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THE PHENOMENA OF ASTRAL PROJECTION

SYLVAN MULDOON AND
HEREWARD CARRINGTON

Over one hundred documented cases of astral projection

BY THE SAME AUTHORS

THE PROJECTION OF THE ASTRAL BODY (*Rider*)

By Hereward Carrington

THE INVISIBLE WORLD (*Rider*)

THE PHENOMENA OF ASTRAL PROJECTION

by

SYLVAN MULDOON

and

HEREWARD CARRINGTON

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CONTENTS

INTRODUCTION ix

PART I

1. THE DOCTRINE OF ASTRAL PROJECTION 13
2. MAN'S SPIRITUAL BODY 26
3. A BRIEF HISTORY OF THE DISCOVERY (BY S.M.) 33
4. THE APPROACH OF SCIENCE TO THIS PROBLEM 35
5. THE KEY TO AGE-OLD ENIGMAS 41
6. THE NATURE OF THE ASTRAL WORLD 43
7. THE PROBLEM QUESTION OF MULTIPLE BODIES 50
8. A FOUNDATION FOR FAITH AND FUTURE RESEARCH 53

PART II

§1. PROJECTIONS PRODUCED BY DRUGS AND ANAESTHETICS 55
The Landa Case—The Porter Case—The Schmid Case—The Cole Case—The Parker Case—The Ludlow Case—The Hartmann Case—The Smith Case—The Varley Case—The Sollier Case—The Hout Case (No. 2).

§2. PROJECTIONS AT THE TIME OF ACCIDENT OR ILLNESS 72
The Geddes Case—The Johnson Case—The Dribbell Case—The Mattiesen Case (No. 33)—The Riggs Case—The Kelley Case—The D'Esperance Case—The James Martin Case—The Laufmann Case—The Ramel Case—The Marcinowski Case—The Griggs Case—The Swoboda Case—The Manstead Case—The Rosseau Case—The Marks Case—The Royes Case—The Rogers Case—The Vera Rogers Case—The Ed. Morrell Case.

§3. PROJECTIONS AT THE TIME OF DEATH 103
The Turban Case—The Burnitt Case—The Snell Case—The Monk Case—The De Morgan Case—The Hoffmann Case—The Sargent Case.

§4. PROJECTIONS DUE TO SUPPRESSED DESIRE AND OTHER SPONTANEOUS FACTORS 112
The Minnick Case—The Denham Case—The Owen Case—The Rule Case.

§5. PROJECTIONS IN WHICH 'SPIRITS' WERE INVOLVED OR SEEN 118
The Hout Case—The Einarsson Case—The Saile Case—The Doyle Case—The Ring Case—The Goodard Case—The Atherton Case—The Pfirman Case—The Brittain Case—The Reynolds Case—The Pollard Case—The McDaniel Case—The Spaulding Case—The Llandaff Case—The Hoffsetz Case.

§6. EXPERIMENTAL AND HYPNOTIC PROJECTIONS 144
The Mary Parker Case—The Garcia Case—The Sidney Case—The René C. Case—The Semjonov Case—The Turvey Case. Note by S.M. on Yram's book, *Practical Astral Projection.*

§7. SPONTANEOUS PROJECTIONS—DURING SLEEP 154
The Watson Case—The Wilcox Case—The Haldey Case—The Fisher Case—The Kuchynka Case—The Sprenger Case—The Hare Case—The Simons Case—The Lilly Case—The Mansfield Case—The Helm Case—The Johnson Case—The Jaworski Case—The Gibier Case—The Costa Case—The Herbert Case—The Hepworth Case.

§8. SPONTANEOUS PROJECTIONS—IN THE WAKING STATE 186
The McBride Case—The Connelly Case—The Frallic Case—The Beth Case—The Slater Case—The Hendry Case—The Stone Case—The Sim Case—The Annenkof Case—The Schlansker Case—The Napier Case—The Lauter Case.

§9. CASES IN BRIEF: NOS. 1–36 205

CONCLUSION 216

BIBLIOGRAPHY 221

ILLUSTRATIONS

page

Violent exteriorization, astral ascends spirally 56

Exteriorization and interiorization through the sagittal suture on the crown of the head 77

Illustration of the Reynolds case 133

Invisible helpers often assist in the exteriorization 137

Illustration of the Hoffsetz case 141

Artist's conception of the projected forms 145

Instead of seeing the spirit of her daughter Mme Annenkof saw her own 199

INTRODUCTION

It is now more than twenty years since our book *The Projection of the Astral Body* was first published, and since then a number of works have been issued on the subject, as well as numerous magazine articles. The latter contained, very often, the personal experiences of the author—constituting a number of additional out-of-the-body cases. Many of these have also been sent in from individuals living in all parts of the world, and it has been interesting to compare these, and to see the extraordinary similarity between them. To be sure, there have been points of minor difference, but on the whole they have run true to form, and all agree on the first fundamental premise, viz. that it is seemingly possible to live and function consciously outside the physical body. The majority of these cases—as one might expect—have been spontaneous, but some of them have been noted while under the influence of an anaesthetic or when in a state resembling coma. All our correspondents were evidently sincere.

In our first book on the astral body, above mentioned, details were given of the process, as well as certain formulae, based on personal experiences. Sections were devoted to such subjects as: How the phantom is projected, its mode of egress from the physical body, its modes of locomotion, its various travelling speeds, the cord uniting the two bodies, the cataleptic state following and preceding projection, cord-activity range, the zone of quietude, incapacity, etc., and gave two methods of obtaining projection: the dream-control method and the passive-will method. The 'crypto-conscious' mind was also described, and it was told how this might be 'dynamized'. These and many other topics were covered in this first volume.

In a second book, issued some ten years later, *The Case for Astral Projection*, additional data was supplied, and a number of first-hand and other cases were given. Still further cases are given in the present volume—and a fairly detailed discussion of the scientific and theoretical issues involved. It is hoped that this may prove of value to students of the subject.

It is interesting (and in a sense amusing) to note that our former books—though considered highly significant and important to many students in this field—were never reviewed in a single journal devoted to the more scientific side of psychical research. Not a word was said about them in the Journal of the British Society for Psychical Research. Why should this be so? Is it because the officials of this society really did not know what to say about

them? To deny the evidence off-hand would be to ignore a great body of seemingly well-verified case-history material, which would be something of a scandal; furthermore, it would indirectly cast reflections upon the judgment of that great maestro of psychical research, Frederic Myers—for as we know he defended the theoretical possibility in his *Human Personality*, as well as in his earlier writings, and adduced cases in support of his belief. This, assuredly would be little less than heresy! On the other hand, if the possibility were accepted. . . ! Whole new vistas would be opened up: the possibility of survival, the actuality of some sort of spiritual body, the ability to live and think outside the human brain, and heaven knows what else besides. A fearful step to take! The 'easiest way', evidently, was to say nothing—and that was apparently the policy pursued. How long this ostrich philosophy can be maintained is another matter. It will be interesting to see. . . .

And now a few words regarding some misunderstandings which have seemingly arisen in the minds of certain students of these subjects.

Many times, in talking to people about psychic phenomena and the nature of phantoms especially, we have been surprised to find that they confuse in their minds such entirely different manifestations as e.g., apparitions and materializations, and will say, "I saw a materialization", when what they really mean is that they saw an *apparition*. Of course this is a great mistake. One is a semi-solid or solid form, while the other is usually subjective, having no space-occupying quality. . . . We have been even more surprised to find that such people seem almost offended when we point this fact out to them—as though we were in some way trying to belittle their experience! Yet both are psychic phenomena, only of a different character. Aside from *séances*, materializations are so *rare* as to be almost non-existent—save in those few cases where an astral body becomes for the time being palpable to the senses. . . . We have tried to show, in several places in this book, how it is that phantom forms may *vary* greatly in the degree of their objectivity, and that the degree of this objectivity may even vary from moment to moment. That is why a phantom may be visible one moment and vanish the next. It is, in our estimation, a mistake on the part of psychical researchers to think that phantasms may be placed into certain water-tight compartments or categories, and stay there —like good little boys! The evanescent and fluidic character of all these manifestations should ever be kept in mind; and if this were done, much of the controversy regarding the degree of objectivity of phantasms would be done away with.

This question—of the relative objectivity or subjectivity of phantasms—is one of the most interesting of all, to the experienced

projector. So-called 'thought forms' constitute a sort of half-way house between the two; in one sense they are subjective, while in another sense they are not! The medieval magicians made use of a good analogy in this connection. They said, "Here is a magic lantern and here is a slide. The light passes through the glass slide and creates an image upon the screen. In one sense this image is objective, in that it can be seen by the physical sense of sight; in another sense it is not objective, since nothing is actually *on* the screen, and a chemical analysis would reveal no difference when images were thrown upon it and when they were not. Therefore these images are both subjective and objective, at the same time!" The movies would, of course, give us an even better example; for here we can not only see the characters in action, but they also convey to us, by these actions (and quite apart from words), their thoughts, feelings and emotions, and these we too experience as they are aroused within us, so that we may cry or laugh at the picture before us. . . . This, really, is an extraordinary thing, when one stops to think of it, for these emotions and ideas are conveyed to us by a series of fleeting phantoms, which have no actual reality! By analogy, much the same sort of thing seems to occur in the cases of apparitions and similar phenomena. They too often seem to be objective in one sense, and not in another.

Years ago this point struck Mr. Myers, and he in fact coined a term to cover such special modifications in space: he called such a point a 'phantasmogenetic centre'. This point-in-space is somehow modified or influenced by the invading presence, without being actually *occupied* by it, in the traditional sense. And, as he emphasized in his "Note on a Suggested Mode of Psychical Interaction", in *Phantasms of the Living*:

> ". . . The line between the 'material' and the 'immaterial', as these words are commonly used, means little more than the line between the phenomena which our senses or our instruments can detect or register, and the phenomena which they can not. And the whole problem of the relation of the psychical to the physical—of thought and will to space and matter—is forced upon our attention with startling vividness from the very beginning of this inquiry. At every step we find that familiar speculative difficulties assume a new reality; and that dilemmas which the metaphysician can evade, and the physicist ignore, present to the psychical researcher an imperative choice of one or the other horn." (II, p. 290.)

These difficulties are perhaps realized by the astral projector more than by anyone else in this field of inquiry. For he is constantly confronted by the difficulty—not only of *proving* the objectivity of his own projected form, but also of distinguishing the degree of this objectivity himself! This may sound strange to the

reader who has not experienced an actual projection; he may, in fact, feel that this should be a matter very easily determined by the person undergoing the experience. But, once projected, he will realize that the thought-creating faculties of the mind are so tremendous that a constant series of kaleidoscopic changes are taking place—not only *around* him but *within himself* as well—as exemplified, for example, in the creating of the clothing of the projected form, which we have elsewhere discussed. The mere fact that the mind of the projected form can undergo illusions and hallucinations of the kind does not prove, by any means, that the mind itself is not actually present and intact—as many have argued. Such illusions and hallucinations are experienced by living human beings, who are otherwise sane and healthy, as the famous British *Census of Hallucinations* amply showed us—and these were experienced when the individuals in question were occupying their own physical bodies and inhabiting a familiar physical world! It is no argument against the reality of the projected astral consciousness, therefore, to admit that similar phenomena may take place within that mind also, when the environment is so plastic and fluidic, and easily moulded by the activity of thought. Indeed, when one stops to think of it, it would seem quite natural that this *should* be so—and what we might expect, in the circumstances, when the mind of the projector is functioning under such strange and unfamiliar conditions. These phenomena indicate, merely, the relative difficulty of completely controlling the mind, when experiencing a projection—and do not prove that this mind has been somehow miraculously transformed into a dream-consciousness! This distinction is realized by every conscious projector, and we have emphasized this distinction over and over again, in our various writings. No one who has ever had an experience of the kind will grant for one moment that he is dreaming, for he knows very well that he is fully conscious—even though he may find it difficult to control that consciousness adequately. . . . But is it not true that we frequently experience this same difficulty in our daily lives, and that true concentration of attention is comparatively rare, while the mind tends to 'wander' at the slightest opportunity? Yet no one thinks of contending that this characteristic—even when carried to the point of 'day dreaming'—proves that the subject is asleep and dreaming, in the ordinary sense of the word! Yet this is precisely the sort of criticism which one hears levelled at projectors, when they are telling of their own experiences. We emphasize this point over and over again, because it is after all the *crux* of the matter, and the only seemingly logical objection which can be raised to the reality of such astral experiences. . . . It is *not* a logical objection—as everyone knows who has experienced a real, conscious projection of the astral body. Again we say to our critics, *'Experience it, then you will know!'*

PART I

1. THE DOCTRINE OF ASTRAL PROJECTION

AMONG students of the occult it is generally held that man, in addition to his physical body, possesses also another, more subtle body, normally coinciding with the physical, which is the body he inhabits after death, and which he is capable of detaching from his physical body at will, under certain circumstances, or which spontaneously leaves the physical body, more or less completely, in sleep, trance, coma, or under the influence of an anaesthetic. It is the body of desire, emotion and feeling, and is the vehicle of consciousness. It is normally invisible, intangible, impalpable to the senses, and hence cannot be discovered upon the operating table! It constitutes the human 'double', and is some form of subtle body, which we normally inhabit and utilize. It is the 'spiritual body' of St. Paul.

Proofs of the existence of such a body have admittedly been difficult to obtain. However, there are many persons who assert that they have, on certain occasions, found themselves inhabiting such a body and, on looking back, seen their own physical body asleep upon the bed. They are convinced that they are possessed of such a body because they can see and feel and handle it. Moreover, they are fully conscious at the time, and realize that they are no longer functioning in the material body, but in this more subtle duplicate. . . . These are instances of involuntary or spontaneous projection. However, by following certain procedures, it has been found possible to project this body experimentally and, so to speak, 'at will'. These are the cases of controlled or voluntary astral projection. Methods for producing this result we detailed in *The Projection of the Astral Body*, and we have discussed this whole question from various viewpoints in the present volume.

It has been contended, of course, that orthodox science has thus far been unable to demonstrate the existence of any such subtle body, and furthermore that the idea itself is 'incredible'. As to the objective proof required, we have dealt with this at some length elsewhere, and would here only stop to point out that, on theory, the astral body is not (obviously) composed of physical matter, but of more subtle elements, being essentially etheric in nature. The Yogis expound a whole doctrine as to the existence of certain centres in the body—which are not found by the modern surgeon. The reply is that this is necessarily so, since the centres in question represent more nearly *vital* centres, which are connected with 'life' rather than with 'matter'. The anatomist is far from knowing all the secrets of life—as even the biologist can tell him!

Does it not seem certain that the science of the future will know of many subtle factors in the human body which are unknown at the present day?

As to the 'inconceivability' of the idea, this seems far more dubious and dogmatic. As great a scientist as Sir Oliver Lodge postulated the existence of an etheric body, and contended that we are normally inhabitants of the etheric world, rather than of the physical. It is quite feasible to show the theoretical possibility of some form of etheric body, using only analogies acceptable to science itself. . . .

Take an ordinary glass tumbler, for instance. Fill it with round lead bullets, a quarter of an inch in diameter. When these reach the top of the glass, it is said to be 'full'. But it is quite possible to pour in a considerable quantity of buckshot, which filter into the intervening spaces, without making the glass any 'fuller'. After this, sand may be added, with like result. Finally, water may be poured in, before the glass may be said to be really 'full'.

What all this amounts to is really this: That between all particles of matter there is room for still smaller particles, which fill the spaces between them. So far as we can see, this is true of everything, down to the atoms themselves.

The human body, in the last analysis, is composed of atoms also. But modern physics has shown us that the distances or spaces between these atoms is relatively enormous. No two atoms ever really touch one another, or come anywhere near touching. This being so, what is to prevent other 'intra-atomic' elements or quantities from occupying such spaces—just in the same way that the sand and water occupied the spaces between the leaden shot? The body would still contain such elements without increase in size or appearance, and theoretically there is no reason why such intra-atomic factors should not exist.

This idea has been worked out ingeniously and at great length by Augusta Gaskell, in her book *What is Life?* (with introductions by Prof. Karl T. Compton and Prof. Raymond Pearl). She therein postulates the existence of two systems: the Y-system, which represents the material body, and the Z-system, which represents the immaterial or intra-atomic body. The unification of the elements of the Z-system would constitute a duplicate, immaterial body—which surely amounts to an 'astral body', as the term is used in this book, without splitting hairs over the particular terminology used. (It is intended to convey, merely, the idea of some subtle body, unknown to modern science, and is only employed because it is in general use and commonly understood.)

Viewed in this light, there is nothing at all 'incredible', or even improbable in such a theory. It seems in fact highly probable. The theoretical 'binding force', which would serve to keep the

Z-system intact, is no more mysterious than the unknown forces which hold the atom together—or even the unifying principle which makes the physical body function teleologically—constituting 'the organism as a whole'. These forces are all mysterious, all unknown, and this being so, there is certainly no reason to doubt that other unknown forces may well exist, such as those constituting the Z-system of Mrs. Gaskell—or, in more popular phraseology, the astral body!

However, we admit that it is one thing to grant the theoretical possibility of such a body, when associated with a physical organism, and quite another—to grant its existence separate and apart from the latter. . . . However, any *denial* of this possibility is a mere begging of the question. For, to deny it, we should have to assume that the astral body was in some way *dependent* upon the physical body, either organically or functionally. Of this we have no evidence. Indeed, the evidence, so far as it goes, seems to point the other way, and indicate that the physical body is dependent upon the presence of the astral body, and that, when the latter is withdrawn, at death, the material body ceases to function and rapidly disintegrates! If, on the other hand, the astral body is independent of the physical body, then there is no reason why it should not continue to exist and function in the absence of the latter. . . .

So much for theoretical possibilities. The only question is: Does it in fact do so? For proof of this we must fall back upon psychic phenomena and the evidence they afford us, and particularly upon cases of conscious astral projection, in which the experimenter sees and feels his own (subtle) body, and knows that he retains full consciousness within it, at considerable distances from his physical envelope. It is with a view to help in providing such proof that the present book is written, and the cases it contains adduced. . . .

This idea of an etheric body is, however, becoming more and more 'respectable' as time passes, and the idea of an 'etheric brain' is being discussed in high scientific quarters very seriously! This is not because such an idea would account for a variety of psychic phenomena—which are only incidentally mentioned—but because such a theory seems necessary in order to explain the phenomena of memory. . . . It must be understood that mechanistic psychology assumes that memory depends upon certain 'traces' left upon the brain (or in the brain), much as a record is cut upon the disc of a phonograph, and that, when memories are revived and recalled, this is due to the restimulation of these cells—just as the music on the record is replayed when the needle runs over the disc. In other words, this physiological theory of memory is purely materialistic and is based upon analogy only.

It was against this theory that Bergson and others protested years ago—contending that it was altogether too simple, too crude, and really incapable of explaining the facts. And this view has been gaining wider and wider acceptance. One of the most striking of these newer attacks upon the older view is W. R. Bousfield's book *The Basis of Memory*, appearing in the New Science Series. Dr. Bousfield is an F.R.S. and a psychologist of standing. Yet in his chapter on 'Psychoplasm' he writes:

". . . The basis of memory is not in protoplasmic structure, but in an immaterial 'psychical structure'. Such a structure involves the conception of a substance of which it is built. We have seen that there are many phenomena which the hypothesis of engrams in protoplasm will not explain. Yet engrams or mnemonic traces of a sort there must be in *some* substance, and this substance we shall call 'psychoplasm', a substance which we postulate as consisting not of material protons and electrons, but of some other modification of the ether. This substance which we call psychoplasm is as hypothetical as the ether, and no more so. Electrons and protons are ethereal but material, and do not satisfy the required conditions. Psychoplasm may be regarded as a modification of the ether, and therefore as physical, though immaterial. . . . For the congeries of cells which make-up a human brain, the psychoplasmic organization would be correspondingly complex, and we may refer to it functionally in man as the 'psychic brain', in contradistinction to the material brain. . . . The notion of a psychic brain co-operating with the material brain—the material brain responsive to sensory stimuli and the psychic brain responsive to the ideas into which the sensory stimuli are transmuted—appears to furnish a clew to the solution of some difficult psychological problems. . . . On the whole, the theory that engram-traces are fugitive, lasting only long enough to provide residual images, whilst the resulting psychograms furnish the enduring basis of memory, seems consistent with all the facts, and not inconsistent with any of the phenomena. The corporeal organization of brain and nerves is kept intact for all its functions, without being encumbered and debilitated by permanent changes, due to the performance of those functions. The storage of memory and habit is the function of the psychical structure. . . ."

Here, surely, we have an astounding admission! An etheric brain is necessary in order to account for the facts of memory! And if an etheric brain is possible, why not an etheric body? Surely it is but a short step, on the part of science, from the acceptance of the one to the acceptance of the other; and, once the theoretical possibility be granted, there is surely a wealth of facts which support such a contention—all the way from the common or garden variety of 'ghosts' to the most complicated cases of astral projection. The first steps have assuredly been taken by official science towards the acceptance of this idea of a subtle body!

Undoubtedly the main, classic objection against the reality of certain psychic phenomena—and especially against the idea of an astral body, capable of functioning in the absence of a physical vehicle, in some spiritual world—lies in the currently held view that 'thought is a function of the brain' and inseparable from it. Yet there are many cases on record in which great areas of the brain have been destroyed, either by accident or some pathological process of degeneration, and yet the mental life of the subject has remained intact and seemingly quite normal. The destruction of large portions of the brain, and the very portions which were thought essential, may be followed by no grave psychic disturbance, and no restriction of personality. One or two examples will suffice to prove the statements made. They are taken from Dr. Gustave Geley's work *From the Unconscious to the Conscious*, who in turn quoted them from the official records.

"M. Edmond Perrier brought before the French Academy of Sciences, at the session of 22nd December, 1913, a case observed by Dr. R. Robinson; of a man who lived a year, nearly without pain, and without any mental disturbance, with a brain reduced to pulp by a huge purulent abscess. In July 1914 Dr. Hallopeau reported to the Surgical Society an operation at the Necker Hospital, the patient being a young girl who had fallen out of a carriage on the Metropolitan Railway. After trephining, it was observed that a considerable portion of cerebral substance had been reduced literally to pulp. The wound was cleansed, drained and closed, and the patient completely recovered. . . .

The second case is not less unusual. It is that of a native aged forty-five years, suffering from cerebral contusion at the level of Broca's convolution. . . . The autopsy revealed a large abscess occupying nearly the whole left cerebral hemisphere. In this case also we must ask, how did this man manage to think? What organ was used for thought after the destruction of the region which, according to physiologists, is the seat of intelligence?

A third case, coming from the same clinic, is that of a young agricultural labourer, eighteen years of age. The post-mortem revealed three communicating abscesses, each as large as a tangerine orange, occupying the posterior portion of both cerebral hemispheres, and part of the cerebellum. In spite of these, the patient thought as do other men, so much so that one day he

asked for leave to settle his private affairs. He died on re-entering the hospital."

Dr. Geley sums up his conclusions on the above cases as follows:

"The materialist hypotheses which made thought 'a secretion of the brain', and would assign centres to mental faculties, are erroneous. . . . This cerebral mythology must be given up; our spiritual activity does not obey local divinities erected by credulous scientists in the different corners of their cerebral schemes. . . ."

If, therefore, thought is not a direct function of the brain—as so long taught—and science is now being driven to the acceptance of an 'etheric brain', in order to explain memory and other psychic activities, it certainly seems but a short step to the acceptance of an etheric body, separate and apart from the physical, which body we may inhabit at death, and which constitutes the vehicle of the mind in astral projections. Science itself is being driven to such a conclusion; and when we add to this the great weight of well-evidenced psychic phenomena there seems no longer any valid reason for refusing to accept (even from the strictly scientific point of view) the reality of a subtle or astral body!

Bilocation. By this is meant the apparent ability to be in two places at the same time: that is, cases in which a number of sane and reputable witnesses testify to the fact that a certain individual is in one place at a certain time, while another equally reputable group testifies that he is in another place at that identical time! Inasmuch as a man obviously cannot be in both places at once, the most rational explanation is that his physical body was in one place, while his astral body was in another. However, this explanation seems rather inadequate to cover the facts, in many instances—since a physical body was seen and felt in both cases! There is no accounting for such stories!

One of the most famous of these, of course, is the case of Alphonsus Liguori who, on the morning of 21st September, 1774, was at his monastery in Arienzo—four days' journey from Rome—donning the vestments in preparation for Mass. Suddenly he fell into a deep cataleptic sleep. He remained in this for two hours. On coming to, he stated that he had just returned from the bedside of the Pope, in Rome, and that the Pope had just died. At first this was attributed to a dream, and then—when news of the Pope's death arrived—to a coincidence. Then the amazing information was received—that all those in attendance at the bedside of the dying pontiff had not only seen but talked to Liguori, and joined with him as he led the prayers for the dying!

This is a typical example of bilocation stories. They are of course entirely different from ordinary cases of astral projection. . . . The former are purely historical, so far as one can discover; the

latter are everyday experiences which are constantly being reported, and for which first-hand testimony exists—as the present book amply testifies!

Charles Richet, in writing of 'bilocation' cases, said in part:

"It would be very useful to be able to discriminate more or less accurately between what is objective and what is not. A visual phenomenon might be termed subjective when it does not or would not affect a photographic plate. But as this test can very seldom be applied, a more practical criterion must be found; and we shall call a phenomenon objective only when all the persons present receive the same sensorial impression.

And yet there are grades of objectivity; for when two sensitives think that they see the same phantom, there must be some kind of objectivity, even though the phantom might not impress a photographic plate.

If, however, several persons see the same apparition at the same time; if cats and dogs show fear; if, above all, objects are displaced, it is then impossible to deny objectivity in the usual sense of the word. . . ." (*Thirty Years of Psychical Research.*)

From the above, it is evident that Richet was forced to concede that some sort of objectivity exists in such cases; and if it is objective, then why boggle over the term 'astral body'? If some quasi-material form exists, that is all that is required, on our theory!

It is doubtless true, as Richet contends, that "there are grades of objectivity". Few researchers realize that fact; but we have been striving to impress it upon our readers from the very first. The degree of objectivity of a phantom may fluctuate—all the way from a scarcely distinguishable thought-form to a complete materialization. In this subject, we cannot provide two water-tight compartments, one for the sheep and the other for the goats! Psychic phenomena are more subtle and fluidic than that. Doubtless much of the difficulty in the past has been due to this very attempt, on the part of researchers, to place a certain phenomenon in a particular category. There are changes—even 'mutations'—in these phenomena, just as there are in plants and in living organisms. The example we have quoted elsewhere, of the hand holding a bunch of flowers, at one of Sir William Crookes' séances with D. D. Home, is illustrative of this.

Mrs. Henry Sidgwick, again, in her article on 'Haunted Houses', in the *Proceedings* of the S.P.R., after advancing several tentative theories in turn, concluded by pointing out that such houses might have to be explained by a *combination* of *all* these theories—or at least by combining two or more of them on any particular occasion. This warning is particularly applicable in cases of astral projection,

where the inner and outer characteristics of the phenomenon slide into each other so indetectably.

To the average person this may, of course, sound incredible—that objective forms can be created by the power of thought. Yet there are a variety of psychic phenomena which amply testify to this fact. In discussing the clothing of the astral form, we drew attention to this thought-creating power, and in this connection we should like to remind the reader that Archdeacon Colley published in *Light* (1913, p. 350) a photograph which seems to bear this out to a striking degree. Miss Felicia Scatcherd consented to be photographed for him, but at the moment of posing, remembered that she was in her everyday clothes, and thought how much better it would have been had she put on a certain lace-trimmed blouse. When the plate was developed, the diaphanous outline of the non-existent blouse was distinctly visible—over the one she was wearing! Here the moulding and organizing power of thought is evidently manifest—even though on a limited scale.

Writing of this power, in connection with the young medium Rudi Schneider, Dr. Osty says (*Supernormal Aspects of Energy and Matter,* p. 39):

> ". . . Like the paranormal knowledge of reality in time and in space, the paranormal knowledge of the organizing processes of life reveals that, behind the use of the mind in feeling, in thinking and in acting on matter, there is another intelligent plane of being, usually not manifest, which very probably represents the fundamental reality of ourselves, and forms part of a plane of life quite different from that in which we exercise our ordinary intelligence. . . ."

A further extension of this view—extending even to materializations—was formulated by the noted psychiatrist, Morselli, in his enormous two-volume study of the mediumship of Eusapia Palladino. Endeavouring to formulate some theory which would account for the facts—and which would at the same time avoid the spiritualistic theory—Morselli worked out at considerable length his famous 'psychodynamic' theory, which, very briefly, may be expressed thus:

> "With mediums the imagination frequently becomes a creative power of the first order. . . . The medium has the faculty of exteriorizing a force capable of plastically moulding, in space, the figures produced in her imagination. . . . The plastic force, in other words, is exteriorized in such a manner as to give birth to teleplastic phantoms, or materializations—whose substance is provided by the medium, and whose appearance is shaped by the spectators" (by means of telepathy, *via* the subconsciousness of the medium).

To express this in more concrete form: (1) The subconscious memories of the sitter are communicated to the medium by means of telepathy, and (2) these thoughts, shaping themselves in the mind of the medium, print their characteristics upon the exteriorized force, which thus gradually takes on the appearance of the departed spirit.

In two words, *telepathy* and *teleplasty*. The peculiar power of the medium to produce physical effects, and particularly materializations, consists in giving an objective reality to the creations of her imagination, which, in their turn, may only be the reflections of the thoughts of those around her. . . .

It is true that this psychodynamic theory of Morselli's would be violently rejected by orthodox science—the very same science which Morselli is trying to defend! But, having convinced himself of the reality of the facts, he was merely endeavouring to formulate some theory which presented the *least* strain upon accepted science, and the principles of biology and psychology. Once the facts are accepted, *some* theory is necessitated; and, as we have seen, the theory advanced, by a cautious scientist and a non-spiritualist, involved the acceptance of the creative power of thought—even on our own physical plane. How much more effective must this creative power be on the astral plane, when free of the inertia of solid matter?

It may be objected just here, perhaps, that what was said above refers to specially endowed individuals (mediums), and that most of us are *not* mediums—apparently possessing no rudiments of the extraordinary powers above mentioned. But it must be remembered that a subject undergoing an astral projection, and a medium in trance, undoubtedly possess many points in common—at least for the time being—and that the crypto-conscious mind may be almost equally operative in both, at such times—though the one may be a spontaneous experience and the other an experimentally induced one. In both, the creative power of mind may be very great; and it is this creative power of mind which plays such an important role in astral projections. . . . It is *not* a 'dream consciousness'—as many seem to think; it merely proves the dynamic power of the deeper mind—proved objectively in the cases of mediums, but with far greater difficulty in the cases of projectors. Nevertheless, the fundamental mind utilized is the same in both cases—one functioning upon the physical plane and the other upon the astral. . . .

* * * * *

Bozzano, in his extensive work on 'bilocation' (by which, how-

ever, he means astral projection) begins his argument for the existence of the human double by referring to a number of curious cases in which the subject felt an amputated limb, long after its severance from the body. His contention, of course, was that such cases seemed to indicate the existence of an 'etheric limb', which remained intact, after the physical limb had been severed.

Years ago, William James published an article on "The Consciousness of Lost Limbs" in the *Proceedings* of the (Old) American Society for Psychical Research. He adduced a number of such cases, some readily explicable by nerve-reactions or contractions in the stump, but others presenting curious and bizarre phenomena, which could with difficulty be explained in any such orthodox manner. Writing of such cases, he said:

> ". . . My final observations are on a matter which ought to interest students of 'psychic research'. Surely if there be any distant material object with which a man might be supposed to have clairvoyant or telepathic relations, that object ought to be his own cut-off arm or leg. Accordingly, a very widespread belief will have it, that when the cut-off limb is maltreated in any way, the man, no matter where he is, will feel the injury. I have nearly a score of communications on this point, some believing, more incredulous. One man tells of experiments of warming, etc., which the doctor in an adjoining room made on the freshly cut-off leg, without his knowledge, and of which his feelings gave him no suspicion. Of course, did such telepathic *rapport* exist, it need not necessarily be found in every case. . . . One man writes me that he has dug-up his buried leg eight times, and changed its position. He asks me to advise him whether to dig it up again, saying he 'dreads to!' "

James, naturally, refused to commit himself in any way as to the reality of such phenomena. However, newer psychic facts, otherwise obtained, tend to prove more effectively the reality of an etheric body, and it must be remembered also that clairvoyants have on various occasions claimed to have 'seen' the missing limb, still intact and apparently attached to the physical body. A case given by Dr. Kerner, in his *Seeress of Prevorst*, is a classic example of this. Experiments in the 'exteriorization of sensibility' also throw an interesting light upon such curious cases.

Bozzano regards as intermediate or transition phenomena those cases in which the subject, normal and conscious, sees a phantom of himself—observing it with his own physical eyes, and knowing that his consciousness still resides in his ordinary body. The case of Gœthe is, of course, classic, in this connection. . . . Then we have a few instances in which there is a curious shifting back and

forth of consciousness, between the two bodies—each seeing the other in turn. . . . Finally, we come to complete projections, in which the consciousness is transferred to the astral body, while the physical body is unconscious and inert, and in these cases the latter is seen lying upon the bed (in most instances)—the mental principle being completely carried over into the astral. These constitute the majority of the reported cases, and especially the spontaneous cases.

We have just spoken of clairvoyants. It must not be forgotten that these specially endowed individuals have frequently observed the departure of the astral body from the physical—at death—and have described it at length. Even normal individuals have done so at times, and the testimony of several doctors and nurses is included in the present volume, These descriptions tally to a remarkable degree—despite the fact that the witnesses are separated from one another by thousands of miles of space and centuries of time. . . . Surely it is extraordinary that the Lamas of Tibet, the Shamans of Siberia, the Zulu witch doctors of Africa and the Yogis of India should agree with the spontaneous observations and experiences of ladies and gentlemen living in London, Paris and New York! If there is no basic truth in these phenomena, how are we to account for this similar testimony? Yet, as we have said, it agrees not only in general outline but in the most minute detail!

Take, for example, the following account, given by a missionary on the island of Tahiti, and published in *The Metaphysical Magazine*, October 1896:

> "Prophets were supposed to speak under the influence of departed spirits, and these were thought still to retain the human form. At death the soul was believed to be drawn out of the head, whence it was borne away, to be slowly and gradually united to the god from whom it had emanated. It had to pass through nine conditions in order to reach the tenth—everlasting rest. . . . It is most interesting to know that the Tahitians have concluded that a substance, taking human form, issued from the head of the corpse, because among the privileged few who have the blessed gift of clairvoyance, some affirm that, shortly after a human body ceases to breathe, a vapour arises from the head, hovering a little way above it, but attached by a vapoury cord. The substance, it is said, gradually increases in bulk and assumes the form of the inert body. When this has become quite cold, the connecting cord disappears and the disentangled soul-form floats away as if borne by invisible carriers."

How could S.M., for instance, living in a small town in Wisconsin (and having read nothing of the subject) have made these identical

observations in his early 'teens—noting the form and method of egress of the body, the cord attaching the astral to the physical, the mode of travel and his reception on the other side, when projected, and all the rest—if he had not undergone identical projection experiences? It is preposterous to assume that these were mere coincidences, or hallucinations, or that they had dream experiences which were so exactly similar. What had he in common with a Zulu witch doctor which would make them think or dream alike in all these respects? No! It is only logical to assume that they had similar experiences, which they each noted in their own way; and these experiences were the phenomena of astral projection—which are far more common than is generally believed.

It is all very well for the sceptic to maintain that all men are basically alike, and that, when they sleep and dream, they should all imagine that they left their bodies and travelled hither and yon—whereas these 'astral flights' were in reality but vivid dream experiences! Such arguments entirely fail to take into account the numerous well-verified cases where the witch doctor, let us say, brings back information (as to events actually transpiring at the time) which are only verified hours, days or weeks later. Anyone who cares to read books written by explorers or resident magistrates or missionaries can ascertain for himself that such things occur not occasionally but frequently. A number of such cases may be found in Carrington's book, *The Psychic World*, and herein also may be found a quotation from J. Shepley Part, M.D., late assistant to the Gold Coast Colony, where he says:

> ". . . I have repeatedly been told by well-educated and broadminded natives (and such do exist) that it is possible for certain trained individuals to 'project their consciousness' to a distance, irrespective of time and space . . . and it is not an uncommon remark to hear that so-and-so has been to such-and-such a place 'during the night', or 'yesterday afternoon', or 'this morning', such journey being out of all possibility by ordinary means. . . .
>
> The stages of developing this power may be divided as under:
>
> 1. Simple clairvoyance.
>
> 2. The paying of 'astral visits', or projection of consciousness only.
>
> 3. The same as two, with power to materialize the entity projected, or to affect material objects. . . ."

Here, then, we find a clear-cut distinction, on the part of the native medicine men, between simple clairvoyant dreams and real astral projections. They fully realize that *both* occur, but they distinguish between them, and even insist that the method of training

and initiation be different in the two cases! Could anything indicate more clearly the difference between these two types of phenomena?

Of course, everyone realizes that the ordinary dream is a mere subjective construction—capable, often, of interpretation. Only the most primitive minds would imagine that all dreams represent the journeyings of the soul in another sphere. . . . Most dreams are vague, unimpressive and easily forgotten. When a genuinely 'supernormal' dream occurs, however, it is usually vivid, impressive, and rarely forgotten by the dreamer. It may be telepathic, clairvoyant or prophetic, but if the dream proves 'veridical', or truth-telling, the subject remembers the dream, and often speaks of it for many years. He may have had only *one* such experience in his life, but that *one* made a deep impression upon him, and burnt itself into his memory.

If this be true of a simple telepathic or clairvoyant dream, how much more true is it of an experience involving conscious astral projection! These are even more rare—and more impressive! They make an indelible impression upon the person undergoing such an experience—sometimes reforming his whole life (cf. the Ed. Morrell Case, *The Twenty-fifth Man*). Would a dream experience—even a clairvoyant dream experience—be likely to accomplish such a result? No! The subject who has had a genuine astral projection is profoundly impressed by its reality, its uniqueness, and usually with its profound significance. For he realizes—perhaps for the first time—that he is not merely part of his body, but is a spiritual entity, capable of existing and functioning apart from his physical body—and hence potentially immortal. It is the immensity of this thought which often proves so overwhelming!

We cannot do better perhaps than to conclude this portion of our argument in the words of Professor Bozzano, when he says:

> ". . . Everything concurs to demonstrate that the mystery of existence, concerning which so many philosophical systems, built up in thirty centuries, have striven for in vain, will be experimentally cleared upon the day when the existence of an externalizable etheric body within the somatic body is scientifically demonstrated. In other words: the phenomena of bilocation alone suffice for the solving of the immense mystery which has remained impenetrable to all philosophies. . . ."

2. MAN'S SPIRITUAL BODY

THE belief that man possesses a 'double' or spiritual body of some kind dates back to the veriest antiquity. In the Egyptian *Book of the Dead*, this idea is already fully developed, and illustrated in considerable detail, where the Ka is shown returning to its mummified body. In China and Tibet the same doctrine held sway from time immemorial, and ancient Chinese prints show the emergence of such a body, when a victim is being subjected to torture. The ancient writings of Tibet enter into the question at great length. Among primitives, this belief has always been held —that a man, during his sleep, leaves his physical body and wanders far afield. Anthropologists, of course (such as Tyler, in his *Primitive Culture*), have invariably attributed such beliefs to the realm of fantasy—contending that *dreams* would have given rise to such beliefs in primitive minds. . . . But then, anthropologists as a class refuse to acknowledge the reality of *any* genuine psychic phenomena believed in by 'savages', despite the absurdity of such an attitude, as pointed out by Andrew Lang and other competent critics. The general attitude seems to be that, just *because* primitive peoples believe in certain unusual phenomena, that *therefore* these beliefs of theirs are erroneous, and that such phenomena do not occur! But, of course, few if any anthropologists accept the reality of psychic phenomena. If they did, they might see that these beliefs are based upon *actual experiences*, and that, when primitive peoples contended that they actually left their bodies at night, and visited distant places, they actually did so—as proved by subsequent verification of their statements, which turned out to be true. Such verifications have as a rule either been ignored, or treated as 'coincidences'. The unscientific character of this attitude should be obvious to any serious student of these problems.

The belief in some sort of spiritual body has doubtless been maintained and fortified, throughout history, by constantly reported cases of *apparitions*; or, more popularly speaking, 'ghosts'. It is perhaps hardly necessary to emphasize the fact that such cases have been recounted from the earliest times, and from every country in the world. Until our own times, 'ghosts' were unceremoniously classified under one of two categories: they were dismissed as hallucinations and the disordered imaginations of credulous minds, *or* they were accepted as real, outstanding entities—that is, space-occupying forms. Holding such diametrically opposite views, it is small wonder that believers and disbelievers could find no common ground on which to meet. Such ground was only provided by the

progress of psychic science, and the later and more rational interpretation of the majority of such phantoms.

Briefly, the modern view is that the majority of apparitions are indeed subjective, rather than objective, but that, in many instances, they are more than this. If the appearance of the phantom coincides with the death or illness of its originator, we seem forced to the conclusion that some causal connection exists between the death and the appearance of the phantasm; and this factor is now thought to be *telepathy*. Accordingly, such cases are now generally regarded, for the most part, as 'telepathic hallucinations'. The mind of the dying person has in some manner influenced the mind of the seer, causing it to conjure up the visual picture of that person, which becomes 'externalized' in the form of a hallucination. In some such way, doubtless, the vast majority of 'apparitions of the dying' may be explained.

But not all of them! Obstinate cases keep cropping up which seemingly cannot be accounted for in this simple manner. Some 'ghosts' are reported to have opened and closed doors, or pulled aside curtains, or produced raps, or been seen by animals, or by several people at the same time. Occasionally, such 'ghosts' have been photographed. A hallucination cannot snuff a candle or open a door, or affect the emulsion on a photographic plate! That requires some semi-material body, capable of influencing matter. It was cases such as these which forced Mr. Andrew Lang to write, in his *Cock Lane and Common Sense* (p. 206): "*Some* apparitions are 'ghosts'—real objective entities, filling space". Thus the traditional 'ghost' comes into his own again: the majority of them may be subjective, but a small minority of them seem to be objective in the most literal sense of the term: they are space-occupying phantoms. If this be true, we can see that (as usual) both sides in this dispute were right, and both of them were wrong! Their fault lay in trying to classify and explain *all* such phenomena in one way, and place them under a single heading. . . .

It is not the province of this book to deal with apparitions of the subjective type; this subject has already been covered in several excellent works, of which Frank Podmore's *Apparitions and Thought Transference* may serve as an example. We desire to deal with those rare cases where there seems to be evidence of the objectivity of the phantom observed; or, more specifically, of those instances in which the projector has not only been *seen*—but has *been* the phantom! These are the cases of so-called 'astral projection', in which the subject is actually conscious of his presence, and aware of the fact that he has left his physical body. In such cases, he does not *see* the ghost, he *is* the ghost!

Years ago, students of psychic science pointed out the fact that the majority of apparitions were fleeting and evanescent;

they merely appeared and disappeared without rhyme or reason, and conveyed no information of importance. This is precisely what we should expect if the phantasms were merely 'telepathic hallucinations'. Since they have no intrinsic reality, they have no mind of their own. As Homer said, "there is no *heart* in them".

But, in cases of astral projection, all this is completely reversed. The phantom is then intensely aware of its own personal identity and active consciousness. It has a mind of its own, and realizes very fully that it is there in person—its main difficulty being in making others sense its presence. Here, then, is one of the main distinguishing characteristics between these two types of phenomena. The average 'ghost' has no mind of its own, seeming to be a mere unconscious projection of the mind of another. The astral phantom, on the other hand, *has* a mind of its own, and possesses an active, wide-awake consciousness which—to those who have experienced astral projection—is certain, and in no wise resembles dream-consciousness. This fact is emphasized over and over again by our correspondents, and is fully borne out by my own personal experiences. The consciousness which one maintains in astral projection is the same as the waking consciousness, and is entirely different from the *sort* of consciousness one has in dreams. . . .

So much for the mind animating the phantom. What about the composition of the spiritual body itself? Certainly it is not composed of ordinary matter, for if it were it would be palpable to our senses, and differ in no essential way from our physical bodies. Nor can it be entirely immaterial or spiritual, in the usual meaning of the word, for if it were it would be incapable of being seen or sensed by any of our normal sensory faculties—as it certainly *is* when the phantom form is perceived. This being granted, we can only assume that the astral body is composed of some semi-material constituents, too subtle for ordinary sense-registration, of a nature termed 'fluidic' by the magnetists and by many students of the occult.

It is true that this is, in a way, very vague and in a sense 'unscientific'. Traditional science does not recognize the existence of any such half-way-house substance; a body must be either material or non-material! However, late discoveries in physics have made scientific men far more cautious and far less dogmatic than they were a few years ago. They are now inclined to believe that matter possesses many mysterious properties hitherto undreamed of, and that, in the last analysis, it represents nothing more than bundles of energy. . . . Furthermore, it is quite possible for us to suppose that the degree of materiality of such a body varies from time to time, and under different conditions; that it may become more solid, as it were, for a brief time, while manifesting, becoming less material immediately afterwards. We have the analogy of materializations to guide us here, which have been observed in séances.

In these cases a hand (for example) becomes sufficiently material to be seen and even touched by those present, for a few seconds, and immediately thereafter impalpable to the senses of sight and touch. We have other analogies to guide us here too.

A fog, for example, is caused by the adhesion of tiny particles of soot to the droplets of water suspended in a moisture-laden atmosphere. When this occurs the fog becomes very noticeable, and may become so dense as to shut off the view of distant and even near-by objects. With the evaporation of the water the 'fog' disappears. Experiments have been tried by certain occult students in the creation and projection of so-called 'thought-forms', which are ordinarily invisible (though real) but which can be made visible by means of steam or the smoke rising from burning incense. The picture we might form in our minds here is that the hand, say normally impalpable, becomes visible when plunged into material which renders it visible for the time being—much as the fog becomes visible under suitable conditions. As soon as these conditions cease to exist, the invading substance immediately becomes invisible again.

This is, of course, a crude analogy, but may perhaps help us to understand what happens at such times, and how—to our senses—the same essential constituents may be at the same time material and immaterial. . . . To illustrate this point more clearly, we may refer to an incident in one of Sir William Crookes's séances with D. D. Home, in which some spectators saw a bunch of flowers being transported from one side of the room to the other; some sitters saw a cloud-like mass attached to the flowers, while others saw a distinct hand, which was seemingly carrying the flowers across the room. Here, obviously, the hand was just on the borderline of visibility, perceived by those most sensitive, partially perceived by those less so, and totally unperceived by those whose sensitivity was wholly lacking. We might justly conclude, it seems to us, that many astral bodies and phantom forms fall into this same category; and this seems to be further borne out by the varied testimonies of people residing in 'haunted houses'. Some see the forms while others do not!

As to the actual composition of the astral body, assuming it to exist, we are, of course, on very debatable ground, since no one in the world *knows* in what this consists. Years ago, Dr. Zaalberg VanZelst, of The Hague, published (in Dutch) an enormous five-volume work, fully illustrated, in which he claimed to have established certain facts with regard to the astral body, as the result of his laboratory investigations. It was said by him to be capable of contraction and expansion, under the influence of will, and to weigh 69.5 gr.—approximately 2½ oz. This agrees roughly with Dr. Duncan McDougall's weighing experiments, at the moment of death, wherein he also reported sudden losses of weight

by the dying patient of between 2 and 2½ oz. These experimental findings were, however, summarized in *The Projection of the Astral Body* (pp. 207–8), and we need do no more than refer to them here—especially since other investigators have failed to duplicate Dr. McDougall's findings. (See Hereward Carrington's *Laboratory Investigations into Psychic Phenomena*, pp. 243–5.) These are almost the only experiments along these lines which we have been able to find—illustrating the necessity of properly endowed and equipped psychic laboratories, in which such investigations could be made—as many of us have long stressed!

If matter, in the last analysis, is energy, and if thought is dynamic, so that it too must be an expression of energy (in the psycho-physical sense—that is, as the 'correlate' of thought) then it may be that the creative energy of the mind may have much to do with the degree of substantiality of such a body, during the time of its actual manifestation. We have already called attention to the fact that the clothes of the astral form seem to be materialized or 'created' by the unconscious power of thought (*Projection*, pp. 208–11), and it seems not without the bounds of possibility for us to suppose that the astral body itself is to some degree rendered visible and semi-material by the same temporary creative mental process. The degree of materiality of the astral body would thus vary and fluctuate according to the density of the visualized will of the subject—just as the famous medium Eusapia Palladino was wont to say that she could move material objects in her environment if her will were sufficiently *solid*. It is undoubtedly difficult for us to understand precisely what is meant by these cryptic statements, but we are dealing here with subtle problems, and must do the best we can to read between the lines—trusting that the psychic science of the future will throw an increasing light upon these difficult questions!

* * * * *

The existence of man's spiritual body is confirmed by a variety of psychic phenomena—varying greatly in the degree of their cogency. First, there is the massive weight of human belief and testimony, from the earliest times to our own day, in all parts of the world, and among civilized and uncivilized peoples. Second, we have those cases of apparitions in which the phantom-form seems to exhibit a mind and will of its own—often imparting information unknown to the seer at the time, but afterwards verified. Third, we have those cases in which material effects are apparently produced by the phantom, or its image appears upon photographic plates. Fourth, we have instances of materialization, at séances, witnessed in the presence of reputable mediums, such as Home,

Palladino, and many others. Fifth, we have cases of astral projection, in which the subject sees his own phantom body, and is occasionally seen by others. In these last instances, especially, we have evidence that the phantom form possesses a mind of its own, separate and distinct from the physical brain and body, which latter may be seen resting upon the bed. The cumulative mass of such testimony is, we submit, most impressive, and gives us the right to believe that such a 'spiritual body' exists—as St. Paul long ago stated.

* * * * *

Successful astral projection is based upon this fundamental conception: that the 'double'—the etheric counterpart of man—is capable at times of being detached from the physical body, carrying with it the consciousness of the subject, so that he now lives *in* that body, and is often enabled to look back upon his physical body, asleep upon the bed, and observe it as an 'outsider'. . . . Connecting these two bodies—the astral and the physical—is an ethereal cord, usually emerging from the forehead of the physical and entering the astral at the back of the neck. So long as this cord is intact, life is present, and the astral body eventually returns to reanimate the physical organism. When, however, this cord is severed (as it is at death) then the astral body can no longer return to reanimate the body, which then disintegrates.

Such detachments or projections are usually spontaneous or involuntary—especially at first. But later the subject may be enabled to produce such projections experimentally, and then there is opened up to him a vast field for study, fascinating in the extreme! Once one has had an experience of this kind, he knows that he is a living soul, and that death is nothing, no longer holding the terrors which were formally associated with it. For does he not know that he is able to live and function, quite apart from the gross physical body? Death is nothing more than the *permanent* separation of the two bodies, which he has *temporarily* separated many times before; or, as Myers expressed it, "Death is but the irrevocable projection of the human spirit". . . .

We live in an intensely sceptical, practical age, and the average man in the street would probably ridicule any such notion as 'sheer nonsense'. . . . Once he has had an experience of the kind, however, his opinion changes! But it is true, of course, that the *average* man does not have any such experience, and he is inclined to accept and believe only what his senses confirm. If he can see and feel and touch a thing, he believes in its 'reality'; if he cannot, he is inclined to put it down to illusion and hallucination.

Of course such an attitude typifies a closed mind, and is exactly

the reverse of the truth. Modern Science has brought home to us the fact that *the invisible is the real*; that whatever the senses can perceive are *phenomena*, merely, and that all the energies and realities of the universe are and for ever remain invisible. Consciousness is the greatest reality there is; yet it has never been perceived by any of the ordinary senses. The average man thinks of himself as a body, possessing a temporary mind; the truth of the matter is that man is a spirit, possessing a temporary body. The importance of this realization need hardly be emphasized. It gives us a true perspective of man, in his relation to the Cosmos. And it is important to emphasize the point that this realization has been brought about, in many instances, by the experience of conscious astral projection, which then assumed the same relative importance in his life as a 'cosmic conscious' experience would in the life of a mystic. . . . Many regard it as too sacred to be discussed. Fortunately, there are others who regard such an experience from the scientific point of view, and are profoundly interested in ascertaining what has happened. It is from individuals of this type that our case histories are drawn, and from them much valuable information has been gleaned.

As Mr. Ralph Shirley stated, in his preface to Oliver Fox's book on *Astral Projection*:

> "It is . . . to the silent work of the scientific researcher on the more subtle planes of consciousness, rather than to the more widely advertised efforts of the politician, that we must turn in this hour of the world's most urgent need, if we would rescue civilization from the flood of materialistic ruthlessness which threatens to engulf all that is highest and noblest in the achievements of the human race. . . ."

3. A BRIEF HISTORY OF THE DISCOVERY
(By S.M.)

At the time when I had my first astral projection, I, of course, knew nothing of psychic phenomena or the significance of the experience I was then undergoing. I was but twelve years of age at the time, and my projection was entirely spontaneous. I knew nothing until I suddenly found myself detached from my physical body—which I could see lying upon the bed. . . . It is hard to see how any form of 'suggestion' could have been operative here, for, as I have said, I had never read or heard of a similar experience. My main emotions were those of amazement and terror. In this my initial experiences tally with those of nearly all projectors. They too experienced a projection quite spontaneously, without knowing anything about it, and it was only this experience which stimulated their interest, so that they began to delve into the subject—to see if anyone else had ever had a similar experience. Usually, they were amazed to discover that scores and hundreds of people had undergone similar phenomena. *Afterwards* they experimented; but, as I have said, nearly all initial projections were unexpected and bewildering.

In my own case, many years elapsed (during which time I had scores of projections) before I came across any literature on the subject, or realized its importance. I encountered a few scattered references, but it was not until I read Dr. Hereward Carrington's book *Modern Psychical Phenomena* that I realized the character and importance of my own experiences—and at the same time how (relatively) little was generally known concerning it. The result was the publication of my first book, *The Projection of the Astral Body*, to be followed by *The Case for Astral Projection*, and other booklets and articles.

It was only when I began to read psychic and occult literature that I discovered the immense amount of factual material which existed and the antiquity of the doctrine. I found that, in ancient Egypt, in China, Tibet, India and throughout the orient generally, this idea was almost universally accepted, and had been for centuries past. I found that primitive peoples of our own day held similar views, and that much actual experimental work had been undertaken by scientific psychic investigators, in their attempts to secure adequate evidence for the existence of such a body. I found that many cases of apparitions could only with difficulty be explained by any other assumption—chief among these difficulties, perhaps, being those cases in which the phantom form was seen

by several persons at the same time, or when it had moved material objects, or produced raps, or been photographed, or presented characteristics unknown to the seer at the time, but subsequently verified. . . . Then, on the publication of my book, I began to receive accounts from others, detailing their own similar experiences, and these I decided to collect and collate—with the result that my second book saw the light of day. The present volume—detailing more than 100 cases of the kind—is in a way a sequel to the first two.

In a sense, then, it is true that my discovery of the projection of the astral body was only a *re*discovery—a personal verification of older doctrines and experiences. But I believe that, as the result of my many conscious projections, I have *discovered* a number of interesting and hitherto unknown facts regarding this phase of psychic phenomena. Some of these I have detailed in my previous books, while some of them are given here. . . . What scientific psychic investigators have discovered in this field we have summarized in the section of the book which follows.

4. THE APPROACH OF SCIENCE TO THIS PROBLEM

THE term 'science' is one which is fluidic and uncertain. Just what do we mean by it? In the opinion of the majority, it represents the study of astronomy, physics, chemistry, geology, and the physical sciences generally. Only within the past two or three hundred years has biology—the science of life—been recognized and included within it, and then only from the standpoint of anatomy and physiology. It is only within the past generation or two that psychology has been grudgingly recognized also—and then largely because it was regarded as 'physiological psychology'—that is, a branch of physiology, in the last analysis. Of late years, psychology has been more or less recognized, as a branch of science, which studies the mind; but thus far academic psychology has refused to acknowledge the existence of a 'soul' in man, or the reality of psychic phenomena. For this reason, 'psychic science' is still not officially recognized—though it is undoubtedly gaining ground, and there can be little doubt, to many of us, that it will be included within the 'Charmed Circle' in the near future. To those of us who believe in the reality of psychic phenomena, such recognition seems a little belated!

We only mention the above to bring out the point that official science is often hostile to new facts, which do not fit in with its mechanistic philosophy. Yet this should not be the case! After all, science consists not so much in a body of facts, as in a *method*. The facts of science are constantly changing; the method never. This method should be the impartial, fair-minded examination of new phenomena or new facts—no matter how strange they may appear, or how difficult to reconcile with existing science. Fortunately, there are, here and there, individual scientific men and women who have taken this stand, and it is from this 'circle of the elect' that psychical researchers emerge!

If psychical research has made substantial progress, during the past decades, it is largely because scientific men have turned their attention in this direction, and have studied the phenomena at first hand, and, whenever possible, in their own laboratories. It is true, however, that many important contributions have been made by amateurs who have taken the proper (scientific) attitude toward these facts, or have contributed their own experiences. It is our hope that we have contributed somewhat in this direction, by our studies in the field of astral projection.

Courageous men and women, even before the foundation of

the Society for Psychical Research (S.P.R.), in 1882, turned their attention to psychic phenomena, and wrote extensively upon it. However, the society undoubtedly has made a deep impression upon the scientific world, and its publications have become classic. Nearly all forms of psychic phenomena were studied; but one type seems to have been curiously neglected, viz. astral projection! F. W. H. Myers, it is true, published several instances of the kind, mainly drawn from his papers in the S.P.R. *Proceedings*—cases which he designated 'self-projection'. But, with these exceptions, as we have said, the subject has hardly ever been discussed—which to many of us constitutes an odd omission.

Why should this be so? Perhaps it is because of the relative rareness of the reported cases. Instances of the kind are comparatively hard to find—though the collection in the present book, plus those which we have hitherto published, shows that they are far more plentiful than the average person would suspect. . . . Is it because the subject is *so* vitally important? If out of the body experiences are *real*—if only one such case be scientifically established—then the existence of mind separate and apart from the physical brain is proved once and for all, and the probability of survival becomes apparent. 'Immortality' would thus be proved at one fell swoop! For if the human mind can live and function for *one minute* outside the physical brain, what is to prevent it from living and functioning indefinitely, when that physical brain is no more?

Science naturally wants proof of any specific fact before accepting it. In the physical sciences, this 'proof' is usually provided by a single criterion: *repetition at will*. If one man performs an experiment and reports his results, he may be mistaken; but if a hundred men repeat his experiment, under identical conditions, and obtain the same results, then his discovery is accepted and welcomed within the portals of science.

However, there are certain phenomena, now generally accepted, which do not fall within this category. Meteors, tidal waves, fireballs, peculiar lightning flashes, are today accepted as realities, though they cannot be repeated at will. The best that can be done is to observe them as carefully as possible while they are occurring, and, if possible, register them by means of suitable instruments. There are, therefore, at least two ways by means of which some unusual phenomenon may ultimately be established: by *repetition* and by *observation*. Many psychic phenomena, unfortunately, being sporadic and unpredictable, fall into the latter category. They must be observed when they occur. Whenever life and mind enter into our equation, this is often the case. As Henri Bergson said, many years ago: "You can predict an eclipse a thousand years hence, but you cannot predict what will happen when you pull a bulldog's tail!"

It is because of this fact, naturally, that many psychic phenomena have been so slow in gaining acceptance. Whenever the experience is inner, or purely mental, this difficulty is greatly enhanced. It is next to impossible to prove objectively a subjective experience—real as that experience may be to you. It is because of this very fact that mystics have such difficulty in conveying to the scientific world the reality of their ecstatic experiences. There is no means of outwardly detecting them and, unless the observer experiences some such phenomenon himself, he usually remains profoundly sceptical of the reality of such an experience—vivid and real as it may be to the one who has undergone it. . . . Yogis have encountered the same difficulty, when trying to prove the reality of *samadhi*. William James wrote sympathetically of such difficulties in his great book, *The Varieties of Religious Experience*.

Now, it is much this same difficulty which the astral projector encounters when trying to prove the actuality of his own experiences. Personally, he *knows* that he is out of his body, and fully conscious at the time. But how prove this to another? We have repeatedly stressed the fact that, if the sceptic had had *one* such experience himself, he would doubt no longer; but he fails to have the experience! What he demands is 'objective proof'—proof that the experiences undergone are not purely subjective and hallucinatory, akin to vivid dreams. This is the crucial question and the main reason, doubtless, why such experiences are not more generally recognized.

In previous books we have stressed the extreme difficulty of obtaining this evidence, falling back upon the oft-repeated reply: "*Experience* it, then you will know!" But, of course, we recognize the fact that such scientific evidence is highly desirable, and perhaps even necessary, if the fact of astral projection is to gain any sort of general acceptance. Have any such experiments been made, and with what results? Has any laboratory work been undertaken along these lines? All too little, it is true; still some work has been done, and this would seem the suitable place in which to refer to it.

First of all, we should like to refer to the experiments undertaken by the late Dr. R. A. Watters, following the suggestions given him by Hereward Carrington, some years before. These consisted in attempts to photograph the escaping astral bodies of certain smaller animals—mice, chickens, frogs, etc.—at the moment of death. Special forms of vacuum chambers were built, filled with water or oil vapour, and photographed at the instant of the animal's decapitation. Some striking results were obtained in this series of experiments—cloud-like masses hovering over the animal's body being discernible on the photographic plates. As the result of further experimentation, however, it seemed probable that these could be normally explained, and the most that can be said of this

The case which follows—though somewhat morbid and dramatic—nevertheless contains several points of great interest.

THE VERA ROGERS CASE
Obsession?

In presenting this case, I realize that many may object to such testimony on the ground that a subject in her abnormal state of mind cannot be regarded as a reliable witness. But Mrs. Rogers tells what occurred to her *from within*, and I feel that the case is not only of interest, but valuable, and in many respects enlightening.

Those desirous of making further studies along this line should read (although in parts it is gruesome reading) *The Maniac*—a realistic study of madness from the maniac's point of view (an American edition of which was recently brought out by Dr. Hereward Carrington). Two other admirable works along this line are *The Mind That Found Itself*, by Clifford W. Beers, and *Asylum*, by William Seabrook. Mrs. Rogers gives me permission to use her name, and states that the other persons herein mentioned are real persons; however, I have had to abbreviate her account greatly.

"This, is the first time I have tried to explain my experiences in writing" says Mrs. Rogers, "and it seems difficult to do. . . . It is so much easier to tell it. . . . In fact there are many details I cannot even now form into words. . . . Since you have asked me to confine my story as much as possible to the details when I was out of the body, I am forced to omit much of what happened. . . . My experience lasted five weeks. . . .

. . . It was on 20th January, 1924, after I had spent most of the day attending services at the Congregational Church in Ventnor City, New Jersey. . . . The only sign of illness at that time was a rather run-down condition. . . . At three o'clock on the following Monday morning . . . I awoke from sleep. . . . *In a moment something snapped inside my brain.* . . . I walked around the bedroom trying at intervals to sleep again, but could not.

My first thought was that I had a nervous breakdown. . . That condition lasted three days and each morning, at three o'clock, I awoke with the same peculiar feeling. . . . Finally, after nothing more could be done for me at home, I was taken to the home of my sister and her husband, Dr. and Mrs. Henry Ritter. . . . They lived about five blocks from our home in Ventnor City. . . .

Dr. Ritter was a graduate of Jefferson Medical College, Philadelphia. Later he became a neurologist, and was one of the faculty at the Battle Creek Sanatorium for about seventeen

years. His wife was a graduate Dietitian of the same Institution and also was on the faculty for a number of years. . . . After that they lived in Atlantic City. . . . Then Dr. Ritter became interested in psycho-analysis and later in psychiatry. He was also a member of the faculty of the psychopathic hospital at Ann Arbor University, Michigan. . . . With all his experience, Dr. Ritter told me (later) that he had never witnessed such a remarkable case as mine.

My husband engaged a trained nurse to attend me during the five weeks. . . . She was a Miss Cornish, who had been superintendent of a government hospital during the First World War. My husband was an electrical contractor at the time, having his own business and office in Atlantic City. . . . I have told you all this, so you will know that I was in competent hands, so far as material and medical aid were concerned . . . but my condition perplexed them all. . . .

The most tragic part of it was that I was conscious most of the time—knew—saw—heard—everything through which I was passing. . . . Yet I was often powerless to talk. . . . Often they thought I was dead; my body had no feeling. . . . At times they thought I was paralysed. . . . But I knew what I was experiencing. . . .

One of my astral projections, as you call them, came while I was lying on the bed, in a room on the second floor of Dr. Ritter's home . . . and suddenly I found myself in their kitchen . . . on the first floor. A stairway and two closed doors were between the kitchen and my bedroom. . . . It was night. I could plainly see the electric light burning in the kitchen. . . . Dr. and Mrs. Ritter were standing by the gas stove. . . . I stood about four feet away from them. My sister said to him: 'The poor girl; what will we ever do with her? I guess we'll have to send her to a hospital.' . . .

Of course they could not see me standing there. . . . Yet I wondered how they could say such things. . . . I saw and heard everything so clearly that I could hardly believe I was not there in my material body. . . . At hearing that I was horror-stricken. . . . I knew if I were put in a hospital I should be there a long time. . . .

Dr. Ritter pronounced my condition, *mania* and *hysteria*. All their observations were from 'a medical standpoint'. . . . I was so sick and disgusted at hearing those two words all the time. . . . I wanted to tell them what really was the matter with me—that I was passing in and out of trances, having all kinds of experiences, some pleasant, some horrible. . . . Many times I was powerless to move my physical body. . . .

Strange to say I was not always confined to bed. . . . Every

move I made . . . I was watched and followed by the nurse. . . . That annoyed me, for I thought, 'how silly of them to watch me . . . they think I'm going to commit suicide'. I had no intention of doing so. . . . I knew they did not understand my case. At times I tried to tell them I could be cured if they could get someone who could only see the spirit entities around me and make them leave. . . ."

Here Mrs. Rogers explained that she was not then a spiritualist:

"Up until this time I did not believe in spiritualism. No one in my family believed in spiritualism. I was at the time a member of the Congregational Church. . . .

Another time, when I was 'out' in my spirit body I saw objects like buildings in beautiful colours . . . all soft and pastel shades. . . . But I did not see any one else around. . . . At another time I felt myself ascending swiftly through space. . . . It was dark and I was in a transparent white robe, but without any cover on my head. . . . I seemed to be alone this time, too. Suddenly I entered a blinding light. . . . When I did so, I found myself being hurled swiftly downward . . . and I knew when I passed through the window glass . . . I re-entered my body with a thump. . . .

I turned my head to the right, only to see Dr. and Mrs. Ritter, standing in the doorway of the bedroom, and heard my sister saying: 'Such monkey-shines'. . . . That was an expression she used when people acted foolishly. I was thoroughly disgusted to find myself in my coarse physical self on the bed, after being in a light spiritual body. . . .

On another adventure *out* I was enabled to grasp, or rather link arms with, my mother and my husband's first wife, *Kitty*. They both are, and were, in the spirit world. . . . The three of us were alike . . . with our arms embracing one another's. I looked at their arms and at my arms to see that they were all alike. . . . I was between my mother and Kitty. . . . We were very happy together. . . . Each of us wore a white, silky, gauze-like robe. I knew I was in the spirit land and yet I was fully conscious. . . . The only 'sensation' I felt was one of *floating*. . . .

I am not certain, but I think it was about the middle of the third week, while lying on the bed, I turned my head to the left and saw Kitty standing there. She said, in a commanding tone: 'Vera—this is Kitty. You must get well! You must live for Fred and Virginia. Fred will not get married again. Take good care of Virginia, for she is the only child you will ever have. I sent you to Fred—you and I are one!' . . . I saw her spiritual body so plainly. Her blonde hair was hanging loosely over her shoulders. . . . Her lovely white arms could be seen through the white spirit robes. . . . I said nothing. . . . Slowly the thought came to me, 'If she wants me to get well, I must get well'.

Later I was lying on the bed . . . and a very powerful and lustrous light encircled my head. . . . In fact my head was lying in the light. . . . The colour was golden, so brilliant that it was almost blinding. It was about two feet round, bright as the sun. . . . The thought came to me that it was God healing me. . . . I silently prayed to God to free me from this imprisonment . . . and from these spirits. . . .

The spirit obsession phases of the case were most miserable. . . . I realized that I was at times controlled by evil spirits who made me act as if I were insane. . . . Sometimes they talked through me. . . .

The appearance and feeling of my spiritual body was white and tangible. I could see my arms through my robe, which was like chiffon. My arms seemed to be solid, yet not as coarse as my physical arms. . . . It is really very difficult to explain. . . . Sometimes when outside my physical body, I felt so well and happy and my mind was alert. . . . But the time *out* was not so long. . . .

From the time when Kitty visited me at my bedside I struggled to pull myself together. . . . But my recovery came as suddenly as my illness had started. I walked to my home with the nurse following me. As soon as I entered it I went into the kitchen and began to prepare the evening meal. . . . I remember that the first thing I did was wash a head of lettuce. . . . The nurse sat and watched me. . . . The next afternoon she came to me and said: 'Mrs. Rogers, you do not require my services any longer,' and she discharged herself. . . ."

Although it has nothing to do with the experience, Mrs. Rogers tells how she took up the study of spiritualism shortly afterward:

"I confided some of my experience to my pastor. . . . Shortly after that he preached a sermon in which he said: 'There are people here in this assembly who say that they have seen and been with spirits of the dead. . . . That is the work of the devil. . . . They are suffering from hallucinations,' etc. I knew that was meant for me. . . . I felt great resentment in my heart, and when I walked home after the service . . . I determined to go ahead and investigate this subject for myself. . . ."

THE ED. MORRELL CASE

Ed. Morrell, the author of *The Twenty-Fifth Man*, gives in that book an accurate account of his many psychic experiences, which included a series of astral projections. The extraordinary nature of

his case makes it an invaluable contribution to the subject. The truth of these experiences is verified by the Governor of the State of Arizona, George W. P. Hunt. Also, Jack London knew Ed. Morrell intimately, and based his book *The Star Rover* upon his experiences. His case may be summarized thus:

Confined in a State prison, Ed. Morrell was subjected to severe and terrible punishments, which few if any of the inmates ever withstood. One horrible torture, the 'bloody strait-jacket', consisted of *two* such jackets, one tightly laced outside the other, to prevent any possible movements or expansion. Water was then poured over the jackets, which were allowed to shrink. After a few minutes a tingling sensation was experienced all over the body, which rapidly developed into the most terrible torture one could imagine. "One seldom survived this treatment for long. . . . A victim being slowly squeezed to death by a boa-constrictor can alone appreciate the suffering and anguish of that awful torment."

Morrell was trussed up so tightly in the jacket that the canvas casing nearly stretched asunder. For half an hour his heart pounded incessantly. The cords in his neck seemed ready to burst. The breath was forced from his body. His eyes seemed to emit sparks of fire; flashes of light danced before them. He experienced a sensation of smothering.

And then a strange stillness swept over his body. He ceased to feel the pain. He was conscious of the detachment of his mind from his body. There was an expansion in time and space. The walls of the prison seemed to recede to fade, and the next instant he found himself outside the prison walls, roaming the countryside—free, free!

In this and in subsequent 'projection' experiences, when his mind seemed to leave his body and wander by itself in outer space, Morrell witnessed and subsequently described many things which were actually happening at the time. He saw a shipwreck in the harbour, which really occurred—though, of course, he had no means of knowing it. He saw people whom he subsequently met in life. He saw the girl who was later destined to become his wife. He encountered the Governor of the State, and predicted the exact day and hour of his release. He seemed to inhabit another 'mind body', completely detached from his physical envelope, which lay crushed and racked in pain upon the floor of his prison cell. He was separate from that, and thenceforth, whenever the torture was applied, as it was frequently, in an effort to break his spirit, he merely left his body, sensed no pain, and lived a life outside himself, in the outer world.

His jailors were infuriated and baffled. Time after time they would come into his cell, flash the light on his face, and see him

apparently sleeping soundly. Aside from a white foam which covered his mouth, they could detect nothing unusual. Hour after hour he was kept in the jacket, until more than three days had elapsed since the time he was placed in it! *Nonplussed*, the ropes were ordered cut, and Morrell was rolled out of his jacket upon the floor.

Alone, consciousness of his surroundings slowly returned. . . . He was utterly helpless and nothing but a mass of bruised flesh and bone. Then a feeling of strength seemed to well up within him. He stirred, and in another moment was feebly crawling to the back of the cell, feeling for his water bucket. . . . He drained its contents, crawled back to his old straw tick, and within a few minutes was enjoying a perfectly normal slumber!

These were but the first of his many experiences, for after that the attempts to 'break' him were too numerous and terrible to relate. On one occasion he remained for *one hundred and twenty-six continuous hours* under constriction! And always, after the first few terrible minutes, Morrell felt that he was leaving his physical body, that he could look down upon it, feel no pain, and awaken with a smile upon his lips. During these periods he underwent what Jack London so aptly described as 'the little death'. On one occasion he felt convinced that the jackets were being stretched by some force outside himself. They became positively loose—so much so that Morrell could move his arms and hands quite freely within them.

On other occasions he seemed to visit distant scenes: the rolling countryside, churches, homes, the streets of San Francisco itself. For hours he seemed to roam its throughfares. Occasionally he would see desert islands, rivers, flashes of the tropics and of black slaves, only to return in a moment, to scenes more like home, and to people whom he knew in the world of living realities. Many of the scenes he witnessed were actually transpiring at the time, as he was enabled to verify later.

The interesting and vitally evidential thing about Morrell's experiences, from the psychic point of view, is that his 'end of the line', so to speak, was so hermetically sealed. Imprisoned in an underground cell, with no window, unable to converse with any one save his brutal jailors, he had no normal means of knowing what was transpiring in the world beyond his prison walls. And yet many of his visions were convincingly accurate, and proved to be so upon subsequent investigation. . . . If he did not actually leave his body and travel outwards into space, as he believed, how are we to account for these astounding revelations of his? . . .

It took four years for Ed. Morrell to gain his full release, but during those peaceful months he tried on many occasions to 'pro-

ject' himself beyond his prison walls; but he never succeeded! Try as he would, he could never detach himself and see the outer world. His astral projections were given him only in the depth of his misery. . . . Which would seem to indicate that emotional stress is often a tremendously important factor in astral projection, as we have so often emphasized.

§3. PROJECTIONS AT THE TIME OF DEATH

In the investigations undertaken by the various societies for psychical research, it will be recalled that the greatest number of apparitions coincide with the death of the person so indicated. Psychic phenomena seem to cluster about the moment of death in a most interesting manner—which fact in itself is surely strongly suggestive! We have been able to collect a few cases in which projections at the time of death were clearly indicated—though evidence in this connection is hard to obtain. . . .

The first case of this kind we have entitled:

THE TURBAN CASE
An Account Recorded by Flammarion.

There are instances without number in which percipients claim to have seen phantasms of the living. I doubt that projection of the astral body was involved in many of these instances, and while it may have been, I consider testimony from the viewpoint of the percipient alone to have very little evidential value in proving projection. Such a vision could be apparitional; however, when the agent—the subject—appears to have had a knowledge of having been at the place where the percipient saw him, the projection of the astral body seems a plausible explanation.

Such is the following case. The subject fell into a cataleptic state, during which she claimed to have *seen and heard* the percipient, who in turn *thought* he *saw* her at the time. The instance is from *Autour de la Mort* by the noted French astronomer, Camille Flammarion, who states that his good friend, Mme. Victor Dobelman, of Strasbourg, a member of the Société Astronomique de France, told him the following:

> "My friend, Mme. Turban, was watching over her sister who was sick. Her father's house, belonging to a printer, M. Heitz, was situated at the corner of the Place Temple-Neuf. . . . Her sick sister told her that she could see all of the persons of her acquaintance who passed the street at the opposite angle—although she could not see them from where she lay in bed!
>
> Soon it became evident that her case was hopeless. One Sunday afternoon she expressed to her sister her great regret at not having heard her fiancé preach. . . . Soon she fell into

catalepsy and remained like a dead person for two hours. When she awoke again she said that she had seen her fiancé, and had heard him preach, in such and such a manner. After the burial of the girl, Mme. Turban asked her dead sister's fiancé if he really had preached in such and such a manner on the previous Sunday.

'How did you know that?' he exclaimed in surprise.

'Why, sister told me,' I informed him, telling him of her experience.

'It is very strange,' he reflected, 'but, in the middle of my sermon I thought I saw a white figure enter the church, resembling my fiancée. She sat down in an empty place and disappeared toward the end of the service.' "

THE BURNITT CASE
Luminiferous Exteriorization at Death.

In this instance, three percipients saw the luminiferous mass which exteriorized from the physical body of the dying person. The case was reported by Rev. Charles L. Tweedale, author of *Man's Survival After Death*:

"Fifteen years ago," writes Dr. Tweedale, in *Light*, "my mother-in-law, Mrs. Mary Burnitt, died after a short illness. In the night of 28th or 29th July, my wife, my daughter, and a friend, Mrs. Proud, were in the death chamber. Midnight had struck, the room was brilliantly lit by a good lamp. The sick woman was in a coma.

All at once my daughter Marjorie saw a sort of grey vapour condense and float above the body of the dying woman, something like the smoke of a cigarette that might be concentrated at this point. It was about three or four inches in diameter, and floated about four inches above the covers at the middle of the dying woman's body.

Astonished at what she saw, my daughter drew the attention of my wife and Mrs. Proud to it. . . . They in turn observed this strange phenomenon with great attention. The cloud gradually spread until it attained the dimensions of a large tablecloth. . . . However, to the great astonishment of us all, the upper part of this cloud cleared and assumed a brilliant red colouring. . . .

It remained thus, suspended in the air, in the shape of a disc, always at the same distance from the body of the dying woman. After which, to the constantly increasing astonishment of the three observers, a magnificent luminous aureole began to form around the body of Mrs. Burnitt. At first it appeared white, but

it slowly thickened and again took on a vivid red tint. It surrounded the head at a distance of about three inches, and had a thickness of about four inches. The red colouring appeared vivid at the exterior, but it was pale and more transparent in the interior.

When the aureole was definitely formed, another red light began to appear around the eyes. It descended and enveloped the nose and mouth. Meanwhile the disc, which had been located over the abdomen, continued to float, and remained visible for about twenty minutes, during which time the watchers could see it with complete clarity.

My wife closed her eyes, and discovered that, with her eyelids closed, she could see nothing, a proof that she was looking at an objective phenomenon. But that was evident, because it was witnessed by three spectators. . . . Mrs. Burnitt died sixteen hours later. During the whole time she remained in a coma. . . ."

Assuming that the phenomenon witnessed in the foregoing actually was objective, I call attention to the fact that often some percipients see such a phenomenon, while others present see nothing. I have numerous such instances, but will abbreviate only one short one, taken from the book *From Matter to Spirit*. The percipient, a very ignorant woman, knew nothing about spiritistic phenomena, but says:

"I was watching over a sick child, two and a half years old, in company with the mother. . . . The mother put her hand under the child's head. . . . I was assisting her from the side of the bed. . . . A bright fire was burning in the little chimney in front of me and at the mother's side. . . . *Suddenly I saw the fire obscured by some opaque substance which interposed itself between the little chimney and myself. . . . It moved backward and forward, continuously.* . . . I pointed out this strange phenomenon to the mother, *but she could see nothing.* . . . The child's convulsions ceased, he lay inanimate for a moment, when, toward ten o'clock, he died. . . . The phenomenon only lasted until he drew his last breath. . . ."

THE SNELL CASE
A Habitual Witness to Deathbed Exteriorizations.

[Although this account contains a remarkable instance, in which a ghost of the living appeared to the percipient and gave the latter a premonitory message, this is not my reason for including it here. My main concern is to set forth evidence of the exteriorization of something vital from the physical body at the moment of death.

So, interesting as the premonitory vision was, and regardless of whether it was apparitional in nature or actually the projection of the astral body at the time, we need not concern ourselves with that just now. . . . Our immediate interest is in what the percipient saw at the time of the subject's death. The account is extracted from a little book by Mrs. Joy Snell, entitled *The Ministry of Angels.*]

"One night, awakening from deep sleep, I found my room illuminated, though there was no lamp. . . . I saw at my side the phantom of my good friend Maggie.

'I have a secret to tell you,' the phantom of Maggie said. 'I know that I have only a few days to live. I want you to remain with me until the last moment, and to console my mother after my death.'

After I had somewhat recovered from my fear, the phantom disappeared, and the light immediately vanished. . . . A week later the family of my friend Maggie came to visit me. I found Maggie to be without even a fever, with no sign of anything serious troubling her, and there was no evidence of approaching death. It was evident that she had not the least recollection of the visit that she had paid to me in spirit.

That is a mystery which I can never explain, any more than I can explain why the other innumerable apparitions of living persons which I have seen and spoken to, have never had the slightest memory of having communicated with me. . . ."

To get back on our subject again, Mrs. Snell states that she had been with her friend Maggie for three or four days, when

"one evening she was taken with convulsions, and died in my arms before the doctor had time to arrive. . . . That was the first death at which I had ever assisted. *Her heart had hardly ceased to beat when I distinctly saw something like a vapour disengage itself from her, rise from her body, and stop at a short distance from the corpse, where it condensed into a form absolutely identical with that of my friend.*

This figure, at first shadowy in outline, became more and more precise and distinct. It was wrapped in a sort of white veil, with a faint reflection. The face was that of my friend, but spiritual, and without any trace of the last agony. . . .

Later, when I became a nurse, an occupation which I followed for twenty years, I assisted at numerous deaths, and immediately after death I always observed the condensation of the etheric form above the body, always identical with the living body, and after condensing, it would vanish before my eyes. . . ."

The same author, Mrs. Snell, gives further testimony along these lines. She goes on to say:

"One of my friends was attacked by pneumonia and was taken to the hospital, where he died shortly afterward. He was

a good and religious man. . . . His wife, equally religious, watched over him constantly, awaiting the end with resignation. About an hour before death, the dying man turned toward his wife, and, indicating somebody whom he appeared to see floating in the air, said: 'Oh look! There is Bennie! He has come to look for me. He is stretching out his hands and smiling. Do you see him?'

'No, my dear,' replied his wife, 'I do not see him; but I know that he is there, since you see him.'

Bennie was their only son who had died a year before, at the age of six. I myself saw the form distinctly. . . . It was that of a pretty little angel with curly black hair and blue eyes, clothed in the traditional white robes of spirits. His face was as expressive as a normal child's, but spiritualized. . . .

Shortly afterward the father lapsed into tranquil sleep, in which he remained for about an hour, the little spirit remaining at his side. . . . From time to time he gave an affectionate glance at the mother, who saw nothing. . . . The respiration of the father became fainter, then ceased. *I was then a witness of the habitual phenomenon which has become so familiar to me, of seeing the formation of the etheric body above the physical body.*

When the etheric form appeared to be perfect and animated, the little angel took the hand of his father, changed likewise into a being of light, and I saw them look at each other and smile with the utmost tenderness and joy. . . . Then they rose and disappeared. This was a sublime spectacle. . . . After I left the hospital to take up private nursing, not a single one of my patients died without my perceiving about his bed one or more angelic forms which came to receive the spirit and conduct it to its new home. . . ."

The next case, though less pretentious, is similar to the foregoing.

THE MONK CASE
Eight Percipients See Halo Over Death-bed.

In 1922, Miss Dorothy Monk wrote the following account to Mr. David Gow, then editor of *Light*, telling how eight percipients saw a *cloud-like formation* which was apparently generated out of the physical body of her mother, who was passing away. Miss Monk wrote:

"In our family circle we were witnesses to an extraordinary phenomenon at the death-bed of our beloved mother, and it impressed us deeply. . . . After a long illness, aggravated by a

case of gastric influenza, our mother died from heart failure. About seven o'clock on the evening of that day, the sick woman, while in coma, opened her mouth, *and at that moment we all observed a little thick white cloud forming over her head.* Although we observed no movement in it, its density varied ceaselessly. Five of my sisters were with me, and all saw this. . . . My brother and brother-in-law entered the room and also saw the phenomenon. . . . A blue light lighted the cloud and it was shot through with blue scintillations.

We saw that the lower jaw of the dying woman continued to open slowly. For several hours there was no notable change in this phenomenon, with the exception of *an aureole of luminous rays of a yellow tint about the head of the sufferer. . . . We counted seven of these rays whose length continually varied between twelve and twenty inches.*

Toward midnight the whole thing disappeared from our vision, although our mother actually did not die until seven o'clock in the morning. . . ."

Another point worthy of mention in the account of Miss Monk is the independent experience of one of her sisters. She continues:

"At a quarter past six on the same morning, one of my sisters, who was resting in another room, heard a voice:

'One hour to live,' it said, 'one hour longer.'

Impressed by this, my sister got up, and came to assist at the last moments of our mother. . . . Mother actually died one hour and two minutes after my sister had heard the premonitory voice. . . ."

THE DE MORGAN CASE
Saw Passing of Luminous Body at Death.

This is another instance related by a percipient, and not by the projector, but which furnishes evidence for the *passing out of the spirit from the body* at the time of death. I have collected several other accounts of this nature, and any interested reader will find a description of *the death passing* as *seen* by Andrew Jackson Davis, in the book *The Projection of the Astral Body*, together with an artist's conception of the description. The following case is taken from Mrs. de Morgan's book *From Matter to Spirit*, and tells what a clairvoyant saw at the time of a person's death, Mrs. de Morgan being present with the clairvoyant at the time.

"I was one day in company with a friend," says Mrs. de Morgan, "whom I knew to be endowed with a special sensibility for psychic vision. We were at the bedside of one on the verge

of death. At the moment when the respiration of the dying person changed to a rattle, *I saw a white cloud emerge from the body* and come to a halt two or three inches away. I also noticed that my companion was observing the same fact attentively. . . .

Her eyes, which always shone with a strange light when she observed things normally invisible, turned for a moment to the contemplation of the sufferer, then looked toward the head of the bed. Then they stared into the void for a moment. I noticed that she was about to speak, but she remained silent. . . .

Later, she explained to me what she had been observing, saying: '*I saw a white nebulous light surging over the bed-covers*, something that I had observed before under similar circumstances . . . then my attention was drawn to the head of the bed, where the light condensed into a little column about three or four feet high. From this column there radiated a luminosity which was something like a cross between the light of the sun and the moon. In the interior of this column I could see a still greater luminosity. This became more and more brilliant in the centre, while (the same centre) was agitated by a turning movement. . . . I saw this phenomenon again at the moment when the sick person breathed his last. . . . *Then the luminous column seemed to rise and disappear.* . . .' "

THE HOFFMANN CASE
Dream Phantom After Burial Alive.

[Here is a story told to me by a very dear friend of mine, in fact a close friend of my entire family, and a man who is known to thousands of spiritualists throughout the United States, Rev. Max Hoffmann. 'Max,' as we call him, related the incident while I was having lunch with him some time ago, and the same story was one of the prize-winning personal experiences recently published in *True Mystic Science Magazine*.—S.M.]

"When I was five years of age," Max said, "I was living in Coslin, Germany, and was suffering from cholera, running a high fever. I finally succumbed to the illness and was buried. That was in the spring of 1885. I must have been in some peculiar state of suspended animation or trance, for *I immediately went in my astral body to my mother's bedside* and begged her to have my physical body dug up.

Afterward, my mother told me how she began to dream concerning my true situation. In her dreams she said that I kept repeatedly telling her of my plight, and how my right hand had struggled up under my right cheek (of my buried physical self).

But my father would not listen to anything like this, and refused to allow mother to have my body exhumed. After three days, mother finally had her way and my body was dug up. A physician was called. I was brought back to life by first-aid treatment.

As indicating the truth of my message to my mother in her dream, the right side of my cheek bore the marks of the fingers of my right hand which had struggled up to my face. . . . That was my first psychical experience; but two years later, at the age of seven, full power of mediumship came to me. Since then I have been a practising medium. . . . I still have the handles of the coffin in which I was buried alive."[1]

[1]The present writer would add that 'Max' is a clairvoyant, clairaudient, trance and platform worker, and I can vouch for his sincerity.

THE SARGENT CASE
Witnessed Projection of Dying Person.

In this case I again depart from my custom of narrating the experience as told by the subject having it. Here a percipient claims to have actually witnessed the projection of the subject from her physical body, while a second percipient (shall we say) felt a blow on his shoulder when the projected phantom passed him! The case was testified to by the two witnesses and appeared in the *Journal* of the American S.P.R. in 1915. I call this "The Sargent Case" because it was narrated by Mrs. Margaret Sargent, who was a certified nurse, and the principal percipient. She said:

"Some years ago, at Augusta, Georgia, I was taking care of a sick young woman with an obstinate fever. . . . I was with the doctor at the sick woman's side. Toward eleven in the evening, disquieting symptoms developed. However, we did not want to disturb the sick girl's mother, because the doctor was afraid that she too would become ill if she lost too much sleep.

We knew, however, that the sick woman ardently desired the presence of her mother, but since she had become unconscious, we did not think it necessary to satisfy that desire. . . . The final symptoms were not long in beginning, and we were awaiting death. . . . The doctor and I, long since familiar with the scenes of death, nevertheless, felt a sense of solemn mystery, which kept us, as it were, nailed to our places.

I was sitting at the foot of the bed, silently watching the poor dying young woman, whose breast had now ceased to move. . . . *Suddenly, from the head of the bed, I saw a white form advancing,* a robed form, although I could not see the face, because it was turned in the opposite direction. The form remained for a

moment by the inert physical body, then passed swiftly past the doctor and glided toward me, but always turning its face in the opposite direction.

It entered the room of the sick woman's mother. I was stupefied, and at the same time had an inhibition that kept me from moving or speaking. *I could not understand how the form passed through the wall as if there had been no door.* . . . At the moment the phantom passed the doctor he exclaimed: 'Something struck me on the shoulder!'

I replied: 'Yes—the woman just went past you.'

'What woman?' he answered. 'I saw no one. But someone struck me. What does this mean?'

We looked at each other in utter stupefaction. But we were both recalled to reality by the feeble voice of the sick girl, who, now, to our astonishment, was still alive, and had recovered her senses.

She lived twenty-four hours longer, dying completely conscious, with her head affectionately resting on the arm of her mother. . . . It is our absolute conviction that, at the time when death was imminent, the soul of the young girl, who idolized her mother, left its own body for the moment to make its last adieux and then returned to its own body again.

If one refuses to grant us that much, one must at least admit that a *spirit* was manifested to us that night, that it was visible to my eyes, and that it signalled its presence to the doctor by striking him upon the shoulder. . . ."

The present writer's theory is that *the desire* of the dying girl to be with her mother, caused her to be projected to her, and that the blow which the doctor received was in vengeance for his refusal to summon the mother at the girl's request. That is, I say, my *theory.*

The doctor in question is of the highest standing in Augusta, and adds his confirmation of the foregoing: "I am the doctor referred to in the above story and I certify without hesitation that it is absolutely correct." For professional reasons the name is withheld. . . .

§4. PROJECTIONS DUE TO SUPPRESSED DESIRE AND OTHER SPONTANEOUS FACTORS

IN *The Projection of the Astral Body* we stressed over and over again the great importance of suppressed desire, emphasizing the part this plays in astral projection. Even in those cases where it is not stressed, it doubtless exists in a greater or lesser degree. In the following instances, however, which we have grouped together, this factor is very evident, being stressed by the narrators of the cases throughout. . . . The impressiveness of the cases varies considerably, but they possess a fundamental similarity, and we present them in every case just as they were sent to us. . . .

THE MINNICK CASE
'Tick' In Head and He Could Not Move.

The name used in this case is fictitious, merely resembling the real name of the subject, who states that he is on the supervising staff of one of the largest concerns in London. Mr. Minnick believes that his adventure was the answer to an earnest desire which he had, to know what lies beyond the veil of death. As he himself puts it: "Fantastic and ridiculous as my desire was, I nevertheless implored Providence to grant me one look past the gateway of death." However, he had no idea as to how such a 'look' could possibly be accomplished. Nothing immediately followed this unprecedented desire, until—

"One night shortly afterward I went to bed very tired and wanted nothing but a good night's rest. I retired at 1 a.m., and awoke in the early morning about two-thirty, suddenly, out of sound sleep. I felt that someone woke me. I opened my eyes, saw my wife and her two brothers looking at me with very sad faces, standing at the foot of my bed.

Somehow I immediately realized that they thought I was dying, and I assured them that I felt no pains or discomfort, apart from feeling very hot round my neck and in my head. I told them I would have a good sleep and then I would feel all right again. I closed my eyes, and as I did so, I felt a *tick* in my head, like the tick of a watch. I wondered what happened and wanted to ask them but could not do so, nor could I open my eyes. My mouth and eyelids seemed paralysed. I attempted to raise myself but could not move.

The idea came into my head that something was going to

happen. I felt myself gently raised, floating upwards in the dark. I floated toward the right side of my bed and then felt myself floating down on my feet. On reaching the floor I could open my eyes. It was light. I stretched myself and was very astonished at my condition. I had gone to bed tired, but was now full of vim and felt very daring.

I walked up to my wife and told her to look at me, but she was unaware of my presence, nor could she hear me. I tried to touch her shoulder, but made no impression upon her. I said to myself, 'Perhaps later on things may change,' and walked toward the door, intending to go out.

As I reached the door everything went black. . . . Gently I was raised into the air again and floated towards my bed and when reaching the position over my physical body I stopped still. . . . I feared I would go back into my body again and felt my heart beating and had an uncomfortable feeling in my throat. I was scared.

I wanted to know my exact position but could not raise a limb or move a muscle. . . . I waited longer, wondering if I were still in the air or lying upon something. . . . The thought of being buried alive made me very uncomfortable. I tried to press my head backwards to feel, but could not do so. . . . Then I felt 'life' trickling into my physical head again, then through my shoulders, then into my arms . . . and soon I was physically awake again. . . ."

THE DENHAM CASE
Evidential Projection.

We will rate this case at a minimum and assume that both subjects *may* have experienced projection; although the out-of-the-body state is not extensively described, both cases bear the earmarks of the phenomenon. Mr. A. H. Denham, of Tulsa, Oklahoma, says:

"On the morning of 1st October, 1937, my wife suddenly awakened. Taking the flashlight and throwing the beam on the clock, she saw it was exactly 2 a.m. She felt very nervous and thought there was someone in the living-room. She *wanted to go in there* and see, but was afraid to go by herself and did not want to awaken me.

After lying there in bed *wide awake* and *wishing she was in the living-room*—well, all of a sudden *she found herself there.* Everything was *light* and plain and there was no one there but herself. She said she seemed to float around. . . . Then all at once a

'pop' came and she was back in bed and *still wide awake.* . . . She said she fairly jumped with a loud 'pop' *back into her skin.*

Before this happened she had never heard of astral projection, but immediately afterward I inquired, and purchased your book, *The Case for Astral Projection.* As I read it, it brought to my mind the time, about ten years ago, when I awakened one night to all intents and purposes *dead*—with the exception of one small spot near the top of my head. Working from that one small spot (mentally) I gradually worked life and feeling into the rest of my body."

Many of my readers will recall how I pointed out, in *The Projection of the Astral Body,* that *desire* and *determination* are factors promotive of projection. It will be observed above that Mrs. Denham *desired* to go into the living-room . . . and in what follows it is obvious that Mr. Denham had a *determination* to project. . . . I must make it clear, however, that Mr. Denham had not read the book, *The Projection of the Astral Body,* and was unaware of any precise instructions as set forth in that book, but merely was following out a few hints which he had picked up in *The Case for Astral Projection.* He goes on to say:

"After reading your book I determined to project my astral body one night. It was a night during the latter part of November 1937, and I realized that I was dreaming. The thought struck me that I had read in your book that this was a good time to experiment. . . . So I decided—without considering any consequences, as one does in a dream—to pay a visit to my parents who live 144 miles from Tulsa.

No sooner had I made this decision than I was *determined* to carry it out. I was aware at once of being gently rocked, as if I were once again a baby in my mother's arms. . . . Then suddenly I plunged into open space and whirled over and over and over with sensations I shall never forget. . . . *I can remember being in my parents' home,* but the trip itself I cannot remember. . . . Later I awakened and remembered very clearly what I have just related to you, and I lay awake the rest of the night thinking about it. . . ."

It is true that Mr. Denham does not make it plain that he was awake, and indicates that he was dreaming, but that does not mean that he did not have the trip to his parents' home. This could have been a semi-conscious projection. Had it been a full-fledged dream, he should have dreamed of making the trip. Strange as it may seem to many, he would not remember the trip, had it been a projection. But I cannot go into explanations on this point here. As stated, I will merely rate the case at a minimum, and say it has the 'earmarks' of projection. . . .

In the case which follows the evidence is more conclusive, though the case is old.

THE OWEN CASE
Visits Friend Three Miles Away.

"One night in June 1857," writes R. D. Owen, the well-known researcher, in telling of a subject whom he refers to as Mrs. A——, the wife of an English colonel in Woolwich, "Mrs. A—— suddenly awoke standing beside her bed, looking down upon her own body which lay beside her sleeping husband.

Her first thought was that she had died and this idea was strengthened by the pallor and lifeless appearance of the body. There was no sign of life in it whatever, and the countenance was wholly devoid of expression.

'I gazed at my body curiously,' Mrs. A—— continued, 'and compared it with the freshness of the faces of my husband and my child who was in a cradle near by. . . . For an instant I felt relief at having escaped the suffering of the dying, but the next thing I thought of was the grief which my death would cause those left behind. . . . I wished that I could tell them gently what had happened.

'I found myself moving toward the wall and supposed that the wall would halt me, but passed right through it into open air. Outside stood a tree and I passed through it without any resistance. All this occurred without any wish on my part. . . . Also without any suggestion on my part I found myself on the side of the square, opposite my house, near the entrance to the magazine.

'I saw a sentinel posted there as usual, and closely observed his uniform and appearance. His unobserving manner convinced me that he could not see me. . . . I next went to the arsenal where I saw another sentinel, then turned back to the barracks and then heard the clock strike three.

'Next I found myself in the bedroom of my friend, Miss L——, in Greenwich, three miles or so from Woolwich. . . . I seemed to start a conversation with her, just how I cannot recall, for I found that I could no longer see or hear.'

When Mrs. A—— awoke her first words were: 'Then I am not dead after all! . . .' Two days later Mrs. A—— met her friend, Miss L——, and without any suggestion to the latter, she (Miss L——) stated that at three o'clock the night before last, she had seen Mrs. A—— appear to her. . . . Shortly after, Colonel A—— was transferred to India, and was thus separated

from his wife for a time; but although the latter tried most ardently to *visit* him during her sleep, she was never able to do so."

THE RULE CASE
"She Healed Him in Her Sleep."

An item under the above caption appeared in *Prediction Magazine* several years ago, which suggests, at least, that the 'agent' *may* have projected to the *patient* in her dream body, inasmuch as the agent's dream coincided with the vision of the percipient. The narrator, Florence Rule, tells the story:

"I was staying at the house of my grandmother. . . . At this point I must explain that the man in the case was an extremely practical young man, who did not believe in any kind of psychic powers. However, he suffered from violent headaches at times and I had been in the habit of curing him by laying my hands on his head—a gift inherited from my father.

This particular night we had retired to bed, he to sleep in a bedroom occupied by another man, and myself to share the same room with my grandmother. . . . My companion was attending to her toilet at the dressing-table when I fell asleep. . . . It must have been instantly that I had a peculiar dream. I dreamt that F—— had a headache—a frightful one—and I felt that I must go to cure it for him.

Somehow I appeared in his room. He was lying awake and was very pleased to see me. I held out my hands to him and he put his hands toward me and tried to catch hold of me. . . . As I woke up the clock struck twelve. *The dream was so vivid that I could hardly believe it hadn't happened.* . . . I told grandmother about it. . . . She said: 'Well, it didn't happen, because you've never been out of the room.' So we forgot about the matter and went to sleep.

Next morning F—— came down when we were having breakfast; he having seen no one in the meantime. During breakfast he said: 'A most peculiar thing happened to me last night; the most peculiar thing that has ever happened in my whole life.' He went on to explain what it was, saying:

'As soon as I got into bed I had the most awful headache I have ever had. . . . As I lay there I was wishing that you were there to cure it for me. I was certainly *not asleep*, when suddenly a light came and I saw it was you, and I was jolly glad to see you. You held out your hands and I was just going to grasp them when you disappeared. Then I heard the clock strike twelve. . . . My headache was gone. . . ."

The above is one of those 'borderline' cases which may have been merely a clairvoyant dream, coupled with healing, *or* it may have been a case of genuine astral projection. . . . We shall not press the point unduly, however, since we have such an abundance of evidence for genuine astral projection otherwise. . . . Healing cases are always interesting, and we cannot doubt that this 'phase' will be greatly developed in the near future. . . . In the following section we come to a number of cases in which spiritual beings were encountered on the astral plane, during projection, and we shall see what happens during such experiences. . . .

§5. PROJECTIONS IN WHICH 'SPIRITS' WERE INVOLVED OR SEEN

EVERY projector has had experiences in which he met spirit people, while out of the body, and accompanied them or conversed with them at some length. . . . Some write that they have contacted their guides in this manner; others that they have talked to their relatives and friends, long since passed over; still others that they have met strangers—perhaps afterwards meeting these identical people in real life. These cases are especially interesting, since they afford a certain verification of the astral experiences themselves. . . . In the following section we have grouped together a number of cases of this kind, fundamentally alike and yet differing widely in their essential details. We shall call the first one—

THE HOUT CASE
Visited His Dead Friends.

Several years ago I received a long communication from Riblet Brisbane Hout, medical doctor and lecturer, of Goshen, Indiana, expressing congratulations for my researches into the phenomenon of astral projection, and stating that he himself had undergone such experiences. At the risk of underestimating the story, I make some excerpts, epitomize and rearrange some paragraphs, from the original account, in order to shorten the case for presentation here. . . . Since writing me, Dr. Hout has published this particular story in *The National Spiritualist*, 1st July, 1937, where anyone desiring to read it in its entirety may do so. He says:

"Today I got 'out' again. . . . I had placed myself in a comfortable position in an easy chair in my locked study and sank back for a few minutes of reverie and relaxation. . . . George, my trusted etheric friend, appeared at my side. . . . He asked whether or not I would be willing to go where they took me. Of course I acquiesced to this willingly. . . . Almost suddenly, but still imperceptibly, I felt myself drawn out of my body. . . .

No force was needed to jerk me free from my physical bounds. I just stepped away from the reclining physical form, turned to view it a brief moment, and then resolutely and easily floated upward, out, and away from the material room. . . .

"After a brief sensation of drifting upward, I found myself in a new, but very natural environment—in a grove or park

which seemed to extend as far as I could see. I was in the centre of a circle of trees, sitting in a comfortable chair and placed before me was a table covered with a dainty white cloth, evidently set for party refreshments. And there was George, seated opposite me, grinning in a very amiable manner. . . .

I saw a group of figures approaching. . . . They came closer and I was both surprised and elated when I recognized them. Old, almost forgotten friends from my home town were coming to greet me. The first was a gentleman who had died a year or two ago. With him was his son whom I had known well and his wife whom I had never met. . . .

'D—— C——, do you remember me?' I asked him. 'I never dreamed of meeting you here.'

'I knew you were coming,' he replied, 'and I brought along my son whom you know and my wife whom you do not know. . . . Here are some others, perhaps you would like to talk to them rather than to us.'

Turning, he made a little motion to two ladies coming up the path at my side. I turned and joyously met my grandmother, passed over about two years. With her was her friend whom she knew before her 'passing'. This friend and neighbour had made her transition a short while previously. . . .

I could only tell them again and again my extreme happiness to greet them. . . . George, I saw, was enjoying all this immensely. . . . Now the others, seemingly with one accord, fell back away from me a few steps. I felt a quickening of the spiritual atmosphere in this peaceful quiet setting. My glance instinctively took me down the path toward which all of the others were looking. And there, coming radiantly toward me, in all the beauty of her true etheric presence, walked my arisen mother. Toward her I sprang with outstretched arms . . . and such a joyous reunion took place there! My being fairly blended with hers, and this moment seemed the supreme happiness of my existence.

It was a triumph of spirit, as side by side we stood there together. She was in the glory of her magnetic spirit body, free and attuned to the plane of life upon which she was living. . . . Thus we were together for a time, reunited on one plane of life. Here were my friends and loved ones gone to the fourth dimension through death, and here also was myself, able to function actively there for a limited time and in a feeble manner."

Dr. Hout goes on in this manner to describe his meeting with spirit friends, and other things which he experienced, and finally continues:

"I knew that the time of my departure was drawing near. George arose and stood by my side, signing me to make my adieux. I greeted all my assembled friends and then allowed the

pull back to earth to take me there. I made this observation on returning: when I commenced to leave my mother and friends and the etheric plane, I know their reaction to my going was that I simply and definitely faded from their sight, much as ice might melt in bright sunlight. I simply slowly grew indistinct and then finally invisible to them. . . .

This is the same action in reverse as when we *tune in* to spirit entities. George explained it deftly by describing it as a 'definite change in rates of vibration'. . . . My personal reaction was that I simply felt the pull back to the physical body again too strong to resist. So what can I say other than to state that I was pulled obliquely downward out of the etheric realm which exists 'somewhere in space' back through the walls, into the confines of my physical study.

Then as the pull of the body became stronger and less easily governed, I suddenly stiffened in my astral form, assumed a position parallel to and immediately above the physical counterpart and dropped into it. The reassociation of the two vehicles occasioned a slight jolt, almost as though I had fallen a foot or two, a sharp sudden intake of breath, a wave of involuntary spasmodic contraction—and I was back in the physical again

I would like to emphasize the fact that these out-of-the-body. experiences are real, to me objective and tangible, wherein I meet people living in a real world, doing natural things. . . . Until after my first visit I could not possibly have understood the actuality and objectivity of the plane of life upon which dwell my *dead* friends. Now I know they are living somewhere in this great universe of ours, in an *otherplace* existing beyond the limits of our feeble little earth plane, out somewhere in God's great cosmos."

THE EINARSSON CASE
An Icelandic Citizen Visits the Beyond.

This case was sent to me by Gudmundur J. Einarsson, of Iceland, and was translated from the Icelandic for me by Professor Richard Beck, of the University of North Dakota. Says Mr. Einarsson: "I am taking the liberty of sending you a record just as it came from the person concerned. He is a highly intelligent man. . . . His account of Sálfarir—which you call projection of the astral body—runs as follows:"

Mr. Einarsson states that the subject was about forty years of age at the time (1910) and was living at Alftafirdi on Isafjardardjup (western Iceland).

"I was engaged in fishing, that summer," the subject states,

"with a man who lived next door to me. My wife had hired out, and I was alone in the house during the summer.

Late one evening in July I went to bed. . . . I somehow could not sleep, and felt strangely weak so that I could not move at all; nevertheless, I was fully awake, saw and heard everything around me. . . . I heard the song of the birds (snow-buntings) outside the house. . . . I heard the tick of the clock on the table beside me. I saw, for my eyes were open, how the hands moved slowly over the face (of the clock). . . . I heard the whistling sound of the breeze and saw the straws move on the window-sill. . . . In a word, I *saw* and *heard*, but could *not* move, and I was in this condition for three-quarters of an hour.

The next feeling I had was that someone was coming. I say I *felt it*, but could not see or hear anyone. . . . Yet I *knew* that someone was coming. . . . And then I saw a man come into the room, dressed in checkered travelling clothes and wearing a hat. . . . He greeted me and stopped on the floor right in front of me. I looked at him thoughtfully and liked him at once, because he seemed so kindly. Yet it was as if I felt a vague apprehension. The man seemed to read my thoughts like an open book, because he said outright:

'You need not fear me. . . . I am one of those sent only for a good purpose to you who dwell upon the earth. . . . My present errand is to invite you to come and see those places intended for you after death.'

'That cannot be,' I answered, 'for no one ever comes back after death—from death no one ever returns—or—or—are you DEATH?'

'No, I am not,' said the stranger, '*death* does not look like me.' 'Then I cannot go with you,' I said, 'or do you mean that I am to die? I do not wish to die now—I am so young.

'You will not die,' the man assured me. 'You can leave your body without dying and you can return to it again. Believe me I am telling you the truth, and come along.'

I was undecided. I wanted to try it; but I was afraid I would not return. My curiosity finally conquered, and all at once I found that I was standing upon the floor, looking at my own material body lying in the bed. I saw that the eyes were open and one arm lay upon the coverlet and the other hung limp over the side of the bed. The *I* who stood there on the floor looking at the *I* upon the bed was so strangely light. I felt that it would be no effort to move.

'Now we will start off,' said the man, and no sooner had he said it than we were off. . . . I saw how the fjord was shiny black, for the mountains were reflected in the sea. . . . It seemed to me that we ascended, *slantingly* into the air. . . . What I saw

I shall not attempt to describe, because I lack words for that, and I know if I did so everyone would think it was nothing but pure fancy. . . . I shall merely describe the return again.

We glided on until we stopped at the door of my house. 'Now you must return to your body again,' said my companion. . . . Great fear seized me—that I would not be able to enter my physical body again. . . . My companion seemed to read my thought and said: 'Do not be afraid, no harm will come to you.' He then said farewell to me and disappeared from my sight. . . . I entered the house and when I saw myself lying in bed with eyes open and arms still in the same position as when I left, I really was afraid. I said to myself, '*I am dead.*' My body had not moved even a tiny bit from the position in which I left it. . . . I tried to tell if my physical heart was beating but could not. I then tried to tell if the body was still warm, and *knew* that it was.

All of a sudden I entered my body again, and as I did so I could feel the life blood begin to flow through my veins. I found that I could move physically and stretched myself. . . ."

[The account states that the subject also had another out-of-the-body experience later, but has had none since.]

"There you have the story as it was written down for me," says Mr. Einarsson. "I want to add that it is impossible that the man who had the experience could anywhere have read about such occurrences which might have influenced him after a fashion. I know this because there positively was no book in Icelantic on the subject in 1910, and the man could not have read of it elsewhere because, while intelligent, he had no access to such literature from a foreign land, and could only read Icelantic. . . ."

Mr. Einarsson adds a short account of an experience *he* once had, which he feels may have been a primary stage of projection and which I pass on now for what it may be worth:

"One morning last February I lay awake on my bed, having just been reading the paper. I felt tired, so put out the light. (It was still dark.) I crossed my arms on my chest and closed my eyes. Thus I lay for a short time. . . . All of a sudden I discovered that I could see out through the wall of the house. . . . I next felt that I was sitting up in bed. I became aware that my arms were not resting across my chest, as when I was lying down, but were reaching outward. . . . I pondered, while in this condition, how it was that I was both keeping my arms across my chest lying down, and at the same time sitting up with my arms reaching outward. . . . Soon it was over and I was in my usual condition. I have never before or since experienced anything like that. . . ."

THE SAILE CASE

Mr. Saile Goes Sailing on the Ceiling.

A book such as this may not be the place for *tongue-twister titles* or comical captions, but according to the simple testimony of Mr. Martin Saile, he actually did go sailing on the ceiling. Mr. Saile now lives at Wauwatosa, Wisconsin. Some time ago he learned that I was interested in such cases and wrote to tell me of his experience. He said:

"I wanted to find out if there was such a thing as a spirit and I think that is why I had the experience. . . . I was sitting in my chair in the evening, as I usually do. . . . Well, while I was sitting there, all at once I started feeling light and happy. . . . Then I felt myself being pulled upward and saw myself going up out of my body! I kept going up until I was near the ceiling. . . . I was so dumb with surprise, that I was sailing around up there. . . . I didn't know what to think about it. . . .

Here I was, floating around on the ceiling . . . and *there* I was sitting down there in my chair asleep! . . . Then a voice spoke to me:

'Do not be afraid,' it said, 'You do not need to worry—you will get back there again.' I did not see who it was that spoke. . . .

Then I thought, 'I wonder if I can leave this room,' and almost instantly I sailed along and outside into the street. . . . Then I wanted to get back again quickly, and back I went; almost as fast as I could think I would act, but not by myself. . . . This was the most astonishing experience I ever had in my life. . . ."

Mr. Saile states that he wanted to have the experience again and practised sitting in the chair every evening making his mind a 'blank', because he remembered that that had been the prevailing state at the time of his first experience. He later had a similar experience, and, finding himself up near the ceiling again, with his physical body sitting in the chair below, he asked the unseen *voice* if "they could take me to the place called *heaven*". There was no reply from the voice, but

"almost instantly I was in a wonderful country . . . with beautiful flowers and birds, and a silvery river in the distance . . . and I met and talked to many of my friends who had gone a long time ago. . . . I hated to come back from this place . . . but they made me come back. . . ."

Mr. Saile continued that he sat in his chair one evening and "no sooner was I pulled up out of my body than I discovered I was in my old home in Germany, which I had not visited since

1910, when I left. . . . The first thing I saw there was one of my aunts laid out in a coffin. . . . When I came back I wrote my mother a letter and said old aunt was dead. . . . Then one day my mother got a letter from Germany saying old aunt was dead. She wanted to know how *I* wrote that my old aunt was dead ten days before *they* (in Germany) wrote that she was dead. . . . I was sorry I could not tell her, as I knew she would say I was 'crazy'. . . . This happened when I was living at Fort Wayne, Indiana. . . ."

I asked Mr. Saile a number of questions regarding certain points connected with his experience. Omitting these I epitomize his replies:

"The first experience happened about twenty years ago. . . . The first sensation was that I felt light, then very happy. . . . All at once it seemed as though someone was pulling me upward. . . . I was very conscious of what was going on. . . . It was funny that I was not frightened. . . . I was sailing around on the ceiling, face down. I knew when up there that my body was just something to use. . . . I was about twenty-eight years old. . . . The voice seemed like that of someone I had known for a long, long time. . . . Not like that of a stranger. . . . I know we will 'keep on going' with much greater happiness than we do here on earth, when we pass away. . . ."

Simple expressions, these statements of Mr. Saile, but after all they carry far more significance than high-sounding opinions from persons unqualified to talk on the matter!

THE DOYLE CASE
Lady Doyle Visits Her Famous Husband.

In the December 1936 issue of *Prediction Magazine*, the following item appeared under the title "Messages from Conan Doyle":

"Lady Conan Doyle, who disclosed in the March issue of this magazine the messages she has had from Sir A. Conan Doyle, has now confirmed in a press interview her continued contact with the great novelist. . . . Readers will recall that Lady Doyle has just recovered from a very serious illness. While she was dangerously ill, her family were warned that they must be prepared for the worst.

Discussing her experience at this time Lady Doyle said to an *Empire News* reporter: 'My etheric body separated from my corporeal body, which I saw as if lying dead upon the table. . . . Then my etheric body moved away from this plane to a region of light and calm, the portals of a marvellous other world.

'I saw my beloved husband, his features radiant with love and understanding, and close to him was another figure, whom I knew to be of importance on that plane of existence, though I could not discern who he was.

'He it was who held out a symbolic representation of the marvellous happiness I was being offered if I chose to stay on that sphere. . . . But at that moment I remembered my three children and decided that I must go back to help them in their journey on our plane of life.'

Describing this vision, Lady Doyle writes to the editor of *Prediction*: 'I saw my son Dennis, sitting in my bedroom, at my boudoir door, praying for me, and saw other members of my family in a room near by, all concentrating in a prayer for my recovery. . . . Dennis and the others afterward confirmed to me the exact positions they held during the time of my operation, and proved to me that all I had seen was correct.' "

THE RING CASE
Entranced?

Mr. John W. Ring, of Berkeley, California, is so well known as a spiritualist organizer and writer that no further introduction is necessary. One evening, while at the home of his sister and brother-in-law, the latter suggested that they have a 'sitting'. The sitting was held in the dining-room of the house—a typical 'home circle', and several members of the family were present, including his sister's little daughter. Mr. Ring continues:

"After a while the little girl arose, wishing to retire for the night, as she was tired. She did so, just as the hired man entered the room. Upon being solicited to take part, he took the place vacated by the little girl.

Very soon after the hired man sat down, I began to feel sleepy and in a short time something unusual happened. It was as if I had been struck a blow in the back of the neck. That is the best way I can describe it and that description is very fitting.

Immediately after this *blow*, I found myself standing in one corner of the room, looking on at the people gathered about the table. I clearly saw my physical body sitting in its place there. . . . The spirit of a woman stepped back of my physical body, leaned over it and seemed to melt into it. . . . Then my hand (physical) tenderly stroked the hand of the hired man. My lips moved, but I could not distinguish what they said. . . .

I wondered if I had passed from my body for good—if I were dead—the experience was so unfamiliar to me. . . . Soon I

experienced the same sensation, as if I had been struck across the back of the neck . . . and instantly I was back in my physical body at the table again. . . . The hired man was amazed, and stated, in tears, that I had spoken to him as if I were his mother who had died long before, saying that I had called him by the pet name she used to use during earthly life, and that I had related many incidents of a close, personal nature. . . . I felt very weak after the occurrence and was damp with perspiration. . . ."

THE GOODARD CASE
Saw Astral Cable and Spirit.

The subject of this case is a business man in Norfolk, England, so the name used herein is fictitious: 'Mr. Godfrey Goodard'. Some time ago Mr. Goodard sent me a treatise on out-of-the-body adventures which he says he has experienced. The account, forty typewritten pages in all, is far too lengthy for inclusion here.

However, since most of the material related is typical of other cases, such as floating in the air, astral catalepsy, cracking sounds in the head, etc., and does not supersede anything given in the book, *The Projection of the Astral Body*, nothing vital is being kept from the reader by my failure to reproduce the complete document here. Regretting that lack of space prevents my doing so, I do, nevertheless, make a couple of excerpts from the text, which may be of interest, inasmuch as the subject claims to have observed the astral cable, and also to have seen himself in a mirror. [It will be recalled Mrs. Larsen told a similar story.]

Mr. Goodard tells how he usually swayed and rocked when first finding himself projected. . . .

"But this time, when I awoke, I was standing firmly on my feet at the end of the bed, looking into the big mirror which hangs on the wall. . . . In this manner I had a perfect view of the whole room behind me. The room was dimly lighted, for at the time I was leaving the lamp turned low; but that did not make any difference; I could see anyhow. I saw, attached to the back of my head a band, like a cord. This stretched over the foot of the bed and joined, as far as I could see, the forehead of my physical counterpart. The actual connection there was not easy to see, as I had half sat up in bed, propped against the pillows, and my head was bent forward toward my knees. This cord explained what I had *felt* many times in previous projections but had never seen before.

After viewing this connection . . . and noticing the position

of my son in his cot, I moved away from the mirror. . . . Then I was suddenly jerked upward and quickly withdrawn, finding myself in a helpless state . . . which was followed by awakening physically once more. . . ."

I epitomize another instance from the document of Mr. Goodard, which furnishes evidence for survival and spirit interest in connection with the case:

"This happened in June 1935," Mr. Goodard continues. "We visited my brother-in-law and my sister at St. Albans, in Herts, and at their suggestion I attended (for the first time) a séance held in Watford. I will now quote extracts from my notes written directly after my return to Berkshire. I will not go into details of the séance, as this is not relevant to the account. Suffice it to say that amongst others who spoke by 'direct voice' was a girl who usually manifests through this medium.

The girl (spirit) remarked that there were two newcomers present and, with an exclamation of surprise, added, 'One of them flies!' She then addressed me directly and continued: 'I mean you have visited our world'. After talking to me at some length she promised that next time I left my body she would be present and I could then explain to the others just what she looked like. This was on the night of 14th June.

Neither my brother-in-law nor I mentioned this particular point when we arrived home late that night. . . . Early next morning I experienced another projection . . . and when I awoke *from* my physical body, and found myself being supported by others present, I was, at first, frightened. I had never previously met a spirit in the earth conditions. I recognized the girl as being present and (mentally) conversed with her and was calmed by her.

When I got up in the morning, I did not mention this occurrence to anyone, in view of the fact that we were going to hold a séance again that night, and I wanted to see what sequel would develop. . . . During the meeting the spirit girl spoke again by direct voice. 'You saw me last night,' she said, 'I was at the bottom of your bed'.

'Exactly what happened last night?' I asked, and as a test added, 'Did you hold my hand?'

'No,' she replied, 'you know I did not hold your hand. But someone else did. . . . They were helping you out of your body.'

I have detailed this particular experience as it is linked with my projection experiences. I want to state here, however, that these two *meetings* are the only séances so far I have ever attended. . . . But the fact of survival has already been proved to me by my visits outside my body . . . although in those visits I have always seen the material world. . . ."

We next quote several cases of foreign origin—reported from France and elsewhere. In the first—

THE JAWORSKI CASE
"*Doubled While Asleep.*"

Dr. H. Jaworski, of Paris, recently furnished me with the following account which I have translated from the French:

"In the year 1936," says Dr. Jaworski, "we were in Biarritz. . . . For the first time, without any apparent cause, my wife *doubled* herself. . . . She found herself in the next room with the hairdresser who lives there. Then, turning around, she was surprised to see herself still lying in her bed! She is coquettish and looks often into the mirror. . . . The remarks she made about her appearance when she looked into the mirror were unlike anything she had ever said about herself before. . . . She woke up suddenly with a terrible pain in the neck. . . . I studied the matter and explained this to her later in Paris and gave her some advice.

A second time she found herself in the street. . . . She saw the people passing by, and could hear them talking and knew what they said. . . . She could see the time by the clock and saw that it was 10 a.m. . . . She noticed something unusual, that a certain store was closed, and she had never seen the store closed before at that hour. . . . After the experience we verified the exactness of this observation.

The third time she *doubled*, she found herself in a room. . . . She said she felt very heavy (from a hostile environment which made the atmosphere in the room feel heavy). . . . There were two old ladies sitting in the room. . . . When she came back and tried to awaken me she found that her hands would not make contact with my face, and every time she tried to touch me they (her hands) passed through. . . . She read the number of a page from a book on the table. . . .

She thought that I had given her some suggestions which had caused her to leave her body. . . . After these few 'flights' the phenomenon never occurred again. I recall that she was very tired after each occurrence. . . ."

THE GIBIER CASE
"*Possessed X-ray Vision.*"

Dr. Gibier reports this case as it was told to him by the patient who experienced it and sought his advice. The subject had no

inclination for psychical study or experiences, according to Dr. Gibier, and was a talented engraver.

One day the subject, J——, felt very tired, and, on returning home from his work, reclined upon his bed. J—— continues:

"I felt dizzy and things seemed to whirl around me. . . . Suddenly I found myself in the middle of the room. At first I saw my body stretched out on the bed, perfectly comfortable and not rigid . . . only my left hand was raised, the elbow being propped up, and my hand held a lighted cigar the glow of which was visible in the half-shadow cast by the lamp shade. I had the feeling that nothing in my whole life before had ever been so real.

I thought I had died, that I was now a spirit, and recalled with regret many tasks I had left uncompleted. . . . I approached my body and saw myself breathing, but more than that, I saw my interior, and noticed that my heart was beating slowly and weakly, but regularly. I saw my blood streaming redly through large arteries.

I tried to turn out the lamp, which stood dangerously near the bed. . . . I could distinctly feel the little disk with notched edge, but my fingers were unable to turn it. . . . I stepped in front of the mirror and looked into it, and found that my glance penetrated the wall and I could see the rear side of the pictures and furniture in my neighbour's room. . . . I desired to enter his room, and at once found myself transferred thither for the first time in my life, where I observed many things and especially the titles of several books on the bookshelf. . . . The remainder of the experience was very vague. . . . At five o'clock in the morning I awoke, still lying on the bed, cold and stiff. . . ."

The subject stated that the next day he found an excuse to enter his neighbour's room, and found that what he had observed was correct in every detail.

THE COSTA CASE
Projection During Suffocation.

In his book *L' Au delà de la Vie*, Professor Ernest Bozzano, the famous Italian psychical investigator, tells the experience of a friend of his, an engineer, named Joseph Costa. Since the Hon. Ralph Shirley has already detailed the case in *The Occult Review*, July 1938, we quote his words verbatim:

"It was," said Mr. Costa, "one stifling night in a torrid June, and I was engaged in preparing to pass an examination for the work which it involved and for which I had allowed myself all too short a period of time. . . ."

The strain on the nervous system through overwork proved too great, and Mr. Costa was compelled to desist from his uncompleted task and threw himself, half fainting, upon his bed, without extinguishing the lamp which he had placed upon the table beside him. An accidental movement of his arm upset the lamp which continued to burn, emitting volumes of smoke, on the floor by his bedside.

Joseph Costa *came to, if that expression may be used, in the middle of the room at a distance from his physical form, which remained stretched on the bed.*

"I saw," he says, "the furniture around me as if a radiation of light penetrated the molecules of the objects to which my attention was directed, as if matter, in short, dissolved itself at the contact of thought. I saw, moreover," he observes, "in gazing at my body, not only the physical form itself but also the network of nerves and veins in a state of luminous vibration.

"The room itself was plunged into the most complete darkness as the overturned lamp failed to throw a light outside the blackened chimney. In spite of this, I noted the objects around me, or rather their contours, glowing in phosphorescent luminosity. These gradually melted away as I watched them, and even the walls of the room themselves, so that I found myself able to perceive, in the same manner, the objects in the adjoining apartments."

Mr. Costa felt his body *light and free*, but quite unable to act on physical objects, and he was seized with fear and an anxiety to rescue his physical form from the situation in which it was placed. His mind then turned to the thought of his mother, who occupied a room next door.

"I saw her," he says, "through the wall, sleeping tranquilly in her bed. But her body, unlike mine, appeared to emit a phosphorescent radiance."

His wish to rouse her to come to his help had the desired effect.

"I saw her," he tells us, "hurriedly get out of bed, run to the window, throw it open, then go out of the door into the passage, grope her way to my room and stand over my body with open eyes of horror. Her contact seemed to have the effect of making my psychic self re-enter its physical form. I awoke, my mouth parched, my temples thumping violently, my breath coming in gasps. . . ."

Mr. Costa adds more weight to his experience by saying:

"At the time, I had never given a thought to such matters as spiritualism, nor heard such matters discussed. There was nothing in the nature of a dream in my experience. I have never had the sensation of being so much alive as at the moment when I was conscious of being separated from my physical body."

THE HERBERT CASE
From England to Africa—and Back!

[*Note* by S.M.] In the January 1939 issue of *True Mystic Science Magazine*, I published an article in which I pointed out that instances —in which the *double* of a living person appears to a percipient— cannot always be credited to the phenomenon of astral projection, as many spiritualists believe.

The article was commented upon favourably by Mr. Lethem, of *Light*, in his 26th January editorial. About two weeks later I received a communication from a London man, whom I will here call W. P. Herbert, which resembles his real name. He said:

"My attention has been drawn to the editorial in *Light*, of 26th January, in which I noticed what you claim regarding the identity or origin of 'doubles' which are seen. . . . I have had several out-of-the-body experiences, in which others have seen me at the time. . . ."

Mr. Herbert goes on to say that once, while living in England, he had an astral excursion in which he went to a house in Nairobi, Kenya, which was entirely unfamiliar to him, and *appeared* to the two little daughters of a friend of his, who lived in the house, a bridging engineer on the Kenya and Uganda Railway and Harbours.

"While projected there," Mr. Herbert says, "I could see the house and everything about it. . . . When the two little girls were observing me their mother called and asked what they were doing.

"'Looking at Nunkie,' was the reply.

"And they certainly were. They were looking right at me. They could not seem to understand how I got there. . . . When I later wrote to my friends, I described the house into which I had been projected and had seen the little girls; they wrote back that my description of the arrangements of the rooms, the windows, etc., was very accurate. They even sent me a photograph to show me the unusual window over the veranda which I described. . . ."

Mr. Herbert has the letter and attached photograph as primary evidence of the truth of what he says, and he adds:

"The family will be coming to England in the near future and I will try to get them to furnish their side of the story, which will verify what I told you."

Mr. Herbert also tells of another experience which he had while lying ill in Bulawayo Hospital, S. Rhodesia . . . and the nurses were unable to awaken him for tea. They shook him, rolled, slapped, and shouted at him. They were afraid he was dead and could find no indication of his breathing. He says that at that time too he had an out-of-the-body experience. . . . and went back to England.

"My guide showed me a lady and told me to remember her. . . . I did so. . . . That was in January 1927. When I came to England on 31st August, 1931, I met her family, and later described to her where I had seen her, what she was wearing, in detail, and also her lady friend with whom she had been standing. . . ."

[The subject further claims that he has on *three* different occasions left his body, travelled to some distant place, and has been seen at that place by others at the time. One of those occasions I have already related, although the final verification is yet to come. The other two cases, he says, are at present being investigated by a researcher in his own country.]

THE HEPWORTH CASE

The following case was reported by the well-known minister, the Rev. George H. Hepworth, author of *Hiram Golf's Religion, Herald Sermons*, etc. It is contained in his book *Brown Studies* (pp. 243–79), and is entitled "Was It a Vision?" Dr. Hepworth asserts that it is a genuine personal experience, which made a deep impression upon him. It runs in part as follows:

". . . While sitting with my right hand resting on the arm of the chair I seemed to step out of my body, and stand beside it, looking upon it with mingled curiosity and astonishment. I felt as light as air, and said to myself, 'This must be what St. Paul calls the spiritual body'. It is true that I looked on what sat in the chair with a kind of tenderness, but the sense of freedom which I soon became conscious of was almost ecstatic, and it seemed as though I would not go back into those narrow quarters again for worlds. The body was so clumsy, so heavy, so uncomely, so uncouth and ungraceful, while this other body, on the contrary, was a delight, a dream, a poem.

"Then something happened which perhaps you may explain; but I confess it puzzled me at the time and has continued to puzzle me ever since. I moved away from my body toward the door, thinking to open it and go out into the starlight; but to my surprise I found that the door was no obstruction whatsoever. I simply passed through it as the sun's rays pass through a pane of glass. When I stood in front of the camp I knew that a cold wind was blowing, and that it came from the snow-banks far away to the north of us; but I was not chilled. I could feel its impact and hear it whistling through the forest, but was not affected by it in the least degree.

"I shall never be able to tell you how the stars looked that night. The heavens were an astonishing revelation to me. Not only did I see with perfectly clear vision, but there seemed to be a penetrating, a far-reaching quality to my sight which doubled the number of glistening lights above me, and the spectacle was so marvellous, so beautiful, that I stood entranced. . . .

Then I stepped back into the room to get another glimpse of the body. It was still in the chair, and I noticed that the breast rose and fell at regular intervals. 'It is not dead,' I said to myself, 'only in some mysterious way I have stepped out of it. I shall have to return to it by and by,' and at that thought I shuddered. It seemed such an undesirable home to live in that I almost hoped the heart would cease to beat, that I might be for ever free and go where I pleased.

While I stood there my dog Leo awoke from a long nap, stretched, yawned, and then looked about the room. He approached my body in the usual way, with a wag of the tail, snuffed at my legs, and then appeared to be confused and disappointed. Something was not as he expected to find it, and I wondered at the time what it could be. He then deliberately, but it seemed to me rather disconsolately, walked around the chair to the point from which he started, and snuffed at my legs a second time. Not satisfied, he sat on his haunches for a full minute gazing into the face, and I thought that perhaps his confusion arose from the fact that the eyes were closed and the body appeared to be asleep. On ordinary occasions, when he wished to wake me from a doze, he put his paws on my knees, and gave a quick, sharp bark, as though to say, 'Come, master, rouse yourself'. But this time he must have concluded that a serious mishap must have occurred, for he exhibited signs of terror, his tongue hung out of his mouth, his eyes had an expression of agony in them, and he uttered a prolonged but low and mournful howl.

Scarcely had it ended, however, when he apparently caught sight of me standing by the door. With a single leap he reached my side, but turned instantly, took his place between me and the body, looked first at one and then at the other, and trembled in evident agony.

I have heard that animals can see spirits. How far the testimony supporting such a statement can be trusted I am unable to say, but in this instance I am sure that Leo saw what was in the chair and also what stood by the door.

My only hesitation lies in the fact that I do not know whether all this is an hallucination, and whether this most marvellous experience is to be relied upon or not. I can only declare that it appeared to be real at the time, and that I have not been able since then to make it appear otherwise. . . .

Just then the thought of my lost love, lost to me for ever, but still dear, came into my mind. The most intense desire to see her seized me. It was a longing so poignant, so sharp, that it was painful.

This ardour seemed to be an impelling force, and I flew with incredible speed through the darkness. The camp, the lake, the mountains, were lost to view almost instantly, while other mountains and lakes came within range of my astonished vision. What gave direction to my flight I cannot tell, unless it was that wonderful instinct which enables the homing pigeon to fly back from a point, however distant, without the possibility of error. I had no doubt as to the route I should take, but became so confused while journeying that I hardly noticed the landscape that lay far below me.

When I came to myself again I was walking along a country road, on either side of which were wild flowers in rare abundance. Only a few minutes before I was in the midst of March cold, snow, ice, and a dead vegetation, but now the air was filled with fragrance, and I was almost oppressed by the perfume of orange blossoms.

Passing house after house, I began to wonder how I could discover where she lived. My surprise was greatest, however, when, as I came to a certain point on the road, I stood still and found it impossible to proceed. Something held me to the spot.

Then I looked up at the house. It was beautifully situated, back some hundred feet from the road—an old-fashioned house, rather dilapidated, but surrounded by trees of exquisite foliage.

In one window was a feeble light shining through the curtains, which had been carefully drawn.

Strange thoughts came to me as I stood with one hand resting on the gate-post, covered with blossoming creepers. 'She is there,' I said under my breath, 'and is suffering. Will she know me, will she even be able to see me? Can I do anything to relieve her distress; can I help her bear her great burden?'

There was no selfishness in my heart at that moment. I did not think of the disappointment which had broken my life, nor of the love I still bore her. A pure emotion filled my whole being, sorrow for her grief unmingled with a single reference to myself. It was a holy love, such as the angels have for one another in heaven, where there is neither marriage nor giving in marriage.

At length I summoned courage to enter. I found my way up the stairs without difficulty. Turning to the right, I noticed that the chamber door was ajar, and I heard the irregular and painful breathing of a sick man.

The next moment I was in the room. Standing close by the window I was comparatively in shadow, for the candle on the

mantelpiece had in front of it a large book to keep the light from falling on the sleeper's face. This was a great relief, because I looked upon myself as an intruder. A sacredness hedges-in a sick-room which must needs be always respected, and under ordinary circumstances I should have felt no inclination to cross that threshold. I confess, however, to a certain curiosity which impelled me, since I could not be observed, to note the surroundings in which she had lived so many years.

It was evident, at a glance, that the household had need to practise a rigid economy, but there was everywhere a simplicity and refinement of taste. The pictures on the walls were few, and their frames were in a worn condition, but the engravings were of the best—old, to be sure, and somewhat soiled by time, but still quite worth hanging in any gentleman's house. On the table between the windows, and on another table at the foot of the bed, were bunches of wild flowers, while in one corner was a small bookcase containing a score or two of the classics of English literature, with another score of French and German novels.

Sitting at the bedside of the poor sufferer, with her back toward me, was Margaret; and when I first caught sight of that familiar form, now bent with sad experiences, I had for an instant a strong desire to get away, for memories of the past rushed through my mind with such impetuous fury that I could hardly contain myself.

I cannot tell you how I was affected, but I am certain that it was by a different kind of feeling from what I should have had if I had brought my body with me. It is true that I suffered pain at the sight of her, but it was the kind of pain which a spirit might suffer, and there was nothing physical or even earthly in it. . . .

Overcome by my emotions, I strode across the room, determined to declare myself. I stood at the foot of the bed, and called out, in tones which seemed as loud as those of a church bell, 'Margaret, Margaret!'

For an instant I thought she heard me, for she raised her head as though in the act of listening, but immediately afterward resumed her old position and fixed her eyes on the dying man.

I suffered tortures in the thought that I was invisible and could not make her recognize me. I even went to her side and placed my hand on hers, hoping that by contact she would feel me near.

Perhaps she did. At any rate, she looked up, then rose from her chair, went to the other side of the room, and stood there for about thirty seconds looking at a little, old, framed photo-

graph on the wall. I followed and, peering over her shoulder, saw a picture of myself.

At that I knelt, took her hand in mine, and reverently kissed it. But she took no notice of the act, and soon went back to her place by the sick man's side. Just before twelve Edward roused once more, and it was clear that the last moments had arrived. His breathing was slow and short, and there was the expression in his eyes which only death can put there.

He looked steadily at Margaret, drew his poor, wan hand from under the coverlet, placed it in hers, and tried to say something, but failed.

Then he turned as though to take a last look at the room, and while doing so his eyes rested on me. A kind of surprise kindled in them, and with all his remaining strength he stretched both arms in my direction, whispered hoarsely, 'Clarence! Clarence!' and then fell back in a kind of stupor.

I am sure he saw me. It could not have been a coincidence. I cannot explain it, and will not attempt to, but that man's soul, half freed from his body, saw my soul standing at the foot of the bed, and, recognizing me, called me by name. I have never had a doubt of that, and never shall have.

I admit that it is incredible, but are there not instances of a similar nature in the history of nearly every family which has made the acquaintance of death? Who shall say that they do not mean what they seem to mean?

You may be enmeshed in scepticism, and summon a formidable array of arguments against the immortal life; but one such experience as that seals your lips, and debate becomes an impossibility. There stands the fact, which you can no more deny than you can deny any other patent fact in your daily life. It is vivid, startling, thrilling, but still it is a fact, and no amount of thinking will brush it aside without brushing aside at the same time every other event which you have always regarded as reality. . . .

At the end of about ten minutes Edward slowly opened his eyes and gazed about in a dazed sort of way, as one does when he has been in a bright light and then falls upon sudden darkness. At length he seemed to gather himself together, making, as it was plain to me, a mighty effort.

He whispered, 'Paper and pencil'.

Margaret too was bewildered, and for a moment thought his mind was wandering. But his voice grew more imperative, and a second time he cried, feebly:

'Paper and pencil! Quick! I have no time to spare!'

She brought him a pad and a pencil.

He wrote about two pages, I judged, signed the note, and folded it.

I was curious to know the contents of that letter, for the situation and the circumstances were rather remarkable; but though I was only a spirit, and apparently invisible, it struck me that the incident was not one for me to inquire into, and so I maintained my position.

A moment later he said, 'Margaret!'

'Yes, dear.'

'An envelope!'

He placed the note in the envelope, sealed it, wrote someone's name on it, and handed it to his wife.

She read the superscription and heaved a deep sigh.

'In good time,' said the dying man, 'you will find him. It is your fate. Deliver it to him personally.'

She shook her head, as though the task would be an unwelcome one, but he answered her gesture by saying, 'It is right. I wish it.'

With that he turned his head to one side, breathed heavily for a few moments, and then all was still.

Margaret was alone with her dead—or at least thought she was. She was not alone though, for I was there with her. . . . I looked at the clock, and it was just three minutes past twelve.

What happened immediately afterward I do not remember. I can only recall in very dim fashion that I had orders from some source—though whence they came I cannot say—to return at once to my camp. . . . I suppose I must have crawled back into my body on my arrival, but have no recollection whatever of doing so.

I only know that I was roused by John, who had put his hand on my shoulder in rather rough fashion.

'You were so sound asleep I could hardly wake you, sir.'

'Ah! Is that you, John? I believe I am a bit dazed.'

'I called, sir, and you didn't answer. Then I thought it best to wake you in any way I could, but had to shake you with all my might.'

'Yes, yes; thank you, John. I never slept so in my life before. Is it late?'

'Time for bed, sir.'

'What is the hour?'

'Just three minutes and a half past twelve, sir.'

Had I really made the journey from Florida to the Adirondacks in thirty seconds?

But I was in no frame of mind to think the problem out, for I was confused and perplexed, dazed and bewildered.

'Come, Leo, let's to bed.' . . .

I ought to add to this chapter a very remarkable verification of the apparent fact that in some way or other I was actually

present and witnessed that death-bed scene a thousand miles distant from these woods.

After I had retired on that eventful night I was naturally unable to sleep. I constantly said to myself, 'It was an unusually vivid dream—nothing more; and when you take your family physician into your confidence he will explain it on purely scientific grounds, and show you, first, that the soul can never leave the body except when it leaves it for good, and, second, that this apparent journey over so great a distance in so short a space of time is not only incredible, but impossible.'

But though I argued with myself in this way, and made a determined effort to drop asleep, I was not satisfied, and did not become even drowsy. I tossed restlessly, listening to the measured tick of the clock, wondering if I had gone mad.

The clock struck one, but I was wider awake than ever. I could hear the laboured breathing of the two guides in the next room, and the suppressed growl or moan of the dog, who was perhaps chasing some imaginary game, and these drove me wild.

Then the clock struck two. I sat up in bed and watched the flickering flames in the fireplace. They shot across the dark room in a ghastly way, and painted fantastic figures on the opposite wall. The air seemed too heavy to breathe, and through sheer nervousness I found myself gasping. My heart went like a trip-hammer, and my head was hot.

I could have sworn that there were in that room invisible beings, for I felt them, and their presence oppressed me beyond the power of words to describe.

At last, and just as that demoniac clock struck three, I cried aloud, 'I can stand this no longer. Unless I get relief in some way I shall die.' With that I sprang out of bed and hastily dressed myself. It occurred to me that it might be well to jot down my impressions, and the date, and the exact hour when I saw Edward Waring die. This was not a difficult task, for it has always been my habit to keep a journal.

The mental labour connected with this gave me great comfort, and when I had finished, just as the clock struck four, I found to my great delight that I was positively drowsy, and in less than fifteen minutes was fast asleep.

It was on the 5th March that this strange thing happened to me, and during the next few days I managed to regain control of myself and look upon the whole affair as one of those curious hallucinations of which medical books are so full. My nervous system, I concluded, had received a sudden shock, and these effects were produced by the imagination, which dug up from my brain-cells an odd lot of impressions and wove them into the shape of a vision. . . .

On the eighth day I received a letter from my cousin in Florida. 'Ah,' I said to myself, 'Now I shall discover how I have been deceived.'

Still I hesitated to open the letter, partly because what had happened had come to be rather sacred to me, and I did not wish to have the delusion destroyed, and partly because, if the delusion were destroyed, I should feel that I had fallen into an abnormal condition both of mind and body, which was an intensely disagreeable thought.

Judge, therefore, of my surprise when I read these paragraphs:

> 'Edward Waring has been a great sufferer since I last wrote you. We all did what we could, but fate was against the poor fellow. The disease had worked insidiously, and remedial agents were too late in their arrival. . . . Let it suffice that Edward died quietly, peacefully, and with a calm submission to the will of God. He breathed his last on the night of 5th March, at three minutes past twelve o'clock. . . .'

I was so astonished at all this that the letter dropped from my hands and my eyes filled with tears.

The theory of hallucination was apparently disposed of. My nervous system was not out of order, and I had not suffered from temporary aberration of mind! It became clear to me as the daylight that, on that night, I was by the bedside of Edward Waring and saw him die. I can account for the facts in no other way.

But how I accomplished the feat, by what means it became possible for me to defy the laws of time and space—that is beyond my reckoning, and I dare not even attempt to explain it. . . ."

§8. SPONTANEOUS PROJECTIONS— IN THE WAKING STATE

THE McBRIDE CASE
Seen While Consciously Projected.

[*Note* by S.M.] Here is a very unusual case, inasmuch as the subject claims to have projected to a distance in his astral body, while fully conscious, and to have been seen at the place by a mortal, and further to have had full knowledge of being seen by that mortal at the time. As all psychical students know, there are hundreds of cases of phantasms of the living having been seen, but few in which the agent claims to know about it.

I abbreviate this case from my article, "In the Land of Living Ghosts" (*True Mystic Science Magazine*). . . . Mr. Walter E. McBride is a bachelor farmer, living a few miles south-east of the little town of Indian Springs, Indiana, Route No. 1, and will corroborate every statement made herein.]

"About eight o'clock on the evening of 23rd December, I went to my bedroom which is on the lower floor of my house. I blew out the lamp and retired, in the usual manner, feeling quite normal in every way. . . . The next thing I knew I was, preposterous as it sounds, floating in the room, but in a lighted atmosphere. I was wide awake at the time. The light was not from a material source because I had blown out the lamp and the room had been dark when I went to bed. The light was whitish and cast no shadows; it was not like the light of the sun.

I saw that I was floating upward through the building . . . the ceiling and upper floor failed to stop me. . . . I passed through them with ease. After reaching a certain height I happened to turn upright, and, looking downward, to my amazement, *I saw my body lying upon the bed,* just as when I had retired, *except that there were three forms beside it.*

Almost at once, after seeing this, I realized that I was moving through the air toward the north, and while I was not trying to do so, I seemed to know that I was going to my old home, several miles away; an impression which proved correct. . . . I moved along in a very peculiar fashion, with a sort of wave-like motion, upward and downward, toward Father's house, where I used to live.

Going to the bedroom (by passing through the walls) I stood at the foot of the bed in which I saw Father reclining.

'Father,' I said to him, 'Father!' But I did not seem to make him hear my voice. Yet I thought he was watching me, for his eyes were fixed upon me and there seemed to be a look of surprise upon his face."

I must insert here that Mr. Mc Bride informed me that he had been wondering about his father during the entire day preceding the experience and was under the impression that he might be ill. Also that there seemed to be someone with him on the trip, although he could see no one, which explains the following statement: "The knowledge came to me as I stood there that he was well". Mr. McBride then goes on to say:

"A moment later I found myself leaving again. Nothing happened on the trip back, although I was still aware of the *presence.* . . . I now presume it must have been a guide. . . . Reaching my bedroom once more, the first thing I saw was my own body, still lying on the bed where I had left it. . . . I was clearly conscious all the time and did not awaken slowly on re-entering my physical self, but was instantly alert with no feeling of drowsiness. . . .

Knowing exactly what had happened to me, I got up and made a light and wrote down the time and the account of what I had just experienced, just as I have told it to you. . . . Then I went back to bed again and slept the remainder of the night. . . .

Two days later, on Christmas Day, I paid Father a visit. Mrs. J. E. Wires and her son, Earl G. Wires, of Shoals, Indiana, were also there visiting at the same time. . . . Father verified my experience by stating that *he had seen me,* just as I had stood at the foot of his bed. Coincidentally, he too had written down the time of his vision, and it tallied with the time as I had written it down. . . ."

[As I stated at the beginning of this case, the unique aspect of it is that Mr. McBride claims to have been seen as a ghost at the identical time that he was consciously aware of having been seen as such. . . . His father having passed away a short time before the experience was turned over to me, it was impossible to obtain his personal statement. I here append, however, the statement of the two witnesses present when the matter was discussed on Christmas Day, 1935:

"I can vouch that the above-described meeting and discussion did take place."

Signed, EARL G. WIRES, *25th February, 1938.*
MRS. J. E. WIRES, *25th February, 1938.*]

THE CONNELLY CASE
Another Testimonial.

[Since the publication of *The Projection of the Astral Body*, in which lengthy directions for producing the phenomenon may be found, I have received a large number of testimonials from persons who were successful in carrying out the instructions. Some of these testimonial cases were published in *The Case for Astral Projection.* I may also refer the reader to "The Watson Case", in this volume. Here is another testimonial.—S.M.]

"A few years ago," writes 'Mrs. E. C. Connelly', of Herne Hill, London, "I had the great pleasure of reading your wonderful book *The Projection of the Astral Body*. The reason I had such a thrill on reading the volume was because it verified several experiences of the kind which I myself had many years ago. . . . At that time, the question of *how* I got out of my body never seemed vital. . . . I knew I got out and had an excursion, several times.

The book seemed to wake me up to a great understanding and I decided to try and reproduce the experiences at will, as at that time I was idle and could put my attention to the matter. . . . First of all I *determined* to go out. . . ."

[Here Mrs. Connelly refers to the instructions in the book which she followed and which I omit.]

"After concentrating in this way every night after retiring . . . I finally began to ask myself if I ever would accomplish the feat; but I decided not to worry or become too anxious over the matter and persisted in my nightly concentration. . . . Then, one night, about 12.30 p.m., I heard a voice distinctly say: 'Now—you are ready—go ahead'.

May I add that it seemed to me that I not only had to know the instructions, but I had to be *fit* as well. By that I mean that I have heart trouble, and it is my belief that those in spirit had purposely delayed my success until I was in good health. . . . Well, when I heard the voice say, 'Now—you are ready—go ahead,' out I went, consciously, right from the head, *rising upwards, then over my body*. . . . I looked down and could see it plainly. . . . Then turning I started to travel through space at a high rate of speed. . . . I was quite aware of someone being close to me. . . . I was directed to my mother's home, details of which I will not relate now, but when ready to come back, it seemed that I had no more than thought of returning than I was there in my bedroom, looking at my body lying on the bed. . . .

The question arose in my mind: 'How shall I go back?' and I was thinking of this when suddenly I slipped right into my body, like a letter slips into an envelope. . . . After a strange sensation I lay wide awake fully satisfied that what I had started out to do had been accomplished."

Mrs. Connelly had a few more similar experiences after this one, during one of which she was

"seized with the thought that she had been out too long . . . and quicker than one could think I went back with a 'bump' and fear overtook me that I might be injured. . . ."

[Mrs. Connelly states that of late she has not had the time to keep her mind upon the practice and consequently the experiences have ceased.]

CONSCIOUS DUAL ASTRAL VISION
By Mary Ellen Fralic.

"I had been a student of metaphysics early in my life, but not until several years later did I take it up seriously. I only mention this fact because I was convinced that this particular experience was brought about directly or indirectly by an intense desire on my part to understand certain statements, as made in metaphysics, such as: 'Man is not material; man is spiritual'. The truth of this I was determined to find out for myself.

From the time I read this statement I thought constantly about it, and hoped for some enlightenment—though I had no idea how this would occur. I want to make it clear that, at the time of this experience, I did not know anything about spiritualism, nor had I ever heard of astral projection. . . . And then, one evening, while taking my usual walk, before retiring, wide awake and fully conscious, I underwent a remarkable experience, which I subsequently ascertained was an unusual example of the projection of the astral body!

This projection took place so unobtrusively that I did not even realize what was happening. . . . I felt exceptionally happy, free and exhilarated—gliding smoothly and without effort over the ground. I was conscious of rising higher and higher, with each gliding step, until I 'levitated' about the height of a one-storey building. I was able to see around me, as a bird might see in flight. I immediately wondered how this could possibly be! I hesitated somewhat about advancing any further in this unusual manner, because of a strong urge I had to look back, which I could not resist. Upon doing so, lo and behold! I was dumbstruck to see 'myself' left behind some distance—at least a block or so.

Looking down at my physical body (a pale, sad creature,

standing there) I had a great pity for it. I could not understand how I could be so far away, and yet I knew definitely I was 'here' too. This puzzled me very much. Although I could not see any cord or link between myself and my physical body, I assume that some such connection must have existed. I was, however, fully conscious in my astral body, suspended in space, and saw the eyes in my physical body moving and scrutinizing 'me' with a look of wonderment—and that look I have never forgotten. My physical behaved as normally as any one's would.

A moment later my consciousness suddenly shifted to my physical body and, looking through its eyes, endeavouring to figure out the situation, I saw my astral body in space—an exact duplicate of the physical body standing in the middle of the road. This occurred several times, until I was satisfied that what I had seen was really true. . . . At this point it struck me that I was separated from my physical body. Realizing my predicament a fear seized me, and, as this fear gripped me, I stretched out my arms and, leaning forward, I was quickly drawn towards my physical body to which I was anxious to return. I did so immediately, but without any 'repercussion' of any kind. . . . This all happened within a brief time, but it *did* happen. . . . By going through this unique, and what was to me an extraordinary experience I understood myself better. . . . It proved to me that man is not alone a material being, but a mental principle."

THE BETH CASE
University Professor Projects.

Dr. Beth, a well-known professor at the University of Vienna, tells of two out-of-the-body experiences which he had. The account appeared in a book published in Germany, and we give it here as translated and furnished by a researcher in that country. Both Dr. Beth's projections occurred at night, while he was in bed, in his home in Vienna, the first near the end of September 1927, and the second on 12th May, 1929.

"There positively had been nothing in my daily life to operate as a cause for the experiences," said Dr. Beth. "The occurrences each came with great suddenness and wholly without anticipation."

In both cases Dr. Beth states that he first had a brief nap. This short period of sleep was followed by a short period of wakefulness and in turn the period of wakefulness was followed again by an inclination to go to sleep, which he did *not do*, but suddenly became more wide awake than before, at which time his astral

body exteriorized. (I stress this point again by quoting the translation.)

"This condition (of being awake after the nap) became like a semi-wakefulness, accompanied by the desire to go to sleep again; then, instead of going to sleep, *complete awakeness came.*"

During that period of wakefulness Dr. Beth was distinctly aware that (what he calls) his 'innermost', and what we here call his astral body, emerged from his physical body.

"My *innermost*—that is myself—passed entirely outside my physical body and separated from it at a distance in space."

[There was no feeling or awareness in the physical body. In fact, the translation continues, "all the awareness of what took place was experienced exclusively in the body which was outside the physical, that is, in the individual, Dr. Beth himself. . . ." The physical body was wholly inactive and Dr. Beth was filled with pity for it, in its insignificance, even with disdain at its helplessness.

Dr. Beth was greatly interested in the particular way in which he re-entered his physical body again. In each case he distinctly saw his physical body lying as if dead upon the bed (as has been stated), and in each case he approached and *went back through a cleft in his head.* Just before entering his body again the doctor "saw with perfect clearness this *slit*, exactly in the middle of the skull, and extending several centimetres forward from the back." There was a difference in interiorization in each case, however. Dr. Beth states that he slipped right *in*, in his first experience. But in his second, re-entry was more difficult. Instead of slipping in easily, he found that he had to make three distinct *pushes*, before he could pass through the crevice, into his physical body.]

THE SLATER CASE
Can Project at Will.

Mr. Bert A. Slater is a huntsman who lives alone, in an isolated area under the Tonto Basin, about thirty miles from the town of Payson, Arizona, and does his hunting and trapping in the surrounding vicinity. Mr. Slater has had many out-of-the-body experiences, which, of course, we cannot relate in detail here. In fact, he claims to have learned to project his astral self at will. Of this, more later. First, let the subject himself tell of his first adventure of this nature, which occurred when he was about fifteen years of age:

"At that time we were living on our homestead in the Arkansas

Valley in eastern Colorado," explained Mr. Slater. "Father contracted to break ten acres of prairie sod for a man then living in town, and I was doing the work for him. The land was about five miles from our home, and I used to drive the team of horses, hitched to the wagon, to the place every morning, and plough until sunset.

Mother would put up a lunch for me and I would take grain and a keg of water for the horses. . . . As the days were long, I always started early and would take about two hours 'noonin'. After the horses had been fed and watered, I would eat my lunch and then usually lie down under the wagon, in the shade, for a rest; sometimes going to sleep.

One noon I was resting as stated, but was *not* asleep. As I lay there, on my back, my old felt hat under my head . . . first my feet and then my legs became numb, as if the very life were going out of them, and a sensation came over me which was exactly as if I were being drawn upward, head first. The sensation was so strange that it is a wonder I was not frightened, but for some reason I was not.

I remember that at the time the thought came to me that I was going through about the same procedure as I had once watched a snake go through as it drew itself out of its old skin. . . . My eyes were closed and I had not as yet *seen* anything during this process. . . . When I could see, I found myself floating in the air! I was some distance from the wagon under which I—my material self—was lying. I looked down at the surrounding prairie and could see where I had been ploughing. To be sure, off to the left stood the wagon, and off to the right the horses were contentedly grazing. . . . It seemed I was enabled to see things even more clearly than ever before. . . . Slowly, I settled to the ground and started walking toward the wagon.

I looked at myself as I walked along, and to my surprise I saw that a bad cut which I had had on my hand was not there! It did not then occur to me that the cut was on the hand of my other body. . . . As I neared the wagon, some strange force took hold of me, turning me completely around. What that force was I do not know. I only know that, at the moment it struck, I was in a whirl, and confused, and before I could get my bearings I was thrown back into my physical body. Yet I knew exactly when my head went into my physical head . . . at that moment I was conscious and distinctly heard, and felt, a sharp crack, like that made by a steel trap when sprung."

Mr. Slater states that his second experience occurred when he was about twenty-two, at which time he was working as a cowboy for a large cattle outfit south of Denver. Dismounting and letting

his horse graze, he stretched out under a tree to take a nap.

"Scarcely had I done so," he continued, "when I felt the odd sensation of being pulled out of my body. I remembered my former experience and waited results without fear, for I wanted to know more about this strange thing. . . . Like the other time, I soon found that I was floating in the air, but this time I was right above my body and under the lower limbs of the tree! Below I could plainly see my body lying upon the ground. . . . I knew now that this *was* my spirit, and that it had gotten out of the body through some means I could not comprehend. But strangely enough I did not feel afraid, even though the thought entered my mind that I might be dead. Yet as that thought came to me I felt the absurdity of it and said to myself, 'I am dead and yet alive'.

The same overmastering power which had seized me, during my first experience, did so in this experience. . . . I seemed to be whirled through space at a terrific speed and in no time at all; but in doing so darkness closed in on me. . . . Suddenly I found myself surrounded by an ocean of deep blue, and dimly, at first, I could see the outlines of a strange landscape, which steadily became more visible.

I found myself in a lovely land of trees and flowers. . . . There were birds and some small animals. . . . Not far away a silvery lake sparkled in the bluish light. . . I looked about, trying to see whence came the strange light, but was unable to locate any point that seemed brighter than the rest. . . . There was no sun, no moon, no stars; yet as I stood on what seemed solid ground, carpeted with green, my visibility was perfect."

Mr. Slater tells us how he started toward the lake where he saw a long row of houses, similar to houses on earth, but that this was a much different atmosphere from anything he had seen on earth. He tells of wandering about the place, and looking over things, but of never once seeing a human being or spirit, a fact which he has never been able to understand. His departure was much like his entry into the place:

"After spending, I would say, about half an hour there, darkness came over everything and I felt myself spinning through space again and presently struck my physical body, hearing the same 'crack' which was accompanied with a pain in my head."

Mr. Slater's third experience came about as the result of an accident, while hunting in the Canyon country of north-eastern Arizona. While ascending a cliff, his foot slipped, and he fell on to a rocky ledge below, rendering himself unconscious from the jolt. He awakened to find himself outside his body. During this experience, he saw not only persons in the material world, but sojourned and visited persons whom he had known in life—who had long

since passed away, as well as with 'spirits' who were strangers to him. Since Mr. Slater has himself told his story in full detail in "My Third Trip Into Eternity", recently published in a popular magazine, I omit it here. Any interested reader may find the account in the November 1937 issue of *The Occult Digest.*

[Mr. Slater has recently informed the present writer that he is now able, at times, to produce the phenomenon at will. The method which he uses is a slight variation from that described by me in the book *The Projection of the Astral Body*, in which the subject is to imagine himself being lifted upward, and outward, at the moment of entering sleep—details of which can be found in the before-mentioned publication.—S.M.]

THE HENDRY CASE
Projects From Physically Active Body.

Usually when one reads of an astral projection which occurred in connection with a surgical operation, under an anaesthetic, one assumes at once that the patient was the subject who experienced the projection. But here is a very unusual case, that of Miss Myrtle Hendry, of Cleveland, Ohio. It is a case which suggests that some foreign intelligence, other than the subject's own mind, may be able to take possession of the physical body, during the conscious exteriorization of the subject. In this case, instead of the report coming from the patient, it comes from the nurse who assisted in the operation. We abbreviate the statements of Miss Hendry, the nurse:

". . . I once had an experience which I shall never forget. At the time it happened I knew absolutely nothing about spiritualism. . . . I am a graduate nurse and the experience occurred while I was assisting with an operation in a little country hospital where there was no doctor's assistant. . . . I do not know how or when I did go *out*. . . . The first thing I realized I found I was on the other side of the table, looking over the doctor's shoulder, *looking at my own body* working away without any volition of my own! I could not understand it. . . . When we were through I *floated up over the table,* over to and a little to one side of, my body—then I went back into my body very suddenly.

It was this experience which started me on my pursuit of knowledge of spiritualism; not my knowledge of spiritualism which prompted the experience. . . . I did not enjoy the experience and it really scared me, even though I never have been very easily frightened. . . ."

[The foregoing account was sent to the present writer in January 1938, by Miss Hendry. Although I have in my records a few similar cases—such as that of Mr. Alex Sim—I wanted to make certain that Miss Hendry had stated exactly what she intended to say, as her case (simple as it was), is very unique, inasmuch as her physical self apparently was 'carrying on' in a natural manner. So, when I interviewed her on 25th February, 1938, the first thing I did was to review her statement.]

"As I understand you," I said to Miss Hendry, "you were assisting the doctor with the operation. You suddenly found yourself on the other side of the operating table, looking over the doctor's shoulder. From that point, you could also see your own physical body across the table, working away on its own accord and in the usual manner. That when the operation was finished you floated over to your physical body and re-entered it. Is that correct?"

"That is exactly correct," Miss Hendry assured me.

I next asked: "Were you in a body while you were *out,* or did it seem to you that you were just *consciously* observing the operation from without, with no perceptible body or vehicle for the consciousness?"

"I was in a body while I was separated from my physical body," she replied.

Question: "Were you completely unconscious in your physical body?"

Reply: "I was."

Question: "Did it occur to you that you might not get back?"

Reply: "That thought never entered my mind."

Question: "Do you have any idea what caused the phenomenon?"

Reply: "I cannot say what caused the separation. I have always imagined since, that I concentrated too much on my work and that I had thus gone into a trance and perhaps was controlled by a spirit. I base this conclusion on the fact that whenever I am near that particular doctor, I seem to become light-headed if I concentrate on helping him. He is an old family doctor and I have known him for years. I noticed this spell of 'lightheadedness' come over me time after time, when near him; but candidly, I do not know what caused the occurrence."

Question: "On this particular occasion, did you notice that you felt ill or abnormal in any way prior to the projection?"

Reply: "I was in good health and felt the same as usual before and after the projection."

Question: "Did the doctor mention that you acted differently than usual, during the operation; did he notice anything wrong with your actions?"

Reply: "If he did, he did not mention it to me. I am sure he did not notice anything wrong with my physical self."

Question: "Did everything appear clear to your vision, or hazy?"

Reply: "Everything was quite clear. My attention seemed centred upon the doctor, the patient, my physical self, and the operating procedure itself; I cannot say that I took notice of other things in the room."

Question: "When did the occurrence take place?"

Reply: "When I was thirty-five years old—about nine years ago."

Question: "Did you feel any connection between your physical and subtle bodies—that is, that your thoughts, while separated, had any control over your physical movements?"

Reply: "No—I was completely unconscious in my physical body. That body was as if completely apart from me, just as if it were someone else."

Question: "Then there is no question in your mind about the objectivity of your consciousness while you were out of your body during those few moments?"

"Absolutely none," replied Miss Hendry. "I was so convinced that what I really was at the time, was a spirit, that from then on I have been a spiritualist. Before that I hardly knew what *spiritualist* meant."

[It is quite possible that there are theories which might be advanced to explain Miss Hendry's experience, but the present writer does not care to mention them, for at best they sound preposterous compared with the simple theory of Miss Hendry, which is that she may have gone into trance, and been controlled by a foreign spirit—becoming aware of the fact while 'crowded out' of her physical body.—S.M.]

THE STONE CASE
Saw Physical Body Standing Upright.

The case which follows might well have been included in the text of, or as a supplement to, the foregoing case—that of Miss Hendry—were it not for the fact that the writer is attempting to keep each individual case isolated for the purpose of ready reference. However, since the Hendry Case is fresh in mind, it will be appropriate at this time to relate one of a very similar nature, which was reported by Myers in his *Human Personality*.

The experience, which was related by a Mrs. Stone, appears to strengthen the foregoing testimony, that the mentality, the actual consciousness, may, at times, actually slip out of its physical abode

unknown to the subject, leaving that physical body poised or active in its *apparently* normal, yet unconscious, state, instead of in the usual state of 'incapacity' which accompanies projection. Said Mrs. Stone:

"When about nine or ten years old, I was sent to school in Dorchester as a day border. It was there I had my first curious experience that I can clearly remember. . . . I was in an upper room in the school building, *standing* with some others in a class opposite our teacher, Miss Mary Lock.

Suddenly I found myself by her side, and, looking toward the class, saw my physical body distinctly—a slim pale girl in a white frock and pinafore. . . . I felt a strong anxiety to get back, as it were, but it seemed a violent and painful effort—almost a struggle—before accomplished. . . ."

We would call attention here to the fact that the two cases just related are in no way to be confused with what some students, especially in France, label 'Self Vision'. Miss Hendry and Mrs. Stone each distinctly state that they saw their physical body from without; in 'Self Vision' the double is seen *from* the physical body.

THE SIM CASE
Who Played the Organ?

Mr. Alex Sim, of Essex, chairman and organizer of the Christian Spiritualist Church Union, needs no introduction to many of our readers, so we turn immediately to his account:

"I was greatly interested in your book when I read it a couple of years ago—indeed it was fascinating. . . . I had several experiences which I thought were 'dotty' ones until reading that book made me realize that my own were undoubtedly true. The first was at the age of twenty-five. I was kneeling by my bed at evening prayer, tired out in every sense of the word, and suddenly *found myself floating up against the ceiling.* I felt quite detached, and was able to note my body slumped by the side of the bed. Suddenly came the realization of the situation and I was immediately back in my body with a shock of fear which soon passed. For months I was puzzled over this.

The rest, about six in all, spread over a number of years from twenty-five. I was organist at a local church, and also accompanied at times a 700 male voice choir at various large organs in London. . . . Three experiences took place at the local church, two at the Leysian Hall, and one at the Northern Polytechnic Hall, and one (partly so) at the Royal Albert Hall.

They occurred whilst I was engaged in playing, and always unexpectedly. I could never command them, and was disgruntled for months afterwards at not being able to produce the experience at will. It consisted in *myself floating up into the organ loft,* about a dozen feet or more, amongst the organ pipes, whilst my body continued to play the keys.

I could see my body quite clearly, playing like an automaton, with a bright shape linked with it. But my interest was not concerned with what my body was doing, but in the fact that I seemed made of gossamer. My body seemed to stream out in the flowing chords of music as a pennant streams out in the wind. I do not mean that it lengthened and attenuated, but the chords of music seemed to *comb* it with an enjoyable *fluttering* effect, the etheric form lying out horizontally, facing my physical body at the keys. My mind did not work analytically—I was just given up to the enjoyment of the occasion.

Time consciousness was peculiar, for it seemed that I was out of my body for hours, whereas it was but a few minutes in each case. Looking back now, it would appear that *someone beyond* must have taken control of my body to produce the marvellous music, whilst I was either ousted, or permitted to experience the event.

No one in the physical was near enough to notice anything peculiar concerning me, but on every occasion (except one when I was practising alone) all hearers asked me the name of the splendid piece of music I had played, and would hardly credit the fact that I had 'made it up' as I went along. But that is the only explanation I can give. . . . I had no notion of spiritualism or psychic matters in those days and never have revealed my experience to anyone except my wife, for fear of being thought a bit 'touched'.

Just as I could not control the experience, neither could I control the absence. I could never remember separating or note the return. I would be just away, listen awhile, and then suddenly be back. I would strive for months afterward to repeat the experience, without success, and then suddenly have it happen again without warning, always when I was tired out. . . .

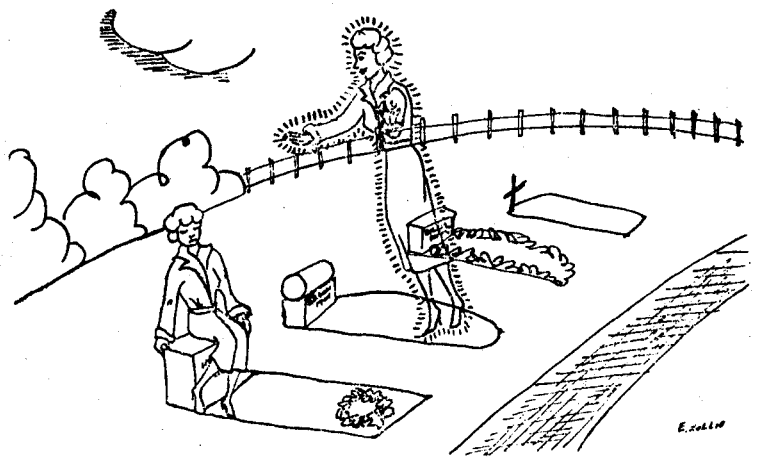
Those experiences were concrete and definite to my consciousness. I have not left my body in that same way since I left organ playing in 1919. . . . There have been times when I have been conscious whilst out of the body, of scenes other than the earthly. . . . Recently, whilst a healer occupied my body, I was conscious of standing about five feet away, watching the movements of the bright aura of a fellow-healer, working upon my physical body, but even as I watched, the link of consciousness ended. . . ."

THE ANNENKOF CASE
A Case Recorded By Osty.

On 3rd May, 1930, Mme. Nathalie Annenkof gave to Dr. E. Osty, the well-known French researcher, the following account of her experiences, which we quote from *The Metapsychic Review*:

"You ask me to tell you of the two occasions when I left my body which I have already mentioned. . . . The first time was four years ago. At that time I ignored the matter. . . . In the spring of 1926, one fine warm day, I was seated in the cemetery, on the edge of the tomb of my little daughter, whom I had just lost. . . ."

[The authors of the present book cannot resist a comment, at this point, that if this were an ordinary 'ghost story', which the subject had concocted, she would probably have told of *seeing the spirit of her daughter,* for she had a perfect mental and physical setting. But this is not an ordinary ghost story!]



Instead of seeing the spirit of her daughter Mme. Annenkof saw her own!

"I was sad and depressed, but still in good health. I remember well that, while watching the bees making honey from the flowers that I had planted, I felt myself become more and more weak, physically and morally. My first impression was that my legs and arms had no more weight, then my stomach, then my breast.

Soon I found myself beside my body, which I perceived on the edge of the tomb. I looked at my tired figure and even remarked that my mantle was a little soiled. I had the sensation of soaring above my body in complete beatitude. I felt a grand and luminous

joy in being alive, as if I lived a thousand lives at once, and a complete restfulness.

I could not rouse myself and had not the desire. But I could see, understand, and have the sentiment of an interior life of happiness. My body was like a rag, something I had abandoned. I thought, 'this is death'. And yet I experienced the joy of being alive.

I saw the cemetery guardian approach my body, touch it, feel it, call me, and depart on the run. He told me later that he had gone for an ambulance, and that my hands and face had grown cold. When I saw him depart, I understood that he thought me dead, and suddenly I grew afraid. This surely is death, I thought. How will my husband live without me?

But I felt so alive that I said, 'I must return into my body'. I tried to re-enter it and was afraid it would prove impossible. I began by feeling the weight, then the pain, the little uncomfortable feelings to which we are so accustomed that we no longer notice them. Then came sadness and a desire to weep. I re-entered my body through my feet. . . ."

Mme. Annenkof states that two weeks later she had another experience:

"I was alone in bed one night, reading. I was laughing at the amusing stupidities of the book. Suddenly I had the impression of leaving myself and saw myself lying, book in hands, while I was up in the air, very happy with a sensation of interior life. . . .

I watched my body. . . . I found it all right, and I said, 'What a pity if one should die so young!' . . . I approached my body and tried to re-enter it. . . . I felt it absorbing me immediately, like a sheet of blotting paper, or as a sponge absorbs water. . . ."

THE SCHLANSKER CASE
A Simple, Valuable Testimonial.

[This is a very simple case which was sent to me by Mrs. Nellie Schlansker, of Scotia, New York; but I consider testimony of this kind, when coming from one quite unfamiliar with the subject, of far more value than complex descriptions furnished by persons familiar with the phenomenon, since in the former suggestion can play no part.—S.M.]

Says Mrs. Schlansker:

"Some time ago I happened to hear that you wished anyone who had had any experiences with the spirit leaving the body to let you have the facts. . . . I am quite a stranger to anything

along this line but want to say that . . . about a year ago, or a little longer, while I was sitting down with some other people, *I felt this living part of me leave me.* . . . The leaving was quite definite. I felt that I was held by a *force* which seemed very powerful. . . . I wanted to scream or do something about it, but did not, or could not. I concentrated on the thing at hand then. . . .

This 'spirit'—would I say?—left me and stopped about eight feet away from where I was sitting. . . . I was not very nervous; in fact it all happened so unexpectedly. . . . I had no control over the situation. I realized the 'power' of some other force. . . . After some time the 'other self' went back into my body, and I was all right again and none the worse for my amazingly new experience.

If I remember correctly, several weeks after that I had a similar experience. . . . This time the 'spirit' left my body again and stopped only about half as far from it as it did the first time. . . . Again I wanted to scream, or try to get back and get up, or do anything—as I felt so helpless. I have never felt anything like it since that time, but I have since *gone into trances.* . . . It was only recently that I ever mentioned this experience to anyone, but it caused me to do a lot of thinking. . . . When out there, I knew everything that was taking place and could hear the other people in the room talking, but they sounded far away. . . . I had no control over the condition. . . ."

THE NAPIER CASE
"Desired to Visit Her Father."

This case is from the writings of J. A. Hill, concerning the experiences of Mrs. Mabel Napier, who usually underwent her projections while in her bed, but in a state which differed greatly from normal sleep.

Mr. Hill tells us that:

"Mrs. Napier would first feel a 'sort of prickling sensation throughout her body, from head to foot,' a sensation resembling a slight electric current. Then there would follow a state of cataleptic rigidity and, at times, the feeling of leaving the body would become *painful*, followed further by the opposite sensation of a *very pleasant flight through space* to some distant point. From the place to which Mrs. Napier apparently projects, in her astral body, she often brings back truthful information, which cannot be explained away by the statement that she had previously been to the place.

One morning, about ten o'clock, Mrs. Napier was lying in her bed when she experienced the sensations described above, and after the usual 'swift flight' found herself in her old home which was sixty miles away. Mrs. Napier had 'willed' that she make the excursion because she 'had a feeling' that her father's condition was worse.

Having arrived at the house, she said she found herself ascending the stairs where she entered her father's room. 'As soon as I went through the doorway I saw him sitting up in his bed, and he appeared to be worse. He turned his head and saw me, and called out: "It's Mabel!" '

At this moment Mrs. Napier was overcome by weakness and by a feeling of 'being drawn back through space to her physical body, where she became awake again'. She immediately sent a letter to her father's home, telling them what had happened. Her letter crossed in the mail one which arrived the next morning, from her stepmother, in which the latter wrote that Mrs. Napier's father was much worse, that during an attack he had thought that he had seen his daughter (Mrs. Napier) standing in the doorway and had called her name."

Mr. Hill states that, as far as could be determined, the time when the father saw and called to his daughter coincided with the time when the daughter was aware of having been at the place.

THE LAUTER CASE
Conscious From the Very Beginning.

We call the reader's special attention to the fact that in the following case the subject, Miss Lina Lauter, of Cleveland, Ohio, was entirely conscious from the very beginning of the projection—the type of occurrence which is comparatively rare. At no time did the sleep or dream state figure in the experience, and the unknown force (X-force, which I long ago designated as the crypto-conscious mind) was the controlling factor, and not Miss Lauter's volition.

While Miss Lauter is at present an American citizen, and was for more than eleven years the only woman on the staff of a popular Cleveland newspaper, the experience took place in 1914. At that time she was twenty years old, a subject of Kaiser Wilhelm, and was working as a teacher at Waldpadagagium—a school for children —in the village of Bad Berka, district of Thuringia, in Germany.

Her father, a Lutheran minister, having died a short time before, and her brothers having been drafted into the army, serving in

France, Lina was living with her stepmother, an ill-tempered woman who made many unreasonable demands upon her, and of whom Lina says, "had no love for me, nor I for her".

Like many who have contacted me, Miss Lauter did not know until recently that any other person in the world had ever had such experiences and was elated to find it out. . . . We now relate her case, just as she told it a short time ago:

"One night I lay stretched out on my bed, but I could *not* sleep. I noticed that my limbs were growing stiff, that my breath was starting to come in gasps. . . . Following this, a terrifying sound reached my ears; it was like the rushing of water over a falls, and seemed very close to my bed.

I grew frightened, and more so when I discovered that I could not move. I wanted to call out for help, but could not utter a sound. I tried in vain to open my eyes. . . . A terrible pain shot through my chest, and I was helpless to resist or wince from it. It seemed as if I were going to be literally torn apart as I lay there, hopelessly powerless but nevertheless *clearly conscious.*

Then, like a flash, it dawned upon me that I was dying. I knew I was experiencing death and I kept wailing over and over in my mind, 'I am dying—I am dying—tomorrow they will find my dead body here'.

In another moment, all pain and breath left me. My body grew light, as if it weighed nothing, and slowly ascended into the air, until finally I rested in a horizontal position, several feet above my bed. Then slowly I turned upright, my feet and legs moving downward and my head upward and presently found myself standing on the floor in the middle of my bedroom.

I saw that I had left my physical body behind—saw it lying there upon the bed in front of me—but that fact caused me no regret, for I was overjoyed at finding myself wide awake and in possession of a new and magnificent body which seemed bubbling over with buoyance.

I tried to think of the many things I should have done, and perceived with wonder how clearly my thoughts came. I was conscious of all my surroundings. I thought of my friends and family, and was glad that father had died shortly before and would be spared the ordeal of conducting my funeral.

During the entire experience it never once occurred to me that I had not really died. That fact was self-evident. I knew I was a spirit, for I was standing there *perfectly conscious* and could see my physical body, which I had just vacated, lying there as if dead, which I thougth it was.

There was a very strange kind of light all about me, not bright, but rather like the light of early dawn, yet there were

no shadows and everything in the room stood out clearly. . . . A feeling of great calm seemed to take possession of my new self, and I stretched out my arms and said a blessing for my loved ones. . . . Just then I was struck with a thought of great joy. It seems so silly now, but as I stood there, believing myself about to enter heaven, I was still so human that my heart was filled with glee to think that I would not have to rise early in the morning and prepare breakfast for my stepmother, and still more delighted to think of her having to prepare her own. . . ."

Miss Lauter's statement indicates that even to the spirit 'revenge is sweet', and that one does not instantly turn into an angel at the moment of passing out!

But I must now bring her testimony to an end. . . . She subsequently made a short survey of the house, and very soon found herself moving back again into her physical form, never once entering the sleep or dream state.

". . . . I lay there on my bed, wide awake and wonder-struck at the miracle I had just undergone," she went on to say; "I knew I had just passed through the experience of death and of conscious resurrection from death in a new and wonderful body, and that I was now imprisoned in the flesh again. . . ."

§9. CASES IN BRIEF

THE purpose of this book has not been to gather together all the available cases of the projection of the astral body. That would be impossible. This is not a collection, it is a selection—a selection intended to set forth many factors incident to the phenomenon, not only as a reference for future investigators but for their value to present-day readers seeking evidence of the transcendental nature of man and his survival of physical death. So, to avoid repetition and save space, we shall draw our presentation of cases to a close by relating the following thirty-six cases in very condensed form. The cases are numbered.

"BRIEFS"

1. Miss Daisy M——, of London, writes me as follows:

"I have been requested by Mr. Leigh, editor of *Prediction*, to write to you direct concerning some strange experiences I have had."

One of the experiences related by Daisy M—— appears to have been an astral projection, for she continues:

"On this occasion I was ill in a London hospital and *I stood by my bedside and saw my body in bed.* My face was flushed and I seemed to be terribly distressed, almost crying."

The subject also mentions seeing her own double, from her physical eyes:

"About six months later, I had just arrived home from the office and sat down in a chair to rest. Looking across the room, to my surprise, I saw *another* myself sitting on the chair! It (the double) was very pale and sad looking. The vision lasted only a few moments. . . ."

2. Miss Phyllis H——, of Bucks, tells me that:

"One night, while my physical body was asleep in bed, I became aware, all of a sudden, that my spirit was out of it, and that I was standing on my feet in my bedroom. . . . I thought of looking at myself in the mirror, and it (the mirror) came in front of me somehow. . . . Everything except my dress looked the same as in earthly life. . . . I was not nervous, but had a feeling of great exhilaration. . . . As I was looking into the glass, the thought came to me that I must get back into my body, and with that thought, the skin of my physical body seemed

slowly to creep over me, and all at once I was in bed and conscious. . . ."

3. Abbé Meurice related to the well-known Alphonse Cahagnet an exteriorization experience during the course of a high fever. Cahagnet states that for several days the subject was out of his body and could see it stretched out beside him.

4. Professor Hyslop's report on Mrs. Quentin states:

"Four or five times I have experienced, while lying in my bed, the indescribable feeling of being apparently separated from my body. I then have the feeling that *I am hovering in the air, above my body, which I gaze upon, while fully conscious of my surroundings.* I then experience the glorious feeling of unlimited freedom, yet a slight effort on my part seems necessary to prolong it. After a few moments, a strange feeling comes over me, which causes me to think: 'I must go back into my body again'. I am convinced that I have succeeded in prolonging the *time* of freedom by my effort of will, but only by a few moments. Then something occurs within me which compels me gradually to re-enter the body."

5. Mr. E. B., of Solvay, New York, writes me as follows:

"About five years ago I ran across a magazine in which was an article by you on the astral body. . . . I then read your book, and made a study of it. In about a month I was getting results. . . . At first, semi-conscious, which did not affect my heart; then fully conscious. . . . But I found that, on awakening from the latter, I had pains in the heart. . . . Once, when projected and conscious for a few minutes, I was surprised to see others, like myself, walking through the place, acting as though they were in a dazed condition. . . ."

6. Dr. Vogl states that his wife had just gone to bed one night, and was still wide awake, when

"a feeling came over her as if something heavy were passing over her from her feet upward. Her limbs became rigid, she said, and she wanted to call me but was unable to do so. Then suddenly she saw her own material body lying in bed, and she thought to herself that she had died. . . ."

7. K.B., of Cassadaga, Florida, states that he went to bed one night and "began floating upward", at which time he saw his father, who had been dead for several years. His father took him on a trip into "a strange place which is difficult to describe". When the time to return came, K.B. states that he began to hesitate,

"having a dread of slipping back into my body. . . . Then came the command, 'It is your duty to return,' and with that I *did* slip into my body. . . . I had a feeling of great elation for several days after this . . . and I am hoping I can have the experience again someday. . . ."

8. I was talking to Mr. Britton, the materialization medium of Seattle, Washington, a few days ago, after a séance with him, at which time I asked him several questions, such as: "How do you feel when going into your trance?" etc. To which he replied:

"I hear the voices of the sitters growing dimmer and dimmer, as if I were moving away from them, or as if the voices were moving far away from me. . . . When I come out of the trance, the past two hours seems but a few minutes. . . . *When I first started sitting I often found myself moved outside my body and caught many glimpses of it sitting in the chair entranced.* . . . There was a magnetic connection between the two bodies. . . . No, I did not see any spirits at the time . . . and I do not see myself from without any more. . . . I am just unconscious of everything."

9. One of the subjects with whom Colonel A. de Rochas experimented, Mademoiselle Hæmmerle, wrote that one evening she retired to bed and felt herself capable of leaving her body voluntarily. She tried to do so, and *at a distance of six paces she saw her physical body lying upon the bed.*

10. Another incident recorded by de Rochas: In 1883, Captain Volpi inhaled chloroform to relieve cramps resulting from an operation for stone.

"I noticed," said Captain Volpi, "that my ego—that is my soul, my thinking mind—clothed in a bodily form of its own, was about two metres distant from my physical body . . . stretched out motionless upon the bed. . . ."

11. Doctor E. von Krasnicki had an out-of-the-body experience and tried to prove it to himself at the time. . . . So he walked about the room and tried to strike the stove to find out if he really was awake. He struck it, he says, and felt *almost nothing.* . . . So again he struck, with great vigour, and felt no pain whatever. . . .

12. Mrs. B.F. states that in the year 1906 she was living in northern Minnesota when her only son, a boy of fourteen years, passed away, leaving her stricken with deep grief which she endured for years. Then

"in the summer of 1938, at sunrise in the morning, I was lying in my bed, upstairs. The room was large, with two windows, and I was looking out of one of them, when in came the most lovely person I have ever seen. She had golden hair, tied in a knob at the back of her head, and the rest of her being was semi-transparent and blue. The Being said to me: 'You are grieved and want to know where the soul is—you are coming with me—I am going to take you out of your body and show you.' And I separated from my body! She took me with her through the air!"

The subject tells how she visited beautiful gardens, unequalled by anything on earth, saw beautiful and happy people, and heard

wonderful music to which everything seemed to move in rhythm. . . . Eventually the Being said: "Now, are you satisfied?"

"I told her that I was, and at once she said: 'Come then,' and took me through space. I saw my body lying upon the bed once more. As I was looking at it, she said: 'You are not ready yet,' and disappeared. . . . I awoke immediately in my physical body. . . . My mother told me that I must have dreamed it, but I know it was no dream. I never heard of anything of this sort before and knew nothing about spiritualism. . . ."

13. H. Ernest Hunt, in an article on the subject of projection, says:

"One of the most curious cases I know was told to me recently by a lady who now lives in St. John's Wood. She was operated upon in St. George's Hospital, Hyde Park, and was duly given an anaesthetic in the ward. When she was supposedly unconscious she saw her body being wheeled on the trolley into the operating theatre, which she had never seen. For the first time she now saw it, with its tiers of students studying the operation; and apparently she was herself standing somewhere beside her own body, for she tells me that she noted 'at which end they began,' and when they finished she saw that they had put in 'fourteen clips and no stitches'. She also saw a red-headed student, for whom she felt a very strong dislike, beckoned out by the surgeon specially to study the case . . . and further details which I spare the reader. . . . Subsequently she narrated what she had *seen* under these circumstances to the operating surgeon, whose name I have, and all he replied to her was, 'Oh, so you're psychic!' "

14. The same author, Ernest Hunt, goes on to say that:

"Dr. Overend Rose, of Cheltenham, when abroad, met with a severe accident while riding. As a consequence he was very heavily thrown, and his horse fell upon him, dangerously crushing him. Immediately, he tells us, he found himself out of his body, intensely conscious, but feeling no pain. He saw his physical body being picked up by three men and carried into a neighbouring house, where two doctors were called," etc.

15. While in Johannesburg, Mrs. Edith Archdale, author of *African Travels*, underwent some dental surgery. When the chloroform had been administered for some time, Mrs. Archdale asked for more, claiming that she was not asleep. "Suddenly," she writes, "I found myself standing erect beside the chair on which my material body lay. I felt a strong wish *not* to enter that body again." The doctor had refused to increase the strength of the chloroform at first, and Mrs. Archdale awoke and was placed upon a sofa. In a short time the anaesthetic was administered again, and "I was again outside my body, hovering about in the room, fully aware of my condition", and experienced a period of clairvoyance.

16. Mrs. M.B., of Decatur, Illinois, writes:

"When I was sixteen my mother sent me to town—some fifteen miles away—to have some teeth repaired by the dentist. . . . I was unaccustomed to being away from home, and when I missed my train back, I went to a house, took a room, and sat down in a chair. . . . I started to go to sleep, when suddenly I found myself floating, and could see my body sitting in the chair. . . . I felt so light and free. A voice spoke to me and said: 'Where do you want to go?' I replied, 'I want to go home,' and although I could not see anyone I found that I was home instantly. . . . Then I saw my mother in bed . . . and I next walked into the room where my sisters were asleep. . . ."

Mrs. M.B. states that she had never heard of spiritualism at the time of the experience.

17. Mr. John Barker, of Cleveland, Ohio, writes:

"In 1928, six months after the death of my wife, I was working alone in a machine shop. At twelve o'clock, while the machines were running, I lay down upon some boxes to relax . . . and in a short time I found myself floating around in the shop. . . . I could see the machines running and my body lying on the boxes, but I did not seem to be excited about it. . . . I had a feeling of peace and wonder. . . . Then I heard a voice, the voice of my wife, saying: 'Come out of it, John! Come out of it,' . . . and I went back into my body."

18. An honour graduate of a well-known academy states that: "a few years ago, about four o'clock on a morning in January (or February) I was lying awake in the darkness of my room . . . and consciously left my body. The process may be compared to a sudden 'stretching out of oneself lengthwise'. . . . I found myself in full daylight beside my bed. . . . I began an inspection of the room. . . . It was as usual. . . . The thought—that it would be queer to see my own body—came to me, and I looked, confidently expecting to see it . . . but all I saw was a hazy, vaporous light, of approximately the physical body's size. . . . Suddenly I sank into darkness and was awake in the physical again. . . ."

19. N.C., of London, writes me that she is a clairvoyant and also believes in reincarnation, and that while many people claim "the spirit leaves the body through the *top* of the head, that is not the case with me. . . . My *guide* does something to my forehead; immediately there is a bright light, and I find myself in another world, fully conscious. . . . I have been taken about by my guide and shown . . . beautiful scenery, far beyond description, spirit children at play," etc.

N.C. does not wish her name to appear in print, and states

that her experiences last only a few moments . . . and that she has them only occasionally.

20. H. G. Cloete-Noding writes me from Cape Town, South Africa, saying:

"Some years ago . . . I practised projection as explained in your book, *The Projection of the Astral Body,* using the *dream control method.* . . . I succeeded in projecting, but never out of my immediate vicinity. . . . I was, however, quite satisfied with the results at the time. . . . But as I was engaged in other work I was deprived of practising, and finally gave it up, intending later to take up the study and practise again. . . . The time has now arrived and to my regret I find that I cannot produce the dream. (I used to create the subject of the dream before going to sleep and then enter it, in fact could run it serially, night after night.) Now I am trying to produce results by conscious meditation, and so far, once or twice, when the stress (desire) to escape was very strong, I have had a 'cracking in the head' but no repercussions (although before, when I used the dream control method—climbing an ordinary stairs—I would sometimes be thrown out for some distance, fully conscious, generally on awakening and going to sleep again after some hours of rest). . . . I have a feeling, from reading your book, that the stress force, in the subconscious, is *not* strong enough, although it *is* in the conscious."

The foregoing being a recent report, I have had no further account from Mr. Noding regarding his success or failure.

21. During a surgical operation, Roger von C—— found himself "freely hovering about the room in a body . . . saw the room itself and the landscape beyond the window and noticed that the sun shone upon it. . . ." He next saw his physical body being operated upon, his "head covered with a cloth", and heard the conversation between the doctors. . . .

"The surgeon's arm passed through me! I felt an urge to look upon the concealed face; it seemed very familiar to me. . . . The thought came to me that that physical body belonged to me, that I was its lord and master. This idea soon became firmly fixed, and then the physical body gradually 'came to'. . . . I was drawn by an irresistible longing to take possession of it, and it seemed to me that it was becoming a part of myself. Suddenly my senses left me; the forms in the room vanished before my eyes, and I lost consciousness. . . . When I again awoke, I was lying in bed suffering terrible pain as a result of the operation."

22. Mrs. J.R. states that her mother left a written account of how she had passed out of her body during the birth of her daughter (Mrs. J.R.) over sixty years ago. The account stated that during and immediately after the birth, the subject found herself "about

six feet up in the air, looking down upon everything, from above the bed". . . . She saw and heard her mother (that is Mrs. J.R's grandmother) say "the baby is alive", etc.

23. Fräulein D.B., Dr. Mattiesen tells us, is an energetic, intelligent lady who has built up her own life independently, and who today is still owner and director of an important boarding-house in one of the largest resorts on the coast of the Baltic Sea. She said:

"After days of fatiguing work and worry, and little sleep, I laid myself down upon my bed toward midnight, fully dressed, because I was too exhausted to prepare myself for the night. Very gradually my nerves grew calm, and then there came over me a feeling of delicious rest, and suddenly, I myself was hovering high up near the ceiling, and I saw my body in its clothing lying wholly quiet below me. Weary as I had been, I now felt equally light and joyous! Again and again I gazed in amazement at my body lying there below me. But this condition did not last long and I felt distinctly that I was being drawn downward again. A certain calmness remained, and I arose and made my usual nightly preparations. I have experienced this condition twice since then—always after great physical tension, but never again so distinctly."

24. A correspondent of Miss Dallas told the latter of an experience which happened to her cousin at the time of transition. The patient, already unconscious, had received the last anointing, and the physician in charge pronounced that she could not survive the night, since respiration was very weak and the body already growing cold. . . . "Yet after a peaceful slumber, she aroused, somewhat refreshed, and demanded food in order that she might get strength enough to communicate something of importance." She stated that she had been *dead,* and that she had moved to a distance from her physical body, having emerged from the feet. Then she had stood at the foot of the bed and looked down upon her physical body, within which she had seen her heart, like a small flickering flame. She herself seemed to be like a shimmering light. She felt strong and very happy and knew that everything was all right, "and they must not weep for her for she was glad to have escaped from her physical body". Again and again she emphatically repeated that it was she, herself, who had been outside of her physical body, and *not only just a part of her.* . . . "It was really I, I myself, my own person, just I." . . . Twenty-four hours later she finally passed away.

25. Last winter I (the present writer) was at the 'wake' of one of my devout Catholic relatives when one of those present, Mr. E—— K——, a man of sixty-five and very heavy, whom I have known for years, began to tell of an accident he had had, about a

month before. At the time he had slipped upon the icy sidewalk and fell backwards upon his head. "It was the strangest thing," he went on, "that after I fell, I was outside of myself, looking down at my body which was lying upon the sidewalk." Pointing to the scar upon his head, he continued: "And I could see the blood running out of this gash in my head".

As he finished telling of his experience, he said to the group surrounding him: "Now what would you make out of that?" To which one of the men present replied: "Well, I'd say you have a wonderful imagination; you certainly know that when you're unconscious you can't see yourself."

I could not but be impressed by the irony of the situation when ten minutes later the latter was down upon his knees, chanting prayers with the rest of the congregation, for the soul of my beloved aunt. And I add that, should anyone be interested, I can name all the parties mentioned here, for I know practically every one who attended the 'wake'.

26. I have read of an Austrian general in the army who was much opposed to occultism, until he had the following experience: He was very ill and suffering great pain, and believed that his end was near. Suddenly he found himself standing in the middle of the room. "Near the side of the bed on which my physical body lay, I saw my brother and the physician in charge of my case; yet nothing else so filled me with blissful joy as the feeling of being entirely well, stronger and younger than ever." Just then he felt a terrible pain and found himself back in bed again, in the same old misery. . . . The physician had given him an injection in the heart. "People may say what they please," concludes the general, "but for me the problem of death is solved; there is no death."

27. Sheila Archer Jones, 3 Station Avenue, Chirk, N. Wrenham (May 1944) writes:

"For some years I have occasionally gone out of my body. This I rarely mention—no one believes it. Now I have found your book (Proj.) I know there must be others somewhere who also have had these experiences. I only had the book this morning and have just read the preface. You ask us to get in touch with you—hence this letter. Even if it doesn't get to you, it's a grand feeling to realize there are others!"

28. Margaret Foley, Minister of the Spiritualist Church, of Oakland, California, recently told me that she had had several astral excursions. Once she was taken for a visit to a home in the spirit world, she said, and afterward visited it several times again. On several occasions she had "been conscious of *leaving her body from the top of her head*". And at one time: "I saw my physical body *standing* across the room, from where I was projected, and wondered how I was going to get back into it. . . ."

29.

"Your book, *The Projection of the Astral Body,* solved for me the case of the appearance of a 'double' which appeared to my mother, a most matter-of-fact person, in broad daylight—she being unaware until later that it was not the actual person she had seen. What puzzles me is that the 'projector' was unaware of the projection. . . . The book also cleared up for me a difficulty regarding the theory of survival which I had always felt, because of the numerous cases one reads of regarding persons who have been 'dead' for shorter or longer periods, and are revived by doctors. Some of them report having had the sensation of being out of their bodies, while others report having been entirely unconscious during the whole period. . . .

I once heard Sir Oliver Lodge state in a lecture that every object had its ethereal double. The thing about psychical phenomena which impresses me most is the manner in which one fact supports another, as is the case with all true science, and in this case all supporting the theory of survival. . . . To me at least the conviction which a study of psychical research has given me, of the fact of survival, is more satisfying than orthodox faith could ever be, and it will be a good thing for the world when it is generally accepted. . . .

H. HUNTLEY."

30. My mother in London wrote on 13th December the following:

"I had a funny experience last night. I had been reading. The hall clock struck *one,* so I said to myself 'I had better go to bed'. As I turned to the bed I saw *myself* lying there, on my back. I wondered if I were dead, but the 'corpse' moved, and then the bed was empty. . . .

F. GOTTSCHALK."

31.

"I was discussing the astral body book with my father not long ago, and he gave me some interesting details of some of his own experiences. He said that he usually 'wakes up' experiencing a whirling sensation, and then realizes that he is elevated in the air, perhaps head downward, or horizontal, or normally vertical. He then lands and becomes completely and apparently normally conscious. He has always 'landed' either in his own home, or in the same block. Once he landed in a strange house, went out of it and found himself on his own street—went to his own home and spent some time there. . . . When he 'starts back' he invariably goes into a long and weird dream, and these latter are always like an ordinary dream, unreal, and clearly differentiated in his mind and memory from the other experiences—though they are usually very vivid.

While these 'visits' last, the most prominent sensation is complete independence of matter. He takes great glee in walking through walls to get from one room to another. He states that he apparently 'walks', and yet he seems to be a few inches above the ground! His mother has never seen him, though he has kissed her and stood in front of her for some time. . . . He notices details around the house, such as the remains of a cake which was served to company earlier in the evening. He has tried to read over my mother's shoulder, but seems unable to focus his eyes on the type—which aggravates him a great deal. . . . He is now on the look-out for such incidents, and if any occur I shall let you know. . . .

G. Buck."

32. Mrs. Samuel Blakely, of Cincinnati, Ohio, tells how she was pulled out of her body by the spirit of her dead brother! On 11th December, 1941, she was depressed, as she had to go to the hospital the next day for a major operation. She had always had a fear of hospitals. In the middle of the morning, while lying on a couch in her semi-darkened parlour, in a conscious mood of worry about forthcoming events, she was startled to see her deceased brother, Oscar Patterson, of Muncie, Indiana, who had died in 1935, at the age of fifty-three, appear. He seemed to float into the room toward her from the doorway. Although in some pain, Mrs. Blakely insists she was perfectly conscious and awake. The phantom of the brother was nude and she heard no sounds. He made no statement to her. Approaching her on the couch, he suddenly leaned over her, picked her up by placing his arms around her neck and linking his two feet around her legs, and she felt herself lifted from her physical body, floating up into the air, their two bodies tight together. As they drifted away, she observed her physical body on the couch. Near the doorway, about sixteen feet from the couch, she lost consciousness, and remembered nothing more until she awakened later.

33. Mrs. Mary Jane Nugent, of Cincinnati, Ohio, reports that one day she was lying on a sofa drying her hair, her head hanging down at one end of the sofa. In a half-awake state she had the sensation of floating, and suddenly became completely conscious, as she felt herself drifting slowly down into her physical body. Her consciousness of entry into her physical body was vivid. . . .

34. The ability of the mind to project an image in the astral realm is revealed in the story of Mrs. Katherine Riley, of Fairfax, Ohio, who became conscious of being above her sleeping physical body one night several years ago. She felt herself drifting sideways from her physical body, over her husband who was asleep beside her. She was near the ceiling of the room as consciousness came. As her subtle body started to turn and settle to the floor, fear seized

her. She started crying out: "Stop! Stop!" and suddenly, in large flaming-red letters, the word 'stop' appeared in the air before her eyes. She was instantly pulled back into her physical body with a strong repercussion, which was like "being hit with a club".

35. Blanche Henderson, of Windham, Ontario, Canada, a crippled bedridden old lady, now deceased, wrote down her out-of-the-body experience several years before her death. She states that at a critical period of her life, due to great physical suffering, she no longer wished to live, and while this thought occupied her mind she found herself exteriorized from her physical body. She strolled with relatives and friends who had passed away long before, amid beautiful trees, flowers, and soft twilight. Her pleasant visit in the spirit world was terminated when one who said he was her guide finally told her to bid farewell to her spirit friends for she must now return to the physical world. "I saw my body lying on the bed, crippled, and in great contrast to my new-found spirit body and wept to think that I had to return into it. My husband and friends were standing around my body on the bed and my husband was crying. My guide said three times: 'Now you won't forget,' and I replied to him, saying: 'No, I will not forget.' Mrs. Henderson's husband and friends had supposed that she had passed away. The guide escorted her to the foot of her bed where she was drawn into her physical body again and from that day until her passing Mrs. Henderson had great peace of mind with unshakable faith in a new and happy life in the future beyond the physical world.

36. Commander Campbell, in his book *Bring Yourself to Anchor*, tells how he 'died' and got out of his physical body. He looked down upon it and even noticed the length of the stubby beard which had grown during his illness. . . . He went outside where he joined a great number of persons (spirits) who seemed to be all going in the same direction.

"Where are they all going?" he asked one of the men.

"Why, this is death," the man replied.

Said Commander Campbell to himself: 'I must get back into my body,' and he subsequently did so. The doctor had believed him dead and had already signed a death certificate!

CONCLUSION

THE cases published in the present volume, together with those mentioned in the earlier books, assuredly show us that such experiences are far from being as *rare* as most people imagine—probably no more rare than other psychic experiences of a striking character. This fact in itself should give us food for thought. . . . If quantity of evidence brings conviction, this is seemingly being supplied, while the quality of this evidence is, in certain instances, very high. It is reported at first-hand by competent and reliable witnesses, and in many cases by medical and other scientific men. The cumulative effect of this mass of testimony is impressive.

It is, of course, a matter of regret that the Second World War blocked progress in the field of psychical investigation. Many cases of personal psychic experiences were reported during the First World War; but the last war was far more grim and business-like, and very few experiences of the kind ever reached the reading public. Probably hundreds of such experiences occurred, but they were never reported. It is to be hoped that at least some of these may yet see the light of day—including cases of astral projection! Perhaps the publication of this book may serve to stimulate these individuals to send in their experiences.

In reviewing the cases which have hitherto been published, one cannot fail to be struck by the many points of similarity between them. To enumerate but a few of these: In a large percentage of the cases we find mention of floating and soaring, of being above the body and looking down upon it, of floating above the physical body, of being suspended in the air, of the astral cord uniting the two bodies, of cracking and snapping sensations and sounds in the head, of catalepsy, physical numbness and the inability to move, of the momentary blanking of consciousness when entering and leaving the body, of the feeling of depression just before projection, of the feeling of 'repercussion' when again entering the body, of the belief that one is dead, etc. These characteristics are repeatedly found throughout the cases reported, and it is interesting to note that they are seemingly so universal and so identical. This fact surely requires some explanation!

Astral projection, to ensure its validity as a genuine out-of-the-body experience, involves self-consciousness. The person undergoing it must *know* that he is projected. This basic characteristic distinguishes all such experiences from telepathic or clairvoyant dreams, and also differentiates the astral body from ordinary

phantasmal forms, i.e. apparitions. In the latter, there is usually no evidence of an active self-consciousness, but in genuine projection experiences the subject not only 'appears' but is conscious of the fact that he is appearing; in other words he *is* the 'ghost'. Many people fail to distinguish between astral body phenomena, apparitions and materializations; but there is a vast difference between them. Many apparitions are purely hallucinatory—though doubtless instigated telepathically. Materializations are to some extent solid, space-occupying bodies—usually seen in séances. The astral body may be to some extent objective also, but it is certainly not a materialization. The distinguishing characteristic in all such cases, as we have said, is that self-consciousness is retained; the experience is inner and subjective, as opposed to objective, in character. In the present book, we have accordingly cited only those cases in which the subjects are *aware* of their externalization at the time, as opposed to cases in which they merely 'appeared' to some other person or persons. From the subjective point of view, particularly, this serves to distinguish the two types of phenomena.

Only recently the Rev. C. Drayton Thomas has brought forward some striking evidence in favour of a 'non-material body', as he expresses it, in an article entitled "A New Hypothesis Concerning Trance Communications", published in the *Proceedings* S.P.R., Vol. 48, pp. 121–63. In this he deals with the phenomena obtained through Mrs. Osborne Leonard, including 'independent voice' phenomena, and a special section is devoted to the evidence for the reality of some form of spirit body. The evidence he presents is certainly impressive and cannot lightly be dismissed, and the fact that it was published in the official organ of the society is important. Slowly but surely, the evidence seems to swing more and more in the direction of the acceptance of an astral body—which, if once accepted, would prove of enormous importance and significance for psychical research.

In defending the reality of such a body, it must not be thought that the authors have been in any way influenced by 'the will to believe', or even the *wish* to believe; for such is not the case. We have been governed solely by the cumulative mass of evidence in its favour, plus the numerous personal experiences of one of us (S.M.). To him, indeed, the lure of survival never seemed great (as emphasized in former books), but he was forced to this conclusion by the weight of the facts themselves. It cannot be contended, therefore, that his ultimate conviction in any way depended upon his desires or wishes; it was rather forced upon him, willy nilly, by the facts themselves. It is perhaps important to stress this point. . . .

It is true, of course, that many have a deep longing for survival, and feel that life would hardly be worth living without it. They may at least take comfort in the fact that the evidence for it is

strong—and greatly strengthened by these phenomena of astral projection. The universe seems to be, at basis, rational and spiritual in nature, and there is assuredly a narrow gulf between these phenomena and death itself. As Myers expressed it years ago, "death is but the irrevocable projection of the spirit". In the one case it is temporary; in the other permanent. But death is no more 'terrible' and no more 'miraculous' than these projection phenomena, and we have seen that, in many of these cases, the experience proved so delightful that the subject did not want to return to earth life at all! The transition into the spiritual world proved both easy and pleasant, while the experience in that world was little less than 'blissful'.

Here, for example, is a typical case of this character.

Under the heading "Death Was Delightful" the *Psychic Observer* published the experiences of John C. Wheeler, of Grand Rapids, Michigan, telling them largely in his own words. They were indeed in many ways quite remarkable. After describing how he was seemingly drowned and pronounced dead by two physicians (only reviving the next day) he continues:

". . . It was not the fact that I regained consciousness after so long a time that is remarkable, but the fact that, while I was apparently dead, I never was so much alive in my life! But I was apart from my body. I could tell the persons around me everything that had happened when I was enabled to return.

During those hours I discovered many things. . . . One thing I do remember distinctly was the sensation of dying. Being dead is delightful; of that I am sure. After I had been engulfed in the waters I seemed to float away from my body, and I soared above the waters of the lake. I looked down and could see my body. I watched the rescuers find it and place it on the bank. Then I floated back to it and became a part of it. In the fleeting moment between the conscious and the unconscious state, the thought of returning to life was repugnant, and I knew that I didn't want to live. But I was forced to and I returned. . . .

Up to the time of that experience I had been an agnostic, disbelieving in a hereafter, or a spiritual state of existence, but my whole outlook on life was changed. I never since have had a shadow of doubt with regard to a spiritual state of existence. Man is dual and the physical body is the lesser part of him. I don't speak of a future state as a possibility, but as a fact. To me it is knowledge."

This experience is typical of many, and similar changes in viewpoint have been experienced by many others undergoing such experiences. . . .

For example, let us jump way back in time to approximately

1700 when Swedenborg gave his testimony on astral projection and its analogy to death. It was the same story then as now. I quote from the book, *Psychic Experiences of Famous People* (by S.M.):

Swedenborg tells how he left his body and visited in what is called the land of the dead, spiritland, etc.:

"I have not only been told how man is raised, but it has also been shown me by living experience. The actual experience was granted me in order that I might fully comprehend the process of death. . . . Angels from the celestial kingdom were first seen, some at a distance, and two near my head where they were seated. (Note here that in many cases of astral projection the subject stated that 'spirits' assisted him in getting out of his physical body.)

The angels who sat near my head were silent, only communicating their thoughts with mine, and when these were received, the angels knew that the spirit was in such a state that it could be drawn from the body. . . . Especially it was given to me to perceive, and also to feel, that there was a 'drawing out', and as it were, a 'pulling out' of the interiors of my mind—thus of my spirit from my body. . . . When a man dies he only passes from one world to another. *Angels are men,* and live together in society like men on earth. They have their garments, houses, and other things of the same kind, in greater perfection, because they are in a more perfect state. . . . I have a thousand times seen that angels are men—human forms of men. I have spoken with them as man to man, sometimes with one alone, and sometimes with many in company, and I have seen in them nothing different in form from that of man."

In a little booklet entitled *The Bridge of Death,* Miss H. A. Dallas has this to say—and we cannot perhaps conclude in words more fitting than hers. In part she says:

"When the light of reality reaches us and we begin to see that death is only an incident, not a climax; that it does not put out of our reach the friends to whom we are closely bound by faithful affection and sympathy, then we find ourselves face to face with a plain and urgent duty. If we know, or even if we think it is *probable,* that they are alive and near to us, we must help them by bracing ourselves to act on this belief. We must not abandon ourselves to the kind of grief which may cause them sorrow and unrest, making their approach to us injurious to them, or even impossible. We must not ourselves raise a barrier between them and us by making ourselves unfit to hold communion; we must act as those who trust their love and are ready to welcome their presence and to receive those impressions which they can make on our minds when we are attentive and at peace. It may be, I think it often is, the case that they can finish their

work (cut abruptly short) through those on earth, they can make us understand what they want us to do, they can help us to do it, they can live with us and learn with us, without any hurt, but with advantage, to their spiritual progress if we are worthy and if we realize our duty towards them. . . .

The bridge of death spans a narrow interval between two states of being; not only can thoughts traverse it easily, but that more subtle energy which we call 'influence' can make itself powerfully felt. The spiritual conditions of our friends affect us, they can make us partakers of their influence, and our conditions probably affect them in a similar way, in proportion to the closeness of the tie that binds one soul to another; it is profoundly true that 'they without us shall not be made perfect'. This fact lays upon us an urgent obligation to allow no morbid influence, no exaggerated melancholy, no preoccupation with the physical circumstances of their passing out of the body, to take possession of our minds. If we desire that those we love should pursue high aims and do noble service in their new surroundings, we mus not drag them down to a lower level by contact with our depression."

Non omnis morior.
"I shall not wholly die."

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'What is it that Muldoon and Carrington claim? They claim that they have a simpler explanation, that is, one based on fewer assumptions, of all psychical experiences including telepathy, clairvoyance, psychokinesis, hauntings, psychic healing, and survival. Their only assumption, which they claim they have demonstrated and that anyone can demonstrate for himself, is that there are two of us in each of us, a physical body and an astral or etheric body. Each one of us is then double, each one has a double. Usually the double, the astral body, "the body of feeling and sensation", resides in the physical body and "animates" the physical body. But under special circumstances (and always with death) the astral body leaves the physical body so that one may veritably be in two places at the same time. Accepting this hypothesis of Muldoon and Carrington, it is possible to explain logically all other psychical experiences and, what is more, to answer many of the questions which psychical researchers have only been able to ask.'

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