

INDEX  
TO  
PSYCHIC SCIENCE

*An Introduction to  
Systematized Knowledge of  
Psychical Experience*

COMPILED BY

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## FOREWORD

The Index here presented, has been compiled to serve as an aid to instruction and research in the field of psychic science wherever a library of representative literature of psychical experimentation is accessible to the student. An effort has been made in the Table of Subjects, to classify the principal phases of psychical experience dealt with in the literature—particularly those which, by virtue of repeated spontaneous manifestation or of extensive experimental demonstration, have acquired a recognized factual status and are today objects of organized academic study or are properly eligible for it. Thus the Table provides a general background in which particular research undertakings now established have their classified place, and by which new programs of research may, advisedly, be determined.

In the Table of Subjects, types of the two component classes of psychical experience—the somatic and the spiritual—are listed separately but with cross-references, in a form reflecting their occasional correlations as well as their distinctions. The several sections of the Index are designed to enable the student to select a topic of the Table of Subjects and follow it through the References to source material in the Bibliography; or to select a book of the Bibliography and, with the aid of the book-analyses, pass to the Table of Subjects and thence through the References to collateral titles in the Bibliography.

The section of the Index entitled, "Chronicle of Experimentation", is an outline of the development of psychic science in terms of the lives and work of a few of the many men and women of all classes of society and of every profession, who have contributed to its growth. The student may do well to approach his subject by surveying some such synthesis of persons and events as this, if only to note the long unbroken succession of able and devoted investigators and demonstrators and the consistency of their achievements—and perhaps to sense behind the formal record, the epic striving of an intellectual age to face and solve, by modern method and equipment, the immemorial mystery of man's nature and destiny.

The Glossary is designed to explain the meanings of terms listed in the Table of Subjects and more or less commonly met with throughout the literature of psychical experimentation. These explanations are presented as substantially reflecting current viewpoints, and as tending to indicate, in their entirety, some measure of the present-day scope of the systematized knowledge of psychical experience which constitutes psychic science.

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## CHRONICLE OF EXPERIMENTATION—INVESTIGATORS

Rev. Joseph Glanvill, F.R.S. (1636-1680), chaplain to Charles II, prebendary of Worcester, one of the earliest fellows of the Royal Society, author of many notable philosophical writings, including *Sadducismus Triumphatus*. This book reports numerous cases of what was then termed "witchcraft," together with an account of the author's personal investigation into the psychical manifestations which occurred in the residence of a Mr. Mompesson, magistrate of Tedworth, Wilts, England, in 1661. Some of these Tedworth manifestations, like those reported by Dr. John Dee during the previous century (Ref. 309), and during the succeeding century by Rev. Samuel Wesley (Ref. 511) and Augustine Calmet (Ref. 256-7), indicated the presence and intelligent activity of invisible beings, and are recognizable today as representing spiritual types of psychical experience now listed within the standard classifications of psychic science.

In the perspective of the age-long history of psychical experience, Glanvill stands at the point where the field of the traditionally supernatural and superhuman was about to be opened to scientific investigation, where utterances of prophets, visions of seers, manifestations of spirits, miracles of saints, deeds of witchcraft, practices of the occult, were about to come under scrutiny of minds committed to the principle of viewing every aspect of physical and human nature without fear or prejudice, 'under the cold light of reason.' The newly-formed Royal Society of London for the Improving of Natural Knowledge by Experiments, conspicuously illustrated this principle, and afforded Glanvill ample warrant both for his psychical investigations and for his inductive reasonings from facts observed. But experimental and statistical procedures were, at that time, in a formative stage, and laboratory apparatus suitable for testing such phenomena was not available. Hence it happened that identical phenomena observed by Glanvill in 1661 and by Hare almost two centuries later (1853), were productive in the first instance of little more than an unsupported claim; in the second, of a conclusive, readily verifiable determination.

The student of psychic science in the year 1950 will recognize, in one of the Tedworth manifestations quaintly described by Glanvill, an example of what has come to be termed, "telekinesis,"—the movement by spirit agency, of objects located at a distance from a medium. "A Bed staff," he writes, "was thrown at the Ministerr which hit him on the Leg, but so favorably, that a lock of Wool could not fall more softly; and it was observed, that it stopt just where it lighted, without rolling or moving from the place." As an instance of what is now termed "spirit rapping," he notes that "it (the spirit communicator) would exactly answer in Drumming, anything that was beaten or called for. On one occasion, a Gentleman of the Company said, 'Satan, if the Drummer set thee to work, give three knocks and no more,' which it did very distinctly, and stopt. For farther trial he bid it, if it were the Drummer, to give five knocks and no more that Night, which it did, and left the House quiet all the Night after."

(Refs. Fodor 350; Glanvill 357; Holms 379; Redgrove 445.)

## CHRONICLE OF EXPERIMENTATION—INVESTIGATORS

Robert Hare, M. D. (1781-1858), Emeritus Professor of Chemistry in the University of Pennsylvania, Graduate of Yale College and Harvard University, Honorary Associate of the Smithsonian Institution, and member of various learned societies. Inventor of the calorimeter, the oxyhydrogen blow pipe and the deflagator; discoverer and designer of many important chemical and electrical instruments and processes. Author of numerous works on scientific subjects, including an account of the first scientifically-conducted investigation in the field of spiritual types of psychical experience, published in 1855 under the title,

*"Experimental Investigation of the Spirit Manifestations."*

This investigation was undertaken in consequence of an appeal to Dr. Hare as an experienced scientist, that he examine into the nature of the so-called "spirit manifestations" which at that time (1853), were widely reported and engaged growing popular attention. Being himself 'utterly incredulous,' as he said, of any cause of the phenomena other than unconscious muscular action—an opinion which he shared with Faraday—he considered it his duty to respond to the appeal, 'so as to bring whatever influence he possessed to the attempt to stem the tide of popular madness which, in defiance of reason and science, was fast setting in in favor of the gross delusion called spiritualism.' To this end he planned an investigation to be conducted strictly according to scientific principles, devising for it precision instruments that should be inoperable by action of any person associated in the experiment with results that were wholly contrary to his expectations. For his instruments demonstrated the presence and activity of imperceptible factors or agencies, capable of exerting measurable pressure upon a spring scales and of communicating intelligibly through a lettered dial,—agencies which claimed to be persons formerly living on earth and now continuing their existence in a spirit world.

The application of scientific methods in evaluating phenomena of a purportedly spiritual character, thus initiated by Dr. Hare, was followed in numerous successive investigations by men equally versed in scientific procedure, throughout the century after his death in 1858. During this period, research organizations as well as individuals labored to extend the range of psychical inquiry, and to accumulate those significant data, both somatic and spiritual, upon which psychic science—the science of psychical experience—gradually came to be formulated.

Thus, if it may be said that Galileo, with improvised telescope, pierced the depths of space and returned with confirmation of the Copernican astronomy; or that Franklin, with kite, kite-string and key, 'snatched lightning from heaven' to prove the electrical nature of the thunderbolt; so may it be said that Hare, with appliances no less homely but in quest of knowledge still more momentous, penetrated the immemorial mystery of human personality to demonstrate—by methods available to every later inquirer—man's survival of death, and his continued existence in a world of spirit.

(Refs. Doyle 318-1 Fodor 350; Hare 369; Holms 379; Warrick 495; Zöllner 513)

## LABORATORY APPARATUS OF DR. HARE (1)

The contrivance pictured above, was planned to permit the conduction of a purported spirit force through the medium and bowl of water, to a weighing platform, for pressure registration by the spring scales—the medium's hands being prevented from touching the bowl by a fixed wire basket. The result of this experiment indicated the exertion of a downward force equivalent to 15 pounds. Similar results from the use of this and other types of apparatus on the part of later investigators, consistently confirmed Dr. Hare's conclusion attributing the effects to spirit agency.

[illustration not shown]

## LABORATORY APPARATUS OF DR. HARE (2)

The contrivance pictured above, was planned to eliminate the possibility of conscious or unconscious muscular action, mind reading, or clairvoyance on the part of the medium, in communications purporting to come from spirits. The medium's feet are out of reach of the table legs; the letter-dial is beyond her vision; and her hands, resting on a plate on two balls, are without power to induce or control movement of the table. Under these conditions, the table moved in a manner to bring dial letters under the pointer, and spell out intelligible words and sentences. Later investigators have used various types of mechanical contrivances to test the authenticity of such communications, repeatedly confirming Dr. Hare's conclusion attributing them to spirit agency.

(Ref. Hare 369.)

[illustration not shown]

*(With acknowledgment to Partridge & Brittan. publishers of Experimental Investigation of the Spirit Manifestations," by Robert Hare)*

## CHRONICLE OF EXPERIMENTATION—INVESTIGATORS

Sir William Crookes (1832-1919), recipient of many honors for distinguished scientific achievement. Member, and at various times president of the Royal Society, Chemical Society, Institution of Electrical Engineers, and the British Association for the Advancement of Science. Discoverer of the element thallium, inventor of the radiometer, spintharoscope, Crookes tubes, etc. Founder of *Chemical News*, editor of the *Quarterly Journal of Science*. One of the earliest of prominent British scientists to investigate the phenomena of Spiritualism, and author (1874) of an account of his investigations under the title, *Researches in the Phenomena of Spiritualism*.

When commencing these researches in 1870, Crookes wrote (in part) as follows in the July issue of the *Quarterly Journal of Science*; "I consider it the duty of scientific men who have learnt exact modes of working, to examine phenomena which attract the attention of the public, in order to confirm their genuineness, or to explain if possible the delusions of the honest and to expose the tricks of deceivers. . . . In such an inquiry the intellect demands that the spiritual proof must be absolutely incapable of being explained away, it must be so strikingly and convincingly true that we cannot, dare not deny it."

After four years of research, Crookes wrote (in part) as follows in the *Quarterly Journal of Science* for January 1874: "Four years ago I intended only to devote a leisure month or two to ascertain whether certain marvellous occurrences I had heard about, would stand the test of close scrutiny. Having, however, soon arrived at the same conclusion as, I may say, every impartial inquirer, that there was "something in it," I could not, as a student of nature's laws, refuse to follow the enquiry wheresoever the facts might lead. Thus a few months have grown into a few years and, were my time at my own disposal, would probably extend still longer." Crookes then proceeded to describe and classify, under some thirteen headings, the various types of phenomena observed—in doing so, adding weighty confirmation to the observations of previous investigators and contributing toward a systematization of the knowledge so far gained.

Twenty-four years later, in his presidential address before the British Association for the Advancement of Science in 1898, Crookes referred to his psychical researches of 1870 to 1874 as representing to him—the "weightiest and farthest reaching" of all of his scientific interests. With respect to them he said, "I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto." And in an interview published in *The International Psychic Gazette* in 1917, he repeated: "I have never had any occasion to change my mind on the subject. I am perfectly satisfied with what I have said in earlier days. It is quite true that a connection has been set up between this world and the next."

(Refs. Crookes 280; Doyle 318-1 Fodor 350; Holms 379)

## CHRONICLE OF EXPERIMENTATION—INVESTIGATORS

Alfred Russel Wallace (1823-1903), LL.D., D.C.L., F.R.S., recipient of the Royal Medal and the Darwin Medal of the Royal Society, and at one time president of the Entomological Society of London. Co-discoverer, with Darwin, of the principle of natural selection. Author of *Travels on the Amazon and Rio Negro*, *The Malay Archipelago*, *Contributions to the Theory of Natural Selection*, *Geographical Distribution of Animals*, and many other important works including *Miracles and Modern Spiritualism*.

In his preface to the third edition (1896) of the last-named book, Dr. Wallace relates that it was about the year 1843 that he first became interested in psychical phenomena. At that time a violent discussion was going on as to the reality of the painless surgical operations performed on patients in the mesmeric trance by Dr. Elliotson and other English surgeons, the greatest surgical and physiological authorities of the day declaring that all the (now well-known) phenomena of hypnotism were the result of imposture or deceit on the part either of patient or surgeon. "it so happened," Wallace wrote, "that at that time I heard a lecture by Mr. Spencer Hall, the lecturer assuring his audience that a large proportion of healthy persons were capable of mesmerizing some of their friends and of reproducing many of the phenomena he had shown on the platform. This led me to try for myself, and I soon succeeded in producing in my own room, either alone with my patient or in the presence of friends, most of the usual phenomena,—partial or complete catalepsy; paralysis of the motor nerves in certain directions, or of any special sense; every kind of delusion produced by suggestion; insensibility to pain; and community of sensation with myself when at a considerable distance from the patient. I thus learnt the first great lesson in the inquiry into these obscure fields of knowledge, namely, never to accept the disbelief of great men or their accusations of imposture or imbecility as of any weight, when opposed to the repeated observation of facts by other men admittedly sane and honest."

Dr. Wallace's acquaintance with psychical experience of the somatic type, to which he here referred, was followed by his introduction to experience of the spiritual type. "Up to the time when I first became acquainted with the facts of Spiritualism," he wrote in his preface to the first edition (1874) of *Miracles and Modern Spiritualism*, "I was a confirmed sceptic—so thorough a materialist that I could not find a place in my mind for the conception of a spiritual existence or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. My curiosity was first excited by some slight but inexplicable phenomena occurring in a friend's family, and my desire for knowledge and love of truth forced me to continue the inquiry. The facts became more and more assured, more and more varied, more and more removed from anything that modern science taught or modern philosophy speculated on. The facts beat me. There was, at that time, no place in my fabric of thought into which a spiritual explanation could be fitted. By slow degrees a place was made; but it was made, not by any preconceived or theoretical opinions, but by the continuous action of fact after fact, which could not be got rid of in any other way."

(Refs. Doyle 318; Fodor 350; Holms 379; Wallace 491)



## CHRONICLE OF EXPERIMENTATION—INVESTIGATORS

Frederick W. H. Myers (1843-1901), M.A., Fellow of Trinity College, Cambridge, classical scholar, poet, philosopher, psychologist, inspector of schools under the Department of Education at Cambridge. For many years a student of psychical phenomena; a founder, honorary secretary and one-time president of the Society for Psychical Research. Co-author, with Edmund Gurney and Frank Podmore, of *Phantasms of the Living*, contributor of many articles to the *Proceedings* of the Society for Psychical Research and to other contemporary periodicals upon subjects related to psychology and psychical experience. Author of *Human Personality and Its Survival of Bodily Death*.

In the last-named work, published two years after his death in 1901, Myers attempted a systematization and philosophical unification of a large part of the experimental data collected by the Society for Psychical Research during the nineteen years of its existence. This synthetization has been described as an exposition of the potential powers of the subliminal self viewed as a vast psychic organism of which the ordinary consciousness is but a fraction; and as a theory of the life of the human spirit—distinct from the life of the body—of which the so-called supernormal faculties are the ordinary channels of perception and expression. Of this conception, Professor William James wrote: "Whatever the judgment of the future upon Mr. Myers' speculation, the credit will always remain to him of being the first to attempt to consider the phenomena of hallucination, automatism, double personality, and mediumship, as connected parts of one whole subject."

The fact that the theory of the spiritual nature of man and his involvement in a spiritual environment which Myers presented, had previously emerged in the main stream of psychical experimentation and was already the basis of a developing system of psychical knowledge, in no wise subtracts from the greatness of Myers' conception, or from the usefulness of his data and classifications. He spoke, primarily, as a psychologist to the materialistically-trained fellow-psychologists of his day; yet spoke with a cogency of reasoning, a happiness of phrasing and a loftiness of aim that transcended any departmental bound and shed illumination over the whole field of psychic science.

His remarks upon the probability of a subliminal absorption of spiritual energy or acquisition of directive force from a spiritual environment, illustrate the quality and direction of his argument. "This suggests," he wrote, "what narrower definitions have not yet suggested—the possibility of an ever more potent mastery over organic hindrance and physical ill. Let the great currents of belief run gradually into a deeper channel. Let men realize that their most comprehensive duty, in this or other worlds, is intensity of spiritual life, nay, that their own spirits are co-operative elements in the cosmic evolution, are part and parcel of the ultimate vitalizing Power."

(Refs. Fodor 350; Holms 379; Myers 428-9)

## CHRONICLE OF EXPERIMENTATION—INVESTIGATORS

Cesare Lombroso (1836-1909), professor of psychiatry at the University of Pavia, director of the hospital for mental patients at Pesare, professor of forensic medicine and of psychiatry and occupant of the chair of criminal anthropology at the University of Turin. Discoverer of the cause of pellagra. Author of *Crime—Its Causes and Remedies*, *The Criminal: An Anthropological and Medico-Legal Study*, *The Delinquent Man*, *The Man of Genius*, and other treatises including *After Death—What?*

In the last-named book, Lombroso reported the results of his studies and experiments in the field of psychical research, including an account of several series of investigations of the mediumship of the Italian psychic, Eusapia Paladino, conducted over the years 1891 to 1907. In these investigations, Lombroso's long training and wide knowledge in the field of mental processes, enabled him to appraise with exceptional keenness the functional aspects of mediumship and the significance of various types of mediumistic phenomena, and his book constitutes a valuable commentary upon these subjects.

The student of the history of psychic science who has noted the conclusive character of Hare's experimental proof of the spiritual nature of man, and the later confirmation of Hare's findings by Edmonds, De Morgan, Wallace, Crookes, Aksakof, Maxwell and many others, might well regard the further extensive researches of Lombroso as uncalled for, and his vigorous championship of an already amply demonstrated fact as superfluous. Yet, in the repetitive character of all of these undertakings and in the superabundance of proof collected, there is evident a common recognition of the epic magnitude of the issue involved, and a common sense of personal responsibility—often martyr-like in intensity—to present the spiritual facts universally to the intellectual world, upon grounds that should be final and unassailable.

Lombroso reflected this deep sense of urgency and self-dedication when he spoke, in the preface of the book above mentioned, of his determination to publish his report in spite of the opposing arguments of his friends, who feared the risk to his professional reputation. "All this talk," he wrote, "did not make me hesitate for a single moment. I thought it my duty to enter the lists for this desperate cause ... that up to the very last of the few days now remaining to me, I should unflinchingly stand my ground in the very thick of the fight." This bold and ardent attitude of Lombroso, and the array of experimental evidence which he set forth, created a deep impression in Italy and throughout the academic world, and his book—ready for publication but a few months before his death—remains as a memorial to his noble character, and as a classic contribution to the developing formulation of psychic science.

(Refs. Doyle 319; Fodor 350; Lombroso 404)

## CHRONICLE OF EXPERIMENTATION—INVESTIGATORS

Sir Oliver Lodge (1851-1940), F.R.S., D.Sc., LL.D., recipient of many honors for distinguished scientific achievement, including the Rumford Medal of the Royal Society and the Albert Medal of the Royal Society of Arts. At various times President of the Röntgen Society, Physical Society, British Association for the Advancement of Science and the Society for Psychical Research. Professor of physics in the University of Liverpool and Principal of the University of Birmingham. Inventor of the wireless telegraph coherer, and noted for his investigations in electricity and for his original work in the fields of electrolysis, lightning and the speed of the ion. Author of *Elements of Mechanics*, *Modern Views of Electricity* *Electrons* and other books on physical science; and of *Raymond (Revised)* and other writings on the facts and implications of psychic science.

To a degree hardly shared by any other of the great pioneers of psychical experimentation, Lodge's life spanned the whole era of the beginning, the growth, and the maturity of psychic science. Mesmer's "animal magnetism," bequeathed from the eighteenth century, was a live subject of interest under the names of mesmerism and hypnotism at the time of Lodge's birth in 1851; Reichenbach's "odic force" had been announced but eleven years before (1840); Buchanan's "psychometry" in 1842; Davis's "superior condition" in 1847; the Fox family's spirit rappings" and various other spirit manifestations in 1848. The gradual organization of these and later events and discoveries in conventional forms of theory and practice under the names of psychical research and Spiritualism, and their accommodation within a unified system of psychic science, took place in large measure during Lodge's youth and early manhood; so that when, at the age of thirty-two, he first turned his attention to psychical investigation, he was able to do so against a background of already tentatively established classifications, nomenclature, and experimental procedures.

In the further development of psychic science, the influence of Lodge's keen mind, impartial judgment and equable temperament, made itself continually felt throughout the years until his death in 1940. He was acquainted, personally, with most of the prominent investigators and demonstrators (psychics) of the period; participated frequently in their activities; sponsored many of their publications; and championed them and the facts which they represented, ably and fearlessly, whenever occasion called for it. In 1916, he made his own peculiarly personal contribution to the evidence for man's survival of death, in a published account of a series of communications with his son, Raymond, who was killed in the First World War. In the Introduction to this account he wrote: "I have made no secret of my convictions, not merely that personality persists, but that its continuous existence is more entwined with the life of every day than has been generally imagined; that there is no real breach of continuity between the dead and the living; and that methods of intercommunion across what has seemed to be a gulf, exist and are effective.

(Refs. Doyle 319-1 Fodor 350; Holms 379; Lodge 402; Myers 429)

## CHRONICLE OF EXPERIMENTATION

### REPRESENTATIVE DEMONSTRATORS (PSYCHICS)

ACCOUNT	BOOK PUBLISHED	NUMBER
Andrew Jackson Davis	1847	306
The Fox Sisters	1848	439
Hudson Tuttle	1859	484
The Davenport Brothers	1869	299
Daniel Dunglas Home	1872	382
Mrs. J. H. Conant	1873	441
Florence Cook	1874	280
The Eddy Brothers	1875	432
William H. Mumler	1875	427
David Duguid	1876	323
Cora L. V. Tappan	1876	478
J. J. Morse	1877	418
Dr. Henry Slade	1881	513
Frederick A. Hudson	1882	384
William Eglinton	1886	338
Charles H. Foster	1891	219
Nettie Colburn Maynard	1891	412
Fred P. Evans	1893	434
Bessie Williams	1893	407
Mollie Fancher	1894	296
William Stainton Moses	1894	424
Madame Elizabeth D'Esperance	1897	314
Emma Hardinge Britten	1900	247
Rev. Charles L. Tweedale	1909	485
The Bangs Sisters	1911	416
Vincent N. Turvey	1911	483
Etta Wriedt	1913	417
Mrs. John H. Curran	1916	512
Emily S. French	1917	444
William Hope	1919	373
Hester Travers Smith	1919	466
"Darby and Joan"	1920	206
Kathleen Goligher	1921	278
Dr. and Mrs. Carl A. Wickland	1924	504
Mina Stinson Crandon ("Margery")	1925	230
Geraldine Cummins	1928	292
Frederick H. Haines	1929	367
Leonore E. Piper	1929	438
Marquis Carlo Centurione Scotto	1929	366
Gladys Osborne Leonard	1931	401
Captain John Alleyne	1933	237
Myrtle Larson	1933	388
Annie Brittain	1936	244
Mrs. Stewart Edward White ("Betty")	1937	499
William Parish	1938	214
Sylvan J. Muldoon	1939	426
Jack Webber	1940	331
Arnold Clare	1941	330
Harry Edwards	1945	332
Estelle Roberts	1945	215

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(For definitions of terms, see Glossary)

SUBJECT NUMBER	SUBJECT NUMBER
1 PSYCHIC SCIENCE	47 Philosophical and Religious
2 PSYCHICAL EXPERIENCE IN GENERAL HISTORY	48 Control, Guide
3 PSYCHICAL EXPERIENCE IN RELIGIOUS HISTORY	49 Cross-Correspondence and Cross-Reference
4 MODERN PSYCHICAL INVESTIGATION:	50 Death
5 Scientific Research	51 Dermography, Skin Writing
6 General Inquiry and Experiment	52 Direct Voice, independent Voice, Trumpet
7 Commentative and Interpretive	53 Divination
8 Historical and Encyclopaedic	54 Dreams
9 SOMATIC TYPES OF PSYCHICAL EXPERIENCE:	55 Earthbound Spirits, Poltergeists, Rescue Circles
10 Automatic Writing	56 Ecstasy, Mysticism
11 Catalepsy	57 Ectoplasm, Teleplasm
12 Clairvoyance, Crystal Vision, Cryptesthesia, Diagnosing, Lucidity, Second Sight	58 Fire Immunity
13 Divination, Dowsing	59 Form and Weight Variations, Elongation
14 Double, Astral Body, Etheric Body, Etheric Cord, Bilocation, Projection, Phantasms	60 Hauntings
15 Emanations, Aura, Magnetism	61 Healing, Diagnosing
16 Exteriorization of Motricity and Sensitivity	62 Identity of Spirits
17 Hypnosis, Community of Sensation, Hyperesthesia, Magnetism, Somnambulism	63 Inspiration, Genius, Insight, Mysticism
18 Intuition	64 Levitation
19 Occult Powers	65 Luminous Phenomena
20 Precognition	66 Materialization, Dematerialization
21 Psychic Force, Magnetism, Odic Force	67 Matter Through Matter, Knot Tying
22 Psychokinesis	68 Monitions
23 Psychometry, Diagnosing, Visions	69 Movement
24 Psychotherapy	70 Musical Phenomena
25 Sleep	71 Newspaper Tests
26 Stigmatization	72 Obsession
27 Telepathy, Dreams, Thought Reading	73 Ouija Board, Planchette
28 Telesthesia	74 Personation
29 Thought Forms, Thoughtography	75 Photography, Skotography
30 Transposition of the Senses	76 Plastics, Imprints, Moulds
31 SPIRITUAL TYPES OF PSYCHICAL EXPERIENCE:	77 Possession
32 Air Movements, Temperature Variations	78 Prediction
33 Apparitions, Ghosts	79 Premonition and Prevision
34 Apports, Asports	80 Psychography, Direct Drawing, Painting & Writing, Mirror and Slate Writing
35 Automatic Drawing and Painting	81 Psychometry, Billet Reading
36 Automatic Writing, Mirror Writing	82 Seance, Home Circle
37 Biological Phenomena	83 Sound Production, Rapping
38 Book Tests	84 Spirit
39 Chemical, Electric & Magnetic Phenomena, Perfumes and Flavors	85 Spirit Body, Soul
40 Clairaudience	86 Spirit Intervention
41 Clairvoyance, Billet Reading, Letter Tests, Pellet Reading	87 Spirit World
42 Communications:	88 Stigmatization
43 Personal and Evidential	89 Table Tilting
44 Literary	90 Telekinesis
45 Historical	91 Telepathy, Prayer
46 Scientific	92 Touches
	93 Trance, Automatic Speaking
	94 Transfiguration
	95 Transportation
	96 Xenoglossy
	97 MEDIUMSHIP:
	98 Nature and Occurrence
	99 Types
	100 Cultivation
	101 Biographies of Mediums
	102 PSYCHICAL MANIFESTATION IN SUBHUMAN FORMS OF LIFE

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## GLOSSARY

*(The symbols, (Som.) and (Sp.), are used to indicate somatic or spiritual type of psychical experience)*

**AIR MOVEMENTS** (*Sp.*). Variations in atmospheric pressure, direction, or temperature, sometimes occurring in seances as a result of spirit operations.

**APPARITIONS** (*Sp.*). Appearances of the double, or spirit body, of someone distant or dead; or of scenes and actors of a past time.

**APPORTS** (*Sp.*). Objects brought into a closed seance room from without, by spirit agency.

**ASPORTS** (*Sp.*). Objects taken out of a closed seance room, by spirit agency.

**ASTRAL BODY** (*Som. and Sp.*). A term sometimes used to designate the double, or spirit body.

**AURA** (*Som.*). A condition immanent in, or an influence environing, or an effluence emitted from the physical body.

**AUTOMATIC DRAWING AND PAINTING** (*Sp.*). The execution of artistic compositions under spirit control, without conscious direction of pencil or brush on the part of the medium.

**AUTOMATIC SPEAKING** (*Sp.*). Use of the vocal organs of an entranced medium, by a communicating spirit.

**AUTOMATIC WRITING** (*Som. and Sp.*). Writing executed under subconscious motivation (somatic) or under spirit direction; without mental or muscular effort on the part of the writer.

**BILLET READING** (*Sp.*). The disclosure of the contents of folded or enclosed letters or messages, revealed to the medium clairvoyantly or clairaudiently by spirits.

**BILOCATION** (*Som. and Sp.*). The manifestation of the double, or spirit body of a mortal, at a point more or less distant from the physical body.

**BOOK TESTS** (*Sp.*). A type of psychical experiment involving books or their contents, designed to exclude the possibility of the operation of somatic factors in spirit communication.

**CATALEPSY** (*Som.*). A bodily state, in which normal functions are suspended, and sensation, consciousness and will are absent.

**CHEMICAL, ELECTRICAL AND MAGNETIC PHENOMENA** (*Sp.*). Physical effects produced in seances by spirit agency, analogous to, but beyond the usual range of those produced under known physical laws.

**CLAIRAUDIENCE** (*Sp.*). Auditory perception gained by a medium, independently of the physical organs of hearing and referable to the agency of communicating spirits.

**CLAIRVOYANCE** (*Som. and Sp.*). Visual perception gained by a psychic sensitive or by a medium, independently of the physical organs of sight and referable to somatic faculty or to the agency or spirits. (2). A term used in a broad sense to designate a (hypothetical) basic functional process, to which all somatic types of psychical experience such as clairvoyance, divination, psychometry and telepathy, are referable.

**COMMUNICATIONS** (*Sp.*). Information or intelligence imparted by speech, writing, mental impression, or other means, by spirits to mortals.

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COMMUNITY OF SENSATION (*Som. and Sp.*). Participation of a hypnotic subject in sensations experienced by the hypnotizer, or of a spiritual medium in sensations recollected by a spirit. (2). Consciousness on the part of a trance subject, of affective conditions in persons or things, gained independently of the sense organs.

CONTROL (*Sp.*). The state of temporary occupancy or possession of the physical body of a medium, by a spirit. (2). Term for a spirit assisting in séance proceedings, who is responsible for the well-being of the medium, or other specific duty.

CROSS-CORRESPONDENCE AND CROSS-REFERENCE (*Sp.*). Types of experiment involving intellectual criteria of a complex nature, designed to exclude the possibility of the operation of somatic factors in telepathic communications, and to demonstrate the presence of spiritual factors.

CRYPTESTHESIA (*Som.*). Term for a (hypothetical) hidden sensibility, or all-inclusive psychic sense, assumed to be the basis of clairvoyance, divination, psychometry, telepathy and other types of somatic psychical experience. A synonym for the more widely used term, Clairvoyance, (in its second definition).

CRYSTAL VISION (*Som.*). A form of divination or clairvoyance, induced by centering the gaze upon some specific object, such as a crystal sphere.

DEATH (*Som. and Sp.*). The definite cessation of coordination in organisms, resulting in the termination of physical processes. Attended, in human beings, by dissociation of the spirit body and the spirit personality within it, from the physical body, and continuation of their existence in the spirit world.

DEMATERIALIZATION (*Sp.*). The reduction of perceptible physical objects to an imperceptible state, by the agency of spirits. (2). The dissolution or dispersal, by spirit agency, of the ectoplasmic components of a materialized spirit form.

DERMOGRAPHY (*Sp.*). The process of inscribing marks, symbols, or raised letters upon the skin of a medium, by the agency of spirits.

DIAGNOSING (*Som. and Sp.*). The determining of states of bodily health by clairvoyant faculty (somatic), or from information supplied by spirits.

DIRECT DRAWING AND PAINTING (*Sp.*). The execution of artistic compositions by spirit agency, independently of contact with, or conscious aid from the medium.

DIRECT VOICE (*Sp.*). Vocal utterance in seances, by means of ectoplasmic voice mechanisms improvised by spirits and located at a distance from medium and sitters. A synonym for the term, Independent Voice.

DIRECT WRITING (*Sp.*). Writing executed by spirit agency, independently of contact with, or conscious aid from the medium.

DIVINATION (*Som. and Sp.*). The use of clairvoyant practices to discern obscure facts or conditions, or foresee future events.

DOUBLE (*Som. and Sp.*). The spirit body. A generally imperceptible, physically-tenuous replica of the physical body, inhering within the physical body and functionally attached to it during earth life, and dissociated from it at death. See Spirit Body.

DOWSING (*Som.*). A process of determining the location of underground water or other under-surface substances, by exercise of a perceptive faculty akin to divination.

## GLOSSARY

**DREAM** (*Som. and Sp.*). More or less coherent imagery sequences, usually occurring during sleep, and variously referable to somatic and spiritual factors.

**EARTHBOUND SPIRITS** (*Sp.*). Spirits bound by persisting memories of earth life who, unready for progress in the spirit world, tend to cling to the interests and scenes of their earthly existence.

**ECSTASY** (*Sp.*). A change in the center of perception from the material to the spiritual world, characterized by exaltation of the faculties and affective and illuminative experiences of a sense-transcendent nature.

**ECTOPLASM** (*Sp.*). An amorphous, gaseous or semi-fluidic substance externalized—by incitement of spirit operators—from the body of a medium during certain types of seances, and reabsorbed into the medium's body before the close of the seance. Utilized by directing spirits as a functional element in the materialization of spirit forms, and in other seance-room manifestations.

**ELONGATION** (*Sp.*). Extension and contraction of the physical body of a medium, effected by the agency of spirits.

**EMANATIONS** (*Som.*). Influences environing or effluences emitted from the human body, suggestive of a field contiguous to the body, analogous to a magnetic or electrical field. (2). Influences environing, or effluences emitted from objects and places, suggestive of a persisting psychometric factor throughout nature.

**ETHERIC BODY** (*Som. and Sp.*). A term sometimes used to designate the double or spirit-body.

**ETHERIC CORD** (*Som. and Sp.*). A slender, extensible cable or filament, vital and functional in character, linking the physical and spirit bodies during earth life, and severed at death.

**EXTERIORIZATION OF MOTRICITY AND SENSITIVITY** (*Som.*). Exercise of a medium's motor force and sensory power, outside the periphery of his physical body and beyond range of his sense receptors.

**FIRE IMMUNITY** (*Sp.*). A condition induced in mediums or in inflammable objects by spirit agency, rendering them immune to burning when exposed to flame or intense heat.

**FORM AND WEIGHT VARIATIONS** (*Sp.*). Changes in physical conformation of mediums during seances, caused by ectoplasmic extrusions and reabsorptions, or by other factors attributable to the activities of directing spirits.

**GENIUS** (*Som. and Sp.*). An emergence into consciousness of ideas subliminally matured, or of conceptions infused from spirit sources.

**GHOSTS** (*Sp.*). A term for spirits who occasionally become visible in their spirit bodies, to persons in earth life.

**GUIDE** (*Sp.*). A spirit engaged in developing the psychical powers of a medium, with the aim of affording demonstrations of the facts of personality survival and spirit communication, and of contributing, generally, to the welfare and progress of mankind.

**HAUNTINGS**, (*Sp.*). The persisting presence and occasional physical manifestation of earthbound spirits in localities associated with events of their earthly lives.

**HEALING** (*Sp.*). The treatment of physical illness by spirit physicians acting in conjunction with healing mediums or healing circles.

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HOME CIRCLE (*Sp.*). A gathering of family or friends for cultivation of mediumistic powers, communication with the spirit world, and reception and nurture of exalted standards of thought and conduct.

HUMAN PERSONALITY. The undying personal self or spirit, characterized by a body or bodies, and endowed with intelligence, will, feeling, memory and judgment, and susceptible of unceasing evolution in the physical and spirit worlds.

HYPERESTHESIA (*Som.*). Superacuity of the senses as peripheral perception, in contradistinction to telepathy and clairvoyance as central perception.

HYPNOSIS (*Som.*). An artificially induced state, somewhat resembling sleep, characterized by a high level of suggestibility to the will of the hypnotizer, on the part of the hypnotized subject.

IDENTITY OF SPIRITS (*Sp.*). The identification of spirit personalities, with particular persons once known on the earth plane.

IMPRINTS (*Sp.*). Prints of fingers, hands, or other arts of a spirit or mortal body, or of other objects, impressed upon prepared surfaces by spirit agency in seances.

INDEPENDENT VOICE (*Sp.*). Vocal utterance in seances, through ectoplasmic voice mechanisms improvised by spirits and located at a distance from medium and sitters. A synonym for the term, Direct Voice.

INSIGHT (*Som.*). The direct or immediate apprehension of form, meaning, or general truths, without reference to previous experience.

INSPIRATION (*Sp.*). Susceptibility to creative influences flowing into consciousness independently of the action of the mind.

INTUITION (*Som.*). Immediate or innate apprehension of a complex group of data or of a general principle; a judgment without conscious preliminary cogitation.

KNOT TYING (*Sp.*). The tying of knots in an endless looped cord, effected by spirits as a seance manifestation.

LETTER TESTS (*Sp.*). A type of psychical experiment with letters enclosed in opaque envelopes, designed to exclude the possibility of somatic telepathy in clairvoyant readings, and to demonstrate the presence and activity of spirits.

LEVITATION (*Sp.*). The rising into the air of human beings or other ponderable objects, contrary to the law of gravitation, effected by the agency of spirits.

LUCIDITY (*Som.*). A faculty of the order of clairvoyance, transcending the powers of sensory perception, by which distant or hidden objects are perceived. Sometimes manifest in hypnosis.

LUMINOUS PHENOMENA (*Sp.*). Manifestations of luminous effects of various kinds, produced in seances by spirit agency.

MAGNETISM (*Som.*). A term identified with the mesmerist hypothesis that the human body radiates a magnetic fluid, or an animal magnetism. See Emanations, first definition.

MATERIALIZATION (*Sp.*). The production in seances by spirit agency, of temporary ectoplasmic formations, and in particular of autonomous fully functioning materialized spirit forms.

MATTER THROUGH MATTER (*Sp.*). The passing of material objects from point to point in a seance room, through intervening material substances, by the agency of spirits.

## GLOSSARY

**MEDIUM** (*Sp.*). A person qualified by natural or cultivated powers, to serve as an intermediative instrument between the earth plane and the plane of spirit.

**MEDIUMSHIP** (*Sp.*). Exercise of the characteristic powers of a medium, in serving—under spirit care and guidance—as an intermediative instrument between the earth and spirit worlds.

**MIRROR WRITING** (*Sp.*). Spirit communications written in reversed lettering, from right to left of each line and sometimes commenced at the bottom of the page, produced as a proof of the communicator's independence of the medium's mental processes.

**MONITIONS** (*Sp.*). Admonitory or precautionary revelations, visual or auditory, presented in consciousness by other than the normal sense channels, and referable to spirit agency.

**MOULDS** (*Sp.*). Forms or casting-patterns, usually made of paraffin, produced in seances by spirit agency, to demonstrate the presence of spirits and afford permanent physical replicas of their materialized forms.

**MOVEMENT** (*Sp.*). Displacement of objects, shakings, vibrations, and other mechanical effects, occasionally produced by spirit agency in the presence of a medium.

**MUSICAL PHENOMENA** (*Sp.*). Manifestations of vocal and instrumental music of various kinds, both within and outside seance rooms, by the agency of spirits.

**MYSTICISM** (*Sp.*). Apprehension of illuminative tokens of the coexistence and interrelationship of the material and spiritual worlds.

**NEWSPAPER TESTS** (*Sp.*). A type of experiment involving precognition of newspaper items, designed to exclude the possibility of somatic factors in clairvoyant practices.

**OBSESSION** (*Sp.*). Invasion and control of a carnate person's body, by a discarnate person, or spirit; tending to a more or less protracted displacement of normal personality.

**OCCULT POWERS** (*Som.*, and *Sp.*). Obscure faculties of the human personality and their functional processes, immemorially regarded as mysterious, and associated with the practices of magic; now recognized as characteristic of somatic types of psychical experience, and of the interrelations existing between the physical and spiritual worlds.

**ODIC FORCE** (*Som.*). An undefined energy, first recognized by Baron von Reichenbach in 1845 as manifesting in emanations sometimes seen as luminous flames and vapors, sometimes felt as heat and cold, and proceeding from all natural substances and bodies, including the human body. Reichenbach's

findings were generally confirmed by an investigating committee of the Society for Psychical Research in 1883, but further research was deferred.

**OUIJA BOARD** (*Sp.*). A small tripod or board on three legs or rollers, designed to afford a point of contact for the finger-tips, and to slide easily over a flat surface marked with letters of the alphabet for receipt of spelled-out sentences from spirit communicators. A long-known mediumistic device mentioned, for example, in connection with seances held by followers of Pythagoras, about 540 B. C.

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PELLET READING (*Sp.*). The clairvoyant discernment, by mediums, of the contents of scripts written in private on thin paper and rolled into tight balls, or pellets.

PERFUMES AND FLAVORS (*Sp.*). The production of scents and odours in seances, by the agency of spirits; and the change, withdrawal, or intensification of flavor in liquids, fruit or other objects in the seance room.

PERSONATION (*Sp.*). The assumption, by entranced mediums, of the demeanor, voice, and mannerisms of communicating spirits.

PHANTASMS (*Som.*). The vivid visual representation of persons living or deceased, regarded as the product of subjective processes.

PHOTOGRAPHY (*Sp.*). The production in seance rooms, by camera and flashlight or other photographic technique, of photographs of ectoplasmic structures, lights, figures, or other temporary formations provided by spirit agency. (See also, Spirit Photography and Skotography).

PLANCHETTE (*Sp.*). A ouija-board, equipped with a pencil for writing words and sentences on paper, instead of with a pointer to indicate letters of the alphabet.

PLASTICS (*Sp.*). A general term for the processes described under Imprints, and Moulds, and signifying the fashioning of enduring physical replicas of ectoplasmic and other type structures produced in seances under spirit direction.

POLTERGEISTS (*Sp.*). A term of ancient German origin, signifying noisy or roistering spirits. Now recognized as referring to earthbound spirits, and their occasional sensational manifestations.

POSSESSION (*Sp.*). The mutually-planned invasion and control of a carnate person's body, by a discarnate person or spirit, for a serious and useful purpose, and for a limited period of time. Illustrated in the case of trance mediumship:

PRAYER (*Sp.*). A thought or utterance of gratitude, praise, faith, or desire, consciously directed toward an idealized source of intelligence, benevolence and power. (2). An inspirational attitude, conscious or unconscious, conducive to the reception and assimilation of spiritual influences, and to the growth and strengthening of personal character.

PRECOGNITION (*Som.*). Apprehension of future events, independently of information, inference, or intention.

PREDICTION (*Sp.*). The foretelling of future events by spirits, either vocally, or through visions, dreams, or other means of impression or communication.

PREMONITION AND PREVISION (*Sp.*). Susceptibility to the imminence of specific events, presented to consciousness in terms of feeling, or of auditory or visual form or symbolism.

PROJECTION (*Som. and Sp.*). The externalization of the double or spirit body from the physical body, and its transition to localities more or less distant.

PSYCHIC (*Som. and Sp.*). Pertaining to psychical experience. (Noun) A general term for (somatic) subject and (spiritual) medium.

PSYCHIC FORCE (*Som. and Sp.*). Term for a form of nervous or vital energy, sometimes pictured as inhering in particles drawn by spirits from the nerve or other tissues of medium and sitters in seances, and employed by spirit controls as a factor in production of seance manifestations.

## GLOSSARY

**PSYCHIC SCIENCE.** The branch of science which concerns itself with investigations and determinations in the field of psychical experience.

**PSYCHICAL EXPERIENCE** (*Som. and Sp.*). Awareness of, or conscious participation in events or activities referable to the dual physical-spiritual nature of human personality.

**PSYCHICAL MANIFESTATIONS IN SUBHUMAN FORMS OF LIFE.** Evidences of telesthesia, clairvoyance and mediumship in animals; and of apparitions and materializations of deceased animals.

**PSYCHOGRAPHY** (*Sp.*). Writing, drawing, or painting, executed by the agency of spirits, independently of the hand of the medium.

**PSYCHOKINESIS** (*Som.*). The motivation of physical objects, by exercise of a hypothetical power of the human will.

**PSYCHOMETRY** (*Som. and Sp.*). A term for susceptibility to impressions relating to events or conditions in the history of persons or things, as though such events or conditions were visually existent in the present. (2). Information of such historic events or conditions, communicated to a medium by spirit agency.

**PSYCHOTHERAPY** (*Som.*). The treatment of physical and mental disorders by psychological method, including waking and hypnotic suggestion.

**RAPPING** (*Sp.*). A method of spirit communication effected by the production of rappings or knockings to designate particular letters of the alphabet.

**RESCUE CIRCLES** (*Sp.*). Seance groups organized for the purpose of cooperating with spirit groups, for the instruction and advancement of earthbound spirits.

**SEANCE** (*Sp.*). A seated gathering, or sitting, of an individual or group with a developed medium, for the purpose of providing conditions suitable for the production of spirit manifestations.

**SECOND SIGHT** (*Som.*). Visual and auditory perception at a distance in time or space, the objects of perception usually being symbolic in character.

**SKIN WRITING** (*Sp.*). A synonym for the term, Dermography.

**SKOTOGRAPHY** (*Sp.*). The impressing of pictures, by spirit agency, upon unexposed sensitized, plates, independently of the use of a camera. See Photography and Spirit Photography.

**SLATE WRITING** (*Sp.*). Writing produced by the agency of spirits, upon the inner faces of two slates fastened together, or upon slates otherwise made inaccessible to manipulation by the medium.

**SLEEP** (*Som.*). A state of the human organism, characterized by relative immotility, failure of effective response to external stimuli, and (generally) by absence of observable signs of consciousness. Inducible, in a qualified form, as hypnotic and mediumistic trance.

**SOMATIC.** Pertaining to the physical body. (2). Pertaining to capacities and functions of the spirit body, operable in or through the physical body.

**SOMATIC TYPES OF PSYCHICAL EXPERIENCE.** Types of psychical. experience referable to spiritual capacities of human personality, operable during existence in the physical body.

**SOMNAMBULISM** (*Som.*). A state more or less resembling steep or light trance, spontaneously or artificially induced, in which subliminal factors take the place of normal consciousness and direct the actions of the body.



## INDEX TO PSYCHIC SCIENCE

**SOUL.** The spirit body, double, or spiritual counterpart of the physical body, functionally attached to the physical body during earth life, and separated from it at death to become the characteristic body of the surviving human personality in the world of spirit.

**SOUND PRODUCTION** (*Sp.*). Sounds produced in seances by spirit manipulation of known physical instruments or objects, or by spirit use of unknown objects and methods.

**SPIRIT.** A postulate source, field, or agent of inspiration. (2). Human personality in its essential character as an enduring individual entity or undying personal self, endowed with intelligence, will, feeling, memory and judgment, and susceptible of continuing evolution. (3). A denizen of the spirit world.

**SPIRIT BODY.** Replica and counterpart of the physical body, to which it is functionally attached during earth life, and from which it separates at death to become the body of the surviving human personality in the spirit world. A synonym for Soul and Double.

**SPIRIT COMMUNICATIONS** (*Sp.*). Information, messages, or other form of intelligence received by mortals from spirits, through the exercise of mediumship.

**SPIRIT INTERVENTION** (*Sp.*). The occasional purposeful manifestation of knowledge or power on the part of spirits, designed to inform, benefit, or otherwise affect the course of earthly thought or action.

**SPIRIT PHOTOGRAPHY** (*Sp.*). The production, by spirit agency, of impressions of spirit forms or other representations, as "extras" upon plates exposed by a photographic medium according to standard camera technique. See Photography and Skotography.

**SPIRIT WORLD.** A state of life, thought, feeling, and action, attained by the human personality after death, and adapted to the progressive needs, hopes, and aspirations of each evolving spirit.

**SPIRITUAL.** Pertaining to the spirit body. (2). Pertaining to human personality in its essential nature and relationships as a spirit entity.

**SPIRITUAL TYPES OF PSYCHICAL EXPERIENCE.** Types of Psychical experience referable to the impingement of life and conditions of the spirit world, upon life and conditions of the earth world.

**STIGMATIZATION** (*Som. and Sp.*). The production of marks, wounds, blisters, bleedings, letterings or other physiological effects, without visible cause, upon the skin or flesh of ecstasies, hypnotic subjects, or spiritual mediums.

**SUBJECT** (*Som.*). A person qualified by natural or cultivated powers, to react to somatic stimuli. In particular, a person in a high state of suggestibility with respect to another person, or with respect to psychical influences issuing from places or things.

**TABLE TILTING** (*Sp.*). The tilting of tables by spirit agency, to designate letters of the alphabet for the spelling out of spirit communications.

**TELEKINESIS** (*Sp.*). Application of force, by spirit agency, for the movement of physical objects located at a distance from a medium.

## GLOSSARY

TELEPATHY (*Som. and Sp.*). Susceptibility of minds to the ideas, thoughts, or feelings of other minds, independently of the sense organs and without regard to distance. (2). Susceptibility of minds to impressions of persons, things, places, or events, independently of recognized channels of perception, and irrespective of distance or time. (3). Susceptibility of minds of mortals to the ideas, thoughts or feelings of minds of spirits.

TELEPLASM (*Sp.*). A synonym for Ectoplasm.

TELESTHESIA (*Som.*). Susceptibility to impressions at a distance, involving sensation as to objects or a sensing of conditions, apprehended independently of recognized channels of perception or sensibility.

TEMPERATURE VARIATIONS (*Sp.*). Changes of temperature of the air, or of physical objects, which sometimes occur in a seance room as an intentional, or incidental result of spirit activities.

THOUGHT FORM (*Som.*). Ideas or mental images of a more or less substantial and enduring character, sometimes manifested in connection with hypnotic or other psychical states.

THOUGHT READING (*Som.*). A particular phase of telepathy, in which the agent attempts to perceive the content of the subject's mind, rather than to impress his own idea upon the mind of the subject.

THOUGHTOGRAPHY (*Som.*). The process by which ideas and thought images are photographed.

TOUCHES (*Sp.*). Tactual sensations produced upon sitters in seances, by encounter with physical objects, or ectoplasmic or other structures manipulated by spirits.

TRANCE (*Sp.*). A condition induced by spirits, resembling hypnosis, involving dissociation of the physical and spirit bodies, and the passing of the physical body under temporary spirit control.

TRANSFIGURATION (*Sp.*). The metamorphosis of face or figure of a medium, to conform to the bodily characteristics of a deceased person.

TRANSPORTATION (*Sp.*). The disappearance of a human body, or other physical object, from a closed room, and reappearance at some distant point; effected by spirit agency.

TRANSPOSITION OF THE SENSES (*Som.*). Susceptibility to sensation at points of the body distant from the position of the respective sensory receptors.

TRUMPET SPEAKING (*Sp.*). The use of an aluminum or other type trumpet, as a location for ectoplasmic voice devices and for sound amplification in seances held for spirit communication by the direct (or independent) voice.

VISIONS (*Som.*). Subjective pictures, of the order of memory images, waking dreams, or imagination forms.

WEIGHT VARIATIONS (*Sp.*). Changes in weight of mediums sometimes occurring during seances as a result of ectoplasmic extrusions or reabsorptions, or of other operations conducted by spirits.

XENOGLOSSY (*Sp.*). The occasional expression, in seances, of spirit communications in languages unknown to the medium.