclusion: personal survival within a cosmic consciousness of some kind, but whether a full survival of the whole personality, or an attenuated survival of a part of the personality, he was not certain. More facts, he felt, would have to be unearthed and brought fully to light before either theory could be safely launched:

“Out of my experience, one fixed conclusion dogmatically emerges, and that is this, that we with our lives are like islands in the sea, or like trees in the forest . . . the trees comingle their roots in the darkness and the islands also hang together through the ocean’s bottom. Just so there is a continuum of cosmic consciousness, against which our individuality builds but accidental fences, and into which our several minds plunge as into a mother sea or reservoir.”<sup>13</sup>

Thus, in 1909, James sums up his conclusions in the matter, one year before his death.

Richet and Schrenck-Notzing, on the other hand, came to hold the opinion that the evidence so far assembled did not warrant metapsychics in going this far. At the risk of being accused of over-attention to this aspect of the case, I shall, at this point, quote from Richet’s own pronouncement in this connection, in which he looks back at the theories advanced by

<sup>13</sup>Randall. *op. cit.*, p. 47.

Myers and Geley, and then goes on to give his own conclusions in this matter. He writes:

"Geley, in an able book, maintains the subconscious to be a kind of creative energy determining the historical mutations whereby the larva is transformed into a chrysalis and the chrysalis into the perfect insect. The subconscious produces stigmata and miraculous cures. It is the subconscious that directs materializations.

"Even for Geley, the subconscious is insufficient and he is inclined to admit—without definitely affirming this—that the high and complex phenomena of mediumship seem to show external direction and intention that cannot be referred to the medium or the experimenters.

"In his fine work on human personality, F. Myers sketched out a theory that in some points resembles Geley's, for elementary metapsychic phenomena at any rate. According to Myers, there are many personalities, subliminal centres, co-existing, working, thinking, comparing, and analysing side by side with the principal centre (consciousness) which scarcely knows of their existence. These secondary centres are more open to influence by cryptesthetic vibrations than the central consciousness.

"Certainly. But immediately afterwards, in order to explain high phenomena, Myers finds himself obliged formally to admit survival, and to infer that, in many cases of automatic writing or speaking, these secondary centres are invaded by discarnate spirits."<sup>14</sup>

Continuing, this distinguished physiologist makes clear his willingness to consider the possibility that it

<sup>14</sup>Richet, *op. cit.*, p. 620.

is likely that there are, in the universe about us, other intelligences than man, intelligences existing in a state of consciousness "where mind would exist without nerve cells or any material sub-stratum", but making it equally clear that he does not think it probable (although not impossible) that this intelligence could be the survived "consciousness of defunct human beings". Three, not two hypotheses then, are set out by Richet for his reader's consideration:

(1) The possibility that the intelligences and wills back of the phenomena are those of deceased human beings.

(2) The possibility that these intelligences come from an order of existence not of the human order—"spirits", "demons", "angels", etc.

(3) The possibility that all the phenomena rise wholly within the medium's organism without outside help of any kind. That is, inherent in the medium's mind and body is an ability to produce materializations; to move objects without physical contact; to gain knowledge beyond the reach of the normal self, and, finally, ability to create and bring to seeming life the directing intelligences apparently responsible for these things. In short, that the human organization in itself and of itself is a potential creator of very great magnitude and diversity of genius—a tremendously incredible theory but the one nevertheless favoured by Richet as being the least incredible of the three.

At the present time the position of psychical research is not an enviable one. Opinions vary widely

according to the ignorance, bias or enlightenment of the individual. Many, on false *a priori* grounds derived from both psychology and biology, deny the possibility of psychical happenings; some deny the existence of the physical phenomena but accept the mental, while others deny the mental and accept the physical phenomena of metapsychics.

The effect achieved by these divided ranks has been most harmful to the opinion regarding the new inquiry entertained by men of scientific standing in other fields. Violent and unprovoked attacks totally removed from the dignity of true scientific discussion are made time and again, and it is a matter of deep pride with me that my own researches have not suffered from such indignities largely because many of my medical colleagues have accepted my experiments as attempts to get at the truth by genuinely experimental methods, regardless of the somewhat unusual nature of these things. It was no small occasion in my life when I first spoke of my earlier work to the Winnipeg Medical Society in 1926. I did not know whether or not I would have a shred of professional prestige left when I was through. As matters turned out my audience on that occasion doubted neither my sanity nor my sincerity and listened with tolerance and well-balanced scepticism. Since that time I have had the privilege and honour of addressing many distinguished medical audiences both here and elsewhere throughout Canada. Each time I had the heartening experience of finding the same deep, tolerant interest. For this support I was and am profoundly

grateful. It is a pleasure and honour for me on this occasion to outline briefly some of the features and findings of the teleplasmic research undertaken by myself and my colleagues during the past seven years. It is a profoundly mysterious world of supernormal events to which I would now direct your attention.

## CHAPTER I

### GENERAL

#### i

THE historical survey of metapsychics which forms the introduction to this collection of studies in psychical research was written by Dr. Hamilton in January of 1935 a few months previous to his death. It constitutes the opening remarks of a paper which was to have dealt with his work and its bearing on the enigma of survival and was to have been read to the Winnipeg Medical Society at their April meeting of this same year.

This survey contains no extensive reference to his own work but it is not a difficult matter to see the lines along which his interest in psychical research ran. This followed two apparently different but, as we shall see, intimately connected aspects of the subject. There was first the problem of the nature and origin of the physical forces and biological products which he saw, and secondly, the nature of the psychic intelligences which, in his experience, invariably accompanied psychical phenomena.

It was the former which first attracted him to the field. Background and training made him extremely hesitant to entertain the idea of deceased persons being connected with psychic phenomena. His first and

only purpose was to investigate telekinesis. But after a year's work, in 1922, with Elizabeth M., the woman who produced telekinesis, he had come to realize the importance of both aspects of the subject. For during that time what he had seen was sufficient to strengthen his belief in the validity of the investigation and as well to convince him that there must be no *a priori* rejection of any aspects of the enquiry, however bizarre or repellant they might seem. At that time his work had little to offer to the survival problem but on the other hand nothing gave sufficient grounds for rejection of the theory.

During the years that followed, many of his medical colleagues were invited to observe and discuss his experiments with Elizabeth M. But it was not until 1926 that he first spoke publicly of his psychical researches. A paper, given to the Winnipeg Medical Society, dealt with the factual results of the telekinetic experiments with Elizabeth M. The results obtained were quite extensive and in essence duplicated much of the work done by Crawford.<sup>1, 2</sup> This aspect of the work will not be discussed in this report.

In 1927 he introduced the survival hypothesis to enable the interpretation of results of another important aspect to Elizabeth M.'s mediumship. A great wealth of data on the trance state and mental trance products had been collected. Fact was piled on fact and all suggested the life memories of certain known

<sup>1</sup>T. G. Hamilton, *Journal of the American Society for Physical Research*, Sept. (1931), Vol. XXV, No. 9.

<sup>2</sup>W. J. Crawford, D.Sc., *The Reality of Physic Phenomena* (E. P. Dutton and Co., New York, 1918).

dead, notably those of Robert Louis Stevenson.<sup>3</sup> The survival theory was used to interpret these.<sup>4</sup>

But other explanations of these facts were not necessarily excluded. The idea of surviving memories was sufficient but it was not established as being necessary. Other work had to supply the inescapable demand for an intelligence which was demonstrably independent of that of the medium. The free use of the spiritistic hypothesis did not come until after Dr. Hamilton had had extensive opportunity to study the mediumship of Mrs. Mary Marshall, known here as Mary M. This was commenced in 1928 and gave opportunity for investigation of the rarest of all psychic phenomena—teleplasms. Here the introduction of a supernormal intelligence became necessary although, on the other hand, it alone is not sufficient to account for the biological aspects of the phenomena.

The Mary M. teleplasms brought to light a series of incidents which demanded the introduction of a rational intelligence which displayed what we shall call *intentional activity*. This intelligence, in brief, was very objective about the seemingly anomalous and incomprehensible teleplasm. As this exceeded our understanding of the substance from every conceivable rational point of view, it clearly became necessary to make some assumption regarding the source of this intelligence. For these and other reasons the spiritistic hypothesis was chosen.

On the more biological side of the enquiry the re-

<sup>3</sup>Chapter XII

<sup>4</sup>Chapter XI



sults were fruitful. Certain results stand out. The reality of the substance was reaffirmed; certain points of similarity between the Mary M. teleplasms and those observed by others were evident, and in many cases it was possible to secure some notion of the mechanism of production involved.

We thus see that the data leading to the spiritistic concept presented themselves in their reverse order—the Elizabeth M. work which could be very adequately interpreted by survival of memory preceded the Mary M. work which, in itself, contains relatively little evidence of memory of the *known* dead, but which, by its internal evidence, is insistent in its demand for the postulation of an intelligence independent of that of the medium.

It is for this reason that the present study is presented in an order which is the reverse of its topical occurrence. The first main section will discuss the Mary M. teleplasms without the use of the survival concept which, however, will be introduced at a later point and will be used in conjunction with the Elizabeth M. trance and trance products.

## ii

The séance or sitting itself, as a part of the experimental background can be sketched in quite simple terms. A group of people seat themselves in a darkened room. They join hands and after a few minutes, one or more of their number passes into a sleep-like state. This is the trance. It may take various forms and give rise to many different phenomena. Among

these is the *trance speech* which involves the use of the medium's own voice by a *trance personality*. The characteristics of speech and tone pitch are generally quite different to those of the medium. As we are concerned with it here, this speech might be directed to Dr. Hamilton and would be in the form of instructions for photography and séance procedures. When the more definitely experimental part of the sitting was not in progress the trance entity might talk and joke with the members of the group. Or the sitting might frequently pass its entire course of an hour and a half without a single spoken word, save at the conclusion when it was the invariable custom of the principal trance entity, Walter-Mary M.<sup>5</sup> to speak at the close of the séance.

The Hamilton group co-operated with the trance directors in matters of séance technique to a very considerable extent. This question of group attitude towards the trance intelligences is very definitely a part of the working hypothesis underlying the entire investigation. As a whole the attitude of the group was this—by whatever means is deemed necessary, allow the phenomena (both mental and physical) to occur; adopt a semi-detached attitude towards the content of the phenomena; record all observations at the time of occurrence, and afterwards base opinions solely on these records.

The only tool which Dr. Hamilton used to record

<sup>5</sup>Throughout we shall use the convention Walter-Mary M., Walter-Ewan, etc., to designate the trance personality. These are compounded from the name of the medium and the given name of the trance entity. In séance notes where the medium is not contextually significant, Walter, etc. will be used.

teleplasm was the flashlight photograph. One might think that in the choice of focal points, time of photograph, etc., he could have used his own judgment and thus, in an experimental sense, been entirely free of the trance personalities in these matters. By choosing the opposite course—that of entering into full and free co-operation with the trance entities—it now seems apparent that he succeeded in securing many more photographs of teleplasm than would otherwise have been possible. He writes:

“Our experimental room was kept continuously and absolutely dark, except for the free use of red light whenever necessary. Either before or shortly after the séance began cameras were opened without injury to the plates. They were left open until an exposure had been made or the séance was ended. This, added to the fact that the flashlight was released by a push button held in my hand and connected to an electrical firing device, made it possible to expose the plates at a moment’s notice.

“But the question will arise—how did we know where to focus the cameras, and in the second place, when to release the flashlight? Astonishing as it may seem, days, weeks, and sometimes months in advance we were informed by the leading trance entity at what point the coming phenomena would in all likelihood appear. This might be on Mary M.’s face, to her left, to her right, some spot within the cabinet, or a point close to the centre of the room. The trance directors as well arranged for and gave the signals for exploding the flashlight. When it is known that only two photographs out of

sixty odd led to negative results, it will be seen that this procedure is amply supported by experimental results."

Singing during séances was regularly practised. Apart from an imagined loss of dignity in scientific investigation this technique is perfectly admissible. Indeed it is a distinct aid in setting up well-defined séance routines aimed at minimizing the medium's natural inhibitions to the trance state. It seems probable that the mediums, through acquired habit, formed an association with certain music which they liked and this, used in an identical setting at each séance, aided in the onset of trance.

On this point of trance onset it should be emphasized that neither Dr. Hamilton nor any member of the group attempted to induce the trance state by any means whatsoever, including all those popular misconceptions conjured up by the word "concentrate". In all cases the onset of trance was spontaneous in so far as the group was concerned, although it was conditioned in the sense and setting of the séance as we have just mentioned.

Songs with swinging stirring tunes to which the entranced mediums would move rhythmically were often requested by Walter. He also requested that hands be held in chain formation, not only as a contrafraudulent measure, but also, it was claimed, because it assisted in the production of teleplasm.

The group was generally composed of about ten persons. Over the years thirty or more took part.

Those who are mentioned most frequently in the records are briefly noted here. First, the only other person who was an active member of the group throughout the entire investigation besides Dr. Glen Hamilton was his wife, Lillian Hamilton. She acted simply as a member of the group—i.e., non-participating in the psychic sense—took notes occasionally and did much of the secretarial work involved in the maintenance and analysis of records. The matching up of the Elizabeth M.-Stevenson trance products with the writings of R. L. Stevenson is entirely her work and she also undertook a large share in the preparation of many of Dr. Hamilton's papers and articles. Mr. H. A. Reed was another non-psychic group member. He was a telephonic engineer holding a very responsible position with the provincial telephone system. He became a regular member early in the Elizabeth M. work and, apart from one or two complete winter sessions he remained a member throughout. His contribution was principally in the construction and maintenance of camera and other equipment. Dr. J. A. Hamilton, brother to Dr. Hamilton, was also a member of the group during both sections of the enquiry and acted as a medical observer and chief controller of Mary M.'s right hand during the experiments in teleplasm. Mr. W. B. Cooper, a business man, was the chief controller of the medium's left hand. Mr. Cooper joined the group at about the same time as Mary M. Miss Ada Turner, M.A., head of the English Department of one of the larger secondary schools of the city, joined during the Elizabeth M.

period and during the Mary M. experiments she had the responsibility of preparing the medium's dress before the sitting.

Just as with the group, so too the mediums did not hold any specific conscious intention towards the production of teleplasm. Apart from Elizabeth M., whom we shall consider later, there were two other mediums in addition to Mary M. These are a woman known here as Mercedes, and a man known as Ewan.

Mrs. Marshall, or Mary M., was first invited to join the group in 1925, it then being suspected that she had psychic faculties worth investigating. But she came only ten or twelve times in the following three years and it was not until January of 1928 that she became a regular member of the group. She soon showed a spontaneous deepening of her already partially developed trance state. There was an increase in her clairaudient and clairvoyant receptivity to extra-sensory stimuli. Interlocked with the new trance developments was the introduction of a new trance personality whom both Elizabeth M. and Mary M. claimed to see and hear psychically. They said this entity was a fair, blue-eyed young man with a humorous, mischievous temperament, totally unlike any other psychic personality they had previously described. He gave the name of Walter.

As time passed the Mary M. aspects of the sittings predominated over the Elizabeth M. section. Walter secured Dr. Hamilton's full experimental co-operation and in August, 1928, the first photograph of tele-

plasm was secured. This result was a matter of great surprise.

The alleged Walter made his first request for active co-operation on March 15, 1928, as the following extracts from the séance notes show:

"Mary M. enters the cabinet after the Elizabeth portion of the sitting. Presently she begins to laugh heartily. She says she sees the fair young man who was so full of mischief at the previous sitting. She volunteers the remark that he can be very much in earnest at times. Again she laughs and says that the man says she must do her 'stuff'. She sees him playing a tin whistle of some kind, hears him remark that his bagpipes are 'bust'. Now she sees him fixing an electric bell. He is very serious and tells her that she will hear this bell ring. Now he laughs and says something about the Scotch. He says we are so Scotch that 'the heather is growing out of our ears'. T.G.H.<sup>7</sup> asks where the bell is to be placed. The reply comes 'anywhere in the cabinet'."

On April 1, Walter purported to speak, using Mary M.'s voice for the first time during her trance state. "I'll ring that damn box yet," he said, referring to the bell<sup>8</sup> which had been made at his request.

The bell-box was hung by a cord on the cabinet wall and that arrangement did not meet with Walter's approval, for on April 11 he insisted that the box be

<sup>7</sup>Throughout sitting reports T.G.H., J.A.H., etc. will be used as abbreviations.

<sup>8</sup>A bell-box essentially similar to that of Dr. Crandon's. For a description see footnote, p. 78.

placed on a wooden shelf well beyond the reach of those seated. Following this request the box was removed but by the next sitting a shelf had not been made and the box was merely placed on a table in the midst of the seated group. In this position it rang on two occasions. Heard clairaudiently by Mary M., Walter said, "Unless the box is placed on a shelf as I requested I will not come again. They will not believe you." This statement, revealing as it did the new trance entity's recognition of the necessity for contrafraudulent conditions, caught Dr. Hamilton's interest and for the first time he felt inclined to give Walter his full co-operation. The box was placed on a shelf and on April 25 it rang repeatedly by apparently supernormal means. Dr. Hamilton was absent from the sitting and Walter, commenting on the success of the evening said, "Pity the old man is not here. He won't believe you."

Bell ringing occurred frequently during the following weeks. It was decided to photograph the bell-box and surrounding scene at the moment the bell was ringing. Walter agreed to this project and suggested that the photograph be taken on a prearranged signal which would be rung by the bell. This was done exactly as planned at the sitting of June 4, 1928.

In August, the summer holidays having intervened, the experiment was repeated. This time the photograph disclosed not only the circumstances of the phenomena but also showed a curious white mass hanging from the medium's nostrils. It was the first of a long series of teleplasms.



Other masses followed in quick succession. In each case it became increasingly evident that the credit for success had to be given to the careful direction and planning of the psychic trance personality, Walter.

Mrs. Marshall is of mixed Scottish and Irish parentage and came to Winnipeg from Scotland with her husband and three children shortly after the first Great War. Able to "see" and "hear" since childhood in a manner which she could not understand, she appears to have exhibited incipient mediumship all her life. For some years previous to joining the group she had occasionally attended séances and was not infrequently controlled by various alleged communicators. This condition, however, appears to have been superficial and it may be claimed that the development and full maturity of her faculties took place under Dr. Hamilton's surveillance and conditions.

Mrs. Marshall, while having few educational advantages, is an intelligent and capable woman. Save within the habit confines of séance room, she can in no way be termed suggestible. She is well poised, cheerful, with a healthy outlook on life. She is a self-respecting, hard-working individual, devoted to the interests of her family and church (the United Church of Canada). For these and her other excellent qualities she is held in the highest esteem by all who know her.

Mary M. was generally quite willing to give her time and energy to the sittings but at times throughout the years she expressed a desire to withdraw from

the work and on these occasions it took a great deal of persuasion to keep her in the regular, consistent attendance which was found so necessary for results. This attitude was understandable. To her, as with the other mediums, each sitting for the greater part of its duration meant literally nothing. Rarely had she any memory of what had taken place, nor was she allowed to have access to the séance records. The result was that the sittings were a gap in her normal life. They were no doubt boring and certainly, in many, many cases, were very physically fatiguing.

Quite often only the earnest persuasions of the group and, sometimes, that of Walter-Mary M. (which were repeated to her) brought her back to the point where she would give time for more sittings. Walter's attitude in these cases is interesting in that it showed a complete opposition to the medium's normal self. It was apparent that the specific intention of Walter-Mary M. to produce teleplasms was in no way actively and consciously shared by Mary M., although she of course passively shared in it as did all group members.

In private life the medium Mercedes was Mrs. Samuel Marshall. Like Mary M., her sister-in-law, she came from Scotland with her husband and children shortly after the war. She joined the group in April of 1929, at which time seventeen teleplasms had been photographed. She was an exceedingly pleasant woman, and Dr. Hamilton readily agreed with Walter-Mary M.'s request that she be taken into the group. Walter claimed that he could use her, pre-

sumably in connection with the teleplasms. To a small extent she had functioned as a trance-speaking medium both in Scotland and later in Canada. Once she had become a unit in the Mary M. group mediumship the various psychic faculties which, it was said, she had previously shown, disappeared and were replaced by other trance functions. Mercedes had no ulterior motive in joining the group, her reasons for doing so being similar to those of the senior medium.

Three trance personalities were observed with Mercedes: occasionally an alleged Walter-Mercedes; a Lucy-Mercedes appeared with great regularity and consistency of personal characteristics, and still another giving the name of Katie King appeared frequently after 1930. These entities showed many individual differences, both between themselves and also in contrast to the medium, but all shared in the active intention of Walter-Mary M. to produce experimental results.

Ewan, whose name we have been requested to withhold for personal reasons, is a man of university training in one of the professions. His mediumship constituted the third unit in the Mary M. group. Unexpectedly finding himself developing tendencies to pass into a trance-like state shortly after he joined the group in 1928, he allowed these tendencies to deepen. But, at the same time, he very consciously and actively maintained a hypercritical attitude towards his own and other trance products, professing doubt in their intrinsic value and heaping ironic derision upon many of the more bizarre effects which

were displayed. He accepted the teleplasms as genuine on the grounds that they could not have been otherwise under the conditions which existed.

Ewan's critical attitude towards his own trance made the onset and maintenance of that state difficult and we commonly find evidence of strife between the normal Ewan and the Ewan trance personality. There were two of these—again the alleged Walter, and another intelligence calling himself John King. In spite of this conflict, however, these trance intelligences gave much sound evidence that they shared the Walter-Mary M. specific aim to produce teleplasm.

In summing up these remarks on the attitude held by Dr. Hamilton, his colleagues, and the mediums, we may quote from an address delivered by Dr. Hamilton to the British Medical Association during the Winnipeg meeting, on August 27, 1930. He said, in part:

“Before recounting the facts necessary to the description of the Winnipeg phenomena, I wish to state that in all these investigations I had the able and untiring assistance of a number of men and women of this city whose standings in the various callings and professions to which they severally belong is of the highest. Let me say also that the mediums whose faculties have made the success of these researches possible, have from first to last, given unreservedly of their time and talents, solely in the interests of truth, without thought of reward of any kind. I wish to further state that we entered upon these researches activated entirely by a spirit

of curiosity to know the facts for ourselves. Sentimentalities and religious beliefs played no part."

## iii

Throughout his work Dr. Hamilton insisted upon contrafraudulent conditions and it is not our purpose to dwell here on the question of fraud in psychical matters for the very good reason that fraud did not and could not exist in the Mary M. experiments. The internal evidence borne by the teleplasms themselves, the complexity of the group mediumship, the nature and reactions of the trance states all indicate that we are here dealing with a mass of facts so inextricably interlocked and so impossible to simulate, that to suggest fraud as an explanation is simply to show a bias against the theoretically unacceptable instead of a favour for the descriptive, empirical truth. Nevertheless, because the question of fraud has for so long been associated with psychical research—sometimes with very just reason—techniques to guarantee the accuracy of observation and the absence of fraud were instituted as a matter of routine.

The séance room was situated on the second floor of Dr. Hamilton's home. The general arrangement of this room, along with its simple furnishings, is shown in Plate Ia. These consisted of plain wooden chairs, a plain deal table, unvarnished, built after the lines suggested by Crawford,<sup>9</sup> an electrically-driven phonograph placed at the back of the room in an upper corner, and a three-sided, roofless wooden

<sup>9</sup>W. J. Crawford, *op. cit.*, p. 38 (Table No. 1).

cabinet. The room's two windows were securely boarded over on the inside and its one door of entry was locked between séances and locked or bolted from the inside during séances.

The photographic equipment used in the majority of experiments can be seen in Plate Ib. The battery of cameras included a number using 5 x 7-inch plates; two stereoscopic cameras; one camera fitted with a wide-angle lens and another equipped with a quartz lens. The plate also shows the three flashlight devices which were electrically fired by the push buttons shown. Magnesium flash powder was used for some time and was later replaced by photo flash bulbs.

Development of the plates was ordinarily done by Dr. Hamilton. In instances where marked plates had been supplied by other persons, these were returned to the owner for identification and development. When an exposure had been made, one or more photographs were developed after the sitting.

The preparation of the main medium, Mary M., for the séance was as follows. In a room apart from the séance room she was disrobed by Miss Turner. Following this the upper parts of her body—head, neck, shoulders, breasts and under-arms—were sponged with warm water. These parts were left moist at the request of Walter-Mary M. The medium was then dressed in one undergarment, a low-necked sleeveless gown and slippers. These were provided for her. This procedure, which came fully into practice in 1929, was enforced throughout the entire investigation.

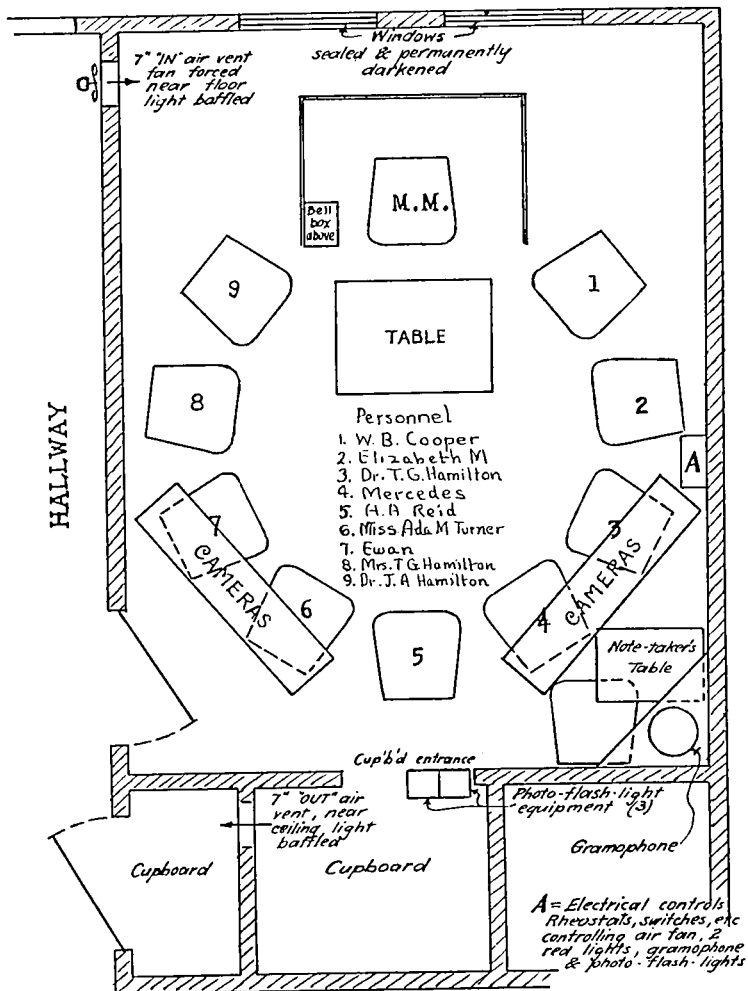


PLATE Ia

View and plan of the séance room



PLATE Ib  
Arrangement of cameras



Entering the séance room under the oversight of Miss Turner, Mary M. took her place between Mr. Cooper and Dr. Hamilton. Following the conclusion of the first part of the sitting, which was devoted to the Elizabeth M. phenomena, Mary M. and Elizabeth M. changed places, Mary M. entering the cabinet with Dr. J. A. Hamilton to her right and Mr. W. B. Cooper at her left hand.

On occasions where a teleplasm was imminent (the trance entities alone held this opinion) Walter-Mary M. insisted that a further control measure should be carried into effect. The medium's hands being held (as always), the controllers manually examined the head, neck and breast shortly before the photograph was to be taken in order to satisfy themselves that no substance was on or near these parts at that time and that, further, by the fact of the vigilant control which they exercised, no substance could have been placed on or near those parts by normal physical means up to the time of the photograph.

Before we return to further remarks on the intentional activity of the trance entities and its discovery, we wish to discuss one more item of procedure. This is the matter of progress notes of the séances from which the material of this study is drawn. A competent notetaker was present at each séance. At various times several persons volunteered and these included: Mr. John D. MacDonald, a young business man; Miss Margaret L. Hamilton; Mr. W. E. Hobbs, a civil engineer; Miss E. McTavish, Dr. Hamilton's

secretary; and Dr. Bruce Chown, a pediatrician and pathologist to the Winnipeg Children's Hospital.

Most of the notes will be found to include mention of the sitting's events and the times at which they occurred. References to the trance condition which the observers noted are included, although no fixed nomenclature in these descriptions was ever adopted. Trance speeches containing the plans and instructions of the trance personalities were recorded. Speech which was easily recognized as a part of the struggle of the trance entity for dominance over the medium's normal personality was generally not reported, and other speeches tending to be of a religious or philosophical nature were not usually reported. These notes, as they appear in this text, have been further edited and material of this kind has been eliminated. All notes have been abridged with the utmost care to retain the exact contextual meaning.

Taken in the dark of the séance room, the notes were afterwards transferred to a typewritten report. Both copies were retained. From time to time special scrutineers and observers submitted signed reports and on several occasions each individual present made a witnessed statement which covered all the pertinent facts of the occasion which they, from their individual points of view, were consciously aware of.

iv

In the preceding remarks on experimental methods, it is quite apparent that the group as a whole co-operated very closely with the trance entities. This

co-operation in itself implies that the group adopted the working assumption that Walter-Mary M. was in some way connected with the production of teleplasm. The transfer of this concept from a working assumption to a tenable hypothesis is one of the main purposes of this study. And in the examination of the séance notes and photographs this is done by the *discovery of intentional activity*—the idea to which we have referred earlier in this chapter.

*Intention is discovered in a statement of intention and is proved with the establishment of a causative relation between the stated intention and the observed activity.* A simple example of this would be—"I, John Smith, intend to place a block of wood on the table." We observe after the statement that the wood actually has been placed on the table. This establishes a causative relationship between the statement and the act. We thus have adequate proof that a statement of intention and not a mere speech of what is imagined will take place has been made.

This situation is very similar to that which we find in the case of the Mary M. teleplasms and the related mental trance products. Walter-Mary M. and the other trance personalities gave evidence of an awareness of the teleplasms. The rational nature of this awareness is established by a comparison of these statements of intention and description with the photographic record. This is the method which we shall adopt to examine the case for intentional activity in teleplasmic phenomena.

The phenomena fall very naturally into groups.

For instance, we find four teleplasms disclosing the likeness of C. H. Spurgeon, two others have been associated with Sir Arthur Conan Doyle, and so on. They can thus be grouped very simply around certain obvious centres of intention and, save for two groups based on the properties of the teleplasmic material itself, this is the method of presentation which shall be adopted.

There remains one further point to be made with respect to intentional activity. In the opinion of the trance personalities, their aim to produce teleplasm was a *minor* intention. In their opinion they themselves were deceased persons whose minor, specific plan was to give evidence of memories of life in the instance of the Elizabeth M. phenomena, and in the case of Mary M. was to produce evidence of a rational understanding of a phenomenon of which living men have no understanding as yet.

But behind this minor aim lay a major intention. It claimed, in essence, that the trance personalities were in part discarnate persons who were temporarily using the medium's body and mental faculties. They wished to be recognized as deceased persons and their intention was clearly indicated by the content of the séance notes. It can never be proved but can only be established by the success of the hypothesis that surviving personalities were connected with the Elizabeth M. and Mary M. phenomena.

We have in the present chapter attempted to give some idea of the scope and nature of this study. In

addition to presenting details of séance procedure (the repetition of which would unnecessarily burden the text) and the principle method of evaluating intentional activity we have, to a considerable extent, forecast the conclusion to which the threads of evidence will be drawn. With this abstract of the development in mind, we may now turn to a consideration of the séance reports and photographic records of teleplasm.

## CHAPTER II

### GROUP MEDIUMSHIP

#### i

BESIDES the relation of intentional activity on the part of the control to teleplasm, physical and other properties of the substances must receive some consideration. What little knowledge one can gather from the available sources of information can best be brought forward by an examination of the photographic and other data to discern if possible the source of the teleplasm, its point of emergence from the medium's body and point of retreat (or re-entry); its fate; its colour; the degree of organization, and the texture.

Writing in connection with the Winnipeg group, Dr. Hamilton discusses the question of the apparent sources of the substance teleplasm:

"At times when a sitting was in progress, Mary M. could be heard making peculiar gagging, gasping, coughing or choking sounds, these sounds suggesting that her digestive and respiratory organs were being seriously disturbed, the disturbing factor in each instance being an apparently abnormal one. Occasionally, when a sitting was over, she complained of being nauseated and sometimes vomited forth white frothy mucus. Sometimes, during a

séance, she sighed as if fatigued; at others groaned as if in physical distress. As each class of reactionary features was frequently as pronounced during a sitting at which no mass appeared, as at experiments where a teleplasm emerged and was photographed, we were led to conclude that Mary M.'s organism was being as much 'drawn upon' during the preliminary and so-called negative sittings, as it was during the objectively productive sitting at the end of the series of sittings.

"The outstanding features exhibited by the auxiliary known as Ewan, are noteworthy. These were frequent spasmodic contractions of the limbs, muscular contractions, and at times exceedingly rapid breathing. There were occasions, too, when this medium's respirations were extremely subdued and still others when they ceased entirely for several seconds and were then resumed with great effort and deep-drawn inspirations, as if the respiratory muscles themselves were in a state approaching spasm. Associated were whimperings, panting, and occasionally violent sobbing, indicative of a seeming state of agonizing distress. Again, while these Ewan reactions were invariably pronounced to a marked degree for several minutes immediately before a mass appeared and while it was manifesting and being photographed, any or all of these reactions might, we found, occur during the preliminary experiments. This strongly indicated that this man was also a producing centre not only at the end but during the whole series of experiments, the outcome of all this being, not a manifestation of teleplasm on or near his own body, but on or near the body of the medium Mary M., or separate entirely from anyone in the room.

"The auxiliary medium Mercedes also exhibited

many abnormal trance features. On many occasions, she passed spontaneously from the ordinary trance sleep into a state in which the whole musculature of her body and limbs became spastically fixed, similar to that seen in severe tonic conditions. Early in this state the knee jerks were exaggerated but later the joints became immovable, the jaws locked, the eyes firmly closed, the eyeballs insensitive to the touch, the pulse slow, and breathing almost imperceptible. At times this state of rigidity assumed a stage still deeper, resembling indeed that of rigor mortis. Consciousness and sensibility were in complete abeyance. This amazingly profound sleep, probably closely allied to certain cataleptic states seen in some subjects under very deep hypnosis, continued as a rule from eight to ten minutes, and on two occasions at least, lasted for fifteen minutes after the séance was over. In every instance this death-like trance preceded or accompanied the manifestation of a materialization phenomenon of great magnitude (such as those described in chapters IX and X). In every case Mercedes was observed to return from this state in the reverse order from that in which she entered it; that is, the rigidity began to decrease; breathing resumed its normal flow; the pulse, both in rate and tone, returned to normal; she again became a functioning medium in the ordinary state of trance quite unaware of the experience through which she had just passed. A level of consciousness approximating normal regained, she frequently complained of being exceedingly cold, was sometimes nauseated, especially if the cataleptic state had been unusually prolonged. She sometimes showed a tendency to lapse into a semi-dazed condition even after she had left the séance room, but never failed to return



to her normal state of perfect mental equilibrium after a short period. In so far as the writer has been able to discover, no other mediumship hitherto reported has revealed so profound or so extended a cataleptic condition as that which I have just outlined, and which always supervened in the presence of the other deeply entranced mediums whom I have just named. As the phenomena resulting from this particular mediumistic amalgamation were the only major materializations to manifest apart from the medium Mary M. with no visible connection with her body, we were compelled to assume that Mercedes' organism, in these cases, was called upon to supply special products not supplied by any other medium in our group and forthcoming only when she had passed into the extremely passive state set up by the cataleptic trance.

"Another outstanding feature in the Mary M. group mediumship to be noted in this connection is the fact that a number of our mediums often exhibited rhythmic movements of their hands or feet, stamping, rubbing the hands, rubbing the wood of the cabinet, rubbing their arms and sometimes the arms of adjacent sitters or another medium, and so on. This is a most curious demonstration but the results obtained have led us to believe that those rhythmic movements were, as the controls claimed, definitely purposive, bringing about the release of certain 'forces' not otherwise available for the work in hand.

"Curiously enough, out of the thirty or more persons who at one time or another during the course of our experiments took part as regular sitters, nearly half, sooner or later, came to reveal reactions of one or another kind, these being especially noticeable when a mass was imminent. Their

hands might become cold and clammy; they might feel 'cobwebs' on their face or some other part of their body, they might experience shivering sensations, or they might unaccountably feel faint, as if they had been suddenly deprived of some of their normal physical vigour. Very often when the sitting was over they experienced a feeling of nervous and physical exhaustion quite out of the ordinary. In short, there is excellent reason for believing that many of our regular sitters, whether they were aware of it or not, were also contributing factors to the upbuilding of these strange products.

"This assumption is still further supported by the additional fact that seldom, with us, has exteriorization taken place except in the presence of the practically full group as constituted at the time. Added to all these observations is the general rule that the greater the magnitude of the phenomenon, the greater the number of sittings preceding its appearance, this having led us to assume that the Mary M. teleplasms were and are the outcome of unknown material accumulation and storing processes going on over a considerable period of time with the materials acquired, from every psychodynamic source available, throughout each series of consecutive sittings.

"But findings of this nature are by no means confined to the Winnipeg investigators. Baron Von Schrenck-Notzing, writing of a flocculent substance which he saw issuing from Eva C.'s mouth, remarks that the emergence in this instance was accompanied by 'deep respirations and convulsive muscular efforts', and 'that her muscles showed a tendency to muscular contraction.'

<sup>1</sup>Schrenck-Notzing, *op. cit.*, p. 52.

"Dr. Gustave Geley, writing of this same medium says: 'The phenomena appear (when they appear at all) after a variable interval, sometimes very short, sometimes very long, an hour or more. They always begin by painful sensations in the medium. She sighs, groans intermittently, like a woman in travail. These groanings are greatest when the manifestations begin to appear. They diminish or cease altogether when it is complete'.<sup>2</sup>

"Abnormal respiratory disturbances have also been witnessed with the Boston medium. In company with Dr. L. R. G. Crandon and Dr. Mark Richardson in Boston, I have myself observed Margery's respirations fall as low as five or six to the minute, a condition which, under ordinary circumstances, would indicate the near approach to physical dissolution, or if observed in a patient under anaesthesia would be regarded as an exceedingly grave situation demanding immediate attention.

"With a comparison of the trance behaviour of the medium Ewan in mind, I would quote from Eugene Osty's work:

'When the white light was extinguished, Schneider became silent in his chair. After a lapse of two to five minutes, he shook himself roughly several times, his respiration was suspended and then suddenly took on a rhythm of a very high rate, which continued with variations during the whole time of the séance, except for several moments when Rudi gave brief verbal directions and at certain periods, few in number, when the respiration ceased entirely from 30 to 60 seconds. . . As soon as he had passed into the

<sup>2</sup>Geley, *op. cit.*, p. 183.

somnambulist state, Rudi breathes with a respiration of extraordinary rapidity, notwithstanding that the entire musculature of the body is contracted. Under these conditions, he labours to produce and exteriorize the 'force' from which he will make the invisible substance given to Dr. Osty to observe. . . . When the substance's production is difficult, Rudi had his arms held instead of his wrists and with his hands rubs quickly up and down the controller. . . . Rudi, entranced, explains this act, "It is the medium who furnishes the power in the first place; but if he lacks it, he must take it from the sitters."<sup>3</sup>

"That is, both the Osty-Schneider experiments and the Mary M. experiments point to the possibility that other persons besides the recognized medium may be contributors in physical séances, and that one of the methods of realizing this contribution is frictional rubbing by the hands of the medium or mediums.

"Arising as they do out of independent investigations carried on in different parts of the world, with different mediums, these numerous parallel findings indicate fundamental facts of great significance which science cannot afford to ignore. Medical researchers working in the telekinetic and teleplasmic fields, have unwittingly supplied metapsychical science with the first bedrock test of genuine mediumship: all mediums producing genuine phenomena sooner or later reveal unmistakable signs that they are experiencing very real physiological and psycho-physiological disturbances — disturbances

<sup>3</sup>The quoted extracts are from Dr. Osty's paper, "The Unknown Power of Spirit Over Matter", given before the Metapsychic Institute of Paris, as reported in the Paris Journal, *Je Sais Tout*, June, 1932.

basically the same in all of them and over which they appear to have no normal control."<sup>4</sup>

Turning now to the point of emergence, colour, point of retreat, and location, we find the following. With Mary M., the substance usually photographed white in colour, with black areas in the material occurring rather infrequently. It appears to have issued chiefly from the eye-sockets, ears, mouth, nose, and occasionally the breasts. The point of occurrence, or the position it actually held at the time a photograph was taken, is generally found to be in the region of the head, shoulders and breast. On a number of occasions, the mass was at a distance of some feet from the medium.

The point of retreat, or point at which the mass appeared to have re-entered the body of the medium, is to be inferred in some cases by a comparison of two photographs taken a few moments apart, the second mass photographed appearing to be a residue of the first. Continental observers saw the material in some instances return through the orifice through which it emerged, and at other times the material disappeared from view simply by vanishing into the air in much the same way that a cloud disappears. Geley writes:

"The disappearance of materialized forms is as curious as their formation. It is sometimes instantaneous; in less than one second the thing that had been seen or touched simply disappears. In other

<sup>4</sup>T. G. Hamilton, *ibid.*

cases, the disappearance takes place by degrees. One can observe the return to the original substance and its re-absorption into the medium by the same changes as arise in developments but in the reverse order. In other cases, the disappearance can be seen little by little, not a return to the amorphous substance but a progressive lessening of the perceptible characteristics. The visibility slowly diminishes, the contours of the ectoplasm's face become effaced and vanish."<sup>5</sup>

Like emergence and retreat, the final disposal or fate of teleplasm following re-absorption into the medium's body is still a matter about which we know or suspect very little.

The degree of organization and the texture of the teleplasms are the two aspects which are most thoroughly revealed by our data. In the passage quoted by Geley above, and in previous remarks, it will have been noted that teleplasm takes on many different shapes and forms, which we would classify by degrees of organization as follows: the unorganized or formless; the semi-organized, which in their form reveal some manner of intelligent manipulation; a third class, called utilitarian, whose occurrence reveals an intelligent use of the physical properties of the extrusion; and lastly, the differentiated teleplasms.

Unorganized masses were commonly found to occur one or two sittings before the production of one of the more complex manifestations. In the opinion of the directing intelligences, they were simply test-masses

<sup>5</sup>Geley, *op. cit.*, p. 189.

used to ascertain whether or not the material being gathered for a particular phenomenon could be utilized in the manner desired. These unorganized formless extrusions in themselves add but little to our knowledge of the substance which cannot be gained from other masses. They will be mentioned in their chronological relation to the organized masses with which they are respectively associated.

Utilitarian teleplasms appear to have undergone deliberate alteration in the arrangement of their component parts. Such alteration generally results in either an effect which is imitative of some object such as a hand or a boat, or in a re-arrangement of the plasmic mass which disclosed the differentiated areas to better photographic advantage. Processes resulting in the former are referred to as imitative manipulation, in contrast to the purposive manipulation of the latter.

Differentiated teleplasms are in great contrast to the previous grades of organization in that they contain areas or masses of material which are photographically (and probably biologically) similar to human hands and faces.

A fifth, and somewhat anomalous class of metaphysical materialization has sometimes been made. This includes veils, clothing and other similar material which would appear to be brought into the observational field by means other than those used in teleplasmic productions. Schrenck-Notzing and Richet have both included this group in their defini-

tion of teleplasms but we would recommend their exclusion until their origins and occurrences are more clearly shown to be similar to those of the true teleplasm.

The fibrous structure of the Mary M. teleplasms is at once the most interesting and difficult physical study which the photographic data will permit and one turns to an inspection of the photographs to see if there is any relation between the fibrosity and the state of organization. Evidence will be presented to show that most intra-teleplasmic variations in fibrosity seem to occur with the formation of contours, cleavages and surfaces, which give the plasm its organized modes.

On the other hand, inter-teleplasmic variations are also in evidence. The state of fibre compaction may vary widely between examples; in one common type (the amorphous) the bulk of material is composed of randomized short fibres; in another the fibre and grain give the appearance of a striated structure resembling sheet-like or fascia-like material. Or relatively thick strands of teleplasm may occur which in some cases can be seen to form an intertwining network.

On the basis of texture one may also attempt to judge the fibre density and the internal cohesion of the teleplasm. Plastic cohesion may also be inferred from the presence of strands which join two contours or surfaces created by manipulation, since their presence indicates that the plasticity is high enough to resist the tearing action of the manipulation.

Some masses seem to be hanging almost in mid-air.



Examples of this type should be carefully scrutinized to see signs of the method by which the material is held in position.

The above points are those which should be borne in mind in an examination of the photographs which have been chosen from among some three hundred exposures made on fifty-two teleplasms. Of these only thirty are herein presented. The distribution of these amongst the fifty-two teleplasms is shown in the accompanying Table.

TABLE SHOWING DISTRIBUTION OF THE MARY M. TELEPLASMS CLASSIFIED ACCORDING TO GRADE OF ORGANIZATION

Organization Grade	Number of Tele- plasms Photographed	Number of Teleplasms Given in Text
All Grades .....	52 <sup>e</sup>	30
Unorganized .....	19	7
Imitative .....	10	7
Utilitarian .....	3	3
Differentiated .....	21	13

It will be seen that the greatest number of exclusions are of the unorganized type, which are the least important class.

Of the three manipulated teleplasms omitted, two were small masses obtained during the early period of the work, in the summer of 1928. Nothing is essentially lost by their omission. The third imitative plasm omitted is somewhat similar to the two hand simulacra which are given in the text.

<sup>e</sup>This number does not include nine exposures made on teleplasms which were photographed twice. Of these residues four are given.

Eight differentiated teleplasms, some admittedly inferior in delineation of the differentiated areas, have been excluded generally on the grounds that they would overburden the text with reports essentially similar to those given. There are also excluded four of the so-called "veil" materializations. One example of the veil phenomena is given.

The exclusion of these examples affects this report only quantitatively.

### CHAPTER III

## UNORGANIZED AND IMITATIVE TELEPLASMS

A VARIETY of unorganized and imitative masses, broadly representative of the various modes which the undifferentiated teleplasms may take, constitute the first group of teleplasms to receive our attention in some detail.

#### i

The first mass is that of February 3, 1929, this being the thirteenth teleplasm photographed in the Mary M. experiments. The circumstances attending the production of this unorganized teleplasm are given in the following abridged séance notes of Mr. W. E. Hobbs:

At 9.24 T.G.H. opens the cameras (six in all). At 9.33 Mary M., in trance, speaks as Walter.

Walter-M.M.—“Good evening, friends. We are going to depart from our usual procedure a little. How would you like to fire your shot when no one was thinking of it? . . . I want you to catch me unawares with your flash. I want you to nudge your neighbours and they will pass it on.”

T.G.H.—“We might get nothing.”

Walter-M.M.—“You might cast a net into the sea and get nothing. . . But will you try the experiment?”

T.G.H.—“I will do it.”

At 9.42, Walter speaks again and promises that we will get something. T.G.H. arranges that he will signal to his left-hand neighbour by a double squeeze of the hand and will take the picture three seconds later.

Flash fired at 9.43. Walter-M.M. asks for a pen and paper. At 9.59 something is drawn by the hand of the entranced Mary M. At 10.00, Walter-M.M. again speaks and says that he has endeavoured to show on the paper what he had put on the medium's face.

Following the sitting, it was found that the diagram drawn by the control showed a semi-circular form with an indentation at the upper right.

Walter's invitation given Dr. Hamilton to take a photograph when he pleased, and the further statement that a teleplasm would be registered is an indication that the entity was in some way aware of the existence of the substance which is shown in Plate II.

The whole mass, which discloses the characteristic whiteness of most teleplasms, has a fluffy wool-like appearance, which would seem to indicate that the fibres are not aligned into strands. The indefiniteness of the margins points towards a low internal cohesion, or possibly to the fact that the material has not compacted a sufficient amount to give the contours a firm appearance. This latter view may be the more likely

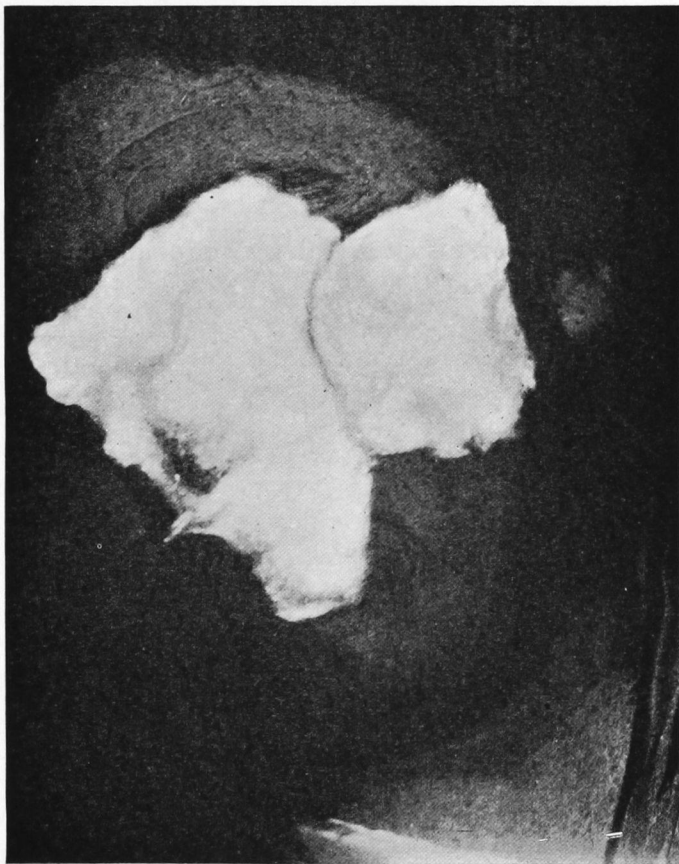


PLATE II

The unorganized, compacted teleplasm of February 3, 1929

one, since this example is unique among the fifty-two teleplasms photographed in that it is the only example forthcoming of a non-compacted amorphous type. In this connection, it may be significant that the trance entity appeared to find it unnecessary to ar-

range that the flash be fired at the moment when, in his opinion, the mass was mature.

The stereoscopic view shows that the plasm stands well out from the medium's face, particularly at the upper left-hand corner<sup>1</sup> of the mass which stands about two inches forward from the bridge of the nose. Considering that the material very probably effected exit through the medium's mouth or nose, this separated position implies low adhesion to skin. This indication that the non-compacted or amorphous type has low skin adhesion will be found to be of some interest when the relation between the differentiated face miniatures and the surrounding manipulated teleplasm is considered.

## ii

The imitative qualities of teleplasm are fairly clearly shown in the mass obtained on March 10, 1929, which is morphologically somewhat similar to the one just considered. As may be seen in Plate III, the plasm stands well out from the medium's face, save at the left corner of the mouth, which may be a point of support. The material, while a little more compacted than the previous example, has still a rather fine-grained appearance. That is, there is an absence of definite strands which as we shall see are commonly abundant in most examples.

The central portion—oval in shape—is seen to be surrounded by three manipulated surfaces, one ex-

<sup>1</sup>Throughout, the convention is used that left and right refer to the medium's left and right.

tending upwards to the left, one downward to the left and a third to the right. In this central portion, there is to be observed a crude mask-like face, the general arrangement of which would seem to suggest some attempt at supernormal manipulation leading to the formation of the simulacrum of a face.

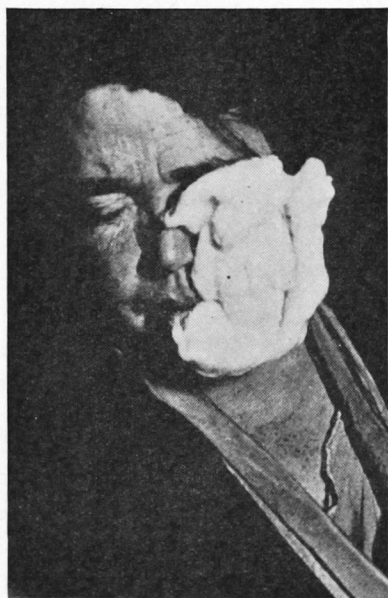


PLATE III

The imitatively manipulated teleplasm of March 10, 1929

The mass is not a good example of imitative manipulation as facial contours are inexact. But the wings of the substance, thrown back around the oval, are possibly of some imitative significance in that they form a parallel to the manipulative operations on the

teleplasmic material surrounding differentiated miniature faces to be shown later.

## iii

In contrast to the properties exhibited by the examples just cited, were those of the teleplasm of March 24, 1929.

In addition to the usual group three guests were present on this occasion. These were A. C. Whittaker, J. D. Hamilton, and D. B. McDonald, who were seated at the back of the room.

Abridged extracts from the notes of this date, based on notes made by D. B. McDonald and L. M. Hamilton, follow:

Mary M. seated in the cabinet with J.A.H. to her right and W.B.C. to her left. She passes into trance (9.30).

At 9.33, Mary M. speaks with a powerful voice for some trance personality and shortly the personality changes and we recognize the Walter-M.M. control. He asks that one of the ladies pass her hand over the face, neck and under-arms of the medium. Miss Turner does so. She declares that there is nothing there. At 9.45 Walter-M.M. asks if anyone else wishes to examine the medium. T.G.H. does so. He declares that there is nothing on the face, neck or under the arms of the medium. During these examinations the medium's hands are held by J.A.H. and W.B.C. J.A.H. now raises his left hand, still grasping Mary M.'s right hand and with the back of his hand feels her face and



neck. He finds nothing attached. At 9.50, Walter-M.M. asks the controllers not to release the medium's hands.

At 9.55, Walter-M.M. asks sharply, "Ready?"

T.G.H.—"Yes."

Walter-M.M. tells T.G.H. he is to give his own signal. T.G.H. arranges that he will squeeze the hand of the sitter to his left, this to be passed quickly on to the left so that those in front of the cameras will know when to duck.

Flash fired at 9.57.

The control now asks if a second flash can be taken. T.G.H. replies that he can be ready in about six seconds. He opens the remaining cameras. Walter-M.M. says that he is ready. The medium's voice sounds as if her mouth were full. It is thick and muffled.

Second flash fired at 9.59.

After a few moments, the control says that there is a small piece of teleplasm on the second exposure, so small that we will scarcely notice it. He could not hold the teleplasm and said that the time of waiting was too long. He humorously remarks that he would not like to hang by the neck for Ham's (T.G.H.) six seconds. He could hold it all night if the light did not strike it. As soon as the light strikes it, it diminishes. A good picture was obtained on the first exposure—teleplasm, but of no form.

The sitting closed at 10.28. Immediately following the sitting, T.G.H. with Hobbs developed a number of plates, which were shown to the group members as soon as ready.

During this experiment, the careful, deliberate arrangements made by Walter to make certain that

the medium's head region was free of material a few minutes before the exposure, his insistence that her hands be closely held, his request for a second photograph, are all clear indications that he wished to have a photograph taken. The subsequent statements intimating that the first exposure caught a large mass of formless teleplasm and that the second revealed a very small piece which was located at her mouth, are proof that his intention was to photo-



PLATE IV

The unorganized, compacted teleplasm of March 20, 1929, with an inset showing the residual mass remaining after the elapsed time of four minutes

graph a teleplasm, and the photographs (Plate IV) confirmed these statements. The inset of the same plate shows the residue.

In this example the creases, tears, and general outlines are quite distinct. This is in contrast to the soft, uncompacted appearance shown previously. Strands of teleplasm are visible and it will be noticed that they are thick and rounded, with blunt terminal points. The mass itself is more or less uniformly thin. It rises to the left temple hair line and while it is true that the medium's head is thrown back somewhat, the proximity of the substance to the skin suggests that it secures some support by adhesion.

The second photograph, obtained two minutes after the first, offers some evidence regarding the immediate fate of the teleplasm after light strikes it. In this case, it has receded into the medium's mouth. This is confirmed by the observation that the medium's voice sounded thick and muffled when the control ordered the firing of the second flash.

iv

The preceding plasms represent extremes in the appearance of the substance, and they are perhaps the most cumbersome from the point of imitative manipulation. On the one hand (Plate III) the fibre alignment into strands is not complete enough to give a clean-cut cleavage surface when the strands are supernormally split apart. On the other hand, the material (Plate IV) is over-compacted, and inter-fibral cohesion is apparently too great to permit easy

moulding. Certainly, judging from the results, neither of these two types occurred in the manipulated form with any great success in manipulation.

The teleplasm of January 5, 1930, is composed of material which appears to lie somewhere between these two extremes. This mass, which undoubtedly has been subjected to manipulative procedures, is to be seen in Plate V.

Some facts relative to the plans of Walter-M.M. in this case are of interest. At the time it was secured, Walter claimed that he was working on the production of a form which would appear on a chair beside the medium.<sup>2</sup> This project commenced early in November of 1929 but by the turn of the year no result had been obtained. This lack of visible results and the tedious nature of the sittings had made the group restless. Apparently aware of this restless feeling, Walter-M.M. said at the sitting of December 29, 1930, "I will try to give you a picture at your next sitting. Have your cameras ready. I am going to give you something funny. It will be a small picture. I can't give you the other teleplasm until we have these special sittings. A small picture just to keep you in good humour. I am all ready. I'll get it for you. I have just thought of it."

At the next séance, held on January 5, Walter-M.M. invited inspection of the medium and Dr. J. A. Hamilton, who was seated to the right of the medium, made the following signed statement: "With my left hand guided by the right hand of the medium, I passed

<sup>2</sup>See Chapter IX.



PLATE V

The imitatively manipulated hand simulacrum of January 5, 1930

my left hand heavily over the right side of her head, her right ear, her forehead, eyes, nose, upper and lower lips, chin and breast, but could feel nothing present on the surfaces examined." This statement fits into the progress notes of W. E. Hobbs:

W.B.C. reports there is nothing on her face. (9.42). J.A.H. reports there is nothing on her

face, neck or arms. At 9.43 Mary M. is "hissing like a steam-engine." Her hands, still held, are pounding the table. She stands and shuffles in time to the music; the group sing. L.H. reports that Ewan is twisting about and is in some discomfiture.

Walter-M.M. (the medium is seated)—"Ready?" (9.46).

T.G.H.—"I'm ready."

Walter-M.M.—"Keep ready. Keep your eyes on the medium's face when you flash your light."

Walter-M.M. arranges for the signal. This is to be three knocks on the table with the medium's hand; fire on the fourth knock. At 9.50, one, two, three knocks, four and flash. T.G.H. closes the camera shutters.

At 9.52 Mary M. is distressed and the trance entity says "Sing!"

Walter-M.M.—"I wonder if you will be satisfied?" (10.26).

T.G.H.—"Are you?"

Walter-M.M.—"No."

T.G.H.—"What did you give us?"

Walter-M.M.—"What I gave you."

T.G.H.—"Is it funny?"

Walter-M.M.—"Kind of. It is something you couldn't do without. I gave you what he is clapping with."

The medium indicates Ewan who is clapping his hands.

T.G.H.—"It is a riddle."

It is found that the "riddle" or joke is a simulacrum of a hand. The evidence for intentional activity is good. No teleplasm had been photographed for

over a month and none was expected. Still, the Walter entity stated that he would produce a mass. He gave his reasons for the break in the projected work. The hand simulacrum experiment was carried out in the regular manner with provision made for an inspection of the medium and ample arrangement for the signal. After the exposure had been made, the Mary M. trance personality showed an awareness of the movements of the medium Ewan and tacitly inferred the subject of the simulacrum—"What he is clapping with," namely, a hand.

This imitative mass has a very firm well-moulded appearance which denotes good internal stability. On the surface of the material convex ruffles can be seen at the wrist, and there are indications of layers at the tip of the index finger. These features suggest that the finished appearance has been achieved by the spreading of a final layer which proceeded from the centre of the mass to the extremities. The interior of the mass may be composed of a tightly interwoven network, for along the left side of the hand and below the upper layer the contour is not smooth. Magnification shows that this is due to a number of distinct fibres which come from within the material.

v

Two other hand simulacra were obtained, one in May of 1931 and the other during April, 1932. This latter experiment was particularly successful as two exposures were obtained. The first of these was made

when the teleplasm was emerging from the medium's mouth, and the second when the simulacrum was completely formed.

It is also of special interest at this point because it is the first example thus far submitted which reveals to some extent the co-operation which existed in the group mediumship. On the occasion under review, the group personnel was as follows: W. B. Cooper, Dr. T. G. Hamilton, Mrs. W. B. Cooper, Mercedes, Ewan, Lillian Hamilton, Dr. J. A. Hamilton, Mary M., and Dr. Bruce Chown, who was acting as note-taker. An abridged extract from Dr. Chown's notes of this date, follow:

Walter-Ewan—"I will tell you when to get ready."

T.G.H.—"I am ready." (10.16)

Walter-Ewan—"When Dawn [Mary M.] gives you the signal, you will know what to do."

T.G.H.—"All right."

Walter-Ewan—"Can you control Dawn's left hand, friend?"

W.B.C.—"Yes, I have her left hand."

Walter-Ewan—"Put Dawn's hands in Mercedes' and keep your hand lightly on both." (This to W.B.C. at 10.45.)

Lucy-Mercedes—"Are you ready? One, two, three, fire!" (10.48)

T.G.H. and Reed adjust their cameras for a second flash. They report at 10.53 that they are ready. Lucy-Mercedes gives the order for the second flash as before.

Intention was here expressed through the two mediums, Ewan and Mercedes, concerning a pheno-



menon which appeared on the main medium, Mary M. Walter-Ewan expressed the same concern over adequate manual control as Walter-Mary M. had shown on other occasions. Walter-Ewan stated that Mary M. would give the signal for the flash. This was not fulfilled but it is all the more remarkable that



PLATE VI

The emerging hand simulacrum of April 27, 1932

Lucy-Mercedes was successful in giving the signal for two flashes which caught the substance in the act of leaving the Mary M.'s mouth, and later when it had reached its full development.

Plate VI shows a ball-shaped mass at the medium's mouth. The second exposure (Plates VIIa and VIIb),

made after an interval of nine minutes, shows that the teleplasm had unfolded until it extended outward at an angle of about twenty degrees to the horizontal. The terminal portion lies on the medium's arm at a distance of about twelve inches from the mouth. The mass is well compacted and a close inspection of



PLATE VIIa

The developed hand simulacra of April 27, 1932 after an elapsed time of nine minutes

Plate VIIb shows many interwoven fibres. This view also shows that the clear-cut edges of the fingers are due to a tight compaction of these fibres. This is in contrast to a portion of the material seen on the edge of the mass about six inches from the medium's mouth. Here a break in the firmness of the edge is

seen to be accompanied by an open fibre network. This section dips downwards slightly, indicating that fibre compaction is, at least partially, responsible for the rigidity of the mass.



PLATE VIIIb  
Showing interwoven fibres and tight compaction

vi

The last example in this group is the mass known as the black and white teleplasm. At the sitting on April 7, 1929, Walter-Mary M. unexpectedly said, "Say, you wouldn't by any chance take a flashlight now, would you? You know, if I were you, I'd take a flash and see what came of it." Without saying anything, Dr. Hamilton released the flashlight shortly after receiving this hint. A moment or two later, the psychic entity spoke again: "No, don't take any more tonight. You were too long about it. You got only half of what you might have had." Dr. Hamilton



PLATE VIII

The black and white mass of April 7, 1932

protested that he could hardly tell when Walter was bluffing, and to this he replied, "Take a chance—I've just given you a little black and white. If you had taken it when I first gave you the hint, it would have been twice as large."

As predicted, the mass is black and white—the one and only example of this type among the Hamilton

photographs. A consideration of the view shown in Plate VIII, indicates that the upper dark portion stands clear of the medium's hair, for the shadow of this part of the mass extends half-way to the medium's ear. The contours of the black mass, in particular its lower portion, are soft and the fibres seen under slight magnification are short. Save for its colour, the black material is much like the example of amorphous teleplasm discussed in Section i of this chapter.

On the other hand, the texture of the white plasm of this extrusion is coarse and somewhat like the plasm of Section ii. Evidence that the strands are due to fibre compaction, is seen at three points. Three web- or net-like formations may be observed—one in front of the medium's chin, one within the lower loop, and one between the upper portion of the loop and the stem connecting it with the medium's mouth. This latter web formation is most easily seen owing to the contrast provided by the medium's black gown. One might quite well infer that the network of fibres provided support to the curled loop.

Another point to be noted in this example is the definite line of separation between the dark and white portions of the phenomenon. The two parts are apparently separate productions and possibly have quite different sources and constitution.

## CHAPTER IV

### PURPOSIVE AND UTILITARIAN TELEPLASMS

#### i

A SITTING which was exemplary of the brilliance and variety of the Mary M. physical and mental trance products, is that of May 12, 1929, at which a very interesting mass known as the "strut" teleplasm was photographed. Dr. and Mrs. E. A. Brown, of Boston, who were at that time colleagues of Dr. L. R. G. Crandon, were present on this occasion. Notes made by M. L. Hamilton read in their abridged form as follows:

The group personnel was: W. B. Cooper, Elizabeth M., T. G. Hamilton, A. Turner, H. A. Reed, W. E. Hobbs, Ewan, Lillian Hamilton, J. A. Hamilton, Mary M. At the back of the room were Mr. A. C. Whittaker, Mrs. E. A. Brown and M. L. Hamilton, notetaker. Dr. E. A. Brown was seated in front of a table inside the circle and facing Mary M.

After the usual Elizabeth M. trance phenomena, Mary M. and Elizabeth M. changed places, Mary M. being in the cabinet with J.A.H. on her right and W.B.C. on her left. T.G.H. and Whittaker open the cameras. Elizabeth describes her visions. At 9.30 the

"direct voice" says, "Good evening." The voice is rather faint and difficult to hear unless one is close to the medium. At 9.33 the bell-box rings and continues to ring on and off, short and long rings intermixed. At 9.37 a light moves about the cabinet. It is about the height of Mary M.'s head, and varies in intensity from a soft glow to a bright light. No surrounding details can be seen by the light at any time. It disappears at 9.38.

Walter-M.M.—"Good evening. What's the matter?"

The medium fusses, inhales and exhales rapidly (9.40). A few moments silence and Elizabeth M. says that she can see Walter clairvoyantly. At 9.45 the bell rings. The direct voice says it is no good.

Walter-M.M.—"My, but you're solemn." (To Dr. Brown.)

Dr. Brown—"I'm enjoying myself, I'm not solemn."

Walter-M.M.—"That's fine. Are you surprised to see me here?"

Dr. Brown—"Well, rather."

Walter-M.M.—"You must understand that I am working with different clay here."

Dr. Brown—"Exactly."

Walter-M.M.—"If I could get that jackrabbit over there I would talk." (Indicating Ewan)

More rings at 10.10. The medium stands. Ewan's arms are moving rhythmically. Walter speaks, regretting the difficulties of getting results. At 10.48 Mary M. and Ewan move their limbs a good deal. Mary M. sits down. At 10.52 J.A.H. and W.B.C. report they are passing their hands, which are holding the medium's hands, over her face, eyes, down past her nose. Both declare they feel nothing.

Dr. Brown—"I have explored her face thoroughly and can find nothing on it."

Walter-M.M.—"Repeat the signal." (Arranged at previous meetings)

T.G.H.—"Three taps with medium's foot, then fire on the fourth." (10.53)

The medium's foot taps three times and on the fourth the flash is fired at 10.54.

Dr. Brown remarks that it is a very fast flash.

Walter-M.M. says that the photograph will show a piece of teleplasm on the medium's left eye; no face on it.

At 11.01 a light is seen in the cabinet; appears at medium's left shoulder as she leans forward. The light is very close to Dr. Brown and T.G.H. Controllers report no movement of the medium's arms when the light is moving.

T.G.H.—"You are expending too much energy in showing the light?"

Walter-M.M.—"Yes, very much. It's worn out. We will have to store more. I'll take it from that big stiff over there." (Ewan)

Sitting closes at 11.06.

Here, as in previous examples, the Walter entity made careful arrangements. The signal design was consistent with previous plans. A comparison between prediction and result shows that the material photographed did not lie on the medium's left eye as Walter-M.M. had contended, but on her left cheek near the left eye. There is no possibility of proving the statements, but it is of interest to note that the Walter



entity claimed to have control of the source of the teleplasms and he also claimed to be responsible for the "psychic light" and to direct the bell phenomena.

The exit point of the strut teleplasm is very likely the medium's mouth. From this site a thin column of material passes upward to a shapeless mass on the left cheek. The stereoscopic plates, of which there are



PLATE IX

The "strut" teleplasm of May 12, 1932

two, show that the plasm does not lie close to the medium's skin. Hence, it did not gain support by adhesion. This assumption is further supported by the presence of a strut of black, bristle-like material which can be seen in Plate IX, extending from the middle of the cheek upward to the main mass. There is no direct evidence that the support given to the

plasm by the strut is effected by a merging of the constitutions and properties of the two substances, nor is the terminus of the strut thick enough to give a pillar or mushroom type of support. The support may, therefore, be presumed to arise by adhesion between the two at the points of contact within the plasmic mass.

## ii

A mass, which may have similar properties to that exemplified in the strut, is observed in the so-called "cords" which were found to occur in three photographs taken when the bell-box<sup>1</sup> was ringing. These occasions, June 4, August 5, and September 23, 1928, were all sufficiently well controlled to establish the supernormality of the phenomena in each case.

The circumstances of August 5, 1928, as reported by Dr. Hamilton, are given below:

Mary M. passed into trance, and in a few moments Walter came through using the automatic voice. He said he could not expend his energy using the direct voice if we wished a picture. He gave us our choice. We decided in favour of the photograph, and the control said that he would try. I then discussed with

<sup>1</sup>The bell-boxes used were similar in construction to the Scientific American bell-box used in the Margery experiments of Dr. Crandon. For the present purposes it is sufficient to say that each was an ordinary wooden container, six inches deep, holding an electric bell with one or more dry batteries to ring it. The bell circuit could only be closed by depressing an over-lid, hinged at one end to the lid proper, and supported by a spring. The first box required a pressure of ten grams (1/45 lb.) to depress the over-lid, while the second required fifty grams (1/9 lb.) The first box was placed and securely fastened to a wooden shelf on the inside of the cabinet wall to the left of the seated medium, at a distance of five feet six inches from the floor; the second was placed in a similar position to the right. It was approximately six feet from the floor to the depression lid.

him the bell-box signal. It was agreed that the control would give six rings, then two, and I would take the photograph on a single ring following the signal. That is, I was to "fire" on the ninth ring.

In a short time, the bell having given a few preliminary "try-outs", gave the six rings at intervals of about three-quarters of a second. Then followed a pause of about ten seconds, then two rings, and again a pause of about ten seconds. Then came the ring for the flash. I allowed the ring to last about two sec-



PLATE X

The mass and bell cords of August 5, 1928

onds before the explosion, and it continued to ring for fully two seconds after.

In this experiment I used four lenses: one quartz, one wide-angle, and two Goerz stereo. The photograph shows the result: a twisted teleplasmic mass of purest white [Plate X], attached to the left nostril and left cheek of the medium, and extending well down to the shoul-

der level; a cord from the margin of the mass on the left cheek, leading straight to the corner of the bell-box nearest the medium. This cord appears to be dark in colour. In the picture taken with the quartz lens, it is visible for almost its entire reach up to the box (not well shown in plate). The glass lenses register the lower part of the cord fairly plainly and the upper parts less so. Under magnification a second cord is visible.

We noticed also that the bell rang during and after the flash; consequently the teleplasmic energy was sustained throughout.

The medium was rather badly affected by this experiment; she reported to us subsequently that she had been very nervous and wakeful after returning home, and that she had vomited up some froth about two hours after the flash.<sup>2</sup>

At the séance of September 23, the flashlight signal was again given by the bell method. Following the exposure, Dr. Hamilton asked the Walter intelligence to tell what the picture would show. Walter answered, "Oh, not much. Just a little ectoplasm coming from the left eye and nostril—very small and thin. I required more for my light. I can only take a little from the body just now."

Dr. Hamilton's own description of the photographic results of this experiment reads:

I developed the pictures, two stereoscopic, one quartz and one rectilinear—six lenses in

<sup>2</sup>T. G. Hamilton, "Teleplasmic Phenomena", *Psychic Science*, Vol. VIII, No. 3, p. 194 (October, 1929).

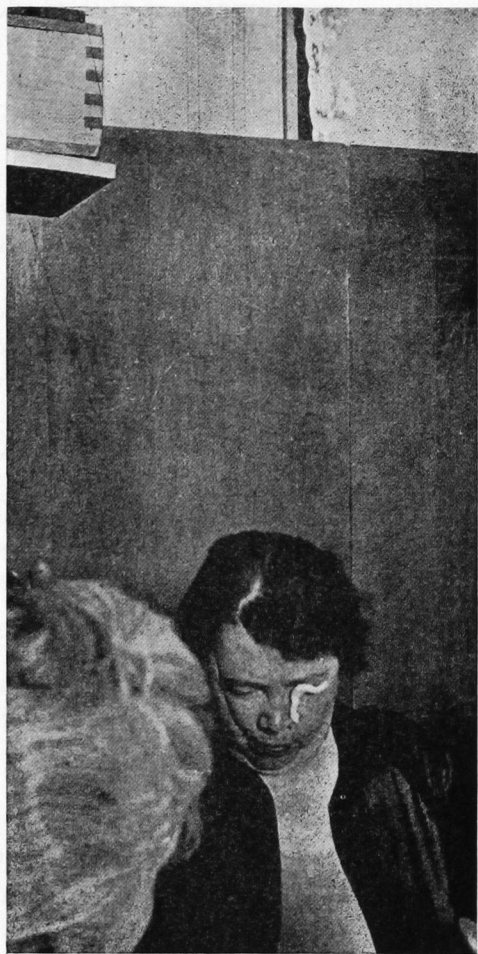


PLATE XI

The mass and bell cords of September 23, 1928

all—and in the plate from the Goerz stereo [Plate XI] we find some wonderfully clear detail. There is to be noted a dark line running from the medium's mouth, up and over the

right cheek and temple; if this is closely followed, it will be seen to pass upwards obliquely to the upper section of the corner of the bell-box, where it disappears over the top of the depression lid. Close to where the cord passes will be noted a darkish area on the near edge of the lid. Under high magnification, this dark mass is seen to be evidently composed of numerous coils of thread-like nature.

From below the bottom of the box at its distant end, there may also be seen distinctly a fine, dark, somewhat tortuous second cord, which passes downward and outward until it disappears in the shadow behind the medium's head.

It will be noticed that in this experiment the cords and the bell-box used are to the right of the medium, while on August 5th the bell-box and the cords were to the left. Here, I think, we have additional proof that there is a very definite connection between the phenomenon of the bell-ringing and the presence of teleplasmic cords.<sup>3</sup>

There is a marked contrast between the substance forming the bell cords and the non-differentiated teleplasms. The white plasms were apparently composed of individual, compactable fibres. The bell cord is a dark, continuous thread-like substance, which is able to extend itself from the medium distances of at least four feet. The properties of the two substances seem entirely unrelated.

The bell cord substance must be strongly adhesive

<sup>3</sup>T. G. Hamilton, *loc. cit.*, p. 197.

to the wood of the bell-box in order to transmit the force necessary to depress the lid. The source of the necessary force is unknown. It is highly improbable that it was achieved by a nodding motion of the medium's head, for no such action was observed by those who were constantly observing and reporting her movements, or was revealed by the flashlight photographs.<sup>4</sup> As with other teleplasmic phenomena it is likely that the secret of the bell ringing lies in the idea and will manifesting behind the phenomenon and in the ideoplastic properties of the substance. One of the simplest and most plausible suggestions is that the cord had an ideo-responsive ability to contract and extend, the decrease in length resulting in the depression of the lid. Extensibility may throw some light on the strut of Section i, for an extension of this type implies an increased resistance to longitudinal compression, and such quasi-rigidity would allow the strut to support the teleplasm.

iii

There are suspected morphological similarities between the bell cords and the so-called direct voice mechanism. It is accordingly advisable to compare the bell cords with the one photograph which was obtained of a teleplasm which was claimed by Walter-Mary M. to be the source of the "direct voice".

A word first as to the "voice" itself. It was first heard coming from a point near the medium in June,

<sup>4</sup>T. G. Hamilton, *loc. cit.*, p. 190.

1928. At that time the voice was weak, hoarse and poor in diction. The speech improved until by November 14, for instance, directions were given regarding the control and examination of the medium immediately prior to the photograph of the first face miniature teleplasm. The voice was never rigorously established as being entirely independent of the medium's larynx by any method such as that used by Crandon and others in their investigations of the Margery voice phenomenon.

On the whole, the occurrence of the voice phenomenon was rather infrequent. A remark made by Walter-Mary M. may throw some light on this fact. He claimed that it took considerable "power" to produce, and that he had made scant use of the "voice", as the "power" was needed to produce the teleplasm. On the other hand, he made the claim that he preferred the voice method of communication for psychological reasons. He said that it afforded him a vehicle for conveying his ideas which was largely uncoloured by the personality traits of the medium.

The photograph of the so-called "talking machine" (Plate XII) was made unexpectedly at the request of the voice itself. It shows that it is impossible to deduce any clear evidence that this structure did actually make intelligible sounds, although some manner of organization into a conchoidal or bell-shaped form is apparent. The form is composed of numerous hair-like strands of dark material. It may be that the fibres of the "voice" and the bell cords are similar. An ability in these strands to expand and





PLATE XII

The so-called direct voice mechanism

contract the structure would go far in strengthening the assumption that this form did actually make the sounds and words which the entire group heard on numerous occasions.

## iv

Entirely different from the preceding purposive teleplasm was the so-called "psychic light". Reference has already been made to this phenomenon in the séance notes quoted in the first section of this chapter, and while the data are very slight in this connection, the light will be mentioned here in passing.

Supernormal lights visible to all have been reported by both Crandon and Geley. The latter, discussing the growth and change in teleplasms, states that the substance is "apt to give off light, the forms being somewhat luminous in whole or in part".<sup>5</sup> M. Geley does not make it clear whether he regarded the phenomenon to be one of self-luminescence or to be a fluorescence, due to whatever light he himself may have been using at the time.

The light observed in connection with Mary M. was apparently self-luminescent, and further than this appeared to be produced at the discretion of the Walter psychic entity. The luminosity was variable, at times appearing as a dull glow or, sometimes within the space of a moment or two, increasing until it had the intensity of a brightly illuminated watch dial. An ability to illuminate nearby objects was never observed. The source of the light was apparently never

<sup>5</sup>Geley, *op. cit.*, p. 150, p. 338 ff.

more than a foot away from the medium's body and in height was somewhere between a few inches from the floor and the level of the medium's head. It was capable of moving about with great rapidity. Dr. Hamilton regarded it as probable that the light issued from a flat disc-like formation about an inch and a half in diameter, at the end of a teleplasmic extrusion coming from the medium's body. This was not confirmed by photography but was assumed from the fact that the light could not be seen by all members of the group at one time; that is, the glowing surface of the disc, when pointed at some group members and visible to them, was pointed in the wrong direction to be visible to the other group members sitting opposite. Lights of this type did not occur as an adjunct to the production of teleplasm.

## CHAPTER V

### THE GROUP OF "SPURGEON" FACE MINIATURES

ONE of the essential points which must be preserved in any method of presenting the Mary M. teleplasms, is the continuity of the intentional activity on the part of the trance personalities. Accordingly, the group of experiments which shall now be given consideration have a common factor in that they are all concerned with the production of differentiated teleplasms which are in the likeness of the late C. H. Spurgeon.

#### i

The initial attempt at a face-bearing teleplasm<sup>1</sup> on October 7, 1928, was a failure from the point of view of accurate facial delineation. The effort was quickly followed by experiments which are now seen to form an interlocking, smoothly executed plan. On October 21 Walter-M.M. made known his intention: "No picture tonight—good one next time. I have the co-operation of our little friend here. [Elizabeth.] A friend of hers will appear which will be of great proof to her critics. . . "

<sup>1</sup>*Quarterly Trans. B.C. P.S.*, Vol. VIII, No. 3, p. 197.

This forecast was amply fulfilled on November 4, 1928. The sitting notes of M. L. Hamilton read in part:

Sitting commenced at 9.06. Usual Elizabeth M. phenomena observed. At 9.19 when Elizabeth M. is returning to normal consciousness, Mary M. is controlled by Walter, who asks us to sing. Someone suggests "Jingle Bells" but this does not meet with his approval. There is a pause, then a sharp stamp of a foot and Walter-Mary M. utters a hearty "Damn".

Walter-M.M.—"Where e'er by the Faith I See the Stream".

The group sing this and Walter tells us that the gentleman who was there with him and who Elizabeth M. sees clairvoyantly is very pleased. Walter-M.M. says his initials—"C.H.S."

Walter-M.M.—"Now sing something; I don't care what you sing for me. I'm not so fussy. Everything is nice and fine. There will be no trouble tonight."

The entity ascertains that the medium's hands are being held tightly. Dr. D. B. McDonald (guest) is asked to come into the circle. Elizabeth M. relates her visions for several minutes.

At 9.42 Walter employs the direct voice, stuttering and speaking with considerable difficulty, but heard by all in the room, although the voice does not rise above a hoarse whisper—"I want you to hold hands tight. I want the medium to stand up and have you pass your hands over her face. Just use one hand so as

to keep the contact unbroken. The evidence of one or two must be sufficient. . . I can't. . . ”  
Voice breaks off.

At 9.44 the medium stands.

W. B. Cooper—“There is nothing whatever on her face.”

T.G.H.—“I can feel nothing on her face or neck.”

J.A.H.—“No, there is nothing on her face or neck.”

At 9.47 the psychic light glows very brightly on, or near the table. Everyone exclaims and stretches forward to get a better view.

Walter-M.M.—“Don't look. You waste your energy. It's a light, that's all. Does the gentleman want to feel across the table?”

Mr. McDonald—“There is nothing on the medium's face or on her neck.”

Walter and T.G.H. agree that the signal for taking the flash shall be one, two, three, called out by Walter, with the flash fired two seconds after the third count.

At 9.55 Walter calls out, “Ready? Have you got hold of hands?”

All—“Yes.”

Walter-M.M.—“Are you ready? One, two, three!”  
Flash is fired at 9.55½.

Walter-M.M. calls for a second flash but the cameras are not ready. He then asks for a pencil and paper in order to write a name. He is provided with writing materials and he requests that the paper on which this name has been written be folded up and not looked at until Elizabeth has seen the photograph. He says that he has written the name of the person whose picture (likeness) will be seen on the

plate. Further, the little lady must tell who it is in the presence of witnesses. . . <sup>2</sup>

There followed a period of conversation during which T.G.H. spoke of Spurgeon.

Walter-M.M.—"He had crowds on earth and he has them here. . . It is an answer to a prayer. These are they who have come through great tribulation and have washed their robes and made them white in the blood of the Lamb; they shall pass from praise to praise, from psalm to psalm, from hallelujah to hallelujah."

T.G.H.—"Who tells you that?"

Walter-M.M.—"John Clemen Plowman. . . . Lo, I am with you always."

The conversation changes. T.G.H. refers to the alleged "band". Walter speaks of them saying, "I don't know whether they will be here each time. They are only a band to keep out the others who are not wanted. C.H.S. is not always with me. He was a good man and is still. He is very sentimental. He has to work out his own salvation. He said that he would live on and now he does a great work helping those who are passing through. He brings his own band of helpers. Some night he will speak to you in his own voice. It is a great, great truth that has come up from time immemorial. There is no death but continual life. . . "

<sup>2</sup>A Spurgeon-Elizabeth M. trance personality had on many occasions operated through Elizabeth M.'s trance channels of speech, automatic writing and clairvoyance. The evidence obtained gives the impression of a personality distinctly differing from the other Elizabeth M. trance personalities, of which there were about five. This control, the records show, appeared once in 1923 in an Elizabeth M. deep trance (see Chapter XIII). Subsequent to that time, the entity was absent and not till 1928 did he reappear in the fourth Elizabeth M. trance interval. The communications were in the nature of short trance writings and visions, usually of a religious nature. With the development of the Mary M. trance this personality occasionally made use of this medium, and, speaking in a very loud voice, showed a tremendous gift for preaching and a love for old evangelical hymns.

Sitting closes at 10.24.

Immediately after the sitting, we adjourned downstairs. There, in the presence of the sitters, the paper on which Walter-Mary M. had written was entrusted to Dr. J. A. Hamilton, who sealed it in an envelope. About an hour later T.G.H. brought down a print. Before the group Mrs. Poole (Elizabeth M.) declared that the face on the print was that of her "friend" who said he was Spurgeon. The envelope was then opened and on the paper was written . . "Charles Haddon Spurgeon".

The trance speeches which accompanied this first Spurgeon teleplasm contained many evidences of intention. There is first the direct statement, given a week previously, that a psychic entity associated with Elizabeth M. was related to a face miniature. This is also implied in a request to sing the hymn "Where e'er by the Faith I See the Stream"—a song which was not in the least like Walter's usual choice, but which is typical of the hymns popular during the ministry of the late C. H. Spurgeon. Walter said that the hymn was not for himself but was requested by an alleged Spurgeon. Further reference was made to the Spurgeon personality after the exposure had been made. "John Clemens Plowman" was C. H. Spurgeon's pen name and the quotation attributed to him by the Mary M. trance personality—"These are they that have come through great tribulation and have washed their robes and made them white in the blood of the Lamb, they shall pass from praise to praise, from psalm to psalm, from hallelujah to hallelujah"



—was quoted by Spurgeon in his last sermon. Then, too, there was the statement of action given by Walter: "I have written the name of the person whose picture I have given you. The little lady will recognize the person." This was completely confirmed.

The proof of intention in this experiment is very complete and carries implications of the personal survival of the trance personalities. This is suggested by the form which the statements of intention take.

An enlargement of one of the three photographs made of this first Spurgeon teleplasm is seen in Plate XIII. Observed stereoscopically the amorphous material surrounding the miniature face is seen to be thickest to the upper left and lower right. That is, elevations of the amorphous substance extend beyond the miniature face. Subsequent examples will show that it is likely that the lower right-hand portion of this mass had overcovered the face and had been folded downwards during the final stages of development. Indications which suggest manipulation procedures having exposure of the face miniatures as their purpose are very common in the differentiated teleplasms secured in these experiments.

ii

Passing over the experiment of November 25, when a teleplasm bearing five small faces was obtained, we come now to the second Spurgeon teleplasm secured on December 23, 1928. On this occasion the main group was augmented by the inclusion of Mr. H. A. Reed, who was not in regular attendance at this time,

Mr. D. B. McDonald, and Mr. Isaac Pitblado, K.C., LL.D. The latter sat within the group directly in front of the medium for the express purpose of examining the medium and verifying the manual control.



PLATE XIII

The face miniature of November 4, 1928, in the likeness of the late C. H. Spurgeon

The séance commenced with the usual Elizabeth M. period which was completed after about half an hour. The second and main portion of the sitting

commenced at 9.35, according to the progress notes of M. L. Hamilton. These notes read in part:

At 9.35 the direct voice is heard. Walter, speaking with considerable difficulty, softly but distinctly: "I see you have the Lord High Commissioner. You have come to spy on us? Well, notice that the medium's hands are held." (Mr. Pitblado does so). "There, that's all right. Now you will place your hands all over her face." Mr. Pitblado does so. "You are sure that there is nothing on her face? Remember that you are on your oath."

Mr. Pitblado—"It's all right, Walter. I'm quite sure that there is nothing there."

Walter-M.M.—"Thank you, thank you."

Then a very peculiar sound, like the quick intake of breath, is heard. The voice is gone, after having lasted about two minutes.

Walter-M.M.—"Are you ready? Get in line. After you have taken the first picture I will count twenty."

T.G.H.—"Will you have the usual signal, counting one, two, three, and firing the flash two seconds after the third count?"

Walter-M.M.—"Yes, and then you will get ready for the second picture. Then I will count twenty; then one, two, three and on the third you will go. Do you understand? All right; sing a little, something bright."

While the group sings the medium breathes rapidly and heavily and at 9.50 she cries out, "One, two, three!" The flash is taken at 9.51.

Dr. Hamilton and Mr. Reed prepare the cameras for a second picture while Walter

counts very slowly up to twenty. While this is going on, Ewan seems to be suffering. He breathes heavily, and twists in his chair. When the twentieth count is reached, Walter says, "Ready! One, two, three!" The second picture is obtained at 9.58.

Walter-M.M.—"I have given you your old friend again, Spurgeon. I have someone on the other plate. . . I'll let you guess. . . There are two pictures, one on each plate. The second one is not so good. I brought it from her mouth."

Immediately following the séance, Dr. Hamilton, accompanied by Mr. Pitblado, developed a plate from each exposure. They soon saw that Walter-Mary M. was correct on four counts: (1) there was a face on each plate; (2) the likeness on the first plate was that of Spurgeon (Plate XIV); (3) the second mass was situated at the mouth (Plate XV); and (4) the miniature in this mass was not in the likeness of Spurgeon. The features of the second face miniature was unknown to Dr. Hamilton and Mr. Pitblado, and indeed to all members of the group save the medium Mary M. She was visibly moved on seeing the photograph, and claimed that the tiny face was in the likeness of her father, who, she said, was never photographed in life. This statement was later confirmed, to the best of their knowledge, by her husband, her husband's brother and the latter's wife.

The first mass of this experiment presents further clues regarding the role of the amorphous teleplasm in the production of the differentiated material. Ar



PLATE XIV

The second "Spurgeon" face miniature, December 23, 1928

extra photographic record provided and developed by Mr. H. A. Reed and one of Dr. Hamilton's photographs both included a view of the top of a small wooden table in front of Mary M. Both photographs showed a small mass lying on this table. This little



PLATE XV

The second face-bearing teleplasm of  
December 23, 1928

form presented a conundrum. It was at first thought to be a portion of plasm prepared or being prepared for the next materialization. The Walter entity objected to this surmise and on further consideration of the shape and size of the material its probable significance became apparent.

The structure is to be seen in Plate XIV. It will be seen that it has a marginal outline which is a fair counterpart of the amorphous material sur-

rounding the face. There is a more definite inner portion whose area and shape corresponds to that of the miniature. The depression in this central portion suggests that the face has elevation—an idea which is also implied by the shadow of the nose on the upper lip. It

seems apparent, therefore, that in the development of the face form there had been some very interesting changes, the last of which was the disruption of a shell with the falling away of a portion of the outer part upon the table.

Two more observations of possible significance can be mentioned. All the views obtained, and in particular the stereoscopic, show that there is a slight interval between the surrounding teleplasm and the face proper. The inner and deeper surfaces of the shell seem more compacted than the outer contours. There is the possibility that the unorganized teleplasm is potentially capable of differentiation and the interval between the two points toward an internal growth of the miniature. Expressed in another way, it indicates a clear functional division between at least two portions of the original plasm: one portion was utilized in the role of protection as seen in the shell and its capsule; the other contiguous and separate from the first, was differentiated to form the miniature face.

In this example both the exit and the re-entrance of the plasm seem to have been effected in the region of the medium's left eye. The evidence regarding the re-absorption of the material is found in the second exposure of the experiment which reveals a tiny patch of material at the medial angle of the eye. This is very likely a residue of the first mass.

Little can be said regarding the second miniature face of this date. It was taken some seven minutes after the first but it is impossible to say how closely

this time is related to the total time required to complete the various productive processes.

## iii

On a few occasions Walter-Mary M.'s previously expressed intentions were not fulfilled, largely through misunderstanding on the part of the group. It is interesting to see how, on these occasions, the recognition of failure changed and altered the trance entity's descriptions of his alleged work until the description closely corresponded with the photographic evidence which was in fact obtained. Such a thing happened on the occasion of the third "Spurgeon" teleplasm. The result is of considerable morphogenetic interest because it suggests that the covering plasm has the role of protecting the differentiated portion and maintaining its stability.

According to the notes of M. L. Hamilton:

The sitting opened at 9.05. Very shortly afterwards Walter declared that he was going to "put through" another teleplasm. Between 9.30 and 10.30 there was no talking of importance. Mary M. and Ewan shuffled, stamped and blew from time to time. Ewan's distress was particularly marked from 10.15 onwards.

Walter-M.M.—"I prepare the ectoplasm. The others do the rest. They have had all the background prepared for many years. They just couldn't get a good mechanic. . ."

Medium passes left hand of J.A.H. over her face. W.B.C.'s right hand is also passed over



her face. They find nothing on her face. Ewan in partial trance under great strain.

Walter-M.M.—“Sing when you have taken the flash—I don’t want anyone else coming through the medium. I’m not sure whether I will want one flash or not; I think it will be sufficient. I will not use up too much gunpowder . . . sing a verse and I will count three—then one second wait, then fire. After you have closed your cameras wait for a minute, then break. If the medium is taking on another control raise her to her feet and turn on the red light. I will stand and try to prevent that. When flash is taken my hold is broken.”

At 10.50 the group sing a verse and chorus of a song.

Walter breaks in excitedly, “You didn’t do what I said. Now you can’t have the picture. I was ready. You weren’t even ready to stop the second time. We will try again. I will not speak; I will move my foot; then wait one second.”

At 10.52 there are one, two, three taps of the foot. T.G.H. fails to hear the third tap.

Walter-M.M.—“It’s almost in. I don’t think there will be anything! It’s almost in her head. It’s not right!” (Flash at 10.55). “Break, please. Take the medium’s hand. Turn on the light gradually, please.”

This report clearly shows a progressive change in the trance personality’s appraisal of the success of the experiment. He at first felt confident of success; his preliminary work was apparently completed to his satisfaction, the medium had been examined

and an exposure was to have been made after the group had sung one verse of a song. The group made no provision for a photograph at the end of one verse. Then, in Walter's opinion, the time of the optimum development of the miniature face had passed, and he expressed his doubt with, "You can't have the picture." This opinion he apparently reconsidered, and he gave fresh instructions for another attempt at photography. Again, there was failure in co-operation—Dr. Hamilton did not hear the foot signal. Walter-Mary M. in a somewhat annoyed and excited voice exclaimed that the teleplasm was receding into the medium's head. His worst fears were not realized for there was a considerable amount of the substance remaining when the photograph was finally taken.

The result of this twice delayed exposure is to be seen in Plate XVI. The whole mass is plainly in a state of disintegration. The face is wrinkled from left to right downward through such areas as the forehead where the tissues in a normal face are supported by hard bone. In spite of the resulting disfigurement, many details in the features bear an unmistakable similarity to the two previous "Spurgeon" teleplasms.

It will be noticed that the contrast between this and other teleplasms is found only in the differentiated portion. This is significant since it adds weight to the protective over-layer idea expressed previously. Both the unorganized and differentiated plasms are so notoriously unstable as to make extended observation on the substance a matter of great difficulty. But the face areas are apparently the more unstable of



PLATE XVI

The third "Spurgeon" face miniature of January 20, 1929

the two. Having once reached their optimum development and having been exposed by withdrawal of their protective over-layer (assuming the face was at its best when the signal for the exposure was first made by Walter-M.M.) they very quickly deteriorate and tend to enter the body of the medium even in the absence of light.

## iv

One other Spurgeon miniature was photographed on May 1, 1929. The plasm was not preceded by any definite or elaborate attempts on the part of the trance personalities to show foreknowledge of the experiment. As usual, Walter-Mary M. directed events and went through the customary procedure of examining the medium. Shortly after this, using the medium's voice, he called out:

"Are you ready? Signal will be one, two, three! Listen carefully, you damn fool!" (A rebuke to T.G.H. for not understanding his instructions.) "I will give a trial signal of the signal for the second flash—on the heavy tap of four, fire! Don't get tense. Be like yourselves."

10.00—(direct voice) "Why have you stopped singing?" Group sing again. First flash fired at 10.06. Second flash fired at 10.07½.

Walter-M.M.—"We got a picture, but not a good one. I am very disappointed. Nothing on the second flash. Just a thread into the medium's

mouth. (Jokingly) She has had her supper. I'll leave you to guess the picture. So long."

(Notes taken by John McDonald).

As in most of the face-bearing teleplasms, the present example (Plate XVII) shows the manipulated result of what has been a protective layer. This is the uncompacted material grouped around the miniature. In contrast to this, there appears to be a second type present in the sheet-like substance seen along the right margin and extending downwards some eight or nine inches. The lower portion is a sinuous ribbon which is folded so that the lower end lies with what is properly its posterior surface looking forward.

The twist above the lower portion shows up remarkably well in the stereoscopic views of which there were



PLATE XVII

The fourth "Spurgeon" face miniature  
of May 1, 1929

two, one taken from the left and one from the right. The second exposure, taken after a lapse of one and a half minutes (photo not reproduced here) indicates that with the exception of a tiny residue the entire mass had re-entered the medium's mouth and right eye. This residue is the terminal portion which has had the twist corrected during retraction. This indicates that in this case at least the unorganized teleplasm had receded without a change in its morphology while it is outside the medium's body.

Another point of interest in this second photograph is a welt-like patch on the right cheek of the medium. This may have arisen from adhesion of the teleplasm to the skin, but on the other hand, since the location of the skin blemish and the miniature corresponded very closely, it may be that the area marked the site through which material passed to the miniature during development.

## v

The faces in the Spurgeon teleplasms and the photographs of the late C. H. Spurgeon taken during life, display many common characteristics as may be seen in Plate XVIII. In each photograph are to be seen the same partly closed eyes, the nose slightly flattened, the thickened lower lip, and the black patch of hair above the right ear. There is one marked difference between the photographs taken during life and the teleplasmic miniatures. In the biographical group, the hair is iron-gray throughout; in the second group



PLATE XVIII

The "Spurgeon" face miniatures and photographs of C. H. Spurgeon

the hair is white, more abundant, and vividly black in a small area above the right ear.

There is ample proof of the specific intention of the Walter entity to produce teleplasmic material showing a resemblance to the late C. H. Spurgeon. Beyond this, there is evidence that a psychic intelligence calling himself C. H. Spurgeon did exist in so far as the psychic receptive machinery of both Mary M. and Elizabeth M. were concerned. An alleged Spurgeon manifested by trance speech, writings and visions on many occasions with both these mediums. Most of the communications may be classed as more or less pure opinion—the opinion of a trance personality who regarded himself as deceased, and who held to the Evangelical approach to Christian doctrine characteristic of the Victorian era.

One example of these communications is remarkable in that it is characterized by the same careful preparations and instructions by Walter-Mary M. that this personality had shown regarding teleplasms. This is the trance writing of Mary M. of April 26, 1931.

The circumstances were as follows. On March 8, 1931, a series of teleplasms having been completed, the Mary M. trance entities stated that they planned a new undertaking:

Unknown control speaks through Mary M.  
“ . . . Walter is here but is not going to take control but he may give instructions through someone. He is very busy working on preparations for something.”



Suddenly Mary M.'s control speaks in a loud voice—almost a shout—"I would like to say that you are to place a table and chair in the centre of the room with paper and pencil at the next sitting, at which I shall be in control of this medium. You are to take no notice of the medium. Place her in the centre of the room with paper and pencil. No one is to interfere. No one is to touch her. I will use her at my discretion. Place a glass of water on the table but no other articles. You understand what I am saying to you. Leave her own chair in the circle. . . . You must not place any interpretation on her writing." (Something to the effect that it was to be taken word for word.) "That is all. Goodbye."

\* \* \* \* \*

Control through Mercedes—"I just have a word or two to say to you. I have been here before. I would like with the rest of the controls that are coming that you should adjust yourselves to your new work. Be very careful to obey all instructions given. Carry on with your singing. The songs need not all be hymns. You may sing a mixture so long as the songs are neutral and will not bring what is commonly called a mob. Mercedes will be controlled by Katie King for a little time as she has been in the past. There will perhaps be others who will use her from time to time. The chief thing will be the writing through Dawn [Mary M.] Walter will use his other medium [Ewan]. I may be strange for a sitting or two but after that the conditions will adjust themselves."

(Dr. Chown's notes.)

On March 22, 1931, Walter-Mary M. specifically stated that "... the parson [Spurgeon] will write to you too, but not at once. You will have messages from everyone who comes to your group. Some will sign their name, some their initials, some will leave a blank which will be filled in later. You will get pictures and drawings. . . "

This statement was amply fulfilled and the case in point—the writing given by the alleged Spurgeon—occurred on April 26, 1931. Like all the other Mary M. phenomena, it was produced in a room which was pitch dark. The bond paper used measured 8½ by 14 inches and in each case the fresh unmarked paper was initialed, numbered and retained until such time as the paper was required. The results are remarkable for the neatness with which the writing was executed. The writing and printing is a little more than one eighth of an inch high, the distance between lines is about one sixteenth of an inch. The full width and depth of the paper was used.

The text given below, is seen to be arranged as a sermon—a biblical text, development of the theme and so on. The opinions expressed therein are purely those of the trance personality<sup>3</sup> and do not concern us here. The significance lies in the choice of subject and the method of presentation. This is not conclusive, of course, but it may be taken as representative of the thought of a person with the background and culture of the late Charles Haddon Spurgeon.

<sup>3</sup>In so far as Dr. Hamilton and his colleagues are aware this theme and development do not occur in the published works and sermons of C. H. Spurgeon.

"THE LORD HATH MADE BARE HIS HOLY ARM. ALL NATIONS AND ALL THE ENDS OF THE EARTH SHALL SEE THE SALVATION OF OUR GOD.—Isaiah III, 10.<sup>4</sup>

"When the heroes of old prepared for the fight they put on armour; when God prepares for battle, he makes bare his arm. Man has to look two ways, to his own defence as well as to the offence of the enemy. God hath but one direction in which to cast his eye—the overthrow of his foeman, and he disregards all measures of defence and scorns all armour.

"When men would do their work in earnest too they sometimes strip themselves like that warrior of old who when he went to battle with the Turk would never fight with them except with the bare arm. "Such things as they", said he, "I need not fear. They have more reason to fear my bare arm than I their scimitar." Men feel that they are prepared for work when they have cast away their cumbrous garments and so the prophet represents the Lord as laying aside for a while the garments of his dignity and making bare His arm that He may do His work in earnest and accomplish His purpose for the establishing of His Church.

"Now leaving the figure which is a very great one, I would remind (you) that its meaning is fully carried out whenever God is pleased to send a great revival of religion. I shall speak first of the course of true revival.

"The mere worldly man does not understand a revival; he cannot make it out; why is

<sup>4</sup>See Isaiah III, 10.

it that a sudden fit of godliness, as he would (express) it,—a kind of sacred epidemic—people meeting together in large numbers—they cannot tell what influences them but they feel they must go up to the House of the Lord to pray.

“But while this is the only actual cause, yet there are instrumental causes and the main instrumental cause of a great revival must be the bold, faithful, fearless preaching of the truth of the divine spirit from the Lord Our God.”

“C.H.S.”

## CHAPTER VI

### THE "W.E.G." AND "RAYMOND" TELEPLASMS

#### i

AFTER the completion of the Spurgeon series in the spring no further miniatures were forthcoming until the fall of 1929. The intervening period saw the production of four masses, the strut teleplasm and the "talking machine" which have already been mentioned, and two unorganized plasms. One of these was a so-called test mass obtained two weeks before the face-bearing mass next to be examined.

During the summer and early autumn Walter intimated on several occasions that he wished to complete important plans. He refused to disclose the nature of this alleged work. Throughout the summer, when group attendance was somewhat broken, no teleplasms of any size were photographed, Walter-Mary M. claiming that his materials were being stored and reserved for his more ambitious projects.

With the close of the summer season he addressed the full group, reviewed former séance regulations, requested that Mary M. should eat as little as possible during the eight hours preceding sittings, and gave each functioning medium a name which was to be used during séances. Mary M. became Dawn,

Ewan for the first time became Ewan (he had been the "boy" previously) and Susan M. became Mercedes. Apart from whatever other importance the Walter entity and his alleged co-workers attached to these names, it was claimed that the names aided in offsetting that sense of personal alertness which comes when one's own name is mentioned. They thus tended to minimize some inhibitions set up by the mediums themselves which might very reasonably be expected to interfere with the onset and depth of the trance state.

On September 6, the trance personality rehearsed the signal for the flashlight and ordered that trial photographs be taken to see that everything was in working order. On the 15th he covertly revealed his intentions for the first time. These are found in the following excerpts of the progress notes of Mr. John D. MacDonald and Mrs. H. Shand—

Walter-M.M.—"Good evening. I see you are all here. I have to give you final instructions. I will give three knocks with the medium's hand on the table—three like this (knocks 3), another like this (knocks once). Three, and then I will rest. I won't count. You fire on the fourth. All be in your places with nice shining faces. Have the medium's arms and throat sponged; also underneath the arms."

T.G.H.—"What about the last teleplasm, Walter?"

Walter-M.M.—"I brought that from her throat. Did you not see the mark in the throat? The portion on her cheeks I took from her eyes. . ."

Walter-M.M.—“We are not wasting a particle of energy to-night, everything is being trimmed for the next time. Ask Dawn not to have anything to eat from breakfast on; a glass of milk and a biscuit is all I want her to take.”

(Mercedes under control of Lucy.) Lucy-Mercedes is allowed by Walter-M.M. to describe a man standing in front who is to be “given”—by teleplasm presumably. Lucy-Mercedes describes him as follows: “High cheek-bones, blue piercing eyes, nice nose, broad forehead.”

Walter-M.M.—“His initials are W.E.G.”

The description and the initials meant nothing to the group, but an air of expectancy was present when they next met on September 22. Early in the sitting Walter said that his work would be executed as he had planned. The group had “obeyed orders for once”. As the time for the exposure approached:

He says there is a crowd and he asks them to stand back. He gives the signal, striking the table three times with the medium’s right hand (controlled by J.A.H.) and then one stroke as arranged. Flash fired at 9.50.

A few minutes later Walter is again heard. “It’s a failure. There was a crowd here. The person I wanted to give you drew back. The person I told you about is here. . . ”

Mr. Whittaker, a guest, and Mr. Reed accompanied Dr. Hamilton to the dark room and developed a number of plates.

The surprising and unexpected opinion of experimental failure which Walter expressed at the close of

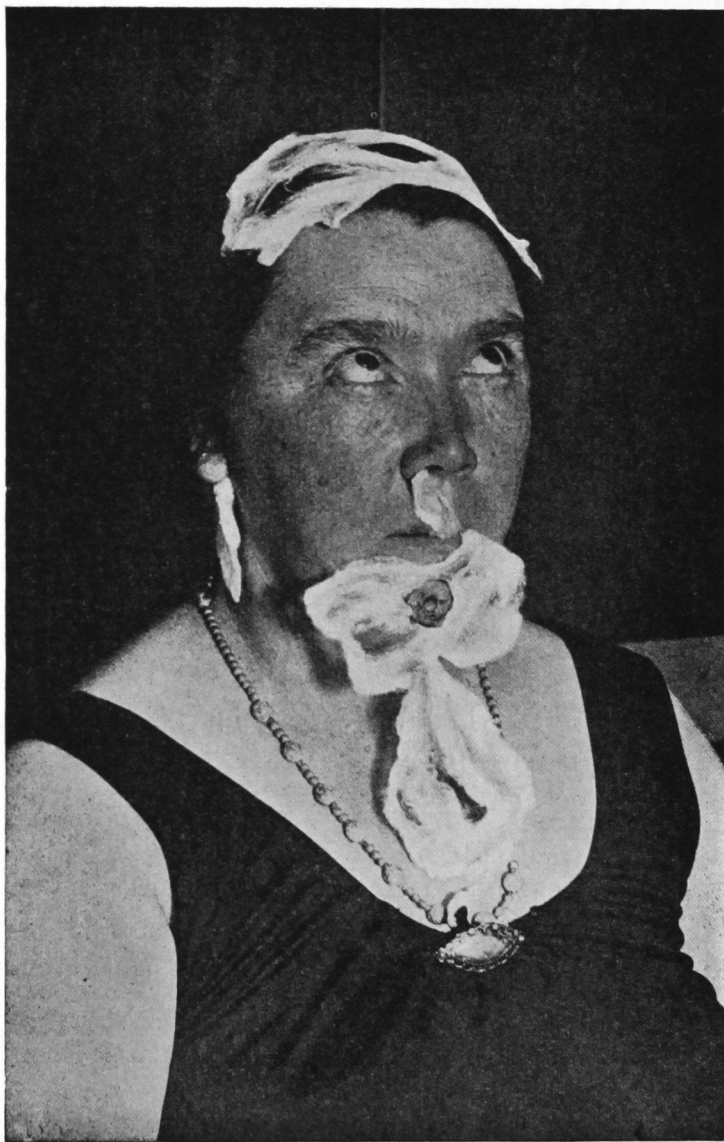


PLATE XIXa

The "W.E.G." face miniature of September 22, 1929



the séance was partially confirmed. Plates XIXa, XIXb, reveal, among other things, an imperfect miniature. However, the statements of Lucy-Mercedes and Walter-M.M. referring to a man with the initials "W.E.G." who had "a broad forehead, high cheekbones, eyes blue and piercing, nice nose", combined with the appearance of the miniature, left little doubt as to whom the teleplasm was supposed to represent. It is unquestionably the likeness of the English statesman, W. E. Gladstone. Walter subsequently claimed that W. E. Gladstone came to be represented in teleplasm on the invitation of W. T. Stead.<sup>1</sup> It was claimed by the trance entities that as in life, Gladstone is still interested in the problems of psychical research.

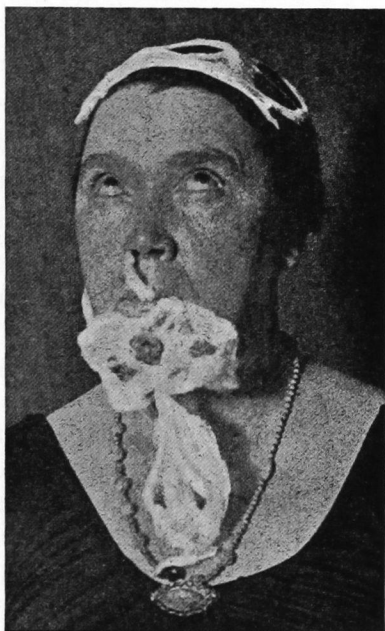


PLATE XIXb  
The "W.E.G." face miniature of  
September 22, 1929

The peculiar "monocle" effect surrounding the right eye of the face is seen, under magnification, to be a

<sup>1</sup>Walter many times claimed that he was merely a technician in this work. He claimed that there was a group of men, notably W. T. Stead, R. L. Stevenson, Sir Wm. Crookes, and others who planned and worked in the closest possible co-operation with Dr. Hamilton and his colleagues.

darkish ring marring almost the whole of the nose and a part of the right cheek and eyebrow. The eye surrounded by this ring seems to be unimpaired. The blemish may be the result of a process of disintegration akin to that recorded in the third Spurgeon plasm. If this is the case, then further weight is added to the control's statement that this experiment was a failure.

The W.E.G. teleplasm, which was photographed by eight of Dr. Hamilton's cameras, and two other cameras provided by Mr. Whittaker and Mr. Reed (Plate XIXb), has many other features of interest besides the face. One of the first things that strikes one is the fact that the medium's eyes are open. Dr. Hamilton regarded this as an informative fact for he wrote:

"It will be noted that the medium's eyes are widely open and directed upward to the left. I draw attention to this fact for the reason that we have here excellent proof of the exceptionally deep nature of the medium's trance condition. The fact that the medium on regaining normal consciousness at the end of the sitting, appeared to be wholly unaware that the flash had been fired, indicates that her visual sense must have been effectively blocked. I have now observed many hundreds of trance conditions but I have never before seen a medium's normal personality so isolated from its sense reactions. Anaesthesia of the skin is commonly present, but what amounts to anaesthesia of so obtrusive a sense as that of vision shows that the trance state must have been extraordinarily profound."<sup>2</sup>

<sup>2</sup>*Psychic Science*, Vol. IX, No. 2, p. 91 (July, 1930).

A striking feature is the fantastic appearance of the medium due to the unusual form and arrangement of the various teleplasms. Why this undoubtedly bizarre effect? Only the trance personality calling himself Walter can answer and his answer is a boyishly simple one. Since the medium was wearing a "party" dress she must have all the trimmings including the "ear ring", the "bow", and the "cap", and also the beads. Whether we accept this trifling explanation or not, it is obvious that with this objective registration of humour we are but once more face to face with the fact that behind all these strange happenings there lies the enigma of directive intelligence.

The teleplasms are four in number and comparatively abundant. The head portion, which is curved to fit the cranium, extends across the head laterally from one temple to the other. It is approximately seven inches long, three and a half inches wide. It is curiously fenestrated, with three regularly placed openings. Filaments are seen to lie across the two lateral openings. This suggests that the openings have resulted from a splitting and spreading of the head mass by manipulative methods. The connecting strands result from an imperfect technique. So far as can be seen, including the view obtained by the highest placed camera, this head portion has no visible connection with the other plasms. Cap-like formations of teleplasms have also been reported by Schrenck-Notzing and Crandon.

A study of the stereoscopic views shows that the

portion which appears to hang from the ear tip is in reality carried down from behind the ear. The moulded surface and outline of the mass strongly indicate it has been deliberately manipulated to resemble an earring.

The small mass emerging from the right nostril has apparently no place in the humorous arrangement of the components of the manifestation but it may well indicate one of the exit points of the teleplasm. Compaction into strands is not pronounced, although some alignment or grain in the material is to be seen. The plasm has enough consistency to stand out from the lip and throw a corresponding shadow underneath.

The most remarkable mass of the four is that which is arranged into a bow-like structure. Within this upper bow and lower loop or decorative string may be seen many irregular openings which are very like tears where the substance has become too attenuated. The contours of the bow and loop have been achieved by an increase in fibre density along the edges with a corresponding decrease in the centre of the mass. It has been previously suggested that plasms of low fibre density probably do not lend themselves very readily to accurate imitative manipulation in so far as they give hazy outlines. But in this case, where the material is obviously intended to represent a bow, this uncompacted material is more suited to the imitation than the more compacted types.

A week after the W.E.G. teleplasm, an unorganized teleplasm consisting of two portions, one at the medium's mouth and the other in the middle of the chest, was obtained. The result was not of any particular morphological interest but the experiment marks an advance in the Ewan mediumship, for on this occasion a signal was given for the first time by this medium. Early in the evening Walter-Mary M. informed the group that there would be no "picture". Later he said that the signal would be given by Ewan, who was shortly in trance and repeated the signal for the flashlight several times. Later the question was raised by Walter-Mary M. as to why an exposure had not been made. It then became apparent that when he had said there would be no picture he meant there would not be any face-bearing teleplasm. The signal was again given by the entranced Ewan and a photograph obtained. Walter, through Mary M., then urged Ewan to describe the result. Ewan proceeded to state that two masses of teleplasm, the one on the left side of the face, the other on the breast, would appear in the photograph. His information was supplemented by Walter-Mary M., with the result that a fairly close description was obtained. Walter-Mary M. said that the left side of the mass on the medium's face had long droplets hanging from it. This was confirmed. It was claimed that these droplets were the remnants of a cord which had been connecting the left hand of Ewan with Mary M.

During this séance, Walter-Mary M. stated that one more face miniature would be photographed and then he would stand aside for new work. On October 6, 1929, Ewan-Walter referred to the phenomenon as being "in the building" stage. Walter-Mary M. and Lucy-Mercedes passed several comments on a number of minor points in the séance procedure. Both intimated that an effort would be made at the following séance to photograph the promised phenomenon.

This promise was not fulfilled. The medium was prematurely examined. During the séance of October 20, Walter-Mary M. angrily informed the group:

"Perhaps you will think it strange, but you will get no picture tonight. There is no one to touch or move the medium unless I give orders. And before I give a picture there will be evidence that there is nothing on her face. I have never given a picture yet that I haven't called for an examination of the face, neck and arms<sup>3</sup> . . . . I know very well that you want everything to be above board, and it shall be so, but you must leave it to me to do it in my way and not yours. Never, never again will I tell you! Examine her before she comes into the séance room, but never in the room without my permission. Never! Never! Strip her naked, but don't touch her in this room! I have asked that her clothes be removed and her body washed. The person who removes her garments should examine her—every part of her body—but let there be no examination of her in this room without my

<sup>3</sup>This is true with one exception; that of September 29, 1929.

permission. I will never tell you again! Never!" Walter shouts "Goodnight", angrily.

This outburst gives one a clear insight into his attitude towards the question of rigorous precautionary preparation and examination of Mary M.; apart from his humour this dominating, insistent attitude stands out as a major characteristic; it was this which compelled Dr. Hamilton to grant him full co-operation.

The séance of October 20 did not conclude with Walter's reprimand to the group for prematurely examining Mary M. The alleged damage led to other results. A minor Mary M. trance personality claiming to be an Indian discarnate named Black Hawk, spoke for the annoyed Walter entity. He unexpectedly called for an expo-

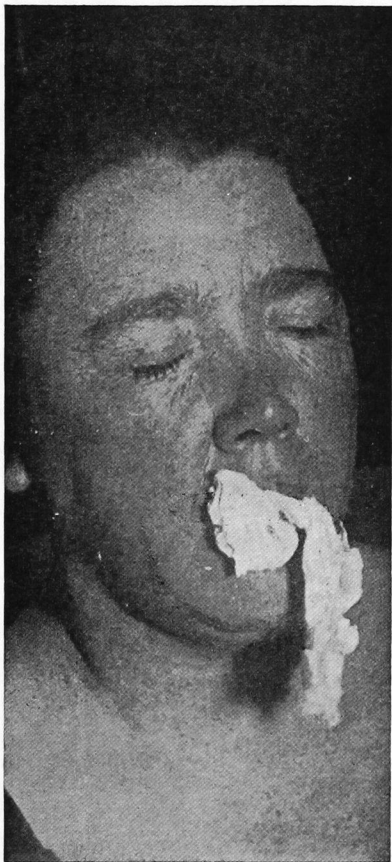


PLATE XX

The mass of October 20, 1929

sure (Plate XX). Later, indicating that he too could obtain knowledge hidden from normal sight, he described the plasm, "A mass was coming out of her mouth and hanging over the left side. It is in a very rude state; thick in one part and ragged in another. It is just a mass that had to be removed and brought outside."

T.G.H.—"From whom are you getting your instructions?"

Black Hawk-M.M.—"From Pale Face. He is working on. There is some ectoplasm that once made into a form has to be removed whether you take a picture or not."

T.G.H.—"You mean that you cannot break it down and return it to the body?"

Black Hawk-M.M.—"It is a piece of waste matter."

We see in this séance an extremely abrupt change in intentional activity. The alleged damaging of the plasm was followed by the extrusion of so-called "waste material", which was very adequately described by the trance personality Black Hawk-Mary M.

### iii

The efforts and plans of the preliminary sittings of October, 1929, were finally brought to fruition on October 27th, by what is known as the Raymond teleplasm. The usual group was present, and notes were taken by Miss E. McTavish.

Immediately before the commencement of the séance, Mary M. was undressed, sponged, inspected



and re-dressed by Miss Turner. A further examination of the medium was made at Walter-Mary M.'s request twenty-nine minutes after the séance had commenced by Dr. J. A. Hamilton and Mr. W. B. Cooper. They found nothing connected with, or lying on the parts which they examined. These included the head, face, neck, breasts and under-arms; these measures, and the fact that both auxiliaries, Ewan and Mercedes, had passed into trance, indicated that in all probability the promised phenomenon was imminent. Thirty-two minutes after the séance was commenced, the exposure was made. In the instantaneous glare of the flashlight several of the group saw the outlines of a white mass appearing in the direction of the medium's face. They were unable to make out any details.

Almost immediately came the customary attempt at description of the mass photographed. On this occasion Ewan was used:

X-Ewan, an unnamed trance personality stands that medium in front of Mary M. at the request of Walter-Mary M.

Walter-M.M.—"All right, steady, steady. You are all right."

X-Ewan—"Yes, Walter, I am ready; I am ready."

Walter-M.M.—"Yes, I know you are. What have you to say for yourself?"

X-Ewan—"I do trust you now, Walter, I do trust you."

Walter-M.M.—"What is your name? What does Ewan mean?"

X-Ewan—"One who conquers, one who wins."

Walter-M.M.—“I can’t hold two. . . I can’t hold two. . . Steady! Steady! Take him to his seat now. Gently! Now you can question him. . . Let there be no laughing . . . remember.”

T.G.H.—“Did you give a picture?”

X-Ewan—“Yes, it is a good one.”

T.G.H.—“What is it like?”

X-Ewan—“All over her.”

T.G.H.—“Over face or neck? Is there a face in it; more than one?”

X-Ewan—“Yes, yes, yes, I know the name. There are faces in it. Three faces and you will recognize them. You will certainly recognize them. If you don’t I won’t do anything more. The group now is much better. The boy [Ewan] is much better. Last week I had only three-quarters of him but I have nearly got him now . . . faces all over her, right across.”

T.G.H.—“Tell me which part.”

X-Ewan—“Between the mouth, right across the chin and the faces all over. I have used the facial nerves. I don’t use the skeleton. I cannot; I don’t know enough about it to do that. I believe somebody could, but not me. I might injure her; I wouldn’t do that. . . . This boy is better with the group as they are. He didn’t know I was there at all. I fooled him all right . . . this is a great advance in itself. You don’t realize that. It is an advance that I am controlling two, two, two! Do you get that? It is interesting. Never before. I have always had to break with the one and that left the danger there. It’s all right in some places but not here. This is an advance for me but not for you . . . just leave the boy as he is, take no notice of

him at all. He is all right. I am going to leave him."

The concluding passages make it quite clear that, in this case at least, the Ewan trance personality claims to be Walter, and claims further that he has been exercising some manner of dual control over both Mary M. and Ewan.

Now, in regard to the establishment of intention through accurate description of the teleplasm obtained, this is not as complete or as detailed as one could wish. The Walter-Mary M. personality exhibited the usual caution and care in preparation for the photograph. These preparations, preceding a successful exposure (Plate XXI), stand as indirect evidence. But the description given by Ewan, while fitting the phenomenon to some extent, is not correct. He said that three faces were present—across the mouth and across the chin. The photograph shows only two—one at the left side of the mouth and one at the right side of the chin.

X-Ewan also claimed that both faces would be recognized. Both were finally reasonably identified, although this was not for some time. It was thought at first that the upper face was a miniature of the alleged Indian psychic personality Black Hawk. This opinion was held until on the evening of November 3 Black Hawk-Mary M. said:

"I don't wish you to be under any misunderstanding as to that picture. It is not I."  
T.G.H.—"Who is it?"

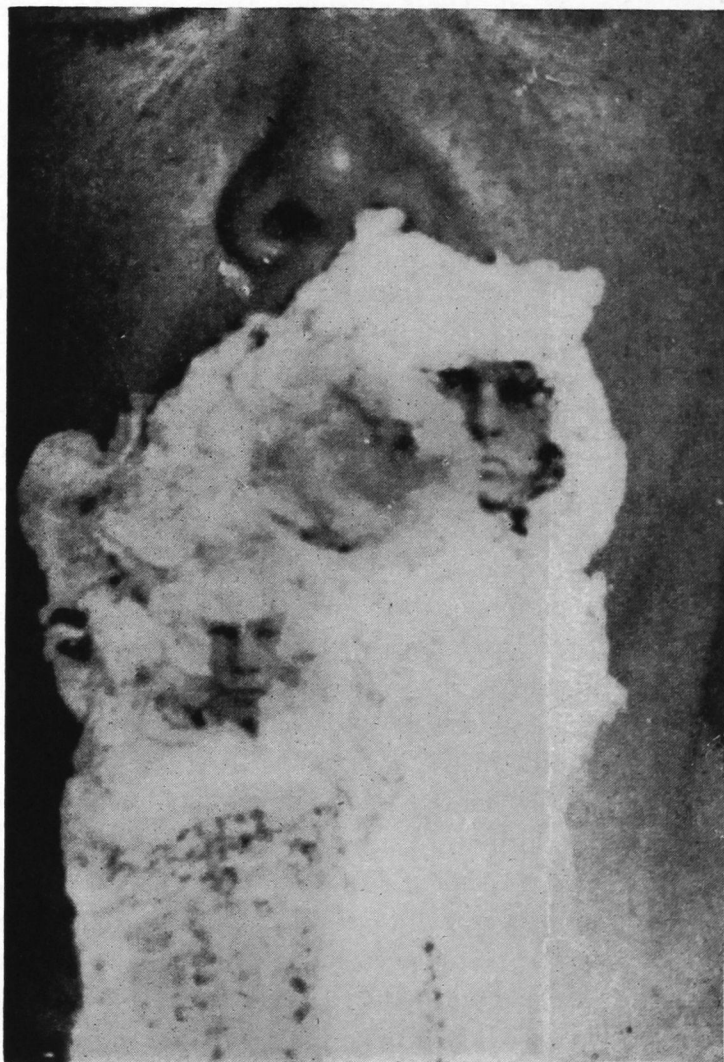


PLATE XXI

The face-bearing teleplasm of October 27, 1929

Black Hawk-M.M.—“That is a boy who lived a long way from here and I was with him when he had that picture taken. He is a great friend of mine. He was a soldier. His name was Raymond Lodge [said with great force]. Send it across the water and wait for a reply. Both of them were soldiers and passed away within a short time of each other. They will both be recognized. The young boy I don't know but I do know Raymond Lodge, the one at the top of the picture. One was a private soldier and one was an officer. But I love that boy and I was with him when that picture was taken. He would love to come into your group but he has a great work to do elsewhere. . . . I only talk when I am permitted to talk. We are a silent people. . . My friends, I love you all. Good-night.”

The identification of the upper face as Raymond Lodge came as a great surprise to the entire group. It was only after the face had been compared with a photograph, taken from Sir Oliver Lodge's book *Raymond* (Plate XXII) that the identity was seen to rest on an excellent comparative basis. Both faces reveal the same well-marked brows, the same eyes with their look of deep seriousness, the same nose and chin. Some differences may be noted, however. In the teleplasmic face the eyes are looking more directly forward than are the eyes recorded in life. The highlights are not the same, being even more contrasted in the miniature. A subtle difference too, but one which need not be stressed, is the differences of ma-



PLATE XXII

A section of Plate XXI containing the upper face miniature for comparison with photograph of Raymond

turity shown in the two faces. In the one we see the living Raymond as a young man of twenty-six; in the teleplasmic form we see a representation of the alleged Raymond as a man who appears to have reached the maturity of middle life. The differences are impressive internal evidence which bears additional testimony to the supernormal origin of the face.

Sir Oliver Lodge's opinion as to the supposed identity of this face is of value.

But, before quoting Sir Oliver's letter covering this and other aspects of the case, some mention must be made of the other events referred to in the letter. On November 12, 1929, Dr. Hamilton had written to Sir Oliver and had mentioned not only the Raymond mass but also the plasm of November 25, 1928 which contained five small miniatures, two of which were said to be a "friend" and a "grandfather" of Raymond's. Shortly after November 12, 1929, Dr. Hamilton left for New York City where, on the evening of November 25, 1929, he spoke before the New York Section of the American Society for Psychical Research. Mr. John J. O'Neill of the *Brooklyn Eagle* was present and that same evening cabled Sir Oliver regarding the authenticity of the Raymond manifestation. Sir Oliver cabled his reply and on the next day wrote to Dr. Hamilton:

"Normanton House,  
Lake Salisbury,  
26th November, 1929.

"My dear Sir,

"I thank you kindly for sending me prints of the

curious photographs taken in your laboratory by means of an extensive battery of cameras. You certainly deserve to get results from the trouble and the expense which you must have incurred.

"I had seen the Spurgeon reproduction as published previously and was struck with it.

"The Raymond likeness you now send is quite a reasonably good one, and seems in accordance with Walter's testimony. It is, as you say, not the same photograph but represents a face very like it. The supposed grandfather I do not recognize nor do I know who the friend is supposed to be. The weak point is that Raymond has never told me that he is making an attempt to get through in this way. If he does hereafter it would add to the value of the evidence.

"I have had a cable from the *Brooklyn Eagle* as follows:

"IS HAMILTON ECTOPLASMIC PICTURE THAT OF RAYMOND AND AUTHENTIC. CABLE REPLY. BROOKLYN EAGLE. O'NEILL.

"I hesitated to reply to a newspaper but as you do not seem averse from publicity I thought it best to send a non-committal answer as follows:

"RAYMOND LIKENESS PROBABLE. AUTHENTICITY UNKNOWN. LODGE.

"Second-hand testimony at a distance of 3,000 miles concerning authenticity would be absurd.

"I thank you for all the material sent, and will not return the photographs unless you wish to receive them back. In some stereoscopic photographs taken in France by Professor Richet the ectoplasm



stood out in the room. This is not so in your case; it is flat against the medium's face.

"With renewed thanks and congratulations on your energy,

"I am,

"Yours faithfully,

"(Signed) Oliver Lodge."

The identity of the lower miniature in the Raymond teleplasm has never been established in any signifi-

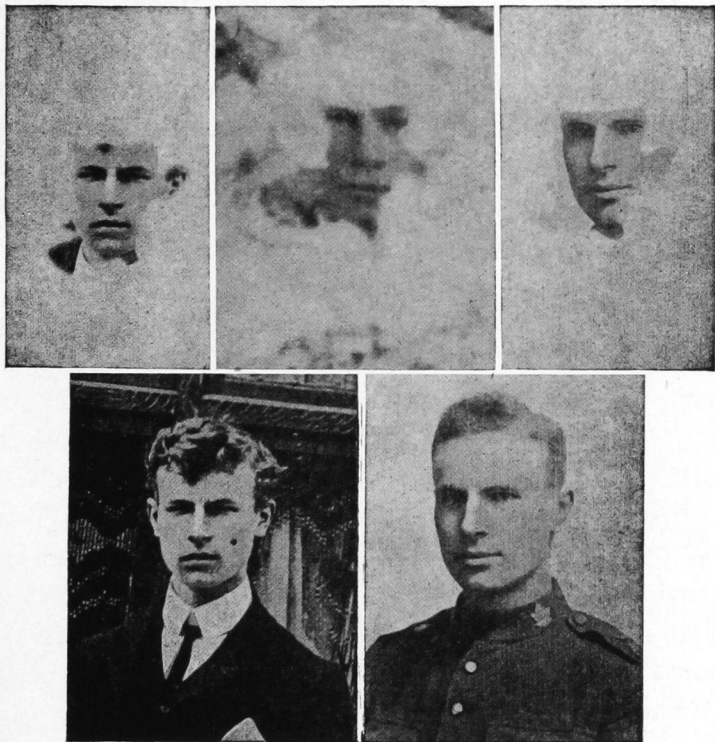


PLATE XXIII

A section of Plate XXI containing the lower face miniature for comparison with photographs of J.B.

cant manner. Black Hawk-Mary M. said it was a representation of a deceased private soldier, presumably killed in the Great War. Two years after the experiment, Dr. and Mrs. Hamilton recalled the persistent and evidential trance products given some years previous by an alleged J. B. He was a young Englishman who was killed in France while fighting with one of the Winnipeg Regiments. They wondered if this might possibly be the soldier referred to by Black Hawk. A photograph of J. B. was secured and the comparative resemblance between this photograph and the teleplasmic representation may be seen in Plate XXIII. But in this case, lacking more definite identifying statements by the trance entities, the resemblance between the two cannot be regarded as significant.

## CHAPTER VII

### THE "DOYLE" FACE MINIATURES

#### i

As WALTER had forecast on October 27, 1929 the Gladstone-Raymond series of teleplasms were the last of the miniatures for some time. They were followed by attempts to produce a number of imitative and differentiated teleplasms. This series, which occupied the latter part of 1930 and all of 1931, was distinctive from the others because the substance was some distance apart from the body of Mary M., and involved the co-operative activities of three trance personalities operating through three separate mediums. We propose to pass over these results at this time<sup>1</sup> and turn to the experiments of the spring and early summer of 1932.

The first result of note is a mass which reveals two excellently formed eyes showing through a purposively manipulated over-covering. This was secured on March 6, 1932, and was the thirty-sixth teleplasm which had been photographed during the two hundred and eighty-six sittings held up to that date. Dr. Bruce Chown was in full charge of the proceedings in Dr. Hamilton's absence. The other regular members of the group of that time were present.

<sup>1</sup>See Chapters IX and X.

Shortly after the séance commenced, Walter-Mary M. requested that Mercedes should be seated between Mary M. and Cooper—that is, immediately to the medium's left. From this position Mercedes examined Mary M. prior to entering her own entranced condition. Mary M. was also examined by Mr. John MacDonald who was seated at Mary M.'s right.

M. L. Hamilton's progress notes of March 6, read in part:

Walter-Ewan—"Mercedes, sit on the other side of the cabinet beside Dawn. Don't let go Dawn's hands."

Mercedes, fully conscious, seats herself in the cabinet.

The following half hour is taken up with nonsense talk between Dr. Chown and an Ewan trance personality. The cameras have been ready since before the séance commenced. At 9.30, Walter asks Dr. Chown if he is ready to take a picture.

At 9.31 the medium Mary M. stands, bows three times, raises right hand, folds it over breast and then speaks in a deep voice with a quiet deliberate manner characteristic of this control, Black Hawk. "Good evening, friends. Pale Face [Walter] has been with you and is still here. He is doing something for you and hopes that the conditions will be satisfactory. I have just been asked to make the medium stand upon her feet. She will be seated as soon as you get the message. You will immediately fall in with the request. I think from what I

can see it will not be long. . . " This entity ceases to dominate the medium.

At 9.43 Mary M. (entranced) very quietly says, "one . . . two . . . three . . . four!" The flash is fired on the fourth count. The exposure seems to have a marked effect on Mary M. who breathes very heavily.

At 9.47 she again counts up to four; she repeats the count.

Dr. Chown—"Sorry, we are ready for only one flash."

Walter-M.M.—"Oh, I thought you were to be ready for two. Place the medium on the floor, please." (Ewan is placed on the floor.) "Thank you. How long would it take you to get ready?"

Dr. Chown—"Sorry, I can't get ready to-night. We would have to get new plates. The Doctor loaded the cameras before he left and I don't know about it."

Walter-M.M.—"Well, we can hold the other picture."

Dr. Chown—"If we get one good exposure we will be grateful."

John MacDonald—"Before the picture was taken, my hand was raised over the medium's face, forehead, temple, hair, ears and under her chin. Nothing was there."

Katie-Mercedes—"You will question Mercedes when she is normal."

Walter-M.M.—"I intended you to get two faces . . . one . . . I think." (This was not clear. Walter seemed to be excited).

After the séance, Mercedes stated in the presence of the group that immediately prior to the flash, Mary M., entranced, took Mercedes' left hand and drew it over her (Mary M.'s)

face. There was nothing there. Mercedes also stated that her own condition was normal when her hand passed over the medium's face. Mr. MacDonald also stated that when he was examining the medium's face, his hand came into contact with Mercedes' hand as she was examining.

It is unfortunate that in this case when Dr. Hamilton was absent, intention on Walter's part was not borne out conclusively. Indirect discovery may be made along the usual lines. Provision was made for an examination of Mary M.; Dr. Chown was warned that a photograph was close at hand; and the trance entity gave the signal for two photographs. One interesting sidelight is the apparent ability of the Walter personality to oversee the various details in séance procedure as shown when he interrupted his remarks regarding the intended second exposure to request that the auxiliary, Ewan, be placed on the floor, presumably in order that that medium might relax to the fullest extent.

The photographic result of this experiment is shown in Plate XXIV. The substance has apparently had its point of exit from the mouth from which the mass hangs downwards a distance of from eight to ten inches. Two rents occur in the upper portion of the thin white material and these reveal two well-formed and evenly matched eyes.

The pupils of these life-like eyes, looking upward towards the medium's right, may be seen under slight magnification to be dilated. Highlights can be seen

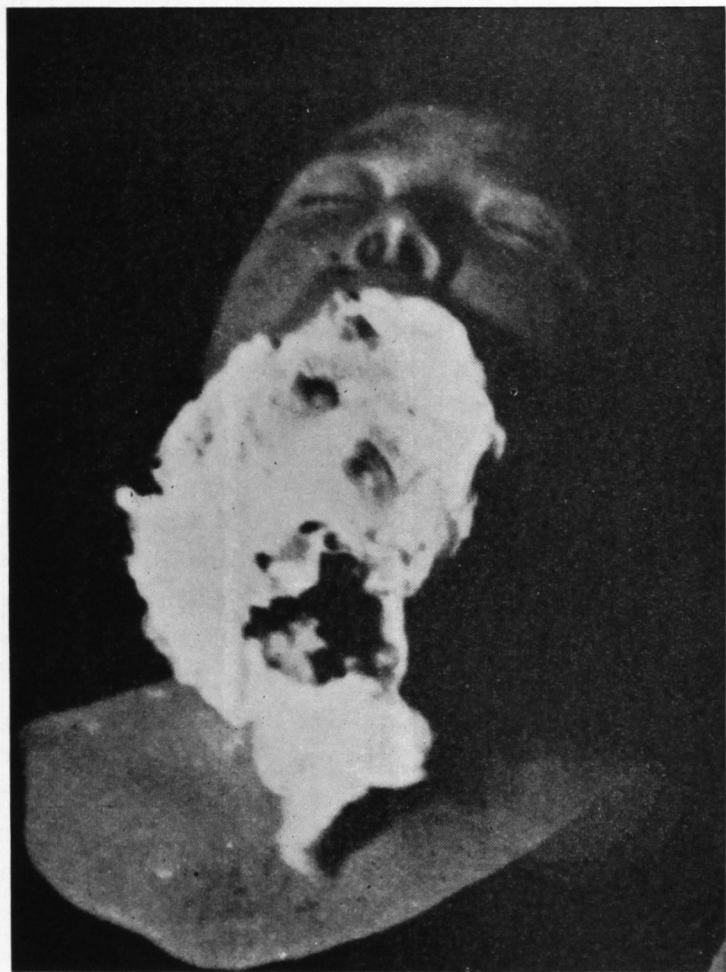


PLATE XXIV  
Mass of March 6, 1942

on each eye. The overlying white material had probably been manipulated until it forms the openings through which the eyes appear. The manipulated

margin along the right (or lower) eye is particularly well defined along the level of the eyebrow. This is only slightly less true in the case of the margin at the right eyebrow. This margin is broken by a promontory which throws a shadow on the outer corner of the eye.

Rigid delineation of the manipulated contours along the eyebrow levels and hair-lines is generally true of all face miniatures. One of the few exceptions to the rule is found in the lower differentiated area of the present example. In addition to the somewhat crude, foreshortened face, there is a relatively large abundance of "hair". But even this showing of "hair" lends support to the assumption that the unorganized, amorphous teleplasm is adhesive to the "hair" and is consequently difficult to manipulate when the two are in contact. The uppermost portion of the amorphous plasm is not completely pulled away from the "hair" in this example. Indeed on the right side of the tiny head, the "hair" can be faintly seen beneath the plasm. The contour of this fraction and the lower extremity of the teleplasm are in complementary agreement, indicating that the teleplasm has been folded downwards. The manipulation has been a partial failure.

ii

The directing entities were not slow to follow up the remarkable phenomenon of the eyes in teleplasm. On April 3, the so-called "dog-face" teleplasm ap-



peared. Excerpts from the séance notes made by Dr. Chown covering the time of exposure follow:

T.G.H. is heard adjusting a camera. Mary M. coughs, etc. (9.55).

Walter-M.M.—“Have you closed the cameras?”  
(10.05)

T.G.H.—“No.”

Walter-M.M.—“I saw you with them.”

T.G.H.—“I was just trying one.”

Walter-Ewan—“Now I am going to take control of Ewan. I will not be with Dawn henceforth. The signal will be given by me, not by Dawn.”  
[i.e., Mary M.]

Signal for the first flash at 10.09 given by Mary M.

Walter-Ewan—“Can you change the cameras quickly? I will count twenty.” He does so slowly while T.G.H. closes the plates. At the count of twenty, T.G.H. sits down and waits. After a few seconds Mary M. says “Fire.” (10.12)

Walter-Ewan—“Again, I can’t wait any longer. Hurry Up! Fire! Fire!” (Flash at 10.13)  
“That will do.”

Immediately following the close of the sitting, T.G.H. and J.A.H. with Reed developed one plate exposure on the third flash. While they were developing the picture I (Chown) interrogated the other members of the group. Elizabeth and Mr. Cooper both stated that they had seen Walter clairvoyantly and Mrs. Cooper stated that she had seen a white light on the left of Mary M.’s shoulder at the time of the third flash. This was probably an after-image

from the first exposures. Mr. John MacDonald stated that one minute prior to the taking of the third flash the entranced Mary M. had lifted his left hand up to just under her chin and that he had felt something cool, moist, and light; like whipped cream, he said. He had also noticed a peculiar odour about the medium which he had never noticed before. It was suggested that this smell was ozone but he didn't think so (ozone machine used as an aid in air-conditioning). It was then suggested that it was a cadaverous odour and with this he half agreed, although he was unable to be quite definite.

Dr. Hamilton then reported that there was nothing on the first plate developed (third exposure), and he then, in the presence of Mr. Reed and myself, developed two plates, one from the first flash and one from the second. On the first plate there was a large mass of teleplasm extending from the region of the medium's mouth, over her chin, in a shape suggesting a dog's face. On the second plate there was a small mass of teleplasm extruding from the corner of the medium's mouth, with a thin connecting isthmus.

Dr. Chown's report is interesting as to the imitative success of the simulacrum, shown in Plates XXVa and XXVb. It is not now clear whether or not he stated that the mass looked like a dog's face solely on account of its appearance or because it had been suggested previously that a "dog's face" would appear in teleplasm. His notes do not record the statement

made by the entranced Mercedes which is given in the following note of Mrs. Glen Hamilton: "After the flashes were over, a control through Mercedes said that Doyle was present who said that we had got a photograph of 'The Hound of the Baskervilles'." The omission of this reference to one of Sir Arthur

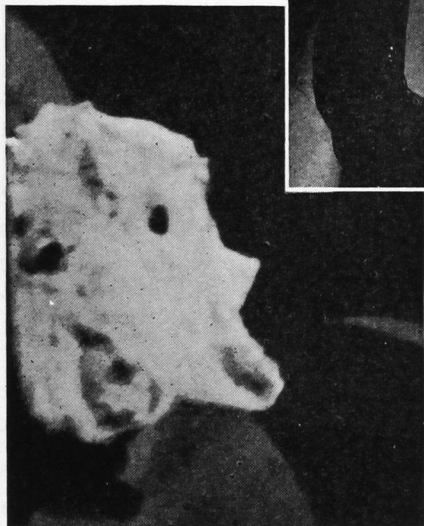


PLATE XXV

The imitative teleplasm  
of April 3, 1932

Conan Doyle's  
Sherlock Holmes  
stories in the ver-  
batim sitting notes  
may have been due  
to the lowness and

quietness of the Mercedes trance speech.

Dr. Chown's report, on the other hand, includes statements which would lead one to suppose that the invisible directors were of the opinion that the mass

might also be likened to a bat. About twenty minutes before the first exposure Ewan-Walter said: "You are going to get a photo, and you needn't sit so tense. Please relax there on the medium's right. Don't sit as if you expected a bullet through your head. All you have to do is look pretty. Don't think it is hard work. I am using everybody. There is a big bat with a good spread of wings across the face of the medium."

The teleplasm is obviously more representative of a dog's head than that of a bat. We find the probable reason for this latter description lies in the medium's (Ewan's) mind. The clue is found in some remarks made earlier in the evening.

Walter-M.M.—"Talk to him." (Ewan)

X-Ewan—"You must keep him (Ewan) where he is. Talk to him so that he doesn't go back. It doesn't matter what you talk about."

T.G.H. and Ewan then start to converse about the weather, passing from this to flowers and the moon, then to lunacy and bats in the belfry. The conversation remains on this subject until 9.15.

In this trance speech, "him" is the Ewan trance personality. The trance entity is intimating that unless he is given a focal point on which to fasten his attention, then the normal consciousness will tend to re-establish itself and prevent the trance personality from functioning.

It would therefore appear that the description of the teleplasm as a bat with wings spread was due to faulty functioning of the Ewan mental machinery,

which was not under complete control by the trance entity.

The co-operation between Walter-Mary M. and the Ewan personality on this occasion was very faulty. Ewan stated that the signal would be given by him. But Mary M. gave the signal for both the first and second exposures, while Ewan urged Dr. Hamilton to complete changing the plates and eventually gave the signal for the third photograph which revealed no teleplasm.

Little need be said about this curiously formed teleplasm. The material appears to be well compacted, somewhat thicker at the centre than at the outer portions. The black material which forms the "eyes" is quite without parallel in the other teleplasms. The left "eye" contains a highlight which shows that the material reflects light. The white portions immediately adjacent to the "eyes" do not appear to belong to the main mass but seem to belong more properly to the black material. This is particularly noticeable in the right "eye". It has not a fibrous appearance but appears vitreous similar to the black "eye". This right "eye" formation can also be seen to project out of the mass in which it is embedded. This is shown by the distinct conical shadow thrown on the plasm immediately under the "eye", and another exposure taken from the side, corroborates this.

iii

The so-called "Hound of the Baskervilles" was given that name by a trance personality alleging to be

Sir Arthur Conan Doyle. As is well known he was one of the world's outstanding exponents of spiritualism. The Doyle trance entity claimed that he, like the others, remained interested in the problems and proofs of survival. As a consequence of this interest the Doyle communicator became a trance personality engaged in intentional activity in teleplasm during April, May and June of 1932.

The first definite evidence of this trance personality was obtained on April 17. Through the channel of the Mercedes mediumship the following trance writing was produced:

"I am watching your progress. Your methods are different from mine but perhaps they are better. I will put my picture through if your control will consent. Splendid work! Splendid! Good mediums. My life's work! Carry on! Keep the banner waving. Goodnight. A.C.D."

Walter and the other operating trance entities were non-committal on the projected Doyle teleplasm. But they insisted on a number of special sittings at which only a portion of the group were to be present. These, they claimed, were necessary to bring about the completion of a coming teleplasm. Accordingly, a small group met on April 20 with Mary M., and again with Ewan on April 22. On April 24 the full group was again in attendance, and on April 27 the experimenters were fortunate in securing the "hand" simulacrum which has already been discussed in Chapter III.

On May 1 a large differentiated mass bearing a likeness of Doyle's face was photographed. Unfortunately, the absence of the notetaker on this occasion has left us without a complete record of the proceedings. A record was made the following day by Mrs. Glen Hamilton from notes taken at the sitting. It reads as follows:

At about ten o'clock Walter spoke in a bantering tone and suddenly asked T.G.H. if he would like to take a photograph. T.G.H. replied that he would. Walter immediately said "Fire."

The Katie-Mercedes personality chatted with Reed and T.G.H. while they changed the cameras. She told them not to be excited but to be as quick as they could. She said that Mary M. would give the next flash signal by three taps of the foot. Mary M. did so in a few moments and the second exposure was made.

Katie continued to talk in the same semi-serious way as before. She said that the signal would again be given by taps from the foot. In only two or three minutes Mary M.'s foot was faintly heard tapping for the third exposure. No intimation was given as to the nature of the phenomena, if any, which were recorded. Ewan was entranced when the photographs were taken.

No pressing claim can be made that this face is in the likeness of Sir Arthur Conan Doyle. It does not appear like him as he was in his later years. It has been claimed that it looks like him as he was in his younger days.

A trance personality, claiming to be Doyle, did claim that the face was a representation of him. On May 5 an alleged Doyle-Mary M. trance personality expressed disappointment regarding the results of the experiment: "It is a pity it wasn't complete. He [Walter] has some other plans for the future. He says it is rotten." (A typical Walterian expression.) "It is of great value in proclaiming and promoting the truth I have produced for you. It is necessary that you proclaim it. He is very anxious that my photograph may be published because of what I stood for and because those things were not believed by many."

The photographic results of this experiment are not all shown. The first exposure showed that the medium's face was free from teleplasm; the second (Plate XXVI) shows a remarkable differentiated mass; while the third caught a view of the remainder of the larger mass much diminished and receding into the medium's mouth.

As can be seen in the view shown (see also Plate XXVIIIa) the teleplasm surrounding the miniature face appears to consist of several layers of material which can be plainly seen particularly in the lower part to consist of many strands having a "woven" appearance. One is tempted to seek indications that the plasm in the lower part of the mass originally covered the face area but there is no obvious correspondence between the upper and lower contours. This lack of correspondence may be accounted for by assuming that the over-covering plasm was split across



the middle of the face and the halves manipulated both upwards and downwards. If the indentation seen on the right contour (just at the neck line of the medium's dress) and the corresponding indentation on the left mark the hinge line about which the plasm was turned, then the lower contour would lie across the forehead of the miniature. The ruffles in the plasm

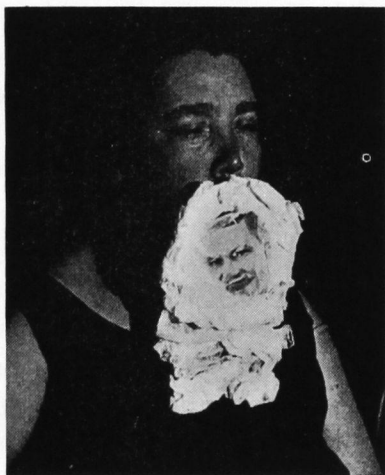


PLATE XXVI

Teleplasms of May 1, 1932, bearing a likeness of Sir Arthur Conan Doyle

above the face would then correspond to the upper folds.

The face outlines are somewhat indistinct because of a very thin over-covering of the amorphous substance.

Notice too, with reference to the observations made earlier in this chapter, that amorphous teleplasm and

"hair" material are adhesive to one another; in this example the amorphous plasm is caught in the moustache, eyebrows and hair lines of the miniature.

The black patch over the mouth has no parallel in the other teleplasms.

## iv

On May 15, 1932 the Doyle-Mercedes personality said that he might "at some future time give evidence which you could put alongside the picture." On May 18 an amorphous teleplasm was obtained; on May 22 another teleplasm bearing a crude, mask-like face and a well-formed hand was recorded.

Walter-Mary M. was apparently not satisfied with the results and on June 1 gave a number of instructions regarding seating order for the ensuing séances. In addition, the medium spoke as follows: "I am not promising you anything. It will be an improvement on the last picture. I want to get Mercedes in good condition for this and we will require much power from your side as there is not much available for this purpose on ours. A happy frame of mind makes a great deal of difference. Remember and give me all you can. No discussion; no contention. Try to be early. If we don't succeed, try, try again. Both Dawn and Mercedes will come. Be ready for anything. . . . I wish to establish the boy's [Ewan's] confidence in himself. I don't see why he goes about saying it is all nonsense. I can at times put things through him that indicate clearly that control is possible."

As matters turned out the most significant single statement concerned not the coming phenomena, but the fact that Mary M. would come. She did come, but only under the strangest coercion.

We have already said that Mary M. objected to giving too much of her time to a work which to her was nothing more than a gap in her consciousness. To make matters more difficult in this regard, Walter-Mary M. insisted that it was necessary to have two or three sittings close together if the major undertakings were to be successful. Results seemed to bear him out in this contention but Mary M., accustomed to sit once or at most twice a week during 1928 and 1929, could not be brought to believe this was necessary. Toward the close of the experiments which resulted in the second Doyle miniature, she was particularly adamant in her refusal to give extra time. A sitting was held on June 5, but no results were secured. Mary M. was tired and wished to go on week-end holidays. She said she would attend one more sitting and if nothing happened she would not come again until the summer was over. This decision she said was final.

However, it was by no means final to Walter-Mary M. The struggle between the normal Mary M. and the Walter trance entity shows divergent viewpoints. During the sitting of June 12, which she had announced would be her last, the Walter entity wrote:

"Mary Marshall, I want you to come here Sunday, the 14th of June, as it is very impor-

tant. This picture will not hold longer than a few hours. I can help you in another way if you come to me." (Signed) W.S.S."

Mary M. remained obdurate and the sittings were apparently discontinued for the summer. A few days later, unknown to any member of the group, Mary M. attended a sitting held at the home of a Mrs. Taylor. This had no connection with the Hamilton group. The medium went into a trance, and Walter claimed to speak and demanded that the Hamilton group come together again. He said that they, the communicators and controls, were going to put through another representation of Doyle because of the failure of their previous attempts. Impressed by this unprecedented show of determination on the part of her control whose words were repeated to her by the others present at Mrs. Taylor's, Mary M. gave way. She herself informed Dr. Hamilton of her decision and arrangements were made to carry on. Séances were held on June 19, 26, and 27. On this last date the second Doyle mass was photographed. (Plate XXVII).

It will be clear that the trance personalities went to some lengths before it finally became possible to express their intentions in teleplasm. First there is the alleged Doyle's statement that he would again "attempt to give evidence". Coupled with this is Walter's rather remarkable plea and definite forecast of the teleplasm and its nature during the séance at the home of Mrs. Taylor.

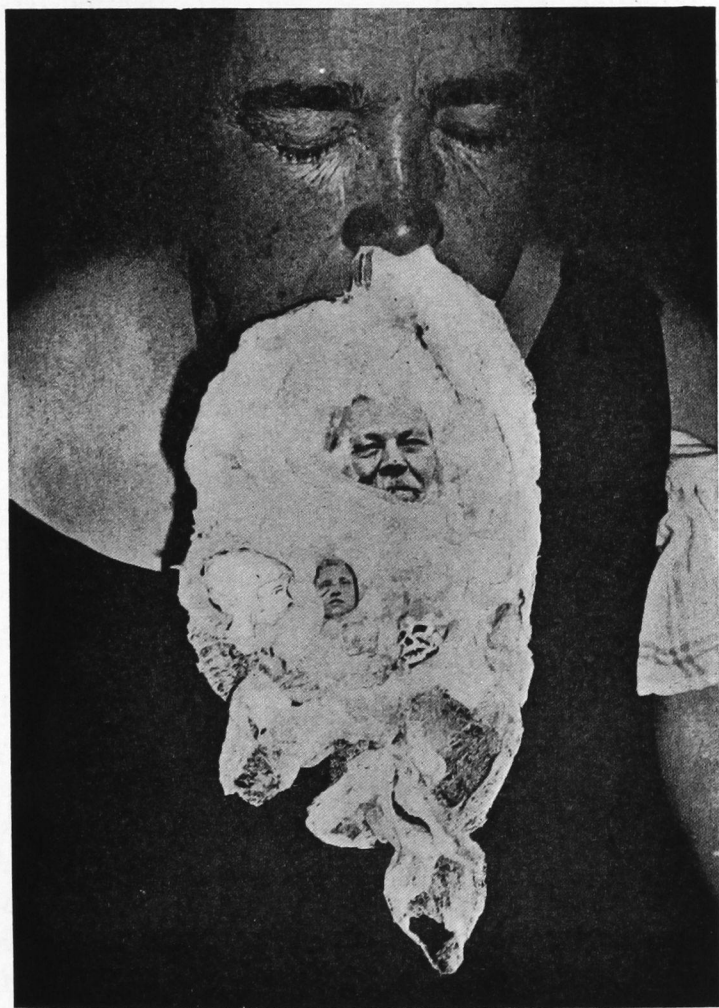


PLATE XXVII

Teleplasm of June 27, 1932, bearing a likeness to  
Sir Arthur Conan Doyle

Intention is shared and evidenced by Katie-Mercedes, Walter-Mary M. and Walter-Ewan in the final séance of the series. Walter-Mary M. asked that the medium be examined while Katie-Mercedes was responsible for the signal to make the exposure. After the photograph was taken Walter-Mary M. said, "I have given you a picture which will be shown to you in a locket, a lady. I borrowed her head and side face." This statement is obviously in reference to one of the figures in the teleplasm. Walter-Ewan then gave a statement to the effect that he, Walter, had given what he had promised—a likeness in miniature of the late Sir Arthur Conan Doyle.

The identity of the upper face will be immediately apparent to anyone familiar with the appearance of the late Sir Arthur Conan Doyle. The resemblance to him shown by this life-like, vital-looking miniature is unmistakable (Plate XXVIII).

Apart from the Doyle miniature there are several other curious and inexplicable features—the crude side-view of the lady to which Walter referred; the tiny skull opposite this, and in between the two is a small face which was subsequently found to be an exact replica of a photograph of C. H. Spurgeon taken in his younger days when he was known as the boy preacher. In this example, there are three types of representation under the command of the controls; representation in a vital form of one who has allegedly survived death; representation of drawings or moulds; and representation of a photograph already in existence. The Walter entity did not attempt to



PLATE XXVIII

Sections of Plates XXVI and XXVII comparing the "Doyle" face miniatures with a portrait of Sir Arthur Conan Doyle

explain how all this was done—just as he never explained any of his operations but left the observer to reconstruct the mechanisms for himself if possible.

Walter claimed that the entire phenomena constituted a picture with a story; in fact, a pictorial allegory. Without comment as to its value, the story is that the face of the young woman represented the immature world looking at death (the skull) with the boy preacher in between as the source of spiritual sustenance. Above is the miniature of Doyle, symbolic of his teaching of the reality of life after death—a new enlightening to the world.

The teleplasm itself is most interesting. The material, in this case, would seem to have had the nose as its principal point of emergence. The mass hangs downward from the region of the mouth a distance of about one foot. As is usual the portion surrounding the differentiated face is relatively thick and amorphous. The lower parts of the plasm are very thin and show a network structure.

This lower part has previously over-covered the four figures as the following considerations will show. If a horizontal line is drawn just below the chin of the tiny skull and the material below this line is folded upwards (see Figure 1), it will be found that the lower portion very neatly covers the upper face. Following the left contour downward from this hinge line, we find it curves inwards to an indentation and the thick roll of the contour crosses the isthmus which connects the lowermost part with the rest of the mass. When folded upwards, this isthmus will be found to



be contiguous to the roll of teleplasm which lies immediately below and to the right of the Doyle miniature. On the right contour there are three major promontories formed by three indentations. The first of these probably originally covered the crude sketch of the woman, the second lay immediately above the boy's face, while the third and lowest covered the Doyle representation.

In this case it seems reasonable that this manner of uncovering the inner phenomena is the most efficient method which could be employed — certainly more efficient than having separate coverings for each representation, for that would require four manipulations and, in order to avoid obscuring the organized areas, a much larger bulk of material. Here, assuming that teleplasmic development of each representation simultaneously reached the optimum condition for exposure, the one manipulation would reveal all four.



FIGURE 1

Diagram indicating certain features in the teleplasm of June 27, 1932

The completion of the Doyle series ended in many ways the high quality of the teleplasmic phenomena. The second Doyle was the forty-fifth registration since 1928. No further masses were obtained during the remaining six months of 1932, while 1933 and the first four months of 1934 yielded only eight teleplasms and four residues. The four differentiated masses obtained during this period were inferior as to delineation of features and yielded no new facts regarding the development and morphology of teleplasm. The reason for the decline in the excellence of the phenomena is not clear but probably arose from a number of causes. The retirement of Elizabeth M. in September of 1933 robbed Dr. Hamilton of a medium who, the controls insisted, made a valuable contribution to the whole outlay. Some rearrangements of the personnel may have created an unbalanced condition in the biological adjustment which, as we have seen, may be suspected to exist between the group members and the teleplasmic substance. And there was still another apparent reason why the teleplasms were somewhat inferior after the Doyle series in 1932. After this time, the trance intelligences altered their programme and distribution of séance time, and undertook to devote a great deal of time and effort to the production of some remarkable trance writings of a philosophical nature and to the production of drawings (two) done in darkness. These lie outside the scope of this work and will not be discussed.

## CHAPTER VIII

### TELEPLASMS DISTANT FROM THE MEDIUM

#### i

WE HAVE now considered all the outstanding examples of teleplasms connected directly with the medium's body and now turn to a review of the plasms which were separate from Mary M. and which are, from the point of view of magnitude, the greatest the group mediumship produced. The first example of these is the "Lucy" teleplasm of March, 1930. During the course of this same year four other masses located on the back of the cabinet wall were obtained. In each of the following three years, two teleplasms of this type were recorded. Thus only eleven masses, or approximately one-fifth of the total of the plasms, occurred at a distance from the medium. This indicates that with Mary M., teleplasms of this nature were not as easily produced as those attached to her body.

There is no direct experimental evidence to suggest why these plasms should be more difficult in production, but two or three reasons suggest themselves as possible. These masses are in some cases clearly seen to be dependent from the flat vertical surface of the cabinet wall. There must be some manner of adhesion

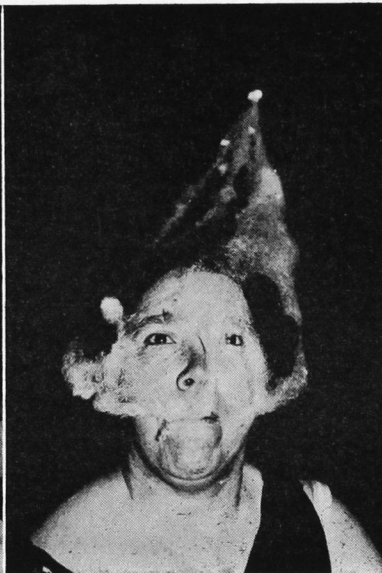
and this may present difficulties. There must also be the problem of transferring the material from Mary M. to the site. Walter insisted that part of his material was gathered and stored in the wood of the cabinet during the preliminary sittings. During preliminary sittings when a materialization was being "built" he sometimes insisted on freedom of the medium's hands when the entranced medium would vigorously rub the wood of the cabinet with the tips of her fingers. It is inconceivable that such a process of storing and externalizing, if it exists at all, could be as efficient as the processes used in the relatively simple externalizations at or near the medium's head or body.

Only two plasms, now to be examined, were located in their major bulk at a distance from the medium, and still showed a connection with her body.

The first is shown in Plates XXIXa, b, and c. It is the "umbrella" teleplasm of February 25, 1934—one of the last plasms which Dr. Hamilton photographed. The mass extends in a cone-shape from the level of the medium's mouth to a point on the cabinet wall above and behind her head—a distance of over two feet. This plasm is extremely thin and a network of fibres can be clearly seen. The apex of the structure, while out of the camera's focus, can be seen in other records to be more compacted than the rest of the material. It forms a button-like structure by which the mass is apparently held in contact with the wall. This "button" is common to many of the plasms



a



b



c

PLATE XXIX

The teleplasm of February 25, 1934

which were located on the wall. In the photograph of the residue (Plate XXIXc), taken four minutes after the first exposure, the mass is seen to have left the wall and to have partially receded into the medium's mouth. This withdrawal has resulted in a gathering and thickening of the material, but the indefiniteness of the outlines indicates that the fibres have maintained their individuality. A third photograph was taken three minutes after the second. No sign of the material remained.

The trance entities, while accurately directing the photography on this occasion—the first teleplasm in two months—were far wrong in their description of the mass for they (i.e., an Ewan trance personality) claimed it was a differentiated teleplasm.

The second example,<sup>1</sup> that of December 20, 1933, is included at this point chiefly because it gives further evidence that all teleplasms had their source in Mary M. Plate XXX shows the result. Commencing in a thin cord which passes between the back of the chair and the medium's left shoulder, the material rises to a considerable height on the cabinet wall above Mercedes who is seated to the left of Mary M. The cord is probably a channel of supply to the face-bearing mass. This evidence, scanty as it is, is in line with the obvious requirements which demand that these masses should show many similar properties to the plasms near Mary M.'s body. They should be regarded as identical save for the fact that wood pre-

<sup>1</sup>Photographed on a signal given by an auxiliary medium known as "Norman" who joined the group in September of this same year.



PLATE XXX

The teleplasm of December 20, 1933

sumably plays an important role in the support and storage of the material.

One of the most decisive examples of manipulated teleplasms was located on the cabinet wall. This tele-

plasm (Plate XXXI) has been manipulated to form the name "Flammarion"—that of the French astronomer who was, during life, a student of psychical affairs in general, and who had claimed for some time

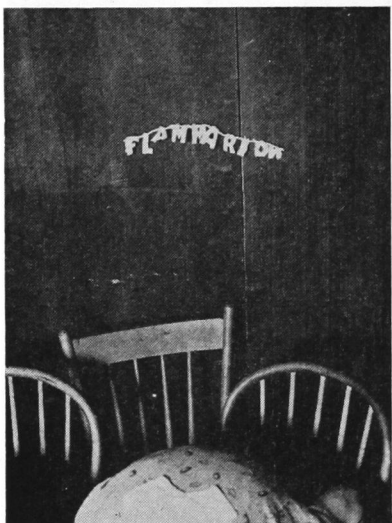


PLATE XXXI

The manipulated teleplasm in the form of the word FLAMMARION

to be a control of the medium Elizabeth M. None of the controls, least of all Walter, pressed the obvious inferences which could be drawn from this phenomena. In fact, Walter very modestly requested Dr. Hamilton to use only one camera claiming: "I have written a name on the back of the cabinet and I want you to take a flash to see if it came out all right. I think one

[camera] would be sufficient; it is not at all important but I meant it for an experiment for something else that I am doing and I want it done quickly."



## CHAPTER IX

### THE "LUCY" TELEPLASM

#### i

THE teleplasmic phenomenon which reached its objective state on March 10, 1930, is in many ways one of the most important single examples which the Mary M. group mediumship produced. Its size, the presence of an almost full-size differentiated face, the fact that it shows no connection with the medium, the exceptionally fine and detailed statements of intention given by the trance personalities, and the rather special precautionary measures taken on this occasion, are all points which make the phenomenon outstanding.

The pre-knowledge evidenced by the controls is one of the major features of this case, twelve points of description being given by them between October 27, 1929, and March 10, 1930. Seven of these points were made on October 27, at the same séance at which the "Raymond" teleplasm was secured. Following the discussion of the results of this experiment and one other minor conversational topic, Walter spoke of plans for new work. He said, "You understand that I am going to try . . . perhaps I should not tell you, you get so impatient and upset things. I am trying to build a material body in the cabinet independent

of the medium. I want you to have patience. It will be accomplished but it can't be accomplished at one sitting and possibly it may take twenty-one sittings; but I want to stand the form of life-like size apart from the medium. It is a thing that's going to bring a hornet's nest about your ears. If I can keep the group that is here and if I can keep this medium with you for that time, that is my intention. It will not be as a complete body but it will be only a part of a body; I will try to make it complete. Let there be no time wasted. Let there be no more photographs for some time. Have everything ready when I tell you and I will let you know either through Ewan or Mercedes just when I am ready. I will be as quick as I can. It depends upon the forces of the material. What do you say to that, old man?"

This statement is significant for several reasons. It predicts that a major phenomenon is planned which will be apart from the medium. Up to this time, no mass had been observed at a distance from her body. It states that the formation will be a material body of life-like size standing in the cabinet. This was not fulfilled entirely to the letter, but the "Lucy" teleplasm was very large and was shaped as a reasonable imitation of a head, bust and trunk. Walter stated further that no other photographic experiments will be held until the completion of this work which he said would take about twenty sésances. On the tenth sitting of the series (see Chapter III) a simulacrum was manifested. It was claimed that this break in his project was for the purpose of re-

lieving the monotony of the séances. Following this one exception, no other photographic result was obtained until March.

Later in this same conversation, Walter-Mary M. intimated that the alleged "Sister Lucy" with whose trance personality the group was thoroughly familiar, would appear in a face-bearing teleplasm. For he said, "I think our good little friend would like to say something through Mercedes. I would just like to say that I am hoping soon to put Mercedes in the cabinet and we will try to give you photographs of your good little friend." Later in the séance, the Lucy-Mercedes personality did manifest. She said: "I haven't much to say, only that Walter is very anxious that you pay attention to every little detail and he wishes you to be quite sure that you have got the order of sitting as he seems to think there is a muddle. You may question the other medium [Ewan] and before we break let us straighten it out. . . . This materialization that he speaks of is going to be a wonderful piece of work. You must try and keep all the sitters together as much as possible. There must be no obstacle in the way if possible."

\* \* \* \* \*

And a little later:

Lucy-Mercedes—"I don't think I will allow him to put my face through."

Walter-M.M.—"Oh yes, you will, oh, yes, you will. We will bring her."

Lucy-Mercedes—"Well, if he behaves himself and

doesn't lose his temper I may be coaxed. He is a good fellow and it is because he is so anxious to prove these things to the world he speaks crossly. He is quite human. He has taken all his human qualities with him. He has lost none of them."

This is followed by unimportant chatter between T.G.H. and Walter-M.M.

T.G.H.—"Well, thanks very much, Walter."

Walter-M.M.—"Don't forget to come for the picture."  
(To T.G.H.)

Lucy-Mercedes—"I will be there."

Walter-M.M.—"So she will, so she will . . . I wish the group to go now as quickly as possible. I do not wish anyone to control the medium any further tonight." (The group prepare to leave when Walter-M.M. breaks in again.) "I haven't said 'so long' yet. You're too damn impatient. All right, all right. Your good friend Spurgeon says I must not say that word. But I mean it just the same. So long, friends."

The following séance, held on November 3, contains more information regarding the promised materialization. This is included with instructions regarding the behaviour of the group and mediums in the séance room:

Walter-M.M. says in part, "There will be changes from time to time but I will let you know. Anybody coming into the cabinet must come in by the right." Walter gets impatient when the group are not sure which side is meant and he says, "This side," and bangs the wall of the cabinet to the medium's right. "Is

that understood? No one must enter the cabinet or come out of the cabinet on the left side. The side with the bell on is the side to come in and the side to go out."

T.G.H.—"All right, Walter!"

Walter-M.M.—"I am building on the medium's left and I don't want anyone to interfere. That is why I have asked that Ellen [Elizabeth M.] should not sit in the cabinet for a little while. I don't want two people to sit in the cabinet at once. I must prepare my room. I will not keep her out long. I would also like you not to put your feet in the cabinet, particularly on the left side; for the right, it does not matter. I want the medium to sit well back in the cabinet and not to touch the wall of the cabinet. I will change her from the cabinet for the next meeting of the whole group. I will take Ewan to sit in her seat as arranged. He must come in on the right-hand side at the commencement of the sitting. I want the medium [Mary M.] to sit out altogether for the next meeting when the whole group assembles, to sit outside the circle."

L.H.—"Where?"

Walter-M.M.—"Anywhere. On a chair, right there." (Medium knocks a vacant chair over.) "I'd like to have each one sit always in the same place and on the same seat as often as it is possible and without confusion. Don't remove the chairs unless they are removed before the sitting. I am trying something with the help of others. I am just an instrument on this side, just the same as this medium is on your side. Some people may wonder why I can't do every-

thing that I do here. I am just an instrument here; just as you have your instrument, so am I."

\* \* \* \* \*

T.G.H. repeats the instructions already given. Walter-M.M.—"Any mistake on your part will delay the work that we are trying to put through. Let that be understood. Any mistake or interference with the instructions which have just been issued will delay the work."

Perhaps more clearly shown here than in any other progress note extracts given in the text, is the Walter personality's insistence upon obedience to his wishes. His remarks regarding the left side of the cabinet were later judged to be connected with some building process of the coming teleplasm. Some manner of invisible building is referred to by Lucy-Mercedes during the latter part of this same séance for she says, "Walter says that I am to tell you he has started on his great work. If you could only see what I see to-night you would be astonished. He also tells me to give you instructions that there may be some sittings at which he will not speak at all; just enough to let you know that he is there. It will be a little monotonous but you must not give up."

This statement of Lucy-Mercedes proved quite true. The Walter personality spoke very little during the séances that followed throughout November and December. At the turn of the year two sittings were devoted to the hand simulacrum of January 5, 1930. On January 8, the eleventh sitting of the series, the

Walter entity made several requests pertaining to Mary M. He requested that she be given a drink of warm water about five minutes before each sitting commenced; that she should eat nothing on the day of the séance and that during the so-called "building" séances she need not change all her clothes if she did not wish it, provided her shoulders and arms were bare. He also said that the teleplasmic mass would be seated on a chair in the cabinet to the left of Mary M. This last remark was fully confirmed by the results.

No further reference of consequence was made during January and February but on the 2nd of March the entity indicated that the end was in view. The notes of W. E. Hobbs, who acted as secretary during this entire series, read in part on that occasion:

Walter-M.M.—"We are almost through now. I will give you instructions at the next sitting. All is fine now and I hope to give you what you are waiting for. Next week you will get your final instructions."

T.G.H.—"You say you want your medium put back in the cabinet and to be on the left side?" (Observer's left.)

Walter-M.M.—"Put the medium's chair there in the cabinet when she goes to sit there. I want you to go back to the old arrangement but reverse the seating, the medium at the left of the cabinet instead of the right because I am moulding the thing for my material figure." (Observer's left.) "Ewan will sit in his own seat at the next sitting, Mary M. at the back and left just

as she has always been doing. Then the little woman [Elizabeth M.] will move forward in her own seat and this medium will come forward. Then after that I will give you your final instructions. It is necessary for you to understand and not to mix me up. If you don't follow my instructions it will not be my fault. If you don't, I will not fly off the handle but I will simply go away. Only one person to ask questions at a time and not foolish questions. It may be very detrimental to the medium if this does not come through. I do not want to use her vocal cords in anger. I will speak softly so you will have to listen. I don't want to break up the sitting but suggest that you go away after Lucy has delivered her message. I will say 'so long' now."

Then the Lucy-Mercedes personality spoke: "Good evening. I have just to say that everything is just going fine. If you good people knew the wonderful surprise that is in store for you. It is worth all the trouble, all the sacrifice that you have made. I only hope that there will be no hitch. There does not have to be if your control's instructions are carried out. The good friend who takes your notes will have to keep his ears open. I am going to make him responsible for the instructions and then there will be no need for anyone to say 'he said this' or 'he said that'. Walter is very anxious. That is the reason there was no fun and nonsense with him tonight. You do not realize how anxious he is that this should be put through the way he wants it to be. He will not tell but wants it to be a surprise."



For one reason or another the plans of the directing entities were delayed. At the sitting of March 5, 1930, Walter said:

"I need another sitting before you can get the picture. I know you are all disappointed but you would be more so if it wasn't right. She is too tense but it is all right. It is not her fault. You cannot get the picture. I want more time and then you must all come . . . and I will have the picture all set."

W.B.C.—"One more sitting and then we will be given final instructions?"

Walter-M.M.—"One more sitting and then the photo after. Just one more as tonight."

W.B.C.—"You want a scrutineer on the night?"

Walter-M.M.—"If you care to."

W.B.C.—"Hamilton was going to ask Pitblado."

Walter-M.M.—"He's all right. I would like to have him. When I say he's all right, he is. There are no back doors in him. You have to come around and knock at the front. And friends, just be patient. Rome wasn't built in a day. . ."

On March 9, final instructions were given:

Walter-M.M.—"Good evening. Is all ready?"

T.G.H.—"Yes, except that the cameras are not open."

Walter-M.M.—"You will not need them. How does it happen that the bell is not working?"

T.G.H.—"I didn't know it was out of order. It must have gone wrong in the interval if it isn't working now."

Walter-M.M.—"Well, I couldn't ring the thing. The lid is open too far."

T.G.H.—“Something has gone wrong.”

Walter-M.M.—“When did you last try it?”

T.G.H.—“I haven’t touched it for weeks. You know we weren’t to touch anything in or near the cabinet.”

Walter-M.M.—“Will you please put your hand up and try to ring it yourself?”

J.A.H. complies with the request but the bell will not ring. He says it is “dead”.

Walter-M.M.—“It is dead; . . . just like you are.”  
(to T.G.H.)

T.G.H.—“I am sorry, Walter, but you told us to leave things alone.”

Walter-M.M.—“It is quite all right. I wanted to let you know that I tried to ring it. I intended to signal you that way and I tried to ring it but it would not ring. Are you all ready?”

T.G.H.—“Yes.”

Walter-M.M.—“No one is to enter this room after you leave it to-night and don’t think I won’t know if anyone does enter. If anyone enters there will be no picture. If it is necessary to come in for any purpose let me know now.”

T.G.H.—“No one need enter. The room can be sealed if you like.”

Walter-M.M.—“Seal it. When you enter for the next sitting let all come in together, follow one after another. I have viewed my work and I am not satisfied with it but hope the next one will be better. The signal will be with the hand. It will be like this: ‘one’ (bangs on the table), ‘two’ (bangs again), ‘three’ (bangs a third time), ‘fire’! Perhaps it will not be as loud as that but that is to be the signal. I want all the gentlemen to remove their coats, collars and

ties. I want all the ladies to remove their shoes (and men)."

J.A.H.—"Would you like the men to remove their vests too?"

Walter-M.M.—"It would be quite as well to have their vests removed. The person who comes here and looks on as a witness need not remove his clothes. He will be here to criticize and observe. Only one light may be on at a time. The light on the ceiling will be all right. If you use the light in your hand don't have the roof light on. The medium must be sponged off completely and have an entire change of garments. Nothing she brings from her home must she have on. Nothing! I wish every part of her body examined. This is only a matter of form. I would like some person who doesn't sit in the circle to be there to do this. You need not tell the medium that she will be there for that purpose. I would like someone not of this group beside the medium when she disrobes and takes her garments off and puts others on."

W.B.C.—"How is the medium to be placed?"

Walter-M.M.—"As usual. I will place her myself if she is not right. Hold her fingers and let her hand move at the wrist. Don't squeeze but hold her hand in the palm of yours. You may hold her wrist if necessary but don't let her hand out of yours at any time."

T.G.H.—"We have arranged to have a sitting to-morrow night."

Walter-M.M.—"That is fine. I am glad. To-morrow night will be fine. Are there any other enquiries?"

T.G.H.—“It will take a little time to open the cameras. We usually open them after Elizabeth M. is finished but in this case it would be as well if Mr. Reed and I come in before the others and arrange it?”

Walter-M.M.—“That will be all right, or you can do it at the usual time. Can anyone else operate the flash?”

T.G.H.—“I could get Mr. Hobbs to do it.”

Walter-M.M.—“No, don’t bother. If they do not believe you they will not believe anyone else in the room doing it.”

A brief change of conversation at this point. Walter instructs that a picture be taken of the room as it is. This is done. (This photograph shows only the medium and furniture in the cabinet.) He returns to the topic of precautionary measures:

Walter-M.M.—“I think when you lock this door tonight and seal it, it would be well to give the key to someone who does not live in this house. Perhaps our secretary should take it.”

Mr. Hobbs—“All right, Walter, I will.”

T.G.H.—“I think we should padlock the door, too.”

Walter-M.M.—“It would mystify people. Again, I would like that each one should be examined by some other person. They could go through each other’s pockets and pick out the dollar bills.”

L.H.—“How would it be for the secretary to examine all the members of the circle?”

Walter-M.M.—“No, the scrutineer should do it. Now, old man, have you got all these instructions?”  
(To T.G.H.)

T.G.H. proceeds to run over all the details

given by Walter and in the course of this one or two points are commented on.

Walter-M.M.—“Let the scrutineer be the first one to enter this room and bring him right up here to the front of the cabinet. Then the group comes in in the order in which they sit. See that no light penetrates this room. Everyone must be on time and must be prepared to wait. You might wait one hour or you might wait ten hours. Above all, don't be tense and don't think about the picture. It may not show but I think it will.”

Accordingly, on the next evening, March 10, 1930, the group met again. Mr. Pitblado, K.C., LL.D., kindly accepted an invitation to act as scrutineer. In addition, Dr. William Creighton was present as an outer guard and Mrs. Wm. Creighton undertook to examine Mary M. when she disrobed. Mrs. Creighton's report follows:

“Before the sitting of March 10, 1930, I made a careful examination of the medium, Mrs. Marshall, in a room other than the séance room where she disrobed entirely and had the upper part of her body sponged by Miss Turner. She then put on two garments which had been provided for her, silk bloomers with elastic waist and knees, and a loose sleeveless gown. I also examined the other ladies of the group before they went into the séance room and immediately after they came out. At the conclusion of the sitting I again examined the medium, Mrs. Marshall, who removed the

gown and bloomers in my presence, and I found nothing concealed."

"(Signed) Florence Creighton."

The report of Dr. Wm. Creighton follows:

"At 9 p.m. I inspected Dr. T. G. Hamilton, Dr. J. A. Hamilton, W. B. Cooper, Ewan, and I. Pitblado; they had nothing in their pockets except some money, a knife and one bunch of keys.

"I counted the people entering the séance room—twelve in number—then locked and sealed the room at 9.10 p.m. . . . I was in the hall or room across the hall and in full sight of the door—no one entered or left the room until 11.10 p.m. when I opened the door and counted the people coming out—twelve in number—and also examined the men. They carried nothing more or less than they had when they entered the room."

"(Signed) Wm. Creighton."

Additional to his séance progress notes Hobbs also made the following notes relative to the séance held on March 10, 1930:

"At 8.42 p.m. Mrs. M. Marshall (Mary M.) accompanied by Mrs. Wm. Creighton and Miss Ada Turner retired to the south room on the first floor where Mary M. was prepared for the séance. (Mrs. T. G. Hamilton did not go into the room while Mary M. was disrobing and being otherwise prepared for the séance.)

"This being done, all the other ladies of the group prepared for the sitting and were care-

fully inspected individually by Mrs. Creighton to insure that nothing was concealed and taken into the séance room.

"Mr. Pitblado inspected each male member of the group and recorder to ensure that nothing was being concealed and carried into the room. These men took off coats, vests, collars, ties and shoes. At 8.59 Mr. Pitblado and Dr. Creighton together examined the exterior of the séance door which was locked, padlocked and sealed. The key to the door was produced by W. E. Hobbs, the key to the padlock by H. A. Reed. These were unlocked and the cord to which the seals were attached cut and retained by Mr. Pitblado. Mr. Pitblado and Dr. T. G. Hamilton then entered the séance room and inspected it.

"At 9.06 Mr. Pitblado's inspection of the séance room completed, all members of the group (except Dr. Hamilton who was already in the room) and the recorder filed in order into the séance room, their number and personnel being checked by Dr. Creighton, who then sealed and locked the door on the outside. Mr. Pitblado also observed the number of sitters and the recorder and checked them verbally with the latter. (See notes of sitting.)

"At 11.10 p.m., when the sitting was over, Dr. Creighton outside cut the cord contained in his seal and unpadlocked the door, whereupon the sitters filed out, and were checked as to number by Dr. Creighton. The men were immediately inspected by Dr. Creighton and the women by Mrs. Creighton.

"Mr. Pitblado and Dr. T. G. Hamilton then

returned to the séance room with W. E. Hobbs, Mr. Pitblado withdrew two plate holders and plates from two of the cameras and took them to the photographic dark room where he and Dr. T. G. Hamilton developed them. These plates were exposed during the sitting."

"(Signed) W. E. Hobbs."

The progress notes of the séance of March 10, which are relative to the phenomenon found on that date follow:

Seating order as follows in clockwise order: Elizabeth M., Mary M., W. B. Cooper, T. G. Hamilton, Mrs. S. Marshall (Mercedes), H. A. Reed, Ada Turner, "Ewan", Mrs. T. G. Hamilton, J. A. Hamilton. In the centre of the group, all of whom were sitting with hands in chain formation, sat Mr. Isaac Pitblado, in front of, and facing Mary M. W. E. Hobbs, recorder, sat at the back of the room.

All had entered the séance room at 9.10, whereupon the door was padlocked and sealed outside by Dr. Wm. Creighton. Mr. Pitblado checked the number of persons in the room and Mr. Hobbs audibly confirmed the number.

The sitting commences as usual with a period of time devoted to the Elizabeth M. trance. At 9.22 Ewan (entranced) says, "You can take the photograph when Elizabeth is coming out." This statement is in accordance with the plans previously made that a preliminary photograph taken at the commencement of the séance would reveal the condition of the cabinet. This exposure is made at 9.26 p.m.



One camera only is used. T.G.H. immediately changes the plate in this camera and opens the shutters in all the other cameras. By 9.32 he reports all cameras open. He seats himself and asks Elizabeth M. to recount her visions. She does so and finishes at 9.33, at which time she moves out of the cabinet and takes her place between W.B.C. and T.G.H.

The group sings (9.33-9.37). At 9.36 Ewan commences stamping and shuffling. Mary M. makes a sh-sh-sh-ing sound.

Walter-M.M.—“Good evening. Are you all here all right? What did you have for supper?” (9.38)

Ewan—“Don’t listen to him.”

Walter-M.M.—“Keep it up.” (referring to the singing). “Have you got a man here to watch?”

T.G.H.—“Yes, he’s here.”

Walter-M.M.—“Have you got anything in your pocket?”

Mr. Pitblado—“Yes, and I went through all the other men’s pockets.”

Walter-M.M.—“Then you must be rich all right.”

Between 9.40 and 9.43 the group sing; Walter keeps up a running fire of remarks and Ewan is under much discomfiture, making noises and shuffling and stamping with his feet. He is not conscious.

Between 9.43 and 9.46 an alleged Indian control, Black Hawk-Mary M., speaks. At 9.47 Walter-Mary M. again appears through the medium.

Walter-M.M.—“I want your friend to enjoy himself.”

Ewan—“Don’t pay any attention to him.”

Walter-M.M.—“You didn’t introduce me to your friend.”

T.G.H.—“It is Mr. Pitblado. You have met him before.”

Walter-M.M.—“Excuse me. I didn’t recognize you.”

The medium shakes hands with Mr. Pitblado.

Ewan says, “Shut up,” and other sundry remarks.

Walter-M.M.—“He says that just to amuse you. You cannot see what I am doing but I can see what you are doing. Are your cameras all ready? Is everything ready?”

T.G.H.—“Yes.”

Walter-M.M.—“Not like the bell-box?”

T.G.H.—“No.”

Walter-M.M.—“When you get your picture, you are not to disperse, you are to keep on singing.”

T.G.H.—“All right.”

Walter-M.M.—“Did you all take your oath before you came in here?”

All—“No.”

Walter-M.M.—(to W.B.C.) “Did you bring a man in here?”

W.B.C.—“No.”

Walter-M.M.—“Or a woman?”

W.B.C.—“No.”

Walter-M.M.—“Hammy?”

T.G.H.—“Yes, Walter.”

Walter-M.M.—“Did you bring a man in here?”

T.G.H.—“Yes, Mr. Pitblado.”

Walter-M.M.—“I am glad you said that. I thought I was going to catch you.”

Ewan, entranced, appears to dislike Walter’s questions. Walter then asks him the same two questions to which Ewan, in both cases, replies with an emphatic “No.” This by-play continues and Ewan asks the Walter personally if he brought a man in himself.

Walter-M.M.—“No, I brought a woman.” (And speaking apparently to Mr. Pitblado.) “You may think this is very funny, but it isn’t. It is something that I cannot explain in a few words. By and by, later on this thing will be brought about without such conditions being necessary, perhaps not in your time or in the time of anyone present.”

\* \* \* \* \*

Walter-M.M.—“Would you care to put your hands on the medium?”

Mr. Pitblado—“Yes, I would.” (9.58) Pitblado examines the medium.

Mr. Pitblado—“Walter, do I see a whitish light all around the medium?”

Walter-M.M.—“Yes, it is building now. I am placing the form on the chair. I don’t mean that I am doing that now but I will do it. It is just like a lot of little clouds coming together. It is not very good but the next one will be better. I will have other arrangements for the next picture.” (10.00)

Mr. Pitblado—“I understand.”

Walter-M.M.—“It would have been a good thing if you had all been weighed before you came in to-night and then you would have seen how much weight you had lost.”

During this conversation, Ewan breathes in gasps and shows marked discomfiture.

T.G.H. reports Elizabeth M. is in deep trance. (10.04)

Elizabeth M.—“Get a picture.”

Walter-M.M.—“Let her speak.”

T.G.H.—“All right. Anything else to tell us?”

Ewan—“Don’t bother him. Don’t bother Walter, for

goodness sake!" He stamps his foot in impatience. "Listen for the signal and sing."

Walter-M.M.—"Ready. . ." (10.07)

The Walter-M.M. personality commences pounding the table with the medium's hand, at the same time saying, "One, two, three, fire!"

T.G.H. makes the exposure on the word "fire" at 10.08.

Ewan (excitedly)—"Sing! Sing!"

All sing vigorously.

Ewan—"Walter is so pleased. He is so tickled he can't hold himself."

Walter-M.M.—"Do you want to close the camera?"

T.G.H.—"Yes."

Walter-M.M.—"You can break for him to close the cameras. It is all right."

From 10.00 to 10.14 the group wait and sing intermittently. The mediums are generally quiet save for some hissing by Mary M.

Walter-M.M.—"Did you see who it was?"

W.B.C.—"No, I didn't. I was afraid to put my head forward for fear it might get in the view of the cameras."

T.G.H.—"I saw part of it."

Mr. Reed—"I saw what looked like a white bust."

Walter-M.M.—"Mercedes will recognize it."

This concludes the portion of the notes of this remarkable séance dealing with the Lucy photograph. Further extracts from the notes of that evening are given in the next chapter, along with the phenomenon with which they are associated.

The final document regarding the Lucy teleplasm, that of Mr. Pitblado, the scrutineer, is given below:

"Memorandum re séance at Dr. T. Glen Hamilton's residence on March 10, 1930.

"At Dr. Hamilton's request I attended his home in Winnipeg on the evening of March 10, 1930. I was informed that "Walter" had asked that I should be present as official observer. I do not belong to the circle which meets regularly at Dr. Hamilton's but have had the privilege of being present occasionally.

"Examination of Male Participants—

"Before going into the séance room all the men (except myself) took off their coats and vests, collars and ties and shoes. They also rolled up their shirt sleeves to the elbow. I was told that this was pursuant to Walter's instructions given at a former meeting. I then searched all the men and found that none of them were taking anything into the séance room either in their pockets or concealed on or about their persons, except that some of them had some money in their pockets, one had a small pocket lighter, one (the official reporter, Mr. Hobbs) had his watch and chain, one had the photograph plate in order to make a change of plate if his camera was used. There was nothing of any kind of a physical character on or about any of the men which could in any way be used to assist in bringing about the phenomenon which appeared at the séance.

"After having examined and searched the men I went to the séance room and found it locked and sealed. It was locked with two locks—one the ordinary lock of a common door, and the other a padlock. The hasps used for the padlock had been fastened by a string

and the string knotted and sealed with two stickers which bore the names or initials of Mr. H. A. Reed, and Mr. Hobbs. These two gentlemen were present and stated that the seals (or stickers) were the ones put on by them the night before. The door, even though it were unlocked, could not have been opened while the seals and string were there without breaking the seals or cutting the string. Neither the seals nor string had been broken or cut when I examined the door. I then took the key of the main lock (which key I obtained from Mr. Hobbs) and unlocked the main lock and unlocked the padlock with the padlock key obtained from Mr. Reed. I then cut the string and removed the string and seals after both Mr. Hobbs and Mr. Reed had identified their signatures. Dr. Creighton and I then both examined the string and saw that the only cut or break therein was the cut which I had just made. The string and seals had not been tampered with since the string had been tied and the seals put on.

"I then opened the door of the séance room and entered with Dr. T. G. Hamilton at 9 p.m. The room was in total darkness. I carried a pocket flashlight which had a red coloured glass placed over the light end. I then examined the room and adjoining closet with the aid of the flashlight. The room and closet contained nothing except the usual furniture, cabinet, stands for cameras, flashlight apparatus, phonograph, etc. There was a suit of dark clothes in the clothes closet. There was nothing in the room which could in any way be

used for the purpose of assisting in the production by physical means of the phenomenon which subsequently appeared.

"After I had examined the room the others, members of the circle and the mediums, were admitted to the room. I searched each male member when he came into the room and found each one exactly as when I searched outside except that Mr. Hobbs had brought with him his note-book and pencil for the purpose of making notes. Dr. T. G. Hamilton also had several lead pencils in his pocket for the purpose of enabling the medium Elizabeth M. to write. He also had and placed on the table the paper sheets (on a wooden board) on which Elizabeth M. subsequently wrote.

"Mr. Hobbs has kept a record of the proceedings in the séance room so I need say nothing about that.

"After the séance I remained behind and examined the room again with my flashlight. Nothing in the room different from when I examined it at the beginning—nothing which could in any way assist in the phenomenon. Dr. Hamilton and I then removed from five of the cameras the plate holders containing the films which had been exposed and I carried them to the developing room in the house where I saw Dr. Hamilton put on the usual developing and fixing solutions on two films. When these films were developed a figure was seen in each of them seated in the chair to the left of the medium. As exhibits to this statement are shown prints from the two films developed in my presence.

"Some time before the flashlight photograph was taken, "Walter" asked me if I would like to hold the medium's hands and on my saying "Yes", I took hold of both hands of the medium and in doing so I also took hold of the right hand of Mr. Cooper (who was holding the medium's left hand) and the left hand of Dr. J. A. Hamilton (who was holding the medium's right hand with his left hand). The hands in the front of the photographs on top of the other hands are mine. I had hold of the other hands as above set forth for some time before the flash and at the time thereof.

"Conclusions:

"1. There was nothing of a physical or material nature in the room which could be used to bring about or help bring about the phenomenon.

"2. None of the males in the room had anything of a material nature on or about them which could be used to bring about or help bring about the phenomenon.

"3. Mrs. Dr. Creighton and another lady had examined and searched the ladies who were admitted to the séance room (so they stated) and I have every reason to believe their statement that the ladies present took nothing into the séance room which could in any way be used to bring about or help bring about the phenomenon.

"4. From the examination of the two films which were developed in my presence and from seeing the pictures which were developed from the plates or films in the other cameras, in my opinion it was absolutely impossible for the plates or films to have been faked in any way.



"5. I am convinced that the phenomenon of the figure seated on the chair to the left of the medium was genuinely produced without the aid of any known physical or material means, process or apparatus, and that there was no possibility of any 'fake' or trickery.

"(Signed) I. Pitblado."

"March 12, 1930.

"Winnipeg, Manitoba."

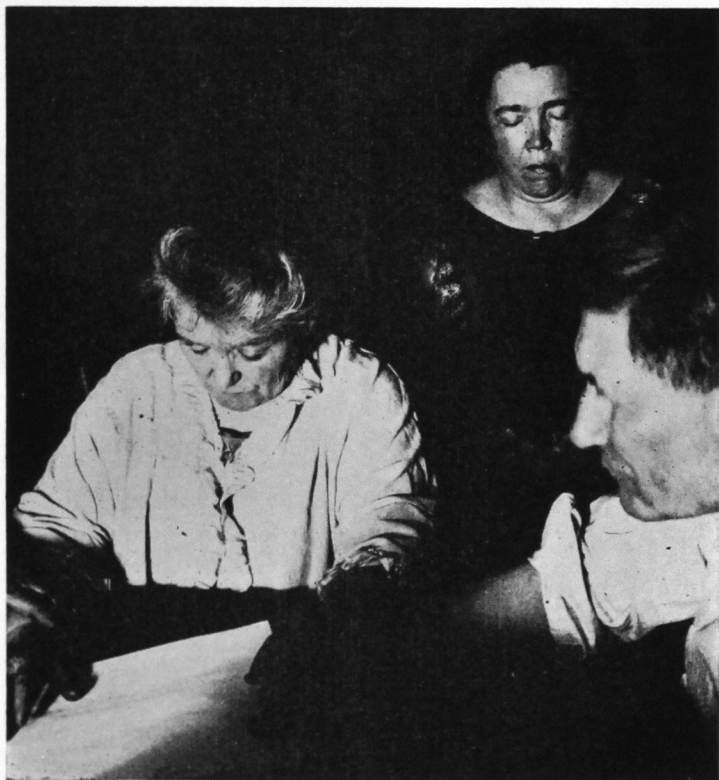


PLATE XXXII

The exposure made forty-two minutes previous to the exposure of the "Lucy" teleplasm



PLATE XXXIIIa

The "Lucy" teleplasm of March 10, 1930

The photographic result of this experiment is seen in Plate XXXII and Plate XXXIIIa and XXXIIIb. Plate XXXII simply shows the result of the exposure made forty-two minutes before the teleplasmic figure was photographed. No teleplasmic figure was present at that time.

This plasm is a most interesting example of an imitative mass, for the larger bulk of it is devoted to an imitation of a trunk and head outline which supplements the relatively large differentiated face area.



PLATE XXXIIIb  
The "Lucy" teleplasm of March 10, 1930

The plasm, roughly fifteen by twenty-four inches, is possibly one inch thick. The lower extremity of the mass does not cover the seat of the chair support, but like the upper portion, remains close to the back of the chair. The contour of the left arm simulacrum lies behind the stave which forms a part of the back of the chair. It is likely that the closeness of the mass to the chair back is in some way connected with the support of the material.

The "trunk" surface is peculiarly rippled with "tear drops" of teleplasm which have a downward curvature. This would suggest that the material has advanced from some point in the upper region of the form and flowed downwards to its final site where the fluidity was decreased and the motion came to a stop.

The face in the head mass was apparently revealed by a process of cleaving and folding back the over-covering teleplasm. A rectangular flap above the face is clearly discernible, while another below the face is only slightly less so. Flaps are also present to the right and left of the face. To the right, casting a shadow on the right cheek, is a tendril of teleplasm. The end of this tendril is complementary to the small hole which occurs directly across the face in the left contour.

The face itself is the largest which Dr. Hamilton ever photographed, but at the same time, it is an inferior product in that the face is apparently quite flat. Highlights are lacking in the lips, and no shadow is seen to the left of the nose.

The identity of the face is, and must remain, an

open question. As the foregoing reports have indicated, the trance personalities claimed it to be a representation of the alleged "Lucy" who appeared as one of the Mercedes personalities. She claimed to have been an Irish woman who had been connected with a religious order. She said also that she had been dead for many years. The Lucy-Mercedes trance personality had many characteristics distinctive from those of the other Mercedes trance controls, and from those of the normal Mercedes. Her quiet manner of speech, her gentle and kind manner, her high resolve, and her habit of singing what was presumed to be Latin church music, (of which the medium knew nothing) all marked her as an easily recognized, consistent personality.

One short excerpt from the séance notes of March 16, 1932, had reference to the identity of the teleplasm:

Walter-M.M.—"Mercedes will speak."

Ewan—"Rise up, Mercedes, rise up."

Lucy-Mercedes—"Good evening. How do you like your picture?"

All—"We are delighted."

Walter-M.M.—"Give them the information they are after."

Lucy-Mercedes—"Dear friends, if you knew how pleased I am that he chose me for the materialization. When I saw him building I did not know. In his funny way he said I would do all right to begin with! I am very pleased that you like it."

Walter-M.M.—"She has such power of sweet thought ;

she is more able to implant her features than these men."

Lucy-Mercedes—"I thank you for your assistance. It is only a beginning. I am sorry I am not well known."

## CHAPTER X

### TELEPLASMS RELATED TO THE JOHN AND KATIE KING TRANCE PERSONALITIES

#### i

THE Lucy series of séances had no sooner been successfully completed with the pressing of the flashlight contact than there came an unprecedented change in the trance personalities of Mary M., Ewan and Mercedes. Previously, some flippant by-play between Walter-Mary M. and the entranced Ewan, or between Walter-Mary M. and Dr. Hamilton very often took place for the purpose, we suspect, of letting the trance personality gain a more complete dominance of the medium. Now, after the Lucy experiment we find a new scheme of by-play—sea and sailor talk between an alleged sailor controlling Ewan, another trance personality with Mercedes and Walter-Mary-M., who also played in the imaginative sea talk with full zest.

The first excerpt is taken from the notes covering the latter part of the séance of March 10, 1932, at which the Lucy teleplasm was photographed:

Walter-M.M.—“Heave.”—The medium continues to say this while Ewan bangs his chair around.

Walter-M.M.—“Sing a sea chanty.” No one in the group can comply.

Walter-M.M.—“He is under way now.” (10.43)

Ewan—“Where is his damned engine now? Look up aloft. I am just too late to show you. In the King’s name. . . . Damn you, shut up!” (This latter to Walter who starts to say something.)

W.B.C.—“Who was the King?”

Ewan—“King Charles.”

Walter-M.M.—“The Second.”

Ewan—“My king, my king! I will tell you some day more about that.”

Walter-M.M.—“Don’t talk to each other. You can sing, but don’t talk.” Mary M. whistles a horn-pipe and her feet tap.

Ewan—“She wouldn’t know that flag.” (10.45)

Walter-M.M.—“She would.”

Ewan—“All those islets are mine.”

T.G.H.—“Which islets are they?”

Ewan—“Down there. There is a big island. I can tell you that, my friend . . . I have only been here a short time. I sat and laughed at Walter but now I know what he is doing. . . .”

\* \* \* \* \*

Ewan—“It is just that clerk who is keeping me. Walter, you can feel it, can’t you? It is this—where is that clerk?”

T.G.H.—“You had better speak.”

W.E.H. (Secretary)—“Present.”

Ewan—“Is that the way to speak to a captain?”

Walter-M.M.—“Give him three days.”

Ewan—“Not worth while.”

Walter-M.M.—“Make him walk the plank.”

Ewan—“When this medium comes in you will speak to me and call me ‘Captain’ and ‘Sir’. Do you hear, clerk?”

W.E.H.—“Yes, sir.”



Ewan—"Speak to me and don't call me any of those damn fool names Walter calls me."

W.E.H.—"Aye, aye, sir."

Ewan—"Always till I tell you to stop."

Walter-M.M.—"He is an old fool."

Ewan—"How do you like the breeze? It is eight bells now."

Walter-M.M.—"You are captain of the ship. The whole sea belongs to you. He is the captain. What he says goes. If anyone says anything else he will be put in irons. I am the mate . . ." (Switching to a more serious, normal tone.) "I just wanted to say that we are apparently talking for your amusement. But it is not for amusement. The boy [Ewan] is coming along but I want you to give him your sympathy. He has a wonderful work ahead. I lead him on by this talk. I hope, friends, that you will not be disappointed by my little effort to-night. It is not as good as I would like. I think it would be well to disperse now. I will let Ewan's name remain until the new control gives him a new name."

Anyone who is unfamiliar with the very frequent games of pretence which were adopted by the trance personalities to cloak the real purpose, will regard the foregoing report as strange and ridiculous. It is certainly not entirely coherent. We cannot, with our present knowledge, say why these things should be and must for the present content ourselves with the assumption that they reflect a real and necessary function. Perhaps there is much truth in Walter's hint—"It is not for amusement . . . I lead him on by

this talk." Howsoever this may be, this new trance personality became a consistent and regular entity with Ewan. He claimed he was "John King", or Henry Morgan, who, in the seventeenth century, was a buccaneer of the Spanish Main. In recognition of certain services done for King Charles II of England, he was knighted and made governor of Jamaica.

The assumption, or hypothesis, that the John King-Ewan personality was, in fact, partly constituted of a discarnate being that was John King, is impossible to prove. But it is interesting to note in passing that a "John King" appeared in the early experiments of Eusapia Paladino, one of the mediums investigated by Camille Flammarion. "John King" was also known as a trance entity to Charles Richet and others.

There had been two previous intimations of the new control before the event on March 10. Two years earlier, on February 16, 1930, Ewan sat in the cabinet for a short time. After he had taken his place Lucy-Mercedes said that a man dressed in pirate clothes and wearing a long black cloak had come into the centre of the room. A few moments later the entranced Ewan said: "You don't know who I am . . . I am one of the helpers . . . All found dead and here they stand . . . the remains of a ruffian barque. Heave ho! This is my island. A great island it was once for the king . . . Walter knows what I have done."

Two weeks later Lucy-Mercedes again referred to the new entity. She said: "I have something to say about our new friend. Do you remember me saying there was someone else here?"

T.G.H.—“Yes.”

Lucy-Mercedes—“He is here with Ewan. Do your best to keep him for between him and other friends that appear there will be no end to the work that can be done. I think some of you guess who he is but he will tell you in his own good time. You have wondered why we cannot tell all but you realize how difficult it is to get even a word through. It is good to have patience.”

Having made their entry into the group of directing intelligences, these new controls were not long in indicating what was planned. Their first intimation was given on March 16, 1932, the first séance after the Lucy teleplasm:

Ewan (speaking as the new control)—“Let me go my way. I know what I am doing. . . He [Walter] is a great lad; don't make any mistake . . . a great lad. I can use this medium when I get a little more control. I have used him to-night but not as well as I could wish.” (He then speaks about his difficulties with the medium.) “I was near telling you to-night something about myself. But you must never, until I have told you to do so, speak to this medium. I have control of his limbs and voice. I have almost complete control of his senses but not quite. I was on the point to-night of cutting the last tie but I was interrupted. But the next time I will do better.”

Walter-M.M.—“If at first you don't succeed, try, try again.”

John-Ewan—“Our friend is always right; he is quite

right. He has always the cheery word. I would like it if this boy [Ewan] could be induced to think more of us. He does not believe quite as much as some of you. It is not that he does not accept us but he should rely more on me. I will come to him whenever you can sit with him."

Mary M., entranced, moves to a position across the table from Ewan who is in the cabinet. The two entities talk to each other and keep up the pretence that they are on a sailing ship.

Walter-M.M.—"Every ounce of canvas."

John-Ewan—"I like to hear the strain, the creaking of the wood. You haven't been to sea like this! This is the real life! What does it matter what your men are like? A ship's a ship! They were a crew of scurvy ruffians. By God! I tell you . . . the ship! the love of the sea! you don't know what it means. Do you feel the helm go down and the ship come up? And at night in the dark with the stars . . . and the splash, splash . . . sailing, sailing? . . . Why was it that the King should honour me? It was not because . . . that mastery comes, however rough a man may be, with that knowledge of eternity that is born and bred and rises from the sea. Those ruffians . . . they did not feel like that; did not know that; what was it to them? Something to spit into. And because I felt these things in my heart I was not as they were. Think what you like, know what you will, God rises from the sea; the sky about you, the water underneath. In the presence of God . . . there is a man at his peace. This is what I felt. What

were they to me? As good a crew as any other. I was conscious of my mastery . . . and we came to this land. I made my mastery dear to those scoundrels. . . That's all right, my friend. You have got to steer your own ship, hoist your own sails, lower your own anchor. You must be master of your own ship. I was master of my ship."

Walter-M.M.—"It will be my ship they will give you. It will be in the centre of the room. I do not want anyone in here. You must not bring any strange influence into this room. Leave the room as it is; make no alterations. You will set up your ship and I will model mine from yours." [This latter to the Ewan personality.]

This statement made by Walter was later regarded as the first definite reference to the imitative ship teleplasm which was photographed the following June.

Later in the same séance, the Ewan personality identified himself as John King. He said, "I will try my power." Continuing in a loud voice, "I will show them I can break him [Ewan]." "Who do you think I am? I am John King. Don't tell my name to the medium."

At the séance following these remarks Walter-Mary M. had more to say regarding the coming phenomenon. He requested that the group was not to "touch the cabinet—especially the top. It doesn't matter about the middle. We are just trying an experiment; something in mid-air. I must have strong invisible supports."

The séance notes of March 23 show further refer-

ence to the ship. These are buried in the midst of talk between Walter-Mary M. and John-Ewan in which they pretend they are on a sailing ship:

John-Ewan—"A dirty night. Clear the decks."

Some banging and noises.

John-Ewan—"Stop that noise! That's my mate. He's a bit inclined to take things into his own hands. All right! Damn fools on this ship!"

Walter-M.M.—"Whistle in the crew."

John-Ewan—"Where's the bos'n? That's a dandy little ship, isn't it? We will take that ship and bring into port. . . . This is my ship. She's a beauty. Look at her lines. Did you ever see a shape like that? . . . Do you think that's only a ship on the table? That's a real ship, got out of the ages."

Walter-M.M.—"Let them photograph the ship."

(The two entities talk about the ship. John reminisces, as he did on a previous occasion about his love for the sea. He pretends he has set sail and Walter, always the humorist, pretends he is seasick.)

John-Ewan—"Reef those sails, one by one. Did you see that? I will tell your friends. I will have two people with me. I have two people with me. I have command here. He will be with me and the other friend at my side here . . . that lady . . ."

T.G.H.—"Lucy?"

John-Ewan—"Is that your name? She smiles. Is that your name? I don't think it is. This [foolery] may be foolishness to you, my friends, but give me time. I find I can loosen this boy up. It is a help to the complete for-

getfulness of self. I wish to operate with all his functions. I have nearly got him. I am sorry to impose this silence on you but I think it is best. I can conjure up this spirit of the deep. I can feel myself on my own deck."

\* \* \* \* \*

Walter-M.M.—"Our friend here has been able to tell you something of himself and I am going to try and give a picture of his ship when he gets it all set and going."

John-Ewan—"I would like my daughter. . . "

Walter-M.M.—"Yes, I know the lady. He's got all kinds of people here and they are the greatest rogues I ever saw."

John-Ewan—"They're all right." (This angrily to Walter.)

Walter-M.M.—"They may be all right but they don't look it."

John-Ewan—"I misunderstood you."

Walter-M.M.—"Misunderstood? They're the worst gang of cut-throats I ever saw. They are a vicious set."

John-Ewan—"They all have a kind expression in their eyes. Look for the best. I see a lot of souls trying to be better."

Walter-M.M.—"They have a rough road ahead. Have I to travel with a lot of cut-throats?"

John-Ewan—"Would you send them away?"

Walter-M.M.—"We cannot do that."

John-Ewan—"Would the girl come if they were bad?"

Walter-M.M.—"She may find the sunny side but I cannot see it. Who's this girl?"

John-Ewan—"Look at her."

Walter-M.M.—"I don't know who she is."

John-Ewan—"You had better speak."

Walter-M.M.—"You tell her. You are commander."

John-Ewan—"Speak and tell them who you are. Our friend here is so frightened. Tell him who these men are. Don't be shy! Come! Come! . . . When I tell you to speak, speak! This is a fragile vessel [the medium Mercedes] but it is strong enough."

Mercedes (entranced)—"Good evening. Do you wish me to say who I am?"

A sitter—"Yes."

Mercedes—"I am the daughter of your friend."

A sitter—"We are pleased to have you."

Mercedes—"I am very pleased to know that I am brought here with the consent of all. I am a little afraid of you yet. I do not know you very well. But I have been here many times. I come often. I shall be able to tell you more. It was I your control referred to in the early part of the sitting. The medium's other control [Lucy] was also here. She was smiling, too."

John-Ewan—"Speak to our friends and tell them about those men."

Mercedes—"These men are all right. They have their part to play in the work. They will not harm you. They have brought earthly conditions. You will see them in a better light. Shall I speak more, Captain, or shall I go?"

John-Ewan—"Go now."

The new Mercedes entity, then, claimed to be the daughter of John King, and she later reaffirmed this by calling herself Katie King, a name which is well known to students of psychical research in connection



with the investigations of Sir William Crooks with the medium Florence Cook.

The Katie-Mercedes personality soon showed herself to be aware of the project. The notes of March 30, 1930, read in part:

Walter-M.M. and John-Ewan conclude one of their imaginative pirate talks.

Walter-M.M.—“There was a boat put off from a burning ship. Come, tell me who was in that boat—five, six, seven . . . seven people?”

John-Ewan—“And one was . . . who? One was a girl.”

Walter-M.M.—“Speak yourself. Let her speak.”

Mercedes shortly starts to speak.

Mercedes—“You must tell me the work you wish me to do.” (This speech presumably directed towards the Ewan entity.) “Shall I tell you (the group) what we are doing? We are going to give you a picture of a ship. They are building it on the table under instructions from our friend Walter. You are going to suspend it in mid-air, aren’t you, Walter?”

At this point Mary M. suddenly comes out of her entranced state.

Mary M.—“I see a form in the cabinet.”

John-Ewan—“You see the form of Katie there.”

Mercedes—“My father can do what he will with me.”

John-Ewan—“Let her see you. Remove the veil from your face.”

Mary M.—“Yes, I see her.”

John-Ewan—“Speak quickly. Describe her.”

Mary M.—“She has a long face. It is very bright. I cannot see very much for the brightness.”

Mercedes—“You will see it plainer. I will show my

face so that you can see. They are patient; they will wait."

The figure which Mary M. claimed to see clairvoyantly, and the promise of the Mercedes control that her face should be shown, we now regard as the first attempt of the psychic personalities to predict a teleplasmic face representation which was finally secured in the late autumn of 1930.

At the sixth sitting of the ship series, the controls claimed that their model was nearly ready. On April 20, John said, "My friends, my ship is built with the help from this jester here and this girl. You may make your representations at any time you desire. Give notice to your friend who understands these things. I am too vehement, but I have fought to hold a captive. He [Walter] is of great understanding in these things."

On April 24, the three trance intelligences stated that the ship model not only had been completed but had been "removed" from the table and placed on the back wall of the cabinet.

At the tenth sitting, May 28, the first photographs in over two months were obtained. (These are not reproduced here.) Walter had not lost his ability to describe accurately what had been photographed. On this occasion he was highly disgusted with what he called, "A damned old tub; there's nothing to it; it's all a washout! It wouldn't stay up . . . three little paper sails!"

T.G.H.—"Will the sails show?"

Walter—"Of course they will. I'll put that ship upon the sea if it's the last thing I do—in my own way; I'll do it myself."

John-Ewan—(in a tone of disgust)—"Paper sails!"

Walter—"Yes, that's all it is—paper sails! I'll work alone. I'll put that ship there. You must put your cameras higher. I moved it to the back of the cabinet above the heads of those who come and go. I tell you, my friends, it was a washout."

For this failure John-Ewan was claimed to be partially responsible by hurrying Walter and forcing him to request a flash against his better judgment.

They tried again and a week later, on June 4, the ship, badly damaged, "came into port". Before examining this product, surely one of the most unusual in the history of metapsychic research, it will be necessary to glance briefly at more evidence of the case.

Late in the month of April, John-Ewan, apparently always in too much of a hurry, had intimated that the ship was ready. Dr. William Creighton had accordingly been invited to attend as scrutineer. His statement follows:

"To Whom it May Concern:

"During the months from April 20 to June 4, 1930, I attended nine sittings at the home of Dr. T. G. Hamilton. During this time I was in full charge of the séance room. Each evening I—

"(a) Broke the seal and entered the room first.

"(b) Inspected the room for any article

which might have been used by the medium to produce false phenomena.

"(c) Inspected the clothing of the gentlemen sitters and Mrs. Creighton inspected the clothing of the lady sitters, including that of the mediums, to ascertain if they were carrying anything on their persons to produce phenomena which occurred and which were photographed.

"(d) My wife, Mrs. Creighton, also acted as outside guard; that is, after the sitting had commenced, she locked the door of the séance room on the outside and retained the key during the whole time the sitting was in progress.

"(e) I held the medium's right hand and sat on her right side during the taking of the photographs. It was impossible for her to reach the object photographed.

"(f) After each sitting and after the sitters had left the room, I again examined the room, double-locked the door and sealed it.

"I am satisfied that there was nothing taken into the room during that period which could have been used by the sitters or the medium to produce the phenomenon which appeared."

"(signed) Wm. Creighton, M.D."

Now turning to the progress notes of June 4, we find that one half hour after the séance had commenced (9.30) Walter said: "It is all ready."

T.G.H.—"Yes?"

Walter-M.M.—"What are you waiting for?"

T.G.H.—"A flash."

Walter-M.M.—"What are you going to get?"

T.G.H.—"I don't know."

Walter-M.M.—“Neither do I. Well, supposing I step aside and see if it is ready.” (Mary M. moves out of the cabinet and stands aside.)

Medium’s hand knocks out signal. The exposure is made at 9.35.

Walter-M.M.—“Oh, my God! What has happened?”

T.G.H.—“I thought you gave five raps.”

Walter-M.M.—“It has fallen down. The ship’s mast fell down because you didn’t fire quickly enough. Too bad! too bad! It has almost all gone. This is something that is going to kill me all over again.”

T.G.H.—“May I close the cameras?”

Walter-M.M.—“Yes. Throw them out. Have I ever given you a signal before? You should have been ready on the fourth even if there was another one. You’ve got a queer-looking animal for a ship; never let anybody see it or tell them it’s mine.” (Continuing vehemently.) “It’s yours, it’s yours . . .” (and more quietly.) “Well, friends, perhaps I’m in fault. I was afraid to hit too hard.” (The medium’s hand had knocked the signal on the side of the cabinet). “You’ve got the bottom and a bit of sail; looks like a hell of a wreck. You can tell them that it is the wreck of the Hesperus.”

John-Ewan—“It’s a damned shame.”

Walter-M.M.—“It will have to be done all over again. We’ll have to use a bell and hit him over the head with it.” [i.e. T.G.H.] “Well, never mind. It’s one more failure for poor Walter . . . and I said I would not fail. The ribs are sticking out. It’s a hell of a mess; it’s a bitter disgrace; no rudder, no people! It’s a failure for Walter . . . I’ve never failed before!”

John-Ewan—"He told you he would step aside . . . gave the signal . . . what more do you want? You must know when he is ready. Can't you get used to his methods?"

Walter-M.M.—"It's no use . . . can't take another one now."

The bell-box falls heavily on the floor from its position on the shelf. (9.47) (There is no apparent reason for this.)

Walter-M.M.—"It's no good . . . no good. Throw it out with the ship. We have to start all over again. We have the bottom of it. It's terrible! An old derelict. People won't believe. He put in the ribs and I had to cover them with ectoplasm. All gone! I've got to try again."

Following this outburst, Walter, John, and Katie discuss matters amongst themselves and decide they will build another ship. A little later T.G.H. asks a question.

T.G.H.—"How big is the boat?"

Walter-M.M.—"About 15 to 20 inches."

T.G.H.—"Where is it placed?"

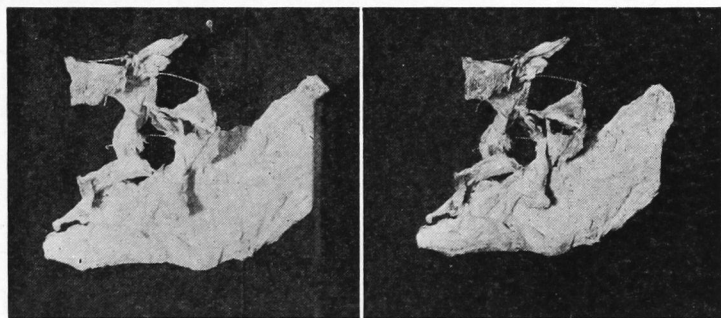
Walter-M.M.—"About three inches from the back wall, not in the centre. It is about one or two inches from the top."

Disappointed as Walter was in the result of the experiment, it is an unqualified success from many points of view. Walter was pre-eminently successful in his description of the mass. Consideration must also be given to the three trance personalities, for their close co-operation in the directive activities.

The general appearance of this mass (Plates XXXIVa and XXXIVb) is unquestionably in the likeness of a ship. The lower regions have the general

shape of a hull while the upper portion shows in the nine separate pieces of teleplasm an arrangement suggestive of the sails of a boat.

Viewing the boat by means of the stereoscopic records of which there were two, the hull is seen to be three-dimensional, having sides and a cavity very like a small flattened basket. The boat measures about  $18\frac{1}{2}$  inches at its widest part. This is close to Walter-Mary M.'s "from 15 to 20 inches".



a

PLATE XXXIV

b

The teleplasmic mass in the form of a ship, June 4, 1930

The trance personality also disclosed knowledge of the location of the boat. It was, he said, located at the centre of the cabinet and about two inches from the top. Actually, the tip of the uppermost sail is about four inches from the top of the cabinet and the whole mast is to the left of the centre line.

The important thing regarding his knowledge of the position of the ship, however, is the fact that the trance entity was aware that it would occupy the approximate position it did. Walter-Mary M. was

not alone in this knowledge, for John-Ewan and Katie-Mercedes had also definitely stated seventy-seven days and forty-one days previous to the exposure that "a ship" would be in the cabinet near to the top and some little distance out from the wall.

The stereoscopic view tends to confirm this last prediction, for the whole ship is seen to stand out several inches from the wall. But the view also shows that the super-structure has fallen forward some inches and was, in fact, at the moment of the flash in the act of crumpling.

In Plate XXXIVb it will be noticed that there is a teleplasmic cord attaching the ship to the wall. This feature has been noted in connection with other teleplasms in the cabinet, and one is inclined to suppose that the cord is in some way used in the transference of teleplasm from the wood to the photographic site.

The three trance personalities had succeeded in producing what they had promised, namely a representation of a sailing ship. This is a mechanical-looking product and consequently a phenomenon which could not have arisen by any abnormal biological process arising spontaneously from a medium or a group of mediums. No matter how great we may imagine the unknown powers of the human organism to be, it is difficult, if not impossible, for the animistic hypothesis to account for an objective mass showing purposive mechanistic construction.

The mechanical effects achieved by the mass are not the only difficulties which animism has to account for. There is also the fact that not one but three



trance entities manifesting through three mediums claimed to be and appear to be responsible.

ii

After twelve sittings, the second attempt at producing a ship ended in a failure. One reason for the failure may have been the erratic group attendance during the summer months of 1930. On the other hand, July 24 saw the controls perfectly contented with the progress they had made.<sup>1</sup> Both on this occasion and a week previously Walter-Mary M. warned the experimenters that he did not like ships and he said that if the second ship was a failure he would not attempt to repeat the procedure. He would not "like to go through the ordeal again."

Ewan was not in attendance during the following two weeks and on the 29th of July Walter claimed that the store of teleplasm was diminishing. On August 3 he finally gave instructions to photograph and he prefaced his signal with, "I am afraid it will be difficult to hold this to-night. There is so little ectoplasm. You may be sadly disappointed, due to conditions." (The night was very hot and close.) He then gave the order to make the exposure and laughed uproariously. "Very little, very little! . . . Just wait

<sup>1</sup>The following excerpt is of some interest:

During this séance Walter-Mary M. asked T.G.H. to place his hand very gently on Mary M.'s forehead.

T.G.H.—"I feel it . . . it is cool . . . it is damp; it feels like an unusual amount of perspiration."

Walter-M.M.—"It comes in that form. She is perfectly cool, is she not?"

T.G.H.—"A little cooler than normal."

Walter-M.M.—"It is brought from you and the rest and goes through the cells of her body and is brought out. I gather it myself and place it on the ship. I have taken considerable from the table that has been stored there."

till you see the picture . . . talk about shivering timbers. . . ” The result is shown in Plate XXXV.

## iii

Having related the chief incidents in connection with the so-called ship teleplasms, we now pass on to

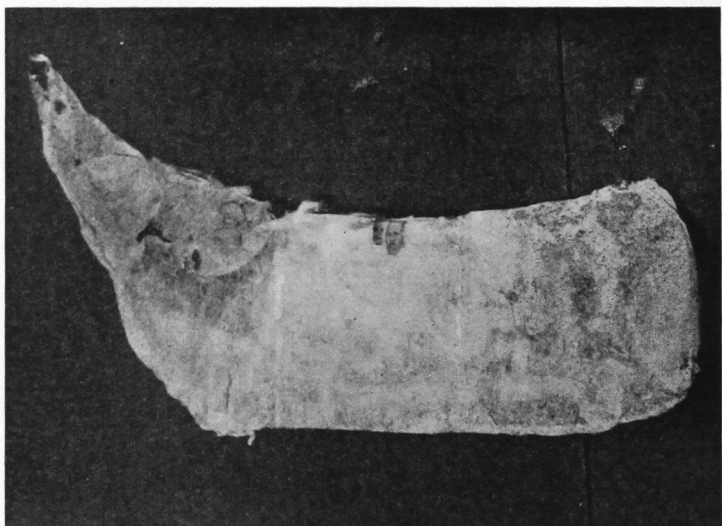


PLATE XXXV

The mass of July 29, 1930

consider the Katie King face teleplasm which occurred in November of 1930.

From the time of the introduction of this new Mercedes trance personality, Katie King, there had been a number of statements to show that Dr. Hamilton would be given the opportunity of photographing a teleplasm which revealed a likeness of the alleged Katie. As we have seen, the first took place on March

30, 1930 (see Chapter X, p. 204). On April 4, Katie-Mercedes said she would one day show herself. She did not repeat this until May 9, when she said, "I am going to let Walter give you my picture." On September 8, John-Ewan and Katie-Mercedes both announced that they were ready to begin work on the new project.

Katie-Mercedes—"You must make this medium take off some clothes. I must have her arms free and I can't get at them. I told you to tell her to wear a dress without sleeves. And tell this medium of mine to take all the pins out of her hair. I do not wish her to wear anything that will stop circulation—loose clothing. I wish also to have her in a reclining position so that she can relax. Do not worry over this medium. I have done it before. Why cannot I do it again? If sometimes she does not speak, see how much she is under my influence. I will draw as much as possible from Walter and John."

John-Ewan—"I have used considerable force from this boy to build up Katie so do not be surprised if he complains of it afterwards. I will see that he comes to no harm. But we will have to be very careful in this work that we are not over-zealous. You will long be aware of Katie's presence before you see her. You will photograph her in her beautiful form, she will stand among you."

In compliance with Katie's desires, a couch was placed in the séance room upon which Mercedes could lie. During the course of the preparatory sittings,

these extending over a period of some six months, Mercedes some twelve times was placed on this couch at the request of one of the controls after she had passed into ordinary trance and while so resting passed into a cataleptic state. This state we have already had occasion to describe in Chapter I, but it will bear some slight repetition at this point.

On each occasion that she entered this state she was examined by Dr. Hamilton and some excerpts follow:

“Completely anaesthetic. Jaw rigidly fixed. No twitching of the eyelids. No sign of respiration. Pulse about 78. Rigidity at the knees and pelvis absolute . . . arms now limp. Very subdued respiration, completely insensible. Hands cold, stiffened at the elbows. Lower limbs stiff at the knees and hips. (9.41) I put the arms in the air; they remain upright; waxy flexibility. Mouth firm. Eyelids and lips tightly closed. Medium anaesthetic. Pulse 80 to 84. I raise the head. The neck and head remain elevated. The right elbow is now quite soft. At 9.58 she is limp and is raised to a sitting position. Knees still rigid but they are loosening. Raised to her feet at 10.00. Waxy flexibility; respirations cannot be detected; pulse accelerated.”

Mercedes' reactions to these experiences in her waking state were frequently quite marked, but never prolonged. Her waking reaction depended quite considerably on the speed with which she passed from this cataleptic state to normal consciousness. If this were rapid she would feel an intense physical fatigue

and would take a quarter hour to secure full mental orientation. If she first returned to the shallower, more usual trance for a short period of time, her return to complete normal consciousness was rapid and the waking reaction much less marked.

During the series of sittings in the fall of 1930, which preceded the Katie phenomena, Mary M. quite often expressed a strong desire to discontinue her attendance at the séances. The Walter entity, either by way of Mary M. or as Walter-Ewan, strongly insisted that she come to the séances. She complied.

The group members were unchanged during the series, apart from the inclusion of a medium "Anna" introduced at the suggestion of Mr. Reed.

The notes taken by M. L. Hamilton during the final séance follow:

According to instructions received at the previous sitting, the members of the group prepared some twenty minutes before the séance was to commence. The men removed their coats, vests and shoes, the women their shoes. Mary M. was disrobed in the presence of Miss Ada Turner who sponged the upper part of her body and reclothed her in a one-piece black sleeveless garment supplied by Mrs. Hamilton. Mercedes removed her outer clothing and put on a sleeveless séance dress. Then all the members assembled.

At 9.00 p.m. all filed into the séance room in the following order: Mary M., T.G.H., W. B. Cooper, H. A. Reed, "Anna", W. E. Hobbs, Miss Ada Turner, Mrs. T. G. Hamil-

ton, "Ewan", J. A. Hamilton, "Mercedes", and the notetaker, M. L. Hamilton.

The séance opened with singing. Walter-M.M. was not satisfied with the efforts and said in a peremptory manner, "Sing, damn you! Sing! You're like a lot of fools! Put some life into it! Put some life into it! It's a good job you're not getting your living by singing!" (9.23)

\* \* \* \* \*

Walter-M.M.—"Ham?"

T.G.H.—"Yes, Walter, what is it?"

Walter-M.M.—"It's a message from a friend who came before. He says you are to go on. He says it is the greatest thing in life. He says to set everything aside and go right through with it. . . The parson [Spurgeon] says he wants to know what all this is going to lead to. The parson says you are to be sure not to forget the vital part."

T.G.H.—"You mean the linking up of psychics with religious teachings?"

Walter-M.M.—"Yes, the religious side."

T.G.H.—"Well, I have my opinions but I prefer to let others form their own."

(9.47) Mercedes, in trance, is placed in a reclining position on a mattress in front of the cabinet.

Walter-M.M.—"You know, it would be better if we left it for another night. Oh dear!" (Apparently speaking to Katie.) "Please couldn't you come forward? It is going to be difficult for them to photograph you if you won't come forward. Well, friends, shall we leave it for another night?"

T.G.H.—“I’m afraid that’s impossible. The medium [Mary M.] says she won’t come another night this week.”

Walter-M.M.—“Why should that be impossible? Nothing should be placed before this work. If this goes through and it is not successful, I will not reproduce it! There is so much other work that I’ll not reproduce it again. It would be so much better if we could get it another time. It is too faint. She [Katie] must have a connection and must be closer to the chair. Anna, what do you say?”

Anna—“She is very faint.”

Walter-M.M.—“Katie, what do you say?”

Katie-Mercedes—“I don’t know. I’ve done my best. But you know best.”

Walter-M.M.—“Friends, have you ever seen a piece of half-modelled clay? Well, that is what I am going to produce to-night.”

Katie-Mercedes—“I do not wish it if it is not perfect.”

Walter-M.M.—“If only we could get her forward, it would be all right. I wanted this to be separate from the medium. If I tried to link her with the medium it would mean altogether new work. But I wished to give you one quite separate from the mediums. Look again please.”

Anna said that she saw the robes but not the face. Walter then said that the face was there in teleplasm and could be photographed. Then after a moment or two of silence as though he were nerving himself to do it, he said “You’d better take it. Are you ready? One! Two! Three! Fire!” The exposure was made at 10.02.

Walter-M.M.—“You’ve got her face only partly. Oh dear, dear. We must not be impatient. I have tried and failed. I’m sorry, I thought I would be able to give the full form. We have given you quite a large part of our friend. But we are learning and experimenting. We know nothing, we only think we know.”

T.G.H.—“What is the height of the face in the picture this time?”

Walter-M.M.—“It is midway. She is very close to the back wall of the cabinet; possibly three or four inches out from it. She is very beautiful but you do not get her beauty. She is not like me or the other people with whom we work and associate. That’s why it is so difficult. I’m afraid to hold it over for any length of time. Sittings should be from day to day. A space of time is not so good; the ectoplasm goes off into its elements. A cold closet is best; where heat is applied it is no good, and there is too much heat in this room. For my work cold is required. We could make great progress in a morgue. If you could reduce the temperature of this room very low while you are out of it, and then you might put a little heat on when you sit. I will take care of the medium so that she does not feel the cold. You will find you will get much better results.”

T.G.H. asks if Katie’s veil, which had been mentioned on previous occasions, had been removed from her face.

Walter-M.M.—“Yes, to the side.”

\* \* \* \* \*

John-Ewan—“What is evidence for, you dogs? Is it not sufficient proof that you get one tiny evi-



dence? How much proof is there if you get the greatest accumulation?"

Katie-Mercedes—"Dear father, I wish you would not be like that, please. We can build again and get something more perfect. Oh, Walter, tell him that it was good."

Walter-M.M.—"The face is ectoplasm and the spirit



PLATE XXXVIa

The "Katie King" face miniature of November 12, 1931

garments are there. The face is beautiful but in taking the veil from it, it has not shown as plain as it might. The veil is torn and is not quite even."

On inspecting the photographs of this phenomenon (Plates XXXVIa, XXXVIb and XXXVIc), we see at once that while all the predictions of the three

trance personalities are not fulfilled, there are still many points of evidence which prove intentional activity. The directing entities failed to produce a full form; they failed to place it in the front of the cabinet and, apart from the veil, they failed to exhibit anything which might be referred to as "Katie's

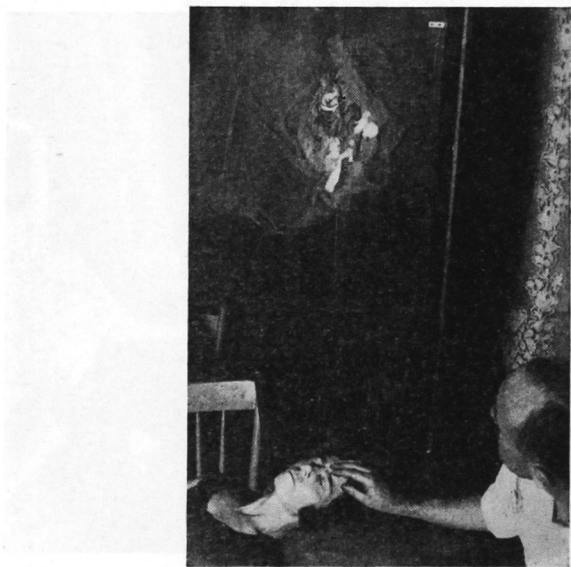


PLATE XXXVIb

The "Katie King" face miniature of November 12, 1931

garments". On the other hand, the description of the teleplasm given by Walter-Mary M. shortly after the exposure was made showed no error. Further, he recognized his failure to fulfil the points just mentioned.

The stereoscopic view confirms his statement that the mass lies close to the back wall of the cabinet,



PLATE XXXVIc

The "Katie King" face miniature of November 12, 1931

"possibly three or four inches out from it". A veil is present which is arranged around the face. Careful examination of this material shows that the veil is torn, or imperfect in several places. This may be what Walter referred to when the entity said, "The veil is torn and is not quite even."

The face, as the control stated, is very likely produced from a teleplasmic means. Around the left side of the face, and caught in the hair immediately below it are pieces of white material which one might suppose to be the remnants of what had been over-covering amorphous teleplasm.

Walter stated that the face was imperfectly developed. From his point of view, if his opinion of the beauty of this alleged discarnate being is weighed against his evident disappointment which he held regarding the outcome of the experiment, this may be the case. But compared with the other teleplasmic miniatures, this face compares very favourably in the excellence of its detail and beauty of features.

The stereoscopic views show that the somewhat matted hair which lies about the face is three dimensional. The general alignment of the hair is vertical (the line in the picture is a vertical joint in the cabinet wall). This would indicate that the hair is falling downward under its own weight. Those portions of the hair nearest the face, and particularly at the right cheek, appear to be matted and uncombed. It has been suggested that this is due to an incomplete maturity of the hair, the face and hair having been recently released from the teleplasmic over-covering.

The veil is undoubtedly a three-dimensional product, part of it being spread out on the cabinet wall, part of it being crushed together into a thick mass behind and below the lower reaches of the hair, and a part of it lying in thick folds over and above the crown of the head as if it had been withdrawn to reveal the face within. The veil material is different from all the teleplasmic phenomena cited in this report. But such phenomena are not unknown in the annals of psychical research. Both Richet and Schrenck-Notzing observed veils and other forms of cloth, and these they included as a type of materialization phenomena. In Dr. Hamilton's work there is scant evidence to show that veils are the result of teleplasmic process. The regularity and perfection of the weave as seen in a photomicrograph indicates that we should not expect the explanation to be found in a manipulation or differentiation of the teleplasmic substance. It does not seem, with our present very meagre knowledge of these things, that veils and teleplasms will be found to have a common mechanism behind them.

## CHAPTER XI

### THE SPIRITISTIC HYPOTHESIS

#### i

THE burden of the argument for the spiritistic hypothesis will take the following lines. It will first be shown that psychical phenomena of teleplasm must be considered as being psychological rather than biological. Secondly, it will be demonstrated that the trance personalities had the characteristics of conscious and rational intelligences. The single assumption that all rational intelligence must be predicated on learning and experience will be made. If the understanding which the trance personalities had of teleplasm exceeds that of any known living intelligence, then it follows that the trance intelligence could not have arisen from a living agency. It is therefore necessary to postulate a non-living intelligence. This is the spiritistic hypothesis.

#### ii

Admitting first the reality of the phenomena, there is little difficulty in placing it into its correct setting. The criteria for our judgment as to whether it belongs in the biological or psychological field is drawn from a passage of Dr. J. S. Haldane, the English

physiologist. In this he defines the difference between these. He says:<sup>1</sup>

“In biological interpretation we assume the maintenance and reproduction of specific forms of life, each life being a unity expressing itself in co-ordinated maintenance of detailed structure and activity. This unity is interpreted as constantly maintaining and reproducing itself, but doing so without display of foresight or retrospect—that is to say, blindly. When retrospect and foresight, or learning from experience, are embodied, whether as perception or voluntary action, in the behaviour we are studying, we interpret it psychologically, or only interpret it physiologically in so far as we leave retrospect and foresight out of account.”

Teleplasm shows the characteristics of a true biological material save at precisely those points where psychological activity would be expected to interfere. In its forms there is a unity of detailed structure with co-ordinated functionalism between the parts. Prof. Dreisch views this as “organized assimilation in an extended field. In fact, normal organizatory and constructive assimilation, as it appears, for instance, in regeneration, would have to be amplified only in regard to its effects (‘small’ and ‘big’ are always relative notions.) Materialization would at the same time be supernormal embryology.”<sup>2</sup> The unity of teleplasm is not, however, constantly maintained. It is transient and is directly related to the intention of

<sup>1</sup>J. S. Haldane, C.H., F.R.S., *The Philosophical Basis of Biology* (Hodder and Stoughton, 1931), p. 97.

<sup>2</sup>Hans Dreisch, *Physical Research*, trans. by T. Besterman (G. Bell and Sons, Ltd., London, 1933), p. 119.

the trance entities. This intention is displayed through prediction, description and other forms of conscious and rational activity. The phenomena must therefore be regarded as psychological.

## iii

We must next attempt to determine the level of consciousness which took part in this psycho-physiological phenomena. The trance entities exhibited several levels of awareness of the teleplasm.

The first of these that we shall mention is to be found in the evidence that the psychic entities were aware of the state of development and maturity of the masses. The exposure signals which they gave caught the substance at what must have been close to its point of optimum development. This is attested further by the fact that in the case of the third Spurgeon teleplasm, where the exposure was delayed, deterioration of the teleplasm occurred during the interval of waiting.

There was also a consciousness of the functional properties and characteristics of the different types of teleplasm. Walter, for example, gave an imitative mass which, in its crude outlines, was representative of the morphological developments of the face-bearing masses (Plate III). In particular, this example showed a crude imitation of the split and everted protective over-covering to be found in connection with many of the differentiated masses. Indication of a similar perception is found in the second Spurgeon mass. In this, it will be recalled, Walter specifi-



cally requested that a bare table should be placed in front of the medium. The photographic result showed a capsule-like form on the table. The margins of this were complementary to the undifferentiated material surrounding the face miniature. It looked, therefore, as though Walter had deliberately attempted to draw attention to the presence of this protective layer. If this is so then he must have been aware of the functions of this portion of the mass.

A deliberate selection of material seems to have been exercised in the production of imitative teleplasms. Most of these had an interwoven, tight texture which permitted firmly moulded contours. The one outstanding exception to this general rule is, significantly to our evidence of an awareness of teleplasmic type, the choice of thin material which formed the lovers' knot effect in the "W.F.G." teleplasm. In this case the thin, flimsy nature of the material is largely responsible for the success of the mass in carrying the imitative idea.

Now this awareness of type, emergence and maturity need not be of a very high order. It is possible—if this were all we had to consider—to hold the animistic theory and suppose that the medium might quite spontaneously produce the proper type of material and subconsciously recognize the maturity. Thus the wounded animal, without knowing why, will hide away until the normal processes bring about tissue repair. These completed, the animal instinctively recognizes that repair is complete.

But higher levels of perception show that the trance

intelligences were of a much more conscious nature than this. Walter forecast coming teleplasms in descriptive terms and these were unmistakably confirmed. This is perception and prediction on a completely conscious level.

Less frequently the trance directors exhibited a third type of awareness. The phenomena could be linked with some purely mental concept that added to the implied significance of the experiment. Thus we find Walter quoting from the sermons of Spurgeon and this may obviously be associated with the miniature likeness of Spurgeon secured during the same séance. There was an abstract aspect to the trance director's perception of teleplasm.

The highest type of awareness is found in the group mediumship. There is evidence to show that on some occasions the Mary M., Mercedes and Ewan trance personalities were all aware of the teleplasm which subsequently appeared in connection with Mary M. Further, each entity was aware that the other entities were aware of this fact.

There were four levels of perception exhibited by the trance personalities. These were (1) an awareness of the emergence, type and state of each teleplasm, (2) an awareness of the applicability of certain descriptive terms to the mass, (3) the establishment of certain so-called subjective features that can be regarded as contributing to the significance of the manifestation as a whole and (4) simultaneous perceptions of the teleplasm on the three preceding levels by two or more mediums.

## iv

There can be no doubt that the intentional activity of the group mediumship and associated trance personalities was conscious and rational. The crux of the whole matter is this question: When the activity is both conscious and is capable of rational foresight and memory, *must activity at this abstract level always be predicated by learning and experience?* That this is so is invariably the case with the normal personal and group action. It has always been the view of psychology that each of our perceptions and each of our actions involves learning from experience. In the abnormal field, psychology has gone to very considerable lengths to explain irrational actions by some previous and forgotten experience. What then shall we say for the intentional action of the trance personalities which is rational and predictive *and for which we can find no basis of explanation in the previous history of the medium and, indeed, in the whole of human understanding?* For, as we have shown, there must exist a very intimate and real connection between the proved intention of the trance intelligences and the proved reality of the teleplasmic substance. *The processes whereby this connection occurs, whatever they are, are utilized in a conscious and rational manner.* Still, we have barely the smallest inkling of what is involved.

There is here then a contradiction; all rational behaviour must follow from learning through experience; the intentional activity displayed in teleplasms

surpasses the experience and learning of any known living agency. The introduction of *an* intelligence—some manner of intelligence—is imperative and necessary to *any* explanation of the phenomena. This, by the evidence, is inescapable. This incompatibility can best be resolved, in our opinion, by the introduction of a theory of a discarnate or non-living intelligence. From due consideration of other factors in the data we have reached the conclusion that this non-living intelligence can best be viewed as a deceased personality. This is the spiritistic hypothesis.

## v

If this hypothesis is strong it will assist us in our understanding of other incomprehensible facts of the research. But many apparent implications are not justified. A solution regarding the source of the Walter intelligence will throw no light on the organic processes back of the teleplasm—it will simply be a special solution to account for the intelligence operating in this particular case. Nor does the solution deny the possibility that a living agency might, at some future time, operate upon biological material and produce teleplasmic phenomena. It does not deny that science may unravel the problem of the substance, and do this with complete disregard of the spiritistic concept. In the present instance the theory simply satisfies the need for a directing intelligence manifesting in the role of a trance personality and which, by the evidence, cannot have arisen from a living agency.

Again, what are the implications of the spiritistic hypothesis towards the tiny face miniatures? Did *Spurgeon*, for example, play a vital role in the *Spurgeon* face miniatures? This idea is not excluded, and may be regarded as a possibility. But the evidence thus far has nothing to offer on this question.

If we adopt the spiritistic hypothesis, are the face miniatures significant of the conditions of life after death? Is the face miniature in the likeness of *Spurgeon*, *Spurgeon*? There is no evidence that these phenomena *per se* have anything whatsoever to do with the state after death and, in our view, it is extremely absurd to even suppose they should. The sole significance which can be assigned to the face-bearing teleplasms at the present time is in their demonstration of the ability of the trance personalities to suggest, by implication, the major intention which they attempted to establish—namely, the concept of life after death. It is only in the sense of this implication that face-miniatures can be considered to have a bearing on a state of personal existence following death.

Another implication is that if the trance personalities are deceased persons who are temporarily dominating and directing the medium's bodily and mental functions, then the opinions and interests and memories of the alleged deceased person should be in evidence. This, of course, is the most common type of evidence which has been used to formulate the survival hypothesis.

There is a formal objection to this assumption that mental trance products revealing life memories is

sufficient grounds upon which to advance the survival concept. The stumbling-block is that evidence of memory *might* arise from living agents. Most investigators have therefore adopted the position that, if it is not rigorously and demonstrably necessary to a description of the phenomena, then the formalistic requirements of minimum hypothesis precludes the survival assumption.

Lodge has overridden this objection and has adopted the view that the evidence given by mental trance products is cumulative. In his opinion these in their effect justify the survival concept. There is much to be said for this view because the spiritistic concept, if it is adopted, is particularly successful in explaining many features of the phenomena of psychic research which, if they are approached from any other point of view, must either be disregarded entirely or will stretch the theory upon which the explanations are based so far that the theory will appear ridiculous.

Spiritistic mental trance phenomena, when viewed and interpreted as corollaries *of*, rather than as causes *for*, the spiritistic hypothesis do not conflict with that hypothesis. With its aid a considerable degree of understanding of the phenomena can be secured.

The records of psychic research from every source are saturated with the implication of survival. Whenever and wherever genuine trance personalities are encountered we are met with the claim that the trance intelligence is in fact a deceased person. It is con-

ceivably significant that no evidence has been brought forth where the trance entity supports any other concept: the spiritistic idea is kept constantly and insistently in the foreground, wholly integral with and inseparable from the essence of what is present. This occurs in the work of every investigator since the commencement of serious study in the middle of the nineteenth century. All investigators—whether they have been Christian, agnostic or frankly atheistic—have reported the manifestation (in some form or other) of the survival idea by the trance entities. Any theory of psychic phenomena must explain why this particular pattern of expressed motivation is present and it is obvious that the spiritistic hypothesis has the least difficulty of all.

The mediumship of Elizabeth M. provides us with a large amount of data relating to the life memories of certain known dead. We shall turn now to an examination of the woman Elizabeth M., her mediumship, and an evaluation of her mental trance products in terms of the survival hypothesis.

## CHAPTER XII

### THE MEDIUMSHIP OF ELIZABETH M.

#### i

DURING Elizabeth M.'s mediumship (1920 to 1933) the mental phenomena of the five-year period, 1923-1927, received particularly close scrutiny. An analysis shows that 388 séances took place during this time, that during their progress 591 trance states were observed and out of these there appeared 977 separate trance products of a purely mental type. Of these, 470 were associated with a psychic personality claiming to be the late R. L. Stevenson, the Scottish man of letters; 218 had reference to the life and travels of David Livingstone, the African explorer and missionary; and some 212 purported to come from W. T. Stead, the late editor and psychical researcher; while some 77 more come from an alleged Camille Flammarion, the late French astronomer.

Dr. Hamilton writes:

"The trance syndrome with Elizabeth M. was remarkably constant once it had attained its full complexity, and it is my purpose to present it as such. For purposes of description her trance may be considered as consisting of four stages which will be better understood by the accompanying graphic chart (Fig. 2), which indicates the general



progress of trance and some of the outstanding characteristics.

"As the graph shows, the subject is first at point A on the normal conscious level N.C. She continues at this for some minutes to point B, where the descent into trance sleep begins and is characterized by changes which will be indicated later. For the ensuing four or five minutes the trance deepens until a point C is reached. Trance may now pro-

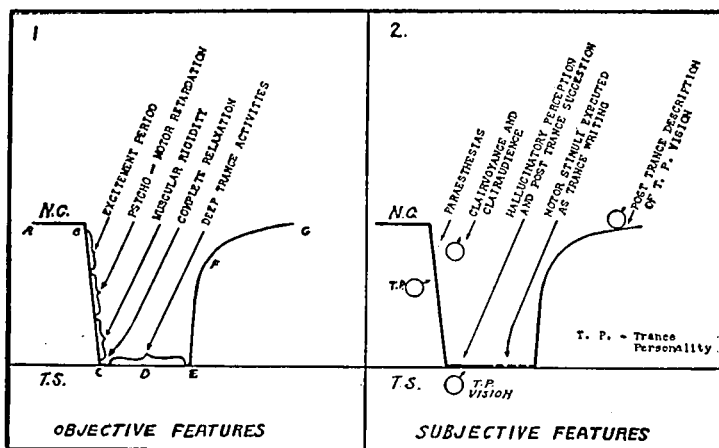


FIGURE 2

Diagram showing the progressive changes in the Elizabeth M. trance

perly be said to begin. The trance continues to point E and during the interval two distinct periods having quite different characteristics are to be observed. From E, the medium returns to a level just below full consciousness and from F to G (again at normal consciousness) is the post-trance stage.

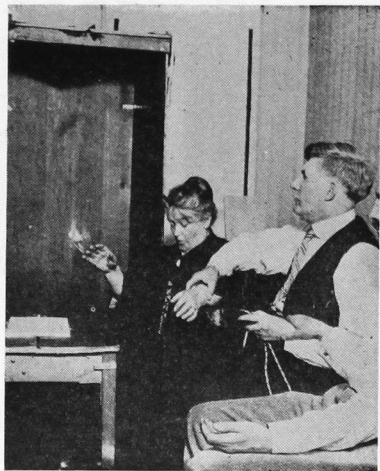
"Each of the four stages of trance have characteristic objective and subjective features, shown in sections 1 and 2 of the chart. In section 1, it is to

be noted that at B, the point at which the medium begins to lose consciousness, she passes into an excitement period which, as is shown in section 2, is due to various parathesias such as a sense of electrification of the hair, or a cobwebby sensation of the face. She objectifies these sensations and tries to remove them by blowing with the mouth and making brushing movements with her hands.

"Clairvoyance and clairaudience may now begin to appear and the medium seems to see and hear the psychic entities who seem to her to be present objectively and to be approaching nearer to her. One way or another they seem to be endeavouring to gain her attention.

"As time proceeds, a psycho-motor retardation sets in; the motions of the hands and arms slow down and finally cease (Plate XXXVIIa); the limbs take on a waxy flexibility or a cataleptic rigidity. She no longer responds to sensory stimuli. This condition soon passes into the complete converse of total relaxation of the musculature of the body (Plate XXXVIIc). This apparently marks the point at which the last vestiges of voluntary control are surrendered (but not without protest) by the medium.

"Full relaxation present (the medium has now to be supported in her chair), deep trance ensues. The skin is found to be anaesthetic, pulse and respiration are below normal. What to the observer appears to be nothing more than a deep sleep we find later is the peak of the medium's mental receptivity. During the period CD, she is engaged in receiving, telepathically or otherwise, hallucinatory visions from the trance personality dominating her at the time.



a



b



c

PLATE XXXVII  
The entranced Elizabeth M.

"Throughout the whole of Elizabeth M.'s mediumship, a motor automatism followed the quiescent period of trance but its nature and complexity changed. For the first seven months (April to November, 1923) it consisted of slaps of the medium's hand synchronously with the calling over of the alphabet. Later it became a motivation of the right hand to write on paper and occasionally it took the form of trance speech.

"Due to the depth of the trance (or to some other causes not yet known) the hand, throughout the whole period of Elizabeth's mediumship, wrote in an extraordinarily blind sort of fashion. It seemed to be directed towards one purpose only—that of setting down the script. But it was a blind and trusting automatism which assumed the co-operation of the observer. There was no display of an awareness of the end of the paper, or a broken pencil, or the removal of the paper, and in all such cases the hand wrote steadily on regardless of the circumstances which made the automatism of no value. In order to facilitate matters in this connection, the medium was supported in her chair (Plate XXXVIIc) and her arm was lifted at the end of each line and returned to the starting-point on a fresh sheet of paper.

"The blind nature of the writing very clearly parallels the unreasoned response so frequently observed in connection with hypnotic action.

"Generally the writing was difficult to read and in some scripts words had to be omitted during transcriptions owing to their complete illegibility. This, added to the fact that the communicators, for the most part, issued brief, telegraphic sentences or groups of sentences, made most of the script, as finally filed, of a brief, truncated nature.

1  
 I have not a strong  
 before a police

2  
 I have not a strong  
 before a police

3  
 I have not a strong  
 before a police

PLATE XXXVIIIa

Example of the writing of the entranced Elizabeth M.

"Now while all the trance-writing phenomena were characterized by the non-perceptions just mentioned, there were differences between the writings of the various trance intelligences which suggested a closer relationship between the agent and subject than a mere machine-like reception and delivery. Elizabeth in her normal state wrote slowly and formed her letters with that care that is often found with persons who write with effort. (See Plate XXXVIIb.) Asleep and functioning under the influence of the supposed Stevenson her hand usually wrote in a dashing, headlong, nervous style (XXXVIIIa-1); the Livingstone messages were invariably written slowly and with manifest imperturbability (XXXVIIIa-2); the writing associated with Stead revealed some impetuosity (XXXVIIIa-3). As well as these differences, these handwritings essentially differed from Elizabeth's own although Elizabeth's own traits were still discernible in a modified form in most cases. The so-called Livingstone script is small and neat; Stead's characters are larger, while those of the alleged Stevenson are largest and roundest of all, betraying more than the others (and particularly more than the medium's own) that appearance which we call 'cultivated'.

"Returning now to the progress of Elizabeth M.'s trance, we find the motor automatism followed by the stage of semi-recovery. This invariably shows the onset features but in the reverse order—a very brief period of catalepsy followed by excitations. Muscle tone returns and, as one awaking from a deep sleep, the medium now comes almost fully to herself and enters the post-trance stage.

"During this last stage she describes the vision which she has seen during her trance sleep. For, as

Mon 15<sup>th</sup>

20 Buns apt  
Regina.

Dear Mrs Hamilton

1930

well it is 9 o'clock in Regina time  
and 10 o'clock with you. you will be  
seeing your friends just now you never  
let me know what kind of picture or  
who it was i am sending you a  
clipping out of the Free Press it is  
some what like the same as i told  
you i saw in the armor day here  
i saw one young woman carried out  
the said she had fainted but i  
have heard since they were 3 carried  
ot i must have sleeping or dream  
for i saw only one

PLATE XXXVIIIb

Example of the writing of the normal Elizabeth M.

subsequent investigations showed that these visions' and the subject matter of the written message were invariably related to one another, it therefore seemed probable that the vision experience occurred during the quiescent period which preceded the writing. Elizabeth's relating of her extra-sensory experience, therefore, is seen to parallel the post-hypnotic execution of instructions given to a subject during the hypnotic state.

"Once the medium has related her experiences she quickly returns to full consciousness and in a short time completely forgets her trance memories. In cases where memory was present it did not last more than a few hours, although there is some evidence which indicates that she had some memory of her previous visions while she was in the post-trance stage.

"Complete amnesia was always found in connection with the automatism and this indicates that the medium was very completely blocked off from normal sense perception during the depths of her trance because the automatisms—and in particular the hand slapping—were extremely vigorous.

"Among other interesting aspects of the case which may be noted was the gradual increase in the number of trance states that appeared at one sitting and their division among the communicating entities. In 1924 two trances often occurred, both used by the alleged Stevenson. In 1925 each trance was often divided into two divisions, Stevenson's scripts and visions occupying the first one or two, with Livingstone's communications occurring in the last. In April and May of 1926 a new division occurred—Livingstone and Stevenson occurred in the same trance and a second trance showed evidence of a third intelligence—the alleged W. T.



Stead, this personality having claimed to communicate by other means many times previous to this.

"The occurrence of several communicators in one trance state—the sleep period now showing three or four major communicators working side by side, as it were—had the effect of merging several trances into one prolonged one. Each communicator gave, along with the script, an extra-sensory impression to the medium which she later related. The stream of memories and ideas of each was unmixed with any other but between the change of dominating trance entities the medium made little stirrings and uneasy movements which were interpreted as efforts on her part to re-integrate herself. A similar, though less marked, effect took place when there was a change of memory topic by one of the communicators. That is, if the Stevenson entity, say, produced two unrelated messages in one trance, between the writing referring to the first topic and the vision referring to the second the medium showed the same signs of striving to return to consciousness.

"All this being so, it will be apparent, especially to the physician and psychologist, that the onset and release from trance as exhibited by this woman disclosed a mental zone in which certain features appeared resembling those observed with medical hysteria and other psychopathic conditions; features which to my mind arose out of the medium's subconscious fears of the unknown, and seemingly outside influences and a fear of passing into a mental state that was not a normal one. They are mental inhibitions which tend to prevent the onset of trance and retain the normal integration of personality.

"With Elizabeth M., however, it would seem that

it was possible for her to pass quickly and safely through the various stages, dip down into deep slumber where she took on these alleged spiritistic perceptions that differentiated the mediumistic trance from medical hysteria and hypnosis, and then return to everyday consciousness without any harm being done to her normal personality. Indeed, it has been my experience, both in the case of Elizabeth and with other mediums whom I have observed, that until these inhibitive features are reduced to a minimum, the mental trance products reveal little more than confusion.

"The parallels between Elizabeth's trance and hypnosis suggest and uphold to a considerable degree the theory of what may be termed control-hypnosis by a discarnate. On this view the control or communicating psychic personality was the active factor in producing the trance state for the purpose of placing the medium in a suggestible condition which would enable her telepathically to receive and reproduce the ideas of the communicator. In brief, trance sleep with Elizabeth seemed to be a condition in which the consciousness was narrowed down by blocking normal perception till the stimuli from ordinary sources (sounds, smells, lights, feeling, etc.) lay below the threshold value of stimuli received from extra-sensory sources."

ii

Turning now from Dr. Hamilton's remarks on the Elizabeth M. trance, we wish to state that the woman who placed her mediumistic faculties at Dr. Hamilton's complete disposal was a motherly, unlearned little woman who was known to Dr. Hamilton and

his family for several years previous to the commencement of her mediumship. Along with her husband and family, she came to Canada from Scotland in 1904. Her first contact with Dr. Hamilton was as a non-professional nurse and her marked capabilities in the matter of caring for infants and little children led him to place his trust in her ability in this connection on many occasions. As well, she soon became an intimate in his home and during the influenza epidemic which followed the World War I, and on many other occasions when there were illnesses in his home, she rendered his family nursing services which earned for her their deep affection and lasting gratitude.

The interest in psychical matters around the close of the first world war led many people to try their hand at tipping tables. Dr. Hamilton was among these and his mild interest was fanned to a real curiosity to observe the facts for himself when he found that in Elizabeth he had a woman in whose presence the table would move in an unquestionably supernormal manner. Side by side with the development of one of the most powerful telekinetic mediums ever to be investigated under proper test conditions,<sup>1</sup> came the mental trance products which form the present subject matter.

One of the qualities which made Elizabeth M. a great medium was the complete trust which she showed in and gave to those whom she liked. This attitude seems primarily responsible for her willing

<sup>1</sup>See *American Journal for Psychical Research*, Vol. XXV, No. 9, Sept., 1931, for a report on some physical phenomena observed with Elizabeth M.

sacrifices for Dr. Hamilton's scientific curiosity but it seems also to have been carried over into her trance state. To her the psychic entities were friends. She trusted them completely, and, by and large, enjoyed many of her experiences, although there were many occasions when she suffered from some physical exhaustion and some few times when her mental trance experiences were abhorrent to her. This trust was not a matter of simple-mindedness; the fact that her nursing activities were designed to give, and did succeed in giving, her children the educational advantages of which she herself was deprived, is sufficient to show the strong drive of this woman and the moral fibre from which it sprang.

It will have been noticed that Ewan interfered with the mental trance products of his mediumship. This was due to a highly developed intellectual inquisitiveness and scepticism. Just as these factors made him a poor agent for mental trance products, for the most part, so the absence of these same factors was apparently one of the major reasons why Elizabeth was a great mental medium. The complete absence of the critical faculty left the portal between the trance personality and the medium's submerged self undisturbed by eddy currents of scepticism, doubt and curiosity.

From the outset of her experiences under Dr. Hamilton's oversight, she had no preconceived notions or opinions regarding psychical phenomena. She accepted her experiences as they came and passed on such purely descriptive information as she was able to give.

Considerations of her intellectual characteristics are of even greater importance when we consider her trance products, for it is important that we should establish how little knowledge she, the normal Elizabeth, had of Stevenson and Livingstone. There is no phase of her normal interests which indicates a possible source of the amazing flow of Stevenson and Livingstone memories which arose from her mediumship. She never sought to read or discuss either the travels of Livingstone or the literary works of R. L. Stevenson or any other author of classical standing.

It is quite impossible to state what she did or did not know. Her schooling was of a most elementary nature, being equivalent to the education which children on the American continent receive by the time they are eleven or twelve. Dr. Hamilton writes: "That Elizabeth was and is a woman who can be regarded as standing only slightly above illiteracy, is a fact well known to those of us who know Elizabeth well both as our medium and our friend. Her letters—two of which I now quote, one written to my wife in 1923 shortly after the phenomena started and one recently (1930) from a neighbouring city where she had gone for a holiday—speak for themselves. Spelling, punctuation, use of capitals, and so on, are exactly as in the originals."

"Dear Mrs. Hamilton

"you would like to know what I know about R.L.S. Well I know nothing of him I have never read of his works nore have in of his books in my

home The first time I heard of him was through  
my minister Mr. MacLachlin"

1917

and

"i received your letter last week and also the Book.  
. . . Sunday was Soldiers Parade here I went to  
the servis to the Armouries to the big meeting I  
was very pleased I did it was an English church  
Minister that took the servis when he was about  
to give his sermon the larg light were put out and  
others were dimmed I have marked the Psalm that  
was sung i think you will no it. Well the first thing  
that happened was one of the girls fainted and they  
carried her out but i don't think it was a faint i am  
sure it was a trance she was very limp when the  
lifted her i never saw such a beautiful picture all  
kind of faces in the air. . . . i was not speaking to  
any of them the people as i did not no any of them  
so i have still the view in my memory to myself i  
see the have spritlist meeting here somewhere but  
i am taking no interest in them to find them when  
you read this paper you will see i was not alone  
i am inclosing the program. . . . well i think i will  
close for this time remembers to all

"your

"Elizabeth."

With these aspects of the case in mind—the character of the woman herself, her education and interests, and the more objective side of her trance functioning, it is now possible to turn to an examination of the mental products of her trances with understanding of the background against which they occurred over a period of more than five years.

## CHAPTER XIII

### THE ALLEGED R. L. STEVENSON COMMUNICATIONS

#### i

WITH the pertinent facts relative to the woman Elizabeth M. and the nature of her trance state before us, we may now pass on to consider a few of the four hundred and seventy transmissions attributed to the R.L.S.-Elizabeth trance intelligence. As has been pointed out, each of these transmissions consisted of two parts—the vision and the script. The latter usually provided a clue to the original incident in Stevenson's life and with this as a text the investigator could usually locate the memory-idea by searching through the writings and biographies of the late R. L. Stevenson. The vision, in the form of a picture or play, was designed to illuminate the text.

Let us take a rather simple example as an illustration. During the trance sleep the medium's hand pounded the table on the necessary letters and spelled out:

"It was a dream of father, Thomas Stevenson,  
for son to be a great engineer."

The vision, related during the post-trance stage, was as follows:

"I was away in an old place, Edinburgh, but it was an office I was in and that round-faced man with the side whiskers was having some talk with the young man. The young man was displeased. He threw his papers down with a bang, didn't want to do what the old man asked him to do. It was an office for I saw a letterpress, then a couple of pictures of sailing ships."

Those who are familiar with the life of R. L. Stevenson will know that the communicator is in this message reminding us of the fact that the author's father, Robert Stevenson, desired his son to follow the family profession of lighthouse engineering, and that Stevenson himself was determined to be a writer. The purpose of the pantomime thus becomes clear: we see a young Louis acting a part that depicts this rebellion—"The young man was displeased; he threw his papers down with a bang; he didn't want to do what the old man asked him to do". An "act" has been put on in the mind of the medium based on a fragmentary section of the past of R. L. Stevenson, and in line, evidently, with the artistic and dramatic conceptions of the communicator.

Curiously enough the most striking clue to the real nature of the method of communicating used in this case, is to be found in one of Stevenson's own essays, "Memoirs of an Islet", an essay, however, which none of the communications touched upon. In the introductory paragraphs of this work the author reveals how he saw the memories of his past vividly in his mind's eye in the form of pictures which he could



turn to advantage in his work as an imaginative writer:

"Those who try to be artists use, time after time, the matter of their recollections, setting and re-setting little coloured memories of men and scenes, rigging up (it may be) some special friend in the attire of a buccaneer, and decreeing armies to manoeuvre, or murder to be done, on the playgrounds of their youth. . . . After a dozen services in various tales, the little sunbright pictures of the past still shine in the mind's eye with not a lineament defaced, not a tint impaired. . . . So that the writer begins to wonder at the perdurable life of these impressions . . . and looking back on them with ever-growing kindness, puts them at last, substantive jewels, in a setting of their own. One or two of these pleasant spectres I think I have laid. I used one the other day; a little eyot of dense, fresh-water sand. . . . Two of my puppets lay there a summer's day, . . . in time, perhaps, the puppets will grow faint; the original memories swim up instant as ever; and I shall once more lie in bed, and see the little sandy isle in Allan Water as it is in nature, and the child (that was once me) wading there in butterburrs; and wonder at the instancy and virgin freshness of that memory; and be pricked again, in season and out of season, by the desire to weave it into art.

"There is another isle in my collection, the memory of which besieges me. I put a whole family there, in one of my tales; and later on, threw upon its shores, and condemned to several days of rain and shellfish on its tumbled boulders, the hero of another. The ink is not yet faded; the sound of

the sentences is still in my mind's ear; and I am under a spell to write of that island again."

This extract tells in a manner which surpasses cold description the inter-relationship found to exist between the visions and scripts in many instances and the role which the S. entity<sup>1</sup> apparently played in their production.

For the communicator was the director of the visions which contained puppets of Stevenson's past. As director he might place in the scene a puppet which was the image of himself as a young boy or as a child. For example, we find the medium stating that she saw "Stevenson a child and playing in a pool of water", or "helping a lamplighter"—both ideas being taken from *A Child's Garden of Verses*. Or she sees S. a young man on board a ship with a number of ruffians. In this case the puppet S. is identified with Jim Hawkins, the hero of *Treasure Island*. Thus the director might show S. in puppet form as a boy, a young man, as a student, a writer, in France, in America, or as an ailing man in Samoa.

The medium could not distinguish between the puppet which represented Stevenson in relation to his past and the puppet which merely represented one of the characters in his novels. Long John Silver of *Treasure Island* was as real to her as an S. puppet actor. But there are clues in her speech which show the distinction between the S. director and the S. puppet. She might say, "Stevenson was there but he

<sup>1</sup>We shall use the convention of referring to the alleged discarnate as S.; R. L. Stevenson or R.L.S. will be used to refer to the author.

stood off a bit," thus showing that he appeared to the medium as someone who was present at the scene but not a part of it. Or she might say "I saw Stevenson. He was a lad of twenty. He was doing . . ." This was in the actor or puppet capacity. The medium herself was like a volitionless observer at these subtle playlets but in many cases the scene seems to have been very real to her and she seemed to share in the emotion of the situation. (This was particularly evident when S. or the alleged Livingstone showed her visions which were repugnant to her; in her trance state she would mutter objections and would tend to re-establish her own mental integrity—obviously a protective mechanism.)

The communicator apparently made the fullest use of the imaginative processes open to him, for we find the visions include as well a pure picturization representative of incidents in Stevenson's life, vision settings which display humour, irony, a play on words (charades), and other forms of vision-craft. These subtleties were very often associated with secondary memories in the vision and in this way these ideas formed a background for the main memory.

Nor was this all. Notwithstanding the fact that the work on any given aspect of Stevenson's life extended over a considerable period of time, in not a single instance was one of the S. vision-script units found to be a duplication of one that had gone before. If, say, the communicator was working on a poem and after a space of a number of months gave a text he had previously used, he gave the selection with a

slightly different wording and illustrated it with a different but appropriate vision. If he used a vision over again, then it was attached to a wholly different script in which some new idea thrust a new complexion on the imagery and changed the interpretation. In a word, the communicator constantly gave evidence that he was no copyist or chance designer but an intelligent and consciously planning entity of some sort, aware of the past of R. L. Stevenson and himself possessing a decidedly literary outlook.

## ii

Out of the four hundred and seventy transmissions analysed, eight were found to have been based on material taken from Stevenson poems in "In Scots"; fifty on material found in various other poems in the *Underwoods* collection; sixty on excerpts found in *A Child's Garden of Verses*; twelve dealt with brief extracts taken from the essay "Thomas Stevenson"; two were lifted from "A Humble Remonstrance"; two had to do with "The Manse"; two with "A Penny Plain"; one mentioned *The Merry Men*; four related to events recorded in *The Amateur Immigrant*; fourteen found their basic material in *Treasure Island*; twenty-two showed certain sections of the essay "A Gossip on Romance" to be their source; twenty-five and twenty-two respectively were founded on brief selections taken from the dedication to *Underwoods*, and the preface note to *Underwoods*; a number gave the names of Stevenson's leading novels; and the remainder, referring to innumerable phases of the

author's life, from childhood to his last days, were largely biographical.

It is impossible in the limit of a chapter to make known in any comprehensive way the impressive nature of these phenomena. Indeed, it is hardly to be hoped that full justice will be done to the few examples which have been chosen for presentation here. These have been grouped about certain themes—some of these having purely biographical sources, a number referring to Stevenson's method of learning to write and the criticism which this method drew down upon his head, a few having reference to Stevenson's essays, others being communications based on *Treasure Island* and *A Child's Garden of Verses*, and lastly, a few remarks based on messages which revealed S. not as a director of Stevensoniana but as a discarnate person engaged in communicating through the medium Elizabeth M.

The first group of examples to be given here relates to Stevenson's interest in the art of writing, the first of these having reference to some boyhood experiences associated with his nurse, Alison Cunningham, and his admission that "Cummie" had been largely responsible for the growth of his dramatic tendencies in early life. Balfour, in his *The Life of Robert Louis Stevenson*, tells how in a room full of people the mature Stevenson said to Miss Cunningham, "It's you that gave me my love for the drama, Cummie." To this Cummie replied, "Me, master Lou? I never put foot inside a playhouse in my life." He also makes it clear that as a youth Stevenson used two rooms for

his study that had formerly been his childhood nursery. These rooms, in the fashion of the times, were poorly ventilated.<sup>2</sup>

As well, Stevenson has recorded his memory of the morning carts in Edinburgh and its association with the hours of patient vigil given him by his nurse: "My recollections of the long night when I was kept awake by coughing were only relieved by the thought of the tenderness of my nurse and second mother, Alison Cunningham. She was more patient than I can suppose and an angel, hours together she would help and console me . . . till the first of that long string of country carts, that in the dark hours of the morning creaked, rolled, and pounded past my window."

All these varied recollections the communicator distributes between his two outlets—the hand signals (the example is drawn from Elizabeth's early work) giving the words, "Me, master, never put [foot] in playhouse [in] my life," and the vision takes care of the dramatic Cummie with her indignant disclaimer. The vision also indicates the stuffiness of the nursery and the morning carts in Edinburgh. As a manifestation of the communicator's extraordinary ability to press much in the way of memory into picture-form, this incident is an outstanding one, with the medium who is now merely the observer moving from scene to scene in a very natural fashion. Her experiences she described in the following words:

"I was on a long journey tonight. I landed in

<sup>2</sup>See Mrs. R. L. Stevenson's introduction to the *Child's Garden of Verses* (Scribner's Biographical Edition).

the old place but by a different road. I walked on a beautiful road, a fence on either side and hills. Then I passed a big gate. It opened in the middle. I think it was the way into an estate. I got up into the city and up to the old house where I have been before. I went up the steps, two I think, and into a hall and then into a room.

"There was a boy there in his teens. He was telling a woman something. She had on a black dress and a little white apron. I saw a little desk where he was doing his writing. He was telling her something but she wouldna take it in. She stampit her foot at him. He had no collar on his coat; very baggy trousers. The room was awful close. He was thin, had dark hair.

"As I was coming into the city, I saw the milk carts; the people came out to get the milk with dishes. The stones of the buildings were very black."

A second example, communicated on June 5th, 1925, centres around R.L.S.'s early determination to become an author. Like a great many others, the script of this date is given in the third person:

"It was not so much that he wished to be an author, as that he vowed he would learn to write."

This may be very favourably compared with Stevenson's lines in "A College Magazine":

"It was not so much that I wished to be an author (though I wished that too) as that I vowed I would learn to write."

In the vision we have depicted in tableau-pantomime form the opposition which Stevenson's father

first showed toward this decision. The elder Stevenson was bitterly disappointed that his only son did not choose to follow the profession of lighthouse engineering which had distinguished the Stevenson family for two generations.

"One result . . . one inevitable result, of his persistency was domestic disapproval, which as time passed touched on the verge of tragedy . . . between father and son it developed into a contest of wills, and in the end the stronger will prevailed, as in the nature of things it must prevail."<sup>3</sup>

This contest of wills seems to be the main idea presented by the vision:

"I was away in the old city and saw him there. He lookit like one in his teens. Tall and thin. I think it was his father and him. His father wanted him to take some work but he wouldna. The lad had a lot of books and his pencil and he stood at times and then sat down. It was in a room. There was a writing desk and a big table with a back on it for writing. And there was two big chairs. There as a big picture with a ship on it. This was above the writing desk. The ship was painted. He was not twenty—near it though. I could not tell why he was wrong to do what he wants hisself. The father came to take the papers and the lad held them as he was going to do what he wanted. He had long black hair. The father had on an ulster jacket like a house coat. I saw no other people. It was daylight. I just seemed to appear in this room

<sup>3</sup>J. A. Stewart, *Robert Louis Stevenson, Man and Writer* (The Ryerson Press, Toronto), Vol. I, p. 92.



—I seemed almost behind young Stevenson. The father was at the side.”

Having conquered his father, young Stevenson turned to the more difficult task of conquering his pen. His methods of learning to write were somewhat peculiar and at the time, and since, have excited a good deal of criticism. The next example of the Stevenson-Elizabeth M. trance products is concerned with this phase of Stevenson’s life.

During April of 1873, Stevenson, then in his twenty-eighth year, had occasion to spend three weeks at a small English inn known as Burford Arms. It was situated at the foot of Box Hill and was near the home of some literary friends whom Stevenson sometimes visited.

Stevenson mentions this holiday in his essay “A Gossip on Romance” and he tells there that he tried to describe the surrounding countryside but, he says, “It is one thing to write about the inn at Burford, or to describe scenery with the word-painters; it is quite another to seize on the heart of the suggestion and make a country famous with a legend.”

In still another essay, “The College Magazine”, Stevenson tells something of his methods of learning to write. “Whenever I read a book or a passage that particularly pleased me, I must sit down and at once set myself to ape that particular quality . . . I have thus played the sedulous ape to Hazlitt, to Lamb, to Wordsworth and to Obermanne.” And in this same essay he tells how, when he walked, his mind was

busy fitting what he saw with appropriate words to "note down the features of the scene or commemorate some halting stanza."

It is interesting now to observe how the S. trance entity wove all these various memories into the script and vision of November 9, 1924 (152 transmission):

"Until now have been content to write about an inn at Burford . . . describe scenery . . . word painter . . . sedulous ape."

The panoramic form of the vision suggests these same memories with their associations: walking to observe and note the landscape; the inn at Burford; the home near Burford which Stevenson visited; and his habit of copying from the works of the various classical stylists:

"I was away in a pretty place. I was at the shore and I left the shore and went away along the road and there were hills on the right hand and lowland on the left. I went on a long road till I came to a hotel. I saw the name of it—it had 'ford' in it—it was not Hurtford. Then I went on till I came to a little house on the left hand. I was in it—a small cottage with thatched roof. I was in there and my friend and two or three others were there. He lookit about twenty years. He had a tweed suit with knickerbockers on. They had a lot of books. They were writing. The hills were all green, the lowland was green with trees and rocks and quite a nice shore of the ocean showing."

Fifteen months later the communicator again made reference to Stevenson's methods of learning to write.

The sedulous ape theme, so far as is known, is completely unconnected with the poem "The House Beautiful" in Stevenson's life. Yet in the vision-script setting the descriptive content of the poem forms an excellent simile to the bareness of Stevenson's early literary efforts.

The sedulous ape theme was indicated by the opening lines of the medium's writing:

"Throughout immature years followed the example of many teachers . . ."

This was followed by a condensed version of lines from the first verse of the poem "The House Beautiful". It is these lines and their picturization in the vision which constitute the allegorical setting:

" . . . A naked moor, a shivering pool before the door, a poplar tree at the garden foot, the garden bare of fruit and flowers: bare without: such a place I live in."<sup>4</sup>

The vision is similarly divided between the literary criticisms and the poem:

"I was in a house and I saw R.L. there and two or three more men. They were arguing over something. I came out of there with them and went to a moor by a few trees and a stream running past; it came down a hill over stones nice and clear. And

"A naked house, a naked moor,  
A shivering pool before the door,  
A garden bare of flowers and fruit  
And poplar trees at the garden foot;  
Such is the place that I live in,  
Bleak without and bare within."

*Underwoods*, Book I, V.\*

\*These quotations from Robert Louis Stevenson are by kind permission of Charles Scribner's Sons.

then went into a garden there; not much in it but bushes but it had been a garden. There were two pictures: they were with me through the first and in the second I was alone. I lost myself after I left the garden. R.L. was over thirty anyway. He spoke to me. He had on a tweed suit with a Norfolk coat."

A cleverly designed piece of work which had reference to one of Stevenson's early literary failures was given on April 6th, 1926. In this case the trance entity chose an incident of Stevenson's university life which was treated in the communication as a charade.

When Stevenson was at the University of Edinburgh he and three other students founded a magazine which was issued in a yellow cover. The author tells in his essay "A College Magazine" how "This effort ran for four issues . . . poor yellow sheet that looked so hopefully in the Livingstone's window. Poor harmless paper that might have gone to print a Shakespeare on but was instead so clumsily defaced by nonsense."

Apparently recalling this incident the alleged Stevenson wrote by the hand of the medium: "Magazine emerged. Yellow cover. Maiden number. Edited."

With these biographical facts before us plus the words supplied by the script it is now possible to unlock the meaning of the vision. Using the words "maiden numbers" as a foundation idea the vision carried out a clear-cut symbolism. Maids appear—four of them corresponding to the four issues of the magazine—holding yellow magazines; one of them

reads and smiles and seems to suggest memories of the poor yellow sheet defaced by nonsense; and a young S. observes from the wings, so to say, the action of these puppets:

"I saw the prettiest hall all done in silver. I saw some girls. They were very old-fashioned. One had her hair in a net. They had long dresses and one had lace mitts. They were four girls and they all had books. One of them opened her book and gave a kind of smile. They were like magazines—paper-covered. The centres were yellowish cream. Oh it was so pretty! Stevenson was in his teens. He was just looking on."

iii

A rather complex communication which led the analysers to search through separate parts of Stevenson's life and writings for elucidation is that of January 31, 1926.

The biographical sources of this trance product would appear to be the following facts. Stevenson's great pirate story was published in 1883; *Dr. Jekyll and Mr. Hyde* in 1886. Both brought the author world fame. His father, Thomas Stevenson, died in May of 1887, and shortly afterward R.L.S. wrote and published a memorial sketch entitled *Thomas Stevenson, Civil Engineer*.

In the customary telegraphic style the S. communicator somewhat brokenly referred to these incidents thus:

"Tribute: Memorial sketch he gave to the world

at the time Thomas Stevenson dead when were thrilling the world "Hyde and Jekyll" and "Treasure Island" where he hit the sailor square on the spine."

As usual, the medium's vision accurately depicts the facts and fancies set forth in the script. This time the vision is in two sections; first a symbolization of the memorial sketch, and then a picturization of the fight with the crutch. This fight is not exactly the same as the fight scene in *Treasure Island* from which it has been drawn but it embodies the central idea of the crutch hitting the sailor on the back:

"I was away in a place I think I saw before. I saw them doing nothing but drawing pictures but it was done with a thick black pencil. I saw a lot of things: I saw a dead corpse, old, stretched out, an old man, a corpse with a white robe on him. I saw one man, Stevey, I think, drawing the pictures. He was drawing on an easel. And then I went away to an island. I saw sailors fighting and I saw one with a crutch strike another with it. He took the crutch and struck another on the back. They were not on the boat. They were on land. One of these men was dark and had side-breezes. The corpse had nothing to do with the sailors. I have seen the man before—with Stevenson. I did not get his name. I knew he was a corpse by the way he was dressed."

iv

Many references, more direct than that in the preceding example, were made by the alleged Stevenson to *Treasure Island*. The methods of presentation of

these bits of Stevensoniana were as numerous and varied as the number of communications devoted to this topic. One one occasion "long John Silver" is mentioned in the script while the S. actor-director assumes the role of one who is resting in an armchair and reading from a book. In other cases S., like the medium, is a passive onlooker. Elizabeth sees sailors in an inn bending over a map. There is much talk and outside a ship rides at anchor on the sea. On another occasion she sees "a hollow and a higher sort of land":

"I saw a man—not Stevenson. He was in uniform with yellow trimmings. There was a parrot on his shoulder. I heard a nice word, 'Silver', spoke the night. There was a man lying on the ground. Whether this man had shot him I could not tell."

A more detailed description of this famous Stevenson character was related by Elizabeth at another time:

"There was a man lying on the ground as if he had been shot. A man stood over him and he seemed to have a gun in one hand and a heavy stick in the other. He leaned on the stick as if to steady himself. He appeared to have one leg. Stevenson was standing off a bit. Whether he was pleased or displeased I could not tell."

Flint, the parrot in *Treasure Island*, was sometimes included in this vision-craft and it is interesting and amusing to see how the S. entity very cleverly introduced the idea of a parrot. The incident also indicates

the medium's inability to appreciate or even recognize the various subtleties which she passed on to permanent record for study. On this occasion she said:

"I saw a few sailors. I can hear some talk yet. They were standing near a shore but I did not see any boats. I got a couple of names. Who is Flint? Two men are here. One with a red coat on and one with a bird on his shoulder. I hear Flint as an echo, far, far away."

One communication with a *Treasure Island* setting showed the S. entity in the role of the hero, Jim Hawkins. Elizabeth related this vision:

"I got Stevenson in warships. I saw a captain. R.L.S. was about twenty; he seemed on a holiday. He had on a cap with a black band on it. Then he seemed as if he were standing on a barrel as he had been hiding and two or three men on his right side. Whether they were spying on him or whether he was spying on them I couldn't say. These men had long coats of blues and three-cornered hats bound with yellow. Stevenson's pants were light coloured, very tight to the knee. At the end of the ship were ropes. I saw a man and he had not a wooden leg but a stick on the end of it. They wanted him, Stevenson, to do something but oh! what a look this man with the leg gave Stevenson. He is something in the sailor line—red face and long nose. Stevenson wanted him to do something. He sure resented it."

v

Imaginative pretence founded on *A Child's Garden of Verses* also came constantly to light. Even running



quickly through some of the notes on trance visions one can very quickly pick out the counterpart to these well-known works. A few examples of the visions follow:

"I saw him sitting on his bed with his stocking either on or off. There was a patchwork quilt. Chairs were in there and a tunic and belt were thrown over these chairs."

("Bed in Summer")

"I saw him in a cute picture. He was paddling in shallow water with his bare feet; when he put his foot down he seemed to be delighted and he lifted it up and put it down in another place."

("At the Sea-Side")

"I saw him as in a field of hay but it was not cut by a machine. He was a young boy and was playing with a young girl. The little girl had curls. They were throwing armfuls of hay at each other and having a good time."

("The Hayloft")

"I got Stevenson—he was only a boy along with a little girl with a bonnet all done with fur. It was winter. Snow was about. They went into a cottage to get warmed. It had a great big open fireplace. There was a dresser with rows of plates. These kiddies warmed themselves beside the fire. They held out their hands to get warm."

("Winter-Time")

"I was out with R.L. lighting lamps on the street with an old man. He put his ladder up against the lamp and R.L. went up and lit the lamp. Stevenson was just a young lad."

("The Lamplighter")

"I saw Stevenson a little boy the night. I had two pictures of him. I am mixed: some other boy was there but he kept out of the way. I know the other boy called for Louis. I did not see the other boy but I heard him call. It was beside a big house of stone. There was another seat on the lawn. I did not go far from there when I got another picture of it. I saw his nurse the night at this other boy. I heard the other boy's name too. I'm no sure if it wasna 'Stewart'".

("The Wind" and "My Shadow")

Readers of Stevenson will recall the poem "To Any Reader". Here Stevenson says farewell to his readers of *A Child's Garden of Verses* and, in effect, to the child who was once himself. This poem reads as follows:

"As from the house your mother sees  
 You playing round the garden trees,  
 So you may see, if you will look  
 Through the windows of this book,  
 Another child, far, far away,  
 And in another garden, play.

. . . . .

He does not hear; he will not look,  
 Nor yet be lured out of this book.  
 For, long ago, the truth to say,  
 He has grown up and gone away,  
 And it is but a child of air  
 That lingers in the garden there."

Indicating that he had this poem in mind by giving a condensed transcription of the last four lines by means of the medium's hand, the communicator is-

sued an illustration that would seem to be peculiarly Stevensonian. In it the medium sees the adult Stevenson, who seems to have said farewell to the child that was once himself:

"I got R.L.—an awful nice little picture of him the night. They (there) seemed to be a house a bit off. He had opened a gate and stood with his back to me. There was a child. He seemed to have a lonesomeness as if he had left somebody or they had left him. It looked like that. I don't remember where I was. I don't remember being around there before."

The S. intelligence also made reference to the dedication of *A Child's Garden of Verses*. The case cited below was the third transmission from the alleged Stevenson—that of May 6, 1923. The script reads: "My first wife—take the little book."

In her waking stages of trance the medium recounted her experiences:

"I saw an old lady. She was very old-fashioned. She had a tight bodice and cap on; a little black shawl over her shoulders. She was talking to a young man; he gave her something. He was pretty frail-looking—whitely. He had a long face and dark hair. That woman was old enough to be his mother but I did not hear the name 'mother'. After he gave her the parcel she patted him on the shoulder. She was fond of him."

With the script as a clue, the vision setting is easily seen to have been suggested by part of Stevenson's dedication. A part of this dedication reads:

"My second Mother, my first Wife,  
The angel of my infant life—  
From the sick child now well and old,  
Take, nurse, the little book you hold!"

## vi

The point has not been stressed, but there is an undeniably whimsical and gentle touch to the artistry exhibited by the S. trance entity. This personality unquestionably twisted Stevensoniana to suit its own ends. But it was seldom that an artistic effect was secured by withholding from the medium some of the facts which form the kernel of the Stevenson incident from which the transmission was drawn. However, this seems to have been the case when the trance intelligence referred to the poem:

"The brooding boy, the sighing maid,  
Wholly fain and half afraid,  
Now meet along the hazel'd brook  
To pass and linger, pause and look.

"A year ago, and blithely paired,  
Their rough and tumble play they shared;  
They kissed and quarrel'd. laughed and cried,  
A year ago at Eastertide."<sup>5</sup>

The script, as usual, gave the key to the setting:

"The brooding boy, the sighing maid,  
They kissed and quarreled  
And laughed and cried  
A year ago at Eastertide."

<sup>5</sup>*Underwoods*, Book I. IV.

But in this case the medium was not allowed to see all the incidents mentioned in the poem. She saw the rustic setting, the boy and girl, but after a brief glimpse, a tree got in her "way for seeing them". The privacy of the lovers remained inviolate!

"My! I had a dandy picture the night. I saw a young couple sitting on a stone beside the water. The girl had on a tight bodice and sunbonnet; the young man was wearing knickers and a velvet coat. His hat was peaked back and front and he had a soft collar over his coat. I came down the slope and saw them but a tree got in my way for seeing them. R.L.S. stood a bit off—he was watching them."

vii

The truly remarkable ability of S. to shift the point of emphasis in a vision-script unit by changing one detail is well indicated in the following examples. In two of the three cases the visions are almost identical in their relationship to the script; while the third vision, similar to the first two except for one detail, shows, if the script is taken into account, the series to be a very successful and amusing attempt at irony.

On two occasions Stevenson disembarked at New York City—once when he was an unknown, poor man on his way to California to see the woman who later became his wife, and on another occasion when he was enjoying the first flush of literary success.

Regarding the first visit (in 1879) Stevenson wrote:

"... but we of the second cabin made our escape along with the lords of the salon, and by six o'clock

Jones and I were issued into West Street, sitting on some straw in the bottom of an open express wagon. It rained miraculously. . . ”<sup>6</sup>

The communicator, we find, splits the facts of this arrival between the vision and the script, the script cryptically reads, “Slow express wagon—freight train.” The vision emphasizes the straw in the wagon and the rain:

“I was in a large city. I came off a boat. It was pouring and raining. I saw a wagon and straw in it. A man was lying on the straw. I went till I came to a train. It was a long way; it was a freight train. He got on. I wouldna go. There was no pride about this man.”

The communication just quoted was the fifty-first R.L.S. transmission through Elizabeth M. A year later, the entity took up the same theme and, the mediumship and writing much improved, the trance script referred much more fully to this same incident. It now reads thus:

“Reached the city in floods of rain; repaired emigrant boarding place sitting on bottom of express wagon. Speeding freight. Wretched ride.”

The vision again calls attention to Stevenson’s lowly position on the straw in the bottom of the vehicle:

“I think I was in this place before. I was into that big city. I saw my friend and he went into a wagon or tram of some kind and then on a boat train. There was straw in the bottom of the cart.

<sup>6</sup>*The Amateur Emigrant*, chapter entitled “New York”.

I was in the wagon with him and on the train. It did not look like a passenger train. It was day and it was raining."

The third use of this vision (October 5, 1925, 268th transmission), provides the humour of the series because of the alteration of one point which brings it artistically into line with the setting provided by the script, which had reference to Stevenson's second arrival in New York in September of 1887.

Regarding this arrival Balfour wrote:

"By this time his reputation had crossed the Atlantic . . . the next day the *Ludgate Hill* arrived at New York where Stevenson was met by a crowd of reporters. . . . He had already contributed to American magazines for several years, in the first instance to the "Century", and then to the new periodical of Messrs. Scribner, for which he now undertook to write a series of twelve articles during the ensuing year. For this he was to receive £700, and this bargain was followed shortly afterwards by an offer of £1600 from another firm for the American serial rights of his next story. The first proposal of all—from the *New York World*—was £2,000 for an article every week for a year; but this he had refused. In February 1883 he had written to his mother: 'My six books (since 1878) have brought me in upwards of £600, about £400 of which came from magazines'. So great was the change in four years."

All these circumstances, and the contrast which they provided with the former entrance to New York,

<sup>7</sup>Graham Balfour, *The Life of Robert Louis Stevenson*, (Unabridged edition), (Methuen & Co., London, 1901) Vol. II, p. 27.

the communicator gathered up in a singularly succinct sentence given by the hand of the sleeping Elizabeth. It reads:

"So greatly had his lot altered since he rode through in an express wagon he refused thousands-of-dollars offer in Little Old New York."

In keeping with this altered station the entity now shows himself to the medium in her vision as riding, not on the straw on the bottom of the box along with the parcels, but up on the box in the wagon—the reporter interviewing him while he is still in the vehicle! The ironic contrast is complete:

"I was in a boat the night. I got to a town and got off the boat. It was a good big landing place; it was some big city. I saw a whole lot of buildings. R.L. was there; I got in a wagon with him. There were a lot of parcels. We were a long while riding in it. I was sitting on a box beside him in the wagon. R.L. had his carpet bag with him. And then a man came and talked to him and R.L. seemed not to agree with him. The man seemed to be a reporter. I left him there talking to them and R.L. spoke to me. There was a sign on the dock—an O and an R on a post of wood. I don't remember what he said."

viii

The death of R. L. Stevenson, like other facts in the life of the author, was freely treated by the S. intelligence. Many of the vision-script units referred to the writing of his last two novels, his gaiety on the last evening before his death, his wife's premonitions



and other facts relating to the closing period of his life. One of the most arresting references which the communicator made to the death and burial of Stevenson proved the most difficult to solve of all the literary-biographical puzzles which this psychic entity set before the observers for elucidation. The communication in mind occurred very early in the work, in fact at the sitting of June 4, 1923, at the time when the medium's faculties for trance-writing had not yet been developed. The message, as delivered by the slaps struck on the table, read:

"That will come like grey hair or coffin-nail."

When the medium awoke from her trance sleep she related her experiences in these words:

"Oh, I've been among rocks. I saw a woman at the rock. But mind you I went one way but I didna come back that way. I came back by a narrow footpath between rocks . . . I went along a road that wound around the hill, in and out. It seemed to be an island. Then I came to this lady beside the big stone. It came up past her waist. It was kind of bluish-gray. It seemed to be peaked at the top and long. I leaned over this rock with this lady. It might have been split rock. Then she came to me and talked to me but I could not tell what she said. But after we left the stone the lady went ahead and went down a footpath. I didna want to go at first for I could not see any path at all—just rocks everywhere. It was dreadfully difficult: if you could have seen those rocks you would have thought so. If you were going up you certainly would need chains to hang on to it was so steep. The path had to go

around big rocks. After a while, I came to a little stream. I seemed to lose the lady. Then I could see a house. My! I like my pictures! I don't know whether they are correct or not but I see them so clear. The sun was so bright."

The vision setting was a fairly simple matter, it was a recognizable representation of the ascent to, and the top of Mount Vaea in Samoa where Stevenson and his wife are buried.<sup>8</sup> But two years passed before the source of the sentence was revealed.<sup>9</sup> It was found to be a condensed version of a sentence in a letter which Stevenson had written to his mother when he was eighteen years of age, from Wick, Scotland, where his father had taken him to give him some practical instruction in harbour engineering. In this letter Stevenson described his own artistic appreciation of a storm and commented on his father's practical point of view of the same scene. "I can't," Stevenson wrote, "look at it practically; however, that will come, I suppose, like grey hair or coffin nails." The interpretation of the quotation is of course obvious; its theme is the inevitableness of death, Stevenson's burial place seen by the medium in hallucinatory form serving as a fitting illustration of this idea.

<sup>8</sup>Extracts from Laura Stubbs' *Stevenson's Shrine* (Musson Book Co., Toronto) may be compared with the medium's description of her vision: "... the mountain top and the grave are before me, and I am in the forest on my way thither. . . . Over an hour had elapsed before we gained the summit, and the latter half of the ascent was by far the most difficult. . . . The path zigzagged through the forest until it ended in a slender, fern-grown, almost imperceptible bush-track. More than once it led over the face of the solid rock, but branches of creepers, by which it was easy to swing one's self up, were abundant, though still the top appeared to recede and to become more and more unattainable."

<sup>9</sup>The puzzle remained unsolved in spite of the fact that Sir Arthur Conan Doyle, who visited Dr. Hamilton's home shortly after the occurrence, quoted the script in his book *Our Second American Adventure*.

ix

That he, the S. entity, believed himself to be the deceased Robert Louis Stevenson is clear. Some of the communications, which were more factual in that they were less marked by the play-acting which we have seen, reminded the observers that he was "marred by sickness in his youth"; that he "seemed to have gaiety and because of his ailing body was praised"; that in his literary aspirations he had had "a thousand projects in the future—essays, sketches, tales"; that he had written with "unwearying elaboration"; and had made the "personal acquaintance of men of letters"—Sidney Colvin and Andrew Lang. The communicator even tried his hand at criticizing Stevenson's work but did not get very far with this. It was, however, made clear that he considered that the Master of Ballantrae had "neither psychology nor women". By both direct and indirect statement the communicator implied that had he lived to the age at which Sir Walter Scott wrote his *Waverley* novels, he, the alleged Stevenson, would have reached greater heights of creative ability and in turn would have produced his "*Waverley*" masterpieces.

The communicator drew a distinction between "ghost" and "spirit". Working on the essay "A Gossip in Romance" he had come to the dictum, "Certain old houses demand to be haunted; certain coasts are set apart for shipwreck". This he had illustrated by showing the medium a ghost in a house and then showing her a shipwreck off a shore. Curiously

enough the "ghost" frightened her quite considerably and disturbed her trance state very noticeably. At the following séance the S. entity wrote:

"You need not be afraid to enter the haunted house. Do not fear, my little friend, for I am in spirit, not a ghost: discretion, tested by a hundred secrets."

While the alleged R.L.S. mentioned his death some two score times in the third person, only once did he mention it directly in the first person, and, following this gave a quotation from *A Child's Garden of Verses* which was apparently intended as an allegorical setting to his death which had cut short his career just as his genius was approaching its full maturity.

The script on this occasion, April 14, 1927, was:

"When your own day is done—the coffin. One of a number of papers about myself. Lloyd. The end: Eighteen ninety-four, thirty-three years ago. It is one of the hardest things when the sky is blue and clear to go to bed by day."

The vision amplifies further the implied parallelism between Stevenson's early death and the objection voiced against going to bed by day in the poem "Bed in Summer":

"I saw Stevenson. I thought he was dead. I got two pictures. I saw him: he was dead and a whole lot of these dark men were carrying a coffin. They carried it up a hill. They seemed to be very sad, these men.

"In one picture I got Stevenson as if he was on

the other side and talking to a young man who was very dark too; he was a dark white man. Stevenson had on a beautiful cloak from head to foot; it was like the colour of clouds."

"I saw Stevenson as a little boy sitting undressed. He was four or five. But he was not pleased. The woman, the nurse, was undressing him."

x

Only rarely did the Stevenson trance personality present a communication that could be interpreted as a statement which specifically revealed his reasons for communicating. In November of 1923 he gave the following brief but significant sentence, "My message as man to man". During the trance of February 17, 1927, with four years of work completed, a second statement was issued that seemed to express more fully the implications of the first: "Thank you, friends, and my Lowland woman. It is good work you are doing for your fellow-men. Commence again. R.L.S."

There is undoubtedly an identity of intention between the Stevenson and Walter trance entities. The methods of presenting data for observation are very different; with one their strength lies in the undoubted authenticity of their occurrence; with the Stevenson-Elizabeth work the value lies in the demonstration of memory. And more than this, an ability and desire to weave these memories of the past into art is undoubtedly demonstrated. Considering the complexity of the phenomena, the medium's ignorance of Stevenson, and other factors which make telepathy between

the observers and the medium extremely improbable, we are again left with the spiritistic hypothesis as an explanation. The use of this theory in interpreting the foregoing events has met, we believe, with considerable success. Regardless of whatever other explanation might be put forward in its place, there is no fact presented here which is incompatible with this hypothesis.

## CHAPTER XIV

### A NOTE ON THE DAVID LIVINGSTONE AND W. T. STEAD TRANCE ENTITIES

#### i

IT REMAINS to touch very briefly upon two other Elizabeth M. trance intelligences—namely, those claiming to be W. T. Stead and David Livingstone. The former may be of some interest since, during life, W. T. Stead was actively interested in psychical research.

There is, however, no necessity to tax the reader with a number of examples of the David Livingstone trance products. It will be recalled that the capacity of Elizabeth M. to act as a vehicle for the transmission of ideas and memories increased from the years 1920-27. The Livingstone entity did not appear until the mediumship was well established—not until 1925—but some two hundred visions and scripts were secured and identified as being founded on incidents connected with the life of the explorer. These were factual in content but they lacked the poetical and artistic garnishings which characterized the Stevenson work. That two such diverse streams of memory could be revealed in the one trance sleep without intermingling is a fact of some significance. It strengthens the assumption that the two trance personalities

and the medium were three separate psychological entities.

Unlike Stevenson and Livingstone, the Stead entity attempted very little in the way of biographical material in spite of the fact that he appeared from time to time throughout the entire course of the investigation. He was, it was claimed, director of the group of persons who were co-operating with Dr. Hamilton and his group in their researches. Stead shaped the general policies by which these alleged discarnates attempted to demonstrate their reality. He it was who requested Stevenson and Livingstone to present their memories in such a way that they would indicate the continuance of human personality. Throughout the course of the Elizabeth observations he gave many instructions regarding séance technique. In essence they were nothing outstanding and for the most part simply called for patience and consistency in attendance. On occasions they forecast or indicated a desire for types of phenomena which were never observed in connection with Elizabeth—namely, materializations. On the advent of the Mary M. phenomena it was Stead, principally, who laid aside the Elizabeth mediumship. This, of course, was the wish of Dr. Hamilton, but it was by and with the consent of the Elizabeth entities that this woman's trance products did not occupy the prominence and receive the attention which they once had.

Stead's attitude towards psychical research was much what one might expect from a man who, during life, had held a very serious conviction regarding the



importance of psychical matters. 'Once, in 1920, when Dr. Hamilton was on the threshold of his psychical research, a curiously intelligent table tipped out, "Plato, Book X, allegory very true. Read Lodge; trust his religious sense. Myers. Myers and Stead are here. Stead answers Doctor's questions." As evidence of an intelligent table this is startling; interpreted in the spiritistic hypothesis as a communication from both F. W. H. Myers and W. T. Stead it is characteristic of the attitude of these men.<sup>1</sup> The reference, of course, is to the tenth book of Plato's *Republic* in which the philosopher develops an allegory of life after death.

The Stead entity expressed his attitude towards the spiritistic hypothesis many times. One of these, given through the agency of Mary M. follows:

Stead-Mary M.—"William Thomas Stead."

T.G.H.—"We have found it very difficult to read the writing lately." (The Elizabeth scripts.)

Stead-Mary M.—"It is very difficult for me to communicate. I would do better if I could come back in the material form. There is much work to be done and there are few helpers; great because till everyone knows there is no death—only a transformation—there is much to do. How can anyone disbelieve? Many are following after truth. It must be added to the religious world, not only in a scientific way but also in a religious way. There are great oppor-

<sup>1</sup>Regarding this communication Sir Oliver Lodge wrote: "Thank you for letting me know about the message you obtained by table-tilting, and which certainly seems to me to be of an evidential character. . . . The message given is characteristic of Myers as I knew him,—I mean in its brevity and pointedness."

tunities for all. . . . Robert Louis Stevenson is here, all are here. Make more people know that there is something brighter and better to come to the weary and tired and despondent and teach them that they must work out their own salvation before they can attain the greater heights of beauty and splendour that is in this place. Many friends are here to help me and also to help you."

## CHAPTER XV

### CONCLUSION

THE Stead trance products bring us back to the starting-point of this report and they reaffirm once again the strong undercurrent of purposive activity which characterized the Elizabeth M. and Mary M. phenomena.

It is fitting that we should end with Stead's statement of belief and intention. For if we are to give any credence to the opinions of the trance personalities who so often proved themselves correct, then this trance speech, along with similar statements made by the Walter, Lucy, Katie, John King, Stevenson and Livingstone psychic personalities, shows that behind their struggle to present the psychical phenomena to the observers there lay an ever-present desire to indicate their continued existence following death.

They have succeeded in doing this beyond all reasonable doubt. While there is much that remains to be understood about the psychology of trance, the biology of teleplasms, and the metapsychical position of a personality which can exist without a physical body and environment, it is reasonable to state that the results obtained do clearly indicate the success of a survival hypothesis. We have seen how the survival theory was postulated because of the inability of liv-

ing agents to show knowledge of and predict the state of the teleplasmic extrusions. Now while this theory states nothing whatsoever about the intrinsic nature of the teleplasm itself, it is successful in accounting for every fact known regarding the trance intelligences. It accounts for the stated opinion of these persons that they were deceased; it admits of the possibility that, as deceased persons, they shared some manner of inter-communication and were consequently able to plan and co-operate with one another and commit themselves to a plan of action in the séance room which extended over a period of months and years. The Elizabeth M. trance products also can be accounted for by the survival hypothesis.

The survival theory, when the facts are examined without prejudice, is neither hasty nor ill-advised. It is most certainly deserving of all the tests that science can conceive.

When an inquiry, like the present one, uses the methods of science as far as possible and touches upon the realms of thought which are usually reserved for religion, it is to be expected that it will be coloured by a religious aspect. This we cannot totally avoid and any scientific enquiry worthy of the name must recognize this. The main conclusion which arose from a consideration of the facts predicts that it will never be possible, by using investigational methods which do not try to direct the phenomena towards certain preconceived ends, to eliminate the religious bias from the subject. We refer to the conclusion that psychic

fields are self-determinant and shape their own ends.

This, more than any other fact, is of immediate importance to those who are scientifically interested in psychical research even though they are not, as yet, prepared to accept the survival theory. It is of importance because it denies to the investigator the right of restricting his observation of the phenomena brought to view unless he does so with the full co-operation of the trance intelligences. It now seems clear that the reason why so many observers have failed to observe any consistency in the results which they obtained is because they failed to put into effect complete co-operation with the trance personalities. When this is compared with the results which Dr. Hamilton obtained the contrast is striking and sufficient to cause those engaged in the subject to reflect on the advisability of this procedure.

It is true that the acceptance of this self-determinacy does force the experimenter into the position of a technician rather than a scientist who has full control of his field of operations. It is true, too, that he must accept the almost inevitable semi-religious tone and practices which the trance intelligences adopt. But what matter? The results achieved by co-operation with the trance entities enormously outweigh the disadvantages of having to introduce, perhaps, the semi-religious practice of hymn-singing and having to accept, upon occasion, some trance personalities who give a definite religious bias to their statements regarding their own state of existence. To those who

are not interested in the religious upshot of the inquiry, these matters can be politely and diplomatically ignored.

While fully recognizing the many implications which a proof of survival held for religion, Dr. Hamilton felt that the relationships between religion, metaphysics and psychical research were not sufficiently well defined, nor was the subject far enough advanced to stress too far this aspect of the subject as the trance entities requested. On the other hand, he was quite willing (after several years of modified scepticism) to work harmoniously with these intelligences and grant them an audience. He felt that the immediate task was to accumulate data; he accepted, provisionally, the survival hypothesis. For he wrote:<sup>1</sup>

"I make no claim to infallibility; far from it. My equipment for this research was, in many ways, much less than it should have been. No one is more certain of this fact than myself. But of one thing I am certain; no one came to this subject with a more open mind; no one approached it with less pride of intellect and achievement; no one was more moved by a deep inborn curiosity to discover the truth for the sake of truth alone, unmoved by emotional bias; no one came with a determination more fixed to follow the highroad science has already marked out for us. I exercised an untrammelled choice in the matter of the mediums whom I observed, and exercised a constant and complete control of the physical conditions of each and every experiment in which we took part. I used, to the fullest extent, my critical faculties in the examina-

<sup>1</sup>Unpublished.

tion and evaluation of results and held, above all, a fixed determination to repeat productive séances over and over again, until the phenomena were established, not once, but many times. Only by this attitude, as I saw it, could health in these matters be maintained.

"Of still another thing I am certain: this standard of workmanship I maintained throughout. We started with facts and with facts we have ended. In 1918, commencing with experiments in telepathy, we passed in 1921 to telekinesis, those amazing movements of material objects without any visible or known physical cause. These we studied from time to time for many years. They were found to be genuine occurrences, the product of a combination of supernormal forces and intelligences not usually open to scrutiny. We went on to subjective phenomena, brought about spontaneously by the appearance of deep trance in our leading medium. To these, also, we gave close attention, not once but hundreds of times. These, likewise, were found to be genuine manifestations of a psychical nature coming from a region in the human organism that lay beyond the reach of the normal self. Following this came our unexpected entry into the teleplasmic field. Five years, from 1928 - 1933, we gave to this study. Through all these stages, unseen intelligences led us, directed us, co-operated with us, and did their best to maintain rigorous conditions of séance-technique—intelligences claiming to be the dead. Reluctant at first, as are most investigators in the beginning, to face these most astounding agencies and their equally astounding claims, we were forced—if worthwhile phenomena were to be secured and made available for examination—to capitulate and walk humbly before their greater

knowledge in these matters. I make no apology for this state of affairs; I cannot, for it was not of our doing; they came and that was the end of the matter. Either we worked with them or backed away, afraid of the issue, and we chose the former course. If there should be those who deem my findings too incredible for belief or too unusual or bizarre for their liking, may I remind them, in all courtesy, that these are not my facts but Nature's, and as Nature's they can accept or reject them. Mother of us all, who can question her integrity? I, for one, knowing what I do, cannot do so. What she offers, I am willing to look at. But I can, if I choose, take my time about making up my mind concerning the value of these facts, to science, and to myself personally. And my reader's privilege this is also.

"Unequipped to some extent as I was for so great an adventure, I venture to hope my work has not fallen too far short of the mark of the high calling the various remarkable phenomena we were called upon to witness had set for us. We have given of our best and more than this cannot be given by any man.

"Truth walks abroad lodged within many garments. All garments may not, at first sight, appear equally beautiful, but these removed, she stands forth pure and undismayed, her hand pointing to paths that may yet lead us to places of discovery greater than anything science as a whole has yet thought possible. That our small share in this unfoldment may lead to still greater discoveries, is my earnest hope. How far off these great days are I cannot venture to surmise, but that they will come, I am certain."



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"What shall I say of this man, this elder, this excellent physician? . . . From table rappings he passed from observations on the apparent animation of dead things, to trance speech and writing, to the photography of masses extruded from the body of mediums, later moulded into the likeness of known dead. These phenomena were all genuine. The yellow fog of doubt that hangs around all mediumistic doings was dispelled by the character of the man . . . There lived in him a quality of mind rare in any age, even in the man who is the professing scientist." — BRUCE CHOWN, M.D., *Superintendent, Winnipeg Children's Hospital.*

"This book with its detailed record of prolonged and painstaking experiments I consider to be one of the most important contributions to the story of Psychic Research, and I make this statement without reservation . . . My absolute confidence rests upon two facts — first, upon the high personal character and scientific acumen of Dr. Hamilton, and secondly — a doubly important fact — upon my personal contact with similar phenomena, over a fifteen-year period, with the medium, 'Margery'. These extraordinary happenings are, as Professor Richet said, 'impossible but true'. No longer can they be ignored by the leaders of modern thought in physics, chemistry, physiology, psychology, philosophy and theology." — MARK WAYMAN RICHARDSON, M.D., *Vice-President, American Society for Psychical Research.*

"I have just read with a great deal of interest your book *Intention and Survival*, and you are to be congratulated on it . . . I like the way you have marshalled your facts, and the way you present the different theories which have been elaborated to account for them . . . Particularly wholesome is your refusal to dogmatize as to the bearing on religion of the psychic phenomena you describe, and your plea for a continuance of critical and scientific investigation." — PROF. E. G. D. FREEMAN, M.A., B.D., *Professor of Theology, United College, Winnipeg.*

"Of recent years we in Winnipeg have heard much regarding psychic research and the evidence for survival after death. I wish to pay tribute to our friend and fellow-member, Dr. T. Glen Hamilton, for the efforts he has made, and is making along this line of thought and discovery. Whatever criticism may be made of his work, no one can ever attempt to deny the truth of the wonderful phenomena which have come under his observation. We know our man, and we know that he is in this work as a student and investigator, and we can have nothing but admiration and praise for him, and let me also say, thanks, for the work he is doing."

From the Presidential Address  
to the Manitoba Medical Society

*delivered by*  
DR. R. RENNIE SWAN

May 23rd, 1930