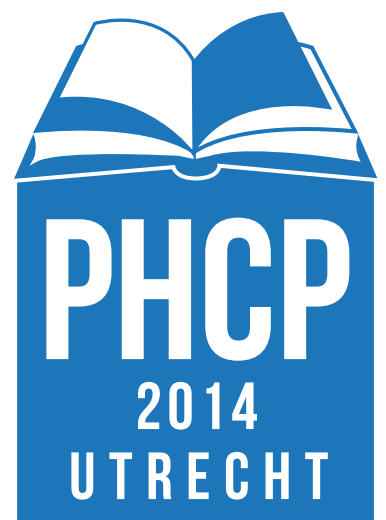


Preserving the Historical Collections of Parapsychology

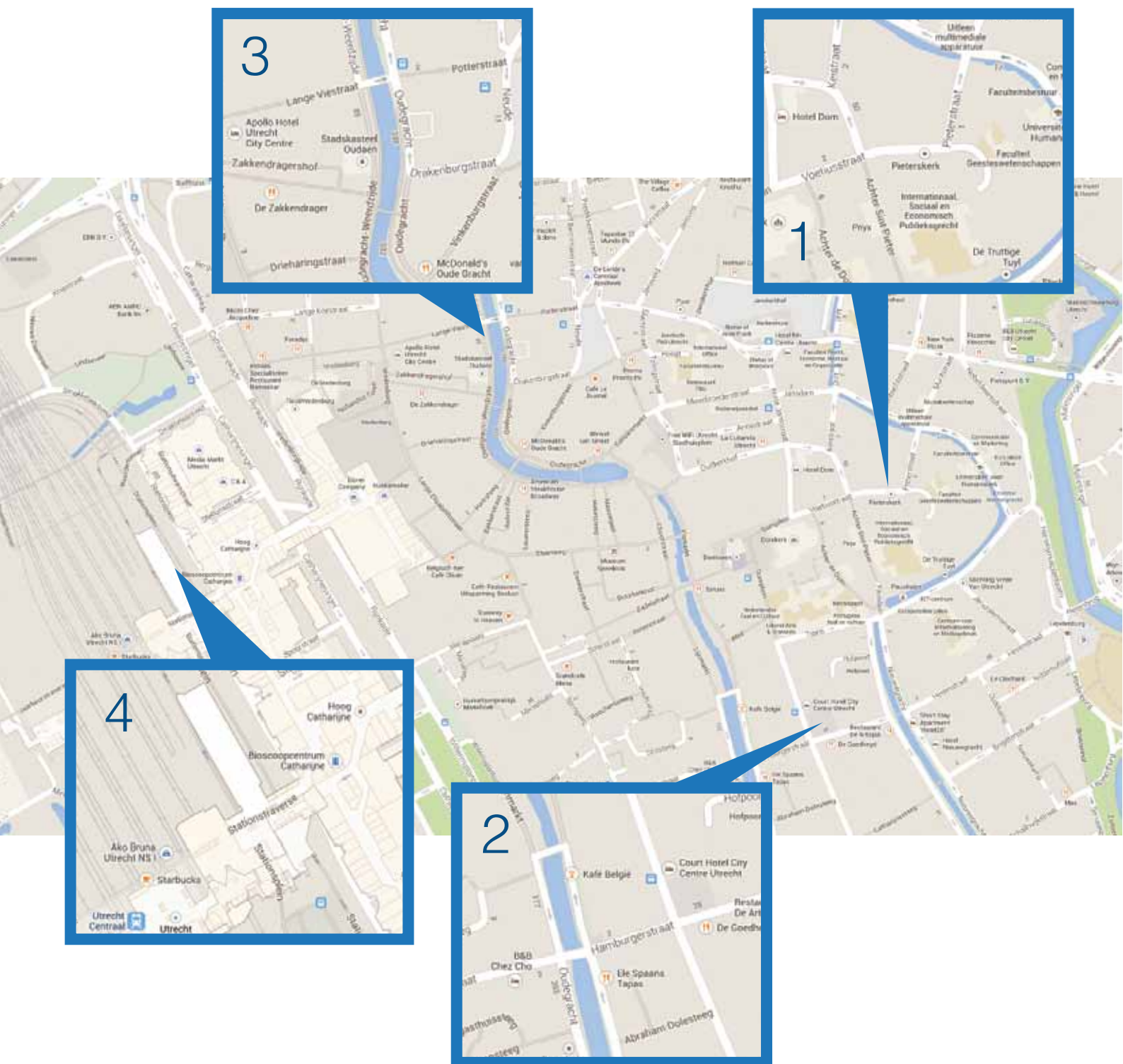
International Conference
Utrecht, the Netherlands

June 12th - 14th, 2014

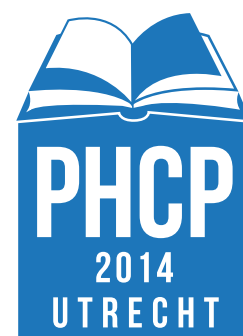


MAP

PHCP 2014 Utercht



- 1 Conference venue 'Vergaderruimte Utrecht', Pieterskerkhof 23
- 2 Het Utrechts Archief (The Utrecht Archive), Hamburgerstraat 28
(Friday 13 June at 10h00)
- 3 Start boat tour Schuttevaer, Oudegracht 85
(Friday 13 June at 11h30)
- 4 Utrecht Central Railway Station



Introduction

PHCP 2014 Utrecht

Welcome to Utrecht and to our conference. I'm honoured to find that many of you made long trips, some even from the other side of the globe, to be here with us to discuss the preservation of historical collections of parapsychology and related topics.

In this booklet you will find the conference program, a city map to help you find your way around Utrecht and abstracts of all presentations. In addition, I'm pleased to report that there are three additional papers. Alejandro Parra who unfortunately is not able to be here due to budget constraints volunteered to submit an account of the ongoing preservation and access work being undertaken in Buenos Aires, Argentina. Gerd Hövelmann from Germany, who is here with us, but unfortunately not able to speak due to serious medical problems, has taken the time to write an in-depth article about the archives in his custody. Last but not least an account of the ongoing IAPSOP project by Marc Demarest. Unfortunately he is also not able to join us in person, but is represented by Brandon Hodge.

I'm in debt to the Utrecht Archive (Het Utrechts Archief) for offering us a free reception on Friday morning at their main building and for the kind gesture of the board of the Dutch Foundation Het Johan Borgman Fonds (HJBF) for funding this conference, including our lunches and a tourist boat trip through the Utrecht canals, for all participants. What better way could there be to share together the beauty of the city of Utrecht!

Wim Kramer

Managing Director Het Johan Borgman Fonds

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Thursday 12 June 2014

Program

10:30

Doors open

Arrival and registration, sandwich lunch

11:45-12:00

Wim Kramer (HJBF)

Welcome to Utrecht and opening conference

12:00-12:40

Walter Meyer zu Erpen

The Archives of Parapsychology: Why Even Bother?;
The Preservation of Related Archives in Canada; and
Demonstration of the Functionality of WISE Wiki

12:40-13:20

John Reed

The Role of the World Institute for Scientific Exploration (WISE) in the
Preservation of Parapsychology Literature and Collections

13:20-13:50

Break

Coffee and tea

13:50-14:30

Leslie Price

The Impact of the PsyPioneer Project

14:30-15:10

Wilfried Kugel

In Search of "Hanussen"

15:10-15:40

Break

Coffee and tea

15:40-16:20

Ingrid van der Bij

What, Why and How to Preserve

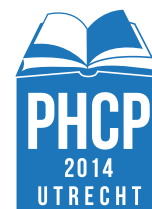
16:20-17:00

Wim Kramer

Introduction to the Exhibition of Spiritualistic Artifacts

Friday 13 June 2014

Program



08:30

Doors open

09:00-09:40

Wim Kramer

The Het Johan Borgman Fonds Archives Project: Goals, Progress and Lessons Learned

10:00-11:00

Outdoor activity 1

Visit to Het Utrechts Archief

Welcome by Dr. Kay van Vliet, Director of Collections

11:30-12:30

Outdoor activity 2

Boat Tour through the Utrecht Canals

12:30-13:30

Break

Sandwich lunch

13:30-14:10

Shelley Sweeney

Prime Motivator: The Thomas Glendenning Hamilton Family Fonds as Stimulus for Acquiring Parapsychological Collections

14:10-14:50

René Schurte

Two Parapsychology and Esotericism Collections in the Zentralbibliothek Zürich

14:50-15:20

Break

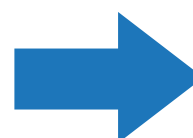
Coffee and tea

15:20-16:00

Anna Rademakers

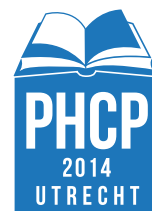
Parapsychological Collections in the Dutch National Library

Continued



Friday 13 June 2014

Program



16:00-16:40

Eberhard Bauer

Historical Parapsychological Research at the IGPP: An Overview of Its Library Holdings and Archival Collections

16:40-17:10

Break

Coffee and tea

17:10-17:50

Andreas Fischer

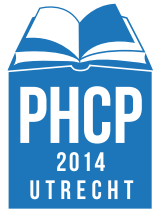
The Paranormal in Photography and Art: Research in the Context of Exhibitions



Metal (Cu) dowsing rod used for detecting earth rays.

Saturday 14 June 2014

Program



09:00

Doors open

(note: check out of hotel)

09:30-10:10

Marty Bax

Secret Knowledge: Esoteric Archives in the Netherlands

10:10-10:50

Brandon Hodge

Preserving the Physical Artifacts of Psychical Research

10:50-11:20

Break

Coffee and tea

11:20-12:30

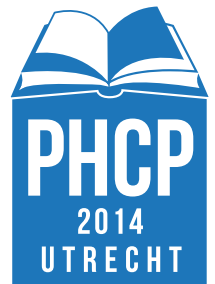
General Discussions and Closing Remarks

12:30

End of conference (sandwich lunch to go)

Eberhard Bauer

IGPP, Germany



Eberhard Bauer is a psychologist (Dipl.Psych.) and a council member of the IGPP in Freiburg, Germany, where he directs the departments, "Counselling and Information" and "Historical Studies, Archives and Library."

HISTORICAL PARAPSYCHOLOGICAL RESEARCH AT THE IGPP: AN OVERVIEW OF ITS LIBRARY HOLDINGS AND ARCHIVAL COLLECTIONS

The Institut für Grenzgebiete der Psychologie und Psychohygiene (Institute for Border Areas of Psychology and Mental Health), hereafter IGPP, was founded in Freiburg im Breisgau, Germany, in 1950 by Hans Bender (1907-1991), professor of psychology at Freiburg University and the Doyen of academic parapsychology in Germany after World War Two. The IGPP is funded primarily through the trust funds managed by the private foundations established following the deaths of Dr. Fanny Moser (1872-1953) and Asta Holler (1904-1989). It has a broad interdisciplinary mission. Among its permanent research areas are investigations into the historical and cultural reception of Spiritualism, occultism, psychical research and parapsychology in Germany from the early 19th century to the present. Special topics of interest are: (1) biographies of (German) psychical researchers and psychics or mediums; (2) the history of organizations and societies in the field; (3) the role of photography in the history of parapsychological research; (4) the relationship between occultism and fine arts (see the presentation by Andreas Fischer); (5) the history of the

IGPP and the biography of its founder Hans Bender. All these studies rely critically on the holdings of the IGPP Library and the IGPP Archives.

HISTORY AND PROFILE OF THE IGPP LIBRARY

The IGPP Library began with the donation of the research library of the Swiss biologist and psychical researcher Dr. Fanny Moser whose estate has helped fund IGPP. Among its 2,000 volumes are rare original editions from the early history of mesmerism, magnetism, occultism and psychical research. Another important collection of 2,500 volumes belonged to Albert von Schrenck-Notzing, M D (1862-1929), a Munich physician and psychotherapist and a well-known pioneer of researches into "physical mediumship", including telekinesis and materialization phenomena. Since 1973, the IGPP Library has been supported by the Deutsche Forschungsgemeinschaft (DFG) (German Research Society) as a specialized research library for parapsychology and frontier areas of psychology as part of the University Library of Freiburg. Since 2011, the DFG has supported the IGPP Library as a special collection

(Sondersammelgebiet). The IGPP is responsible for the scientific supervision and selection of the library and collaborates closely with the University Library of Freiburg.

The goal of the library is a systematic and comprehensive collection of the whole spectrum of the national and international scientific and popular literature dealing with Spiritualism, occultism, early psychical research, parapsychology, experimental psi research and anomalistics in a broad sense (including the so called “grey” literature). This comprises the whole field of spontaneous paranormal or exceptional human experiences like telepathy, clairvoyance, precognition, psychokinesis, apparitions, paranormal impressions and RSPK or poltergeist phenomena together with relevant case collections, field studies, laboratory experiments and theoretical models comprising its historical development, methods, results, problems, controversies and interdisciplinary aspects of research into scientific border areas; the whole spectrum of “fringe sciences”, like occultism, Spiritualism, e. g. “occult techniques” such as pendulum, contacts with the dead, mediumistic communications, channelling, memories of previous lives, voices on tape; esoteric and “New Age” literature; dowsing and radiesthesia; mental and spiritual healing; magic, possession, witches and demons; UFO research; conjuring; the whole spectrum of “anomalistics”, including phenomena which fascinated Charles Fort (“Fortean”), e. g. cryptozoology (Loch Ness, Bigfoot), Atlantis, Bermuda Triangle, Ancient Astronauts, etc.

With more than 60,000 volumes, the IGPP has one of the most comprehensive libraries of its kind in the world. The collection increases by an average of about 1,700 volumes annually. The library has subscribed to approximately 260 international journals and newsletters. All international specialist journals for parapsychological research and anomalistics have been fully catalogued in the library’s online catalogue. The current inventory of journals is around 2,000, more than half of which are unique specimens not available elsewhere. As a result, the IGPP Library is a unique source of information and documentation regarding all topics

of parapsychology and frontier areas of psychology. All volumes can be borrowed online from the library of the University of Freiburg. On average, about 15,000 internal and external loans are requested each year.

In 2005 the IGPP started, in collaboration with the University Library of Freiburg, to digitize selected journals in order to make them available via Internet. Selection criteria include the condition of the journals (for example, paper disintegration) and their value for historical research regarding the cultural, social and scientific history of Spiritualism, occultism, psychical research and parapsychology. As of 2013, the following journals had been published online: (1) *Magikon* (1840-1851); (2) *Sphinx* (1886-1896); (3) *Psychische Studien* (1874-1925); (4) *Zentralblatt für Okkultismus* (1907-1933); (5) *Zeitschrift für kritischen Okkultismus* (1925-1928); (6) *Zeitschrift für Parapsychologie* (1926-1934); (7) *Das Wunder* (1927-1929); (8) *Neue Wissenschaft. Zeitschrift für Grenzgebiete des Seelenlebens* (1950-1968); (9) *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie* (1957-1968).

HISTORY AND PROFILE OF THE IGPP ARCHIVES

The responsibilities of the IGPP Archives include the long-term protection, indexing and utilization of documents and materials connected with all possible aspects of the history of German psychical research and parapsychology and of the history of the Institute in particular. Since the formation of the IGPP, the documentation and collection of relevant research material have been central to its mandate. The IGPP Archives program was established following the funding received from the Holler foundation; the archives were relocated from the original “Eichhalde” building to the new “Wilhelmstraße” facility in 1996. Due to its specific and unique profile, the IGPP Archives is of a particular significance within German and European scientific culture. It is also a corporate member of the “Association of German Archivists”.

The IGPP Archives offers now a unique and permanent source for scholars and the general public inter-

ested in the history of German psychical research and parapsychology. It comprises several major groups of collections: photographs; audio material; film material; artifacts; and databases. The main body consists of research files of the Institute during Bender's directorship (1950-1991), among which are collections of reports of spontaneous phenomena, RSPK case studies and counselling files. Of special historical value are partial or complete collections of personal papers (currently 36 holdings) belonging to important German psychical researchers and parapsychologists, notably Albert v. Schrenck-Notzing, Fanny Moser, Albert Hellwig (1880-1950) and Hans Bender.

Finally, there are collections of related items, for example academic theses, reports or publications as well as comprehensive newspaper clipping collections (currently 44 holdings). A more

detailed overview regarding the archival holdings and a selection of historical studies using IGPP archival materials can be found on the IGPP website.

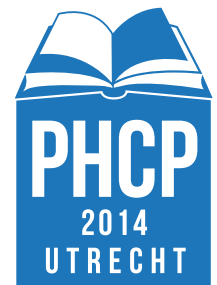
The ongoing archival description of relevant holdings or documents is one of the main tasks of the IGPP Archives. The description and indexing of archival documents is accomplished using the archival database "Augias-Archiv". Currently there are 1,500 searchable archival items with more than 8,000 index terms. Apart from the acquisition and protection of relevant material, the analysis and utilization for scientific projects is a major focus of archival work. Archival holdings are utilized by IGPP staff as well as by external researchers and other visitors whose research interests are approved by the Institute.



Mediumistic received letter at a séance from Graziëlla (10 y/o), one year after her death (December 3rd, 1894).

Marty Bax

The Netherlands



Dr. Marty Bax is an art historian at Bax Art Concepts and Services in Amsterdam. Her research focus is the relationship between art and theosophy. Bax is Secretary of the OVN, stichting ter bevordering van wetenschappelijk Onderzoek naar de geschiedenis van de Vrijmetselarij en verwante stromingen in Nederland (Foundation for Academic Research into the History of Freemasonry and Related Currents in the Netherlands).

Andréa Kroon is an art historian, specializing in the material culture of freemasonry and related topics. She combines art and heritage projects in her work for Kroon & Wagtberg Hansen in The Hague together with an independent PhD research project at Leiden University. Kroon is founder and chairwoman of the OVN Foundation.

SECRET KNOWLEDGE: ESOTERIC ARCHIVES IN THE NETHERLANDS

Text: Andréa Kroon; Presentation: Marty Bax

The Foundation for the Advancement of the Academic Study of the History of Freemasonry and Related Currents in The Netherlands, hereafter OVN, was founded in 2001 as a result of a private initiative by scholars in the field. It is an independent academic foundation, not affiliated to any masonic organization. Its main goal is to provide research grants to students and scholars, but the OVN also initiates and participates in heritage projects, conferences and courses, and provides advice and information to both professionals and the public.

In recent decades the study of Western esotericism has developed into a flourishing academic field. Within religious studies the term "Western esotericism" covers different esoteric movements from the Renaissance until the

present day. Modern offshoots are freemasonry, Spiritualism, Theosophy and Anthroposophy. The University of Amsterdam has a chair for this field of study and the Netherlands also boasts two research libraries: the Cultural Masonic Centre "Prince Frederik" (CMC) in The Hague and the Bibliotheca Philosophica Hermetica in Amsterdam. These collections are consulted by a new generation of researchers who have an interdisciplinary approach. Research into Western esotericism now combines viewpoints from religious studies, social studies, gender studies and even art history. This development has stimulated an increasing demand for relevant sources and collections.

Meanwhile esoteric organizations are stepping into

the digital age by making their historical libraries, archives and object collections accessible to the public. The CMC, for instance, is participating in the national Metamorfoze project to digitize its journals, and in the online search engine Delpher (National Library) to make its pre-1800 books searchable. Many smaller organizations are deciding what to do: invest in professional facilities to keep vulnerable collections safe and accessible, or transfer them to heritage organizations where optimal conditions and visitor facilities are already available. Like the HJBF, the OVN is involved in advising and assisting in this process.

Due to the overlap in membership of different esoteric movements, there is much information on Spiritualists to be found in masonic archives. Especially the intellectual and artistic avant-garde was attracted to esoteric organizations. Their archives provide a wealth of information on a relatively small group of people, who had a big impact on society. They are very useful for the study of network relationships and the dissemination of knowledge, as esoteric organizations have contributed much to Dutch society and its varied cultural, social and religious landscape.

However, researchers are often unaware of the relevance of esoteric archives to their particular academic field and don't know where to find them. There is no central access point, no online portal to collections and research centres. More importantly, we lack a basic overview of which organizations were active in the Netherlands during which era: an historical *Who's Who*. The publication of *Geheim Den Haag* (The Hague, 2011) by OVN board member Andréa Kroon has made clear how valuable such an overview could be. It describes the many esoteric cultures that were active in The Hague during the years 1850 to 1945, including the Spiritualist movement and its historical figures. This city guide maps the unique material culture of Western esotericism, from the ritual architecture of lodge buildings to Spiritualist offices as shared meeting places for local communities. It is in these locations that views on the hereafter and new religious movements, as well as emancipation, antivivisection, vegetarianism and other hot topics, were discussed.

Collections need to be not only accessible, but also locatable. Supported by cultural subsidies and a Dutch magazine for archival professionals, the OVN approached municipal archives, university libraries and heritage institutions. All were asked to participate in a survey on the masonic materials in their collections. More than 50 public archives responded, ranging from city archives to the Theatre Institute, the National Archives and the Archives of the Dutch Royal Family. Together they provided information on 22 distinct lodge archives "hidden" in public collections, as well as dozens of individual documents from the 18th to 20th centuries, such as membership certificates found among family papers. The collected data was published in the *Archiefwijzer* (The Hague, 2008), a handy research guide. The first and second editions were quickly out of print. A third, expanded edition will also include other esoteric archives, such as those of Spiritualist organizations. An abbreviated version is available on the OVN website, which serves as a portal to the study of freemasonry.

The OVN was recently involved in an archives project for the masonic order Le Droit Humain (LDH). Its Dutch branch was founded in 1904 and again Spiritualists were among the early members. When LDH relocated its headquarters, what to do with its archives became an urgent question. The collection was stored in a private house under less than optimal conditions. The OVN advised and assisted in what would become a joint four-year project. The collection was rehoused in acid-free archival materials to professional standards and a preliminary inventory was created. LDH met with the Municipal Archives of The Hague, and decided to arrange a loan of its collection. The OVN made a research grant available to a student from the Amsterdam University program, who prepared a proper inventory, gaining both study credits and professional experience. The Municipal Archives facilitated the work in its reading room and provided the necessary supplies. Vulnerable magazines from the LDH library were included in the loan to the Municipal Archives, and duplicates were given to the National Library.

The Theosophical Society in the Netherlands has recently been through a similar process, when it decided to transfer its 19th and 20th century archives

to the Amsterdam Municipal Archives. Now, that collection is also kept under optimal conditions and its future is guaranteed.

However, each solution has its own challenges. Characteristic of esoteric organizations is that their historical collections consist of three parts - library, archives and artifacts - which are closely intertwined. As most heritage organizations are specialised in only paper records, collections tend to get separated, leading to loss of knowledge. It can be difficult to find the right home for the most vulnerable artifacts, such as masonic aprons or spiritual paintings. Archives offered without an inventory are usually put on a waiting list to be processed before they become accessible to the public, which can take years. Furthermore most professional archivists are unfamiliar with the subject and therefore unable to answer questions by visitors. Cooperation between the heritage sector and esoteric organizations remains essential.

OVN board member Marty Bax spent many years researching the membership records of the Theosophical Society (Adyar Branch) in Chennai, India. Bax's personal research archives have recently been digitized and are searchable at www.theartarchives.org. The online membership records include more than 100,000 names, from the artist Piet Mondriaan to ordinary, unknown people.

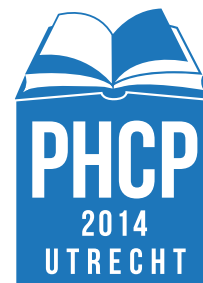
In the future, the OVN Foundation hopes to contribute more to the preservation and access of esoteric archives in the Netherlands, in collaboration with heritage organizations and academic research centres.



Spirit writing received at a Dutch séance (April 20th 1932).

Ingrid van der Bij

The Netherlands



Drs. Ingrid van der Bij graduated from Utrecht University in Philosophy and History of Pedagogy. She increased her archives skills at the Archives School of Amsterdam. Van der Bij is currently working as director of the foundation Archives and Documentation Centre for Dutch Behavioral Sciences (Archief en Documentatiecentrum Nederlandse Gedragswetenschappen [ADNG]) located at the University of Groningen and Utrecht University. The foundation is supported by all universities with psychology, pedagogy and educational sciences in their curriculum and by some professional associations and companies. The ADNG is committed to preserving the heritage of the Dutch psychology, pedagogy and educational sciences. The ADNG manages collections of images, test material, moving images and audio recordings. The foundation is engaged in all stages of archives programming, records management and archives promotion, and is currently publishing a series on the founders of psychology, pedagogy and educational sciences.

WHAT, WHY AND HOW TO PRESERVE

What would any kind of historian need to reconstruct past events pertaining to a certain object of interest? May that object be psychology, pedagogy, education or parapsychology, the question is what, why and how to preserve sources of information.

Writing history is a project that is never completed. Different writers and different timeframes will result in different historical representations. While historical accounts may change, their sources do not. Each writer will need the sources to verify his claims. Sources for history may consist of research data, notes, test material, interviews, journals, speeches and all kinds of other materials.

The answers to the questions of what, why and how will guide acquisition policy, archival preservation choices, archival description choices and archival access choices. Let's take a look at all these possibilities.

For the sake of argument let's suppose you would really like to establish an archival repository. Not that you are going to do so tomorrow, but just to get a better understanding of what you're looking at when you use archival material. So imagine what kind of archival material you would like to collect: specific kinds like books or audiotapes, of a specific period like the first decades of the past century, of a specific area like Great Britain or Germany or of a specific creator of archives like Henri van Praag or Johan Borgman? Maybe there is specific archival material you have already encountered that was very enlightening or appealing to you. I will tell you more about the archival context of these materials in 10 steps.

1. MISSION

Every small or big an archival repository must have a mission. This mission is translated into purposes and

goals. These establish the framework and limit the archives' scope of collection. They will map the future development of the archives.

2. ORGANIZATIONAL SETTING

This comprises a set of material and immaterial needs to set up and maintain archives for the future. It consists of buildings, facilities, supplies, people, control over archival material, rights and duties, autonomy, budget, relationships, and policy.

3. HISTORICAL ANALYSIS

Having established a mission and an organization there is one thing yet to determine before we can start filling the archives with materials. You can't save everything that comes to your attention. Maintaining archives and making them accessible costs money, now and in the future. You can't save everything. Choices will have to be made. It will require some historical knowledge to establish what kinds of materials you would need to document the highlights, failures or typical events for a topic of interest to you. For instance, you may wish to document the history of a scientific field in the Netherlands or the history of a person. Determining the historical base on which you decide to build your archives comes first.

4. FROM COLLECTION PROFILE TO COLLECTION DEVELOPMENT POLICY

Based on the mission, the organizational capacity and the historical analysis, we can finally decide what kind of records we would like to collect and create a profile. Putting our wants into practice can be quite another thing. What captures the interest of potential visitors, what is historically indispensable? That will guide the policy.

5. EVALUATING ARCHIVAL CONTENT: COLLECTION ANALYSIS

The archives may already have materials. From time to time the collection profile and policy will be updated. The collections need to be analysed to see how well they fit the policy and if there are any gaps in the collection.

6. ACQUIRING, APPRAISING, AND ACCESSIONING ARCHIVES

Archival materials may be donated, because people know and appreciate the archives. But not every donation will fit nicely into the collection. This is the passive

means of collecting materials. For other materials you may make inquiries, identify and locate relevant archival materials, and solicit their donation to your organization. This is active collecting. On the other hand, some materials that will be willingly offered to you will not fit comfortably with your collection policy, or will already be available elsewhere. You need to carefully evaluate each collection before you accept it. Everything you acquire stays there forever!

7. ARRANGING AND DESCRIBING ARCHIVAL MATERIAL

Over time and across different countries different arrangement and description practices have developed. Can anyone find his way into the archives? Will you serve a national or an international audience?

8. CONSERVATION, SECURITY, PRIVACY

Accepting material means conserving it. Despite all precautions, little disasters may happen, or precious materials may be in poor condition and will not last. Unique material will need extra security, but even ordinary material may escape your attention and disappear. Not everything you have can be open for research. Each country will have its own privacy policy to which archives must adhere.

9. DIFFERENT TYPES OF RECORDS, DIFFERENT BEST PRACTISES

The fun part of archives is the variety in types of records: textual, photographic, video, sound recordings (e.g., oral histories), and artifacts. Each has its own unique way of being handled, stored and made accessible. Spools of film or audiotapes will need to be rewound regularly, archive rooms need to be vacuumed and dusted. Computer programs will need to be updated, etc.

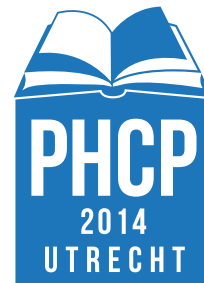
10. RECORDS MANAGEMENT, ACCESS AND SERVICES

All records will need to be stored, described, made accessible (or not in the case of privacy rules) and how much service can the archival institution give its public?

And there you have your archives. Around each record a whole network of material and immaterial conditions need constant attention in order to preserve it for future generations who would like to tell their own story about the past in order to understand it.

Andreas Fischer

Germany



Andreas Fischer is an artist and a member of the research staff at the IGPP, where he is also the curator of the photo and film collections. His main research topics include the history of paranormal photography and the relation between art and the occult. He has been curator or collaborator at exhibitions such as “Okkultismus und Avantgarde: Von Munch bis Mondrian 1900-1915”, Schirn Kunsthalle Frankfurt, 1995; “Im Reich der Phantome: Fotografie und das Unsichtbare”, Museum Abteiberg Mönchengladbach (among others), 1997; “The Perfect Medium: Photography and the Occult”, Metropolitan Museum of Art New York, 2006, “The Message: Art and Occultism”, Kunstmuseum Bochum, 2007; and “Gabriel von Max”, Lenbachhaus München, 2010/2011.

THE PARANORMAL IN PHOTOGRAPHY AND ART: RESEARCH IN THE CONTEXT OF EXHIBITIONS

Since 1995, the Institut für Grenzgebiete der Psychologie und Psychohygiene e.V. (Institute for Border Areas of Psychology and Mental Health), hereafter IGPP, in Freiburg im Breisgau, Germany, has collaborated increasingly with various international exhibition projects related to the historical, cultural and aesthetic aspects of Spiritualism, occultism, early psychical research and parapsychology. Among the main topics were occult and paranormal photographs, mediumistic drawings and paintings, or the influence of occult theories and related visual documents on art and artists from the 19th century to the present. See for example the catalogues: “Okkultismus und Avantgarde: Von Munch bis Mondrian”, 1900-1915, Schirn Kunsthalle Frankfurt, 1995; “Im Reich der Phantome: Fotografie und das Unsichtbare”, Museum Abteiberg Mönchengladbach (among other locations), 1997; “The Perfect Medium: Photography and the Occult”, Metropolitan Museum of Art New York, 2006; “The Message: Art and Occultism”, Kunstmuseum Bochum, 2007; “Gabriel von Max”, Lenbachhaus München, 2010/2011; “L'Europe des Esprits ou la Fascination de l'occult”e, 1750-1950, Musée d'Art

moderne et contemporain de la Ville de Strasbourg, 2011. Those projects helped to establish different research topics, such as “art and the occult.” They inspired studies about the history of Spiritualism, occultism, early psychical research and parapsychology in different academic fields, and they both helped to discover and secure forgotten resources and to convince scholars about the importance of preserving such historical material.

The projects included, to varying extents, the worldwide search for relevant archival and historical resources that might be available for possible exhibits. At the beginning the search was hindered by the lack of reliable or detailed information on locations, holdings, accessibility, context, etc. Repositories or individuals holding several hundred collections of different types were contacted or visited. Of great importance were also the IGPP archives which have been built up systematically since 1995 thanks to the financial support received from the Holler Foundation. In particular the archives of the German “scientific occultist” and medical doctor Albert von Schrenck-Notzing



(1862-1929) played an important role in this context, due to the collection of photographs largely focused on so-called materialization phenomena. The archives survived thanks to Professor Hans Bender (1907-1991), pioneer of German parapsychology, who as early as 1930 showed a particular interest in archival matters. The archives were transferred to Bender in 1941, when the researcher's Munich "Palais" had to be cleared out. Schrenck-Notzing had not succeeded in establishing a permanent institution for his much disputed research and had made no other arrangements for securing his papers, although they covered decades of psychical research and were recognized to be very valuable.

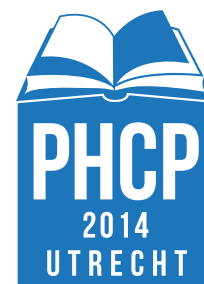
Unfortunately Schrenck-Notzing's research legacy was partially destroyed on several occasions after his unexpected death. His whole correspondence, medical records and other documents were burned in the garden. According to Gerda Walther (1897-1977), the doctor's last scientific secretary, it took his widow several weeks to "separate and destroy" papers. In the end Walther did the same while preparing to transport them to Bender, then professor at the "Reichsuniversität" in Strasbourg. Walther selected what she considered to be valuable for parapsychology and she set aside that which she felt was useless or might hurt its reputation. For instance, laundry baskets filled with photographic glass plates were dumped. However, fourteen crates filled with papers and books were transported to Bender's "Institut für Psychologie und Klinische Psychologie" in Strasbourg. Then, as the occupied city became more and more unsecure, the records were moved first to a cottage in the Black Forest and finally after the war to Freiburg. The books were later included in the Freiburg University Library, and the other documents stored at the attic of the IGPP, rarely touched for decades. The archival work of arrangement and description revealed - at least for us - fascinating insights into the great era of physical mediumship, but also made visible the irrecoverable loss of great parts of Schrenck-Notzing's heritage, considering the richness of his work and life. Unfortunately the history of the handling of these personal archives seemed to be in many points characteristic of the "Überlieferungskultur" of research on the paranormal. A "path of destruction" could be noticed, not only while doing research on the circles around the Munich researcher, but also some of its renowned scientists. The obvious reason is the unorthodox and even rejected subject matter at the fringe of science, which has resulted in a lack of stable, long-term, financially secure institutions. In some cases the lack of historical

awareness within the relevant communities and societies also seemed to be responsible for the disappearance of material.

However, interest about Schrenck-Notzing increased with the first exhibitions of the "disgusting" photographs (R.M. Rilke). First presented as documents illustrating a scientific approach to the paranormal, they were more and more interpreted from an aesthetic perspective, even reframed as works of art. They were even considered as one of the greatest enigmas of art of the 20th century, which is certainly an overly enthusiastic statement. But in this context it is noteworthy that already Schrenck-Notzing had linked art and mediumship in several different ways, for example conducting hypnotic experiments in a painter's studio or comparing the creation of materialization phenomena to artistic production. In this context it seems consistent, that notwithstanding the decline of public interest in materialization phenomena, the photographs continued to inspire artists, such as Paul Klee, Francis Bacon, Mike Kelley, Jan Fabre or Zoe Beloff. Such context illustrates both the complexity and richness of the history of parapsychology and related fields and its potential to open new perspectives for research. For example, a project on the various forms of artistic approaches to the occult is currently being undertaken with the intention to understand the affinity between the two fields and to establish criteria for their differentiation (e.g., artists acting as medium, "media theoretician", historian, etc.). Another outcome of the project was the locating and where necessary and possible securing of other "rejected" visual documents. Among them were the photographs of "fluids" (occult radiations) by Louis Darget (1847-1923) which are also related to art due to Darget's influence on the painter Wassily Kandinsky. Located in an attic of a farm house, the Darget archives comprising mostly formerly unknown material now forms part of the IGPP collection. Likewise the photographic collection of Cyril Permutt was recovered for the archives of the Society for Psychical Research. Whereas initially it was difficult to create a small section in an exhibition on the topic (for example, hardly any photographic collections had the keyword "Spiritualism" in their description) an overview is now possible from which evaluate the field in a more comprehensive manner. For instance, by estimating the number of historical cases one can see how rare some of the surviving material is. It would certainly be a most valuable task for the future to share with others such information on photographic collections including provenance and context in a common inventory.

Brandon Hodge

United States of America



Brandon Hodge is an antiquarian, author, and prevailing authority on planchettes and early spirit communication devices. A history graduate from the University of Texas, Hodge has loaned his occult expertise to dozens of media outlets, including Coast-to-Coast AM, *Mysteries at the Museum*, *Oddities*, and *Smithsonian Magazine*. Hodge curates the world's finest collection of writing planchettes and other séance-related devices, all featured on his popular website, MysteriousPlanchette.com. He is a founding vice-president of the Talking Board Historical Society and serves on the IAPSOP board.

PRESERVING THE PHYSICAL ARTIFACTS OF PSYCHICAL RESEARCH

From Wagner's Psychograph and Dr. Hare's Spiritoscopes, to planchettes, spirit trumpets, and talking boards, spirit communication apparatus have long contributed to Spiritualism's rich history. And while the preservation of the disintegrating ephemera of Spiritualism - the books, broadsides, magazines, and newspapers of the movement - has been of concern to occult archivists for decades, other physical artifacts of spirit communication can often go unrecognized at best, and discarded at worst.

In this presentation, collector and historian Brandon Hodge discusses the identification of rare spirit communication devices and séance apparatus, the unique challenges associated with preserving the various materials from which these artifacts were

created, as well as some tips on conserving and restoring these unique devices.

As most séance-related objects are not typically dated in the way that published ephemera are, Brandon will provide a brief overview of the history of spirit communication devices, with a focus on identifying the different classes of séance artifacts and their place in Spiritualism's history. From the regional differences in automatic writing planchettes to the changes in form and function of spirit trumpets through the ages, the major categories of devices, their use, and their chronology will be examined. Additional discussion includes the importance of published descriptions to item identification, and methods for using pe-



riod descriptions to reconstruct reasonable facsimiles of historical items so that they may be properly identified when finally rediscovered.

But not all séance-related artifacts were specially-constructed for the purpose of spirit communication, and historical mediums and Spiritualists made liberal use of tambourines, writing slates, musical instruments, speaking trumpets, and - most popularly - tables. Brandon will discuss the importance of documented provenance and some of the important “tells” that help in identifying genuine séance-used artifacts versus ordinary antique objects with wishful-thinking provenance. Items used by fraudulent mediums likewise hold an important place in the annals of Spiritualist history, and Brandon will provide an overview of such devices to aid in their identification, and give some tips on determining whether such artifacts fall truly in the realm of Spiritualists, or rather belong to the stage-magician and spirit-debunking disciplines.

Spirit communication items are often not in the hands of institutions, but rather collectors, antique dealers, auction houses, or private individuals. In such cases where public display or institutional access is not possible, great care must be taken to record and visually document the item without hesitation, before the item disappears into the hands of private collectors or even superstitious individuals bent on the item’s destruction.

Considering this “photos-first!” approach, Brandon shares several stories from the field where such items were documented and their information recorded for posterity before the item itself was lost or destroyed. In many cases, Brandon has rediscovered the sole surviving specimens of items, from the Albert E. Downe “Snitch Baby,” Dr. Hare’s “Spiritoscope,” and a possible W.S. Reed “Witch Board,” only to risk having the items immediately disappear from the historical record almost as soon as they were discovered. He will discuss these discoveries and the best procedures for assuring an item’s history is recorded before such an unfortunate circumstance can take

place and the long wait for another to reappear begins - if an item even has that chance.

When discovered, most items have unfortunately long since lost any connection to their previous provenance, and Brandon discusses cataloguing and publishing methods to ensure that objects that have retained their connections to their history - whether used by Spiritualist churches, important historical mediums, or other prominent figures or events - continue to do so as the item changes hands over time.

Upkeep of such items should be an important goal of an item’s caretaker, and when such items are in possession of a public collector or institution, great care must be taken to preserve the items for future generations. The wood, metal, and cardboard that comprise most séance-related items all have different qualities that must be cared for in different ways, and Brandon provides an overview of the care and feeding of the various classes of devices for conservators tasked with an item’s conservation.

Lastly, Brandon will discuss the importance of preservation as weighed against the possibility of restoration. In many cases, an item’s complete functionality is desirable, but could come with the risk of erasing important clues found in an item’s present state, including historical damage important to the object’s story. In light of such concerns, Brandon will discuss the pros and cons of restoration, and his non-intrusive approach that restores both an item’s functionality while clearly documenting modern restoration and preserving the object’s original state. Examples Brandon has undertaken, such as the Hare “Spiritoscope,” the “Wanda Tipping Table,” and a recent collaborative restoration with Northwestern University of a Bangs Williams planchette with missing castors, all serve to illustrate how an item can be both restored to working order while retaining the historical damage the item has suffered, leaving an open door to allow future conservators to “turn back the clock” to undo unfit restorations as conservation ideals change over time.



Wim Kramer holds a degree in Clinical and Experimental Psychology, and in Business Administration. He is the managing director of the HJBF Bureau. He is interested in the history of the parapsychology as a scientific field of research. Kramer has published several articles (mainly in Dutch) on the history of Dutch parapsychology based on extensive archival research.

THE HET JOHAN BORGMAN FONDS ARCHIVES PROJECT: GOALS, PROGRESS AND LESSONS LEARNED

In 2007 the Dutch Foundation “Het Johan Borgman Fonds” (HJBF) granted long-term funding for what we now call the HJBF Archives Project. The main purpose of this project is to preserve the history of parapsychology and the Spiritualist movement in The Netherlands.

The Netherlands have a long standing tradition in parapsychology as a field of serious study. In fact one can argue that the Amsterdam-based Psycho-Physical Laboratory of Mr. Floris Jansen (1906-1908) was the first ever laboratory dedicated to experimental parapsychology. And since the telepathy experiments conducted by Heymans, Brugmans and Weinreb in 1920 with the subject Mr. Van Dam at Groningen University, parapsychological research

has been included in Dutch universities as a serious endeavour to better understand the so-called paranormal phenomena (e.g., telepathy, extra-sensory perception (ESP), psychokinesis (PK), and psychic healing).

While writing some historical articles about 2004, I was surprised to discover how little of the history of Dutch parapsychology had been seriously researched. Just a few, general publications about the history had been completed over the years, and essentially they shared similar content. I was even more surprised to find that virtually no archival materials were preserved in public repositories. Most were still in private hands and not publicly available to researchers.

The situation with respect to related books, journal and magazines available in university libraries was not much better. Even the Dutch National Library (Koninklijke Bibliotheek, or KB) in The Hague had only an incomplete collection. It turned out that these library collections were mainly based on random gifts acquired over the years. Nobody had ever taken the time to see if the collections on the topic were complete and representative of the history of the field in Holland.

The strategic goal of the HJBF Archives Project was to complete, as much as possible, the collections of books, journals and magazines representing the history of Dutch parapsychology as a scientific endeavour and the Dutch Spiritualist movement held by the National Library and a few university libraries. We also started to actively search for any related archival materials still in private possession. Our goal was to assist with the transfer of such collections to established archival repositories in Holland, such as the National Archives in The Hague, one of the Regional Archives, or the special collections department at a university library. In this way our project would ensure that future researchers interested in the history of science and culture would have the basic materials for their studies.

What may sound like “a cake walk” was in practice far from easy. It turned out that acquiring the materials was not the biggest problem, though it did in some instances require considerable time and effort before we could actually pick up the materials. The bigger issue was finding an appropriate archival repository to which the materials could be transferred; this was not only because of the subject matter, but also because of the way archives work in The Netherlands.

The HJBF Archives Project continues to operate at full speed. Regarding the acquisition and deposit of published literature, we believe that we have more or less completed that task. We have transferred several thousand volumes to libraries in Holland and even shipped a significant number to the IGPP collection at the university library in

Freiburg Germany. That does not mean we have identified every book that is out there, but at least we were able to ensure that the collections available at the National Library and some university libraries, especially Groningen and Rotterdam, hold the most important historical works and journals. Those collections now represent the field in a much better way than they did before our project began. With respect to journals and magazines we still need to complete some of the series where there were missing volumes, but those were typically extremely rare. In fact, during the course of our project we found half a dozen journal and magazine titles that were not known to have existed.

Regarding archival materials we still work on a daily basis to arrange and describe documents that have been acquired in recent years. We also continue our attempts to locate archival materials that have been forgotten and may still exist somewhere. Also of importance, we try to compile a list of archival materials that are known to be lost forever. The most striking and painful example is the loss of the entire archives of the famous Parapsychology Institute of Professor W.H.C. Tenhaeff (1894-1981) in Utrecht. This body of archives, compiled by Tenhaeff over a period of 60 years, was secretly removed from the Institute and almost certainly destroyed in March 1980 by former staff members.

In terms of archives acquired, there have been several smaller collections like the archives of Professor J.M.J. Kooy (1902-1983), an internationally-recognized rocket scientist who had been since his student days interested in the paranormal based upon the 1927 book *An Experiment with Time* by J.W. Dunne. Between 1934 and 1940, Kooy conducted experiments relating to clairvoyant dreams with Mr. Kruisinga. We recovered the complete correspondence and research notes between these two men from a litter bin. One day later and all this fascinating material would have been lost. Another acquisition was the entire archives of the Dutch Spir-

itualist Society “Harmonia.” To arrange and describe the huge volume of material took us several years, but now this archives, covering the years 1888-2010, is publicly available at the Utrecht Archives for anyone interested in studying it. Another very large body of records that we are still processing today is the personal archives of the famous Dutch psychic Gerard Croiset (1909-1979). So far, having reviewed about 70% of the total material, we have already identified numerous cases of psychic healing, over 170 files on “chair tests,” and over 500 well-documented reports on missing person cases from all over the world. This archives also includes international correspondence in Dutch, German, French, English and even Spanish and Italian. It includes correspondence with high-ranking governmental officials, scientists and well-known members

of society. A funny discovery was a picture of the badge proving that Croiset was promoted to the rank of honorary lieutenant of the New York Police Department; in this way the NYPD showed him their respect in recognition of his help.

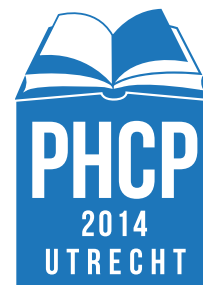
In our presentation we will discuss the lessons we have learned, mentioning not only our successes but more importantly sharing our less successful attempts to acquire archival materials: the hills we had to climb and the deep waters we had to cross. We still have a lot of work ahead of us, not so much with books or even archival materials, but regarding how to deal with historical audio-tapes, film reels, videotapes and all kinds of artifacts. These are serious issues that we need now to address.



Planchette used at séances for automatic writing (ca. 1935).

Wilfried Kugel

Germany



In 1978 Wilfried Kugel obtained a Diploma (MSc) in Physics and in 1987 a Doctor of Philosophy (PhD) in Psychology, both at the Freie Universität Berlin. Since 1971 he has been active in parapsychological research, first in the Department of Psychology, then in the Department of Informatics of the Technische Universität Berlin, and later in the Department of Experimental Physics of the Freie Universität Berlin. Kugel is also a member of the Parapsychological Association. In 1987-1988 and 2011-2013 he reconstructed the world's first art film, *The Student of Prague* (Berlin 1913). He has also published history books on the writer and film pioneer Hanns Heinz Ewers (1992), the mentalist Hanussen (1998) and the German Reichstag fire (2001, 2013).

IN SEARCH OF “HANUSSEN”

Hermann Steinschneider, born in 1889 in Vienna and known as “Hanussen”, was one of the most famous mentalists of the 20th century. Because of his Jewish ancestry, he was murdered by the Nazis on March 24, 1933. After his death, many legends arose about him. Trying to discover the truth about his life led me for more than 10 years through many public and private archives in Germany, Austria, Italy, and England.

In the 1980s I was working on my biography of the German author and film pioneer Hanns Heinz Ewers (1871-1943). It was finished in 1987 (*Der Unverantwortliche: Das Leben des Hanns Heinz Ewers*, Dissertation, Freie Universität Berlin, 1987; updated book version (Düsseldorf: Grupello, 1992)). However, one incident fascinated me: On the evening of February 26, 1933 a séance was held on the occasion of

the grand opening of the new home of Hanussen, the so-called “Palace of Occultism” in Berlin. On that evening, he “prophesied” the Reichstag fire, which happened the next day. Ewers, who knew Hanussen personally, was present at that Berlin society event.

I discovered that Hanussen’s prophecy was probably not a case of precognition or clairvoyance, but based rather on secret information he had obtained from inner Nazi circles. Years later, this led me to write, in collaboration with my historian colleague Dr. Alexander Bahar, a book about the Reichstag fire (Alexander Bahar and Wilfried Kugel, *Der Reichstagsbrand: Wie Geschichte gemacht wird* (Berlin: edition q, 2001); updated version: *Der Reichstagsbrand: Geschichte einer Provokation* (Köln: Papyrossa, 2013)).

I read all of the fantastic and contradictory books about the life of Hanussen. In 1984, I visited Johannes von Müllern-Schönhausen in Vienna, who in 1959 had published a strange book about Hitler including fantastic stories about Hanussen and Hitler (Johannes von Müllern-Schönhausen, *Die Lösung des Rätsels Adolf Hitler* (Wien: Verlag zur Förderung der wissenschaftlichen Forschung, 1959)). In 1989 I visited Müllern again, this time in Germany. He showed me some "original" sheets of the Hanussen prophecies concerning Hitler. But I reached the conclusion that these were forgeries, probably made in the 1950s.

At the Berlin Staatsbibliothek (State Library) I found a nearly complete collection of the Hanussen-Zeitung, a newspaper that Hanussen had published from 1932 until his death in March 1933. The German Nationalbibliothek (National Library) in Leipzig also holds a nearly complete collection, including a few issues which appeared after Hanussen's death. Unfortunately, in both collections, issue number 26 (July 1932) is missing. It may have been removed and destroyed by the Nazis. I can only speculate, but based upon other sources it is very likely that the first contact between Hanussen and Hitler was reported in that issue.

In 1989 I found in the "Berlin Document Center" (until 1994 under the authority of the United States) a file about the assassination of Hanussen, documented in 1934 by an internal investigation of a special commission of the Nazi Sturmabteilung, hereafter SA Stormtroopers. Here, the murderers of Hanussen were named.

Also in 1989, I came into contact with the German film director Georg Marischka, who produced in 1955 the movie Hanussen starring O.W. Fischer, who knew Hanussen personally. Marischka supplied me with copies of his research archives, including rare German newspaper and journal articles from the early 1950s, based on the information of persons who had known Hanussen personally and were still living shortly after the end of World War Two.

In the same year (1989) I presented my first research report about Hanussen, "Clairvoyance and Politics," at the European Parapsychology Association convention held in Vught (Netherlands), which was later published in the Amsterdam Tijdschrift voor Parapsychologie (1990).

In 1994, I was able to consult, as the first user, the documents concerning Hanussen in the archives of the Potsdam Landgerichtsdirektor (District Court Director) Albert Hellwig, which are deposited at the Institut für Grenzgebiete der Psychologie und Psychohygiene (IGPP) in Freiburg im Breisgau (Germany). Hellwig was an enthusiastic opponent of Hanussen and collected considerable documentation about his enemy. The most interesting part of this archives is the unpublished memoir of Hanussen's former secretary Erich Juhn.

In the same year, I conducted research in the more than 50,000 pages of records of the original 1933 Reichstagsbrand-Kommission (Reichstag Fire Commission) and found some references to Hanussen.

Also in 1994 I visited Erika Fuchs-Steinschneider, the daughter of Hanussen, in Meran (Italy). Though she was very friendly in receiving me, she could not show me any original documents concerning her father, indicating that those documents were in a safe in Munich.

She suggested that I look *a sage in Munich* at her father mainly as an artist, and I must agree with her.

Thanks to a grant from the IGPP, my book on Hanussen was published in 1998 (Hanussen: *Die Wahre Geschichte des Hermann Steinschneider* (Düsseldorf: Grupello, 1998)). Following its publication, some contemporary witnesses or their descendants contacted me. The first was Hans-Peter Seelhorst, the nephew of the last business partner of Hanussen, Elisabeth Heine. He provided me with a copy of the original certificate of Hanussen's baptism as a Christian on March 16, 1933, only 8

days before he was murdered by SA Stormtroopers. His aunt would have rescued this document from Hanussen's apartment after his arrest.

Shortly after Hanussen was arrested by SA Stormtroopers on March 24, 1933, his last secretary Izmet Aga Dzino fled to Vienna. The film director Geza von Cziffra had claimed in a 1978 novel to have read a Hanussen biography by Dzino (Geza von Cziffra, *Hanussen: Hellseher des Teufels. Die Wahrheit über den Reichstagsbrand* (München/Berlin: Herbig, 1978)). In 1984 I visited Cziffra in Tutzing. Unfortunately, he could show me neither the Dzino manuscript nor his notes about the manuscript. So, at that time, I thought that the manuscript was a fiction.

But Mr. Seelhorst sent me copies of parts of Dzino's manuscript that had been published already in 1933 in the Vienna weekly newspaper *Der Morgen*. The publication ended at the point when the story of the Reichstag fire should have been recounted. The reason for that was an official intervention by the German Office of Foreign Affairs. At that time, the Reichstag fire trial was taking place in Leipzig, which ended

with the conviction and execution of the Dutch communist (Räte-Kommunist) Marinus van der Lubbe. Dzino died in 1937 under strange circumstances (he was possibly murdered by the Nazis).

Again, I went to Vienna to find the lost Dzino manuscript or to find relatives of Dzino, but without any success. But during my previous visits I had found in Vienna very interesting material about Hanussen in the newspapers held at the Österreichische Nationalbibliothek (Austrian National Library), the Vienna University, as well as in the archives of the journalist Bruno Frei (i.e., Benedikt Freistadt).

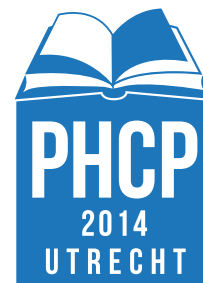
Then, in 1998, the daughter of Barbara van Swieten, Hanussen's final beloved (1933), sent a message from England to my publisher. After very complicated negotiations, I received her permission to visit her and her mother in England. Unfortunately, Mrs. Barbara van Swieten was not willing to reveal any details about Hanussen's knowledge about the Reichstag fire. She told me, it had been the best decision of her life, not to know something about anything.



Ghost light used in the 1930s to determine if it was a right time for a séance. If the light was on, the spirit world was ready for communication.

Walter Meyer zu Erpen

Canada



Walter Meyer zu Erpen, MAS (University of British Columbia, Vancouver), is a self-employed archives consultant, following a 20-year career with the BC Archives. He began exploring Spiritualism in the 1970s and is one of the founding members and current President of the Survival Research Institute of Canada. He has contributed articles on Spiritualist archives to *Archivaria* and on psychical researchers to the *Dictionary of Canadian Biography*. With 20 years' experience helping to preserve records relating to psychical research, he recently accepted directorship of the Coalition for the Preservation of Extraordinary Human Experience Collections (CPEHEC) founded under the World Institute for Scientific Exploration (WISE).

THE ARCHIVES OF PARAPSYCHOLOGY: WHY EVEN BOTHER?; THE PRESERVATION OF RELATED ARCHIVES IN CANADA; AND DEMONSTRATION OF THE FUNCTIONALITY OF WISE WIKI

This presentation has three parts: 1) discussion of the origins of parapsychology and why we collect the resulting archives; 2) the preservation of related archives in Canada; and 3) demonstration of the functionality of WISE wiki.

THE ORIGINS OF PARAPSYCHOLOGY

The field now generally known as parapsychology had its origins in psychical research which had been the earlier response to the need for investigation of the sometimes extraordinary phenomena claimed by individuals with mediumistic abilities after the advent of the modern Spiritualist movement in 1848.

Parapsychology examines of course a broader range of little-understood human faculties and experiences, without attempting to attribute them to surviving spirits. In fact, the original purpose of the London-based Society for Psychical Research (1882), arguably the predecessor of all such current organizations, was "to examine without prejudice or prepossession and in a

scientific spirit those faculties of man, real or supposed, which appear to be inexplicable on any generally recognized hypothesis."

Still, the prejudice against practical as opposed to philosophical investigation of existential questions, such as life after death examined through Spiritualist mediumship and psychical research, is pervasive. For instance, individuals opposed to the field have in recent years taken control of many Wikipedia entries and are engaging in a campaign of misinformation. That obstructive and dishonest practice extends to attempts to discredit the research of those still working in the field.

Surprisingly and counter to the more common pursuit of profit, this prejudice against the possibility of inexplicable phenomena sometimes extends into the commercial sector as evidenced by the response to a recent request for digitization services in England.



THE ARCHIVES OF PARAPSYCHOLOGY: WHY EVEN BOTHER?

Given such prejudice against an obscure and problematic field of human inquiry, why should we as librarians and archivists be concerned about parapsychology? For many, the whole archives business is an underfunded endeavor even when dealing with the archives of government, major corporations, and prominent individuals? Why should we complicate our lives with the archives of parapsychology?

Reginald Bibby, a Canadian sociologist at the University of Lethbridge, has been studying belief about the possibility of an afterlife for decades and has provided a timely update. Using Angus Reid Global opinion polling surveys conducted at Easter 2014, Bibby reports considerable consistency among Canadian, American and British beliefs. For example, among Canadians, about 50% of adults believe in life after death, a number virtually unchanged since 1975, despite “a substantive decline in religious beliefs and behaviour.” Even more interestingly, about 40% believe that they “have been in touch with someone who has died” (*Globe and Mail* (online), 21 April 2014).

Bibby's analysis of survey data provides background about the underlying human beliefs and existential questioning that lead to the research that we're attempting to identify and conserve. Seeking to understand the underlying nature of human existence is a fundamental question that has preoccupied humans for millennia. The advent of the modern Spiritualist movement and the many different organizations founded to expound a philosophy that made sense of so-called Spiritualistic phenomena is the historical context from which subsequent institutions and researchers arose and research archives were created.

ARCHIVES OF SPIRITUALISM AND PSYCHICAL RESEARCH IN CANADA: IDENTIFICATION, LOCATION, ACQUISITION, DEPOSIT, AND ACCESS

How does one become an archivist intent on preserving the archives of the paranormal? I will briefly share my personal story in this regard because there are a number of participants at this conference who pursue similar goals, also in a voluntary capacity.

My personal path began with attendance at Spiritualist church services in 1975, followed by historical research that culminated in “The Canadian Spiritualist Movement and Sources for its Study,” published in *Archivaria* (vol. 30 (Summer 1990), pp. 71-84). That article called for the preservation of records relating to the Canadian Spiritualist movement. My early interest in Spiritualism morphed into a more academic approach and formation of the Survival Research Institute of Canada (SRIC) in 1991, which had as one of its goals the preservation of related library and archival material.

The donation of books for creation of a library focussed on life after death and related topics started in the mid-1980s. The rate of growth accelerated after May 2000 when SRIC was federally incorporated and recognized as a Canadian registered charity for the advancement of survival research education. Charitable status meant that SRIC could issue income tax receipts for the fair market value of books donated. The library has now grown to over 2,500 unique monograph and pamphlet titles, and some journals, the majority donated by individuals and Spiritualist organizations. A detailed library catalogue was recently completed, as an MS Access database.

Often libraries will not accept book collections without reserving the right to discard items already held. Though that may sound like good policy, as space on library shelving becomes a problem, books that have not circulated in years are often discarded. That very issue has resulted in the creation of several initiatives to digitize such books and journals. To ensure that SRIC's unique library survives for future generations of researchers, arrangements have been made with the Dept. of Archives & Special Collections at the University of Manitoba to accession the library as an archival collection when SRIC is no longer able to maintain it. Work is already underway to transfer SRIC's archival collections.

As part of that agreement, the Psychical Research Archives Endowment Fund (PRAEF) was created to support the acquisition, preservation and use of archival materials relating to psychical research through an initial donation and promise of ongoing fundraising

assistance. The University administers the fund, paying 4% interest annually, which will be put toward hiring archival studies students to arrange and describe newly acquired collections in the field.

My recent experiences include pursuit of records and libraries in Ontario dating from 1910-1930. The H.P.B. Lending Library created by Alice Leighton Cleather (1846-1938) as a “back-to-Biavatsky” initiative will be of interest to the Friends of Theosophical Archives. The most amazing discovery was a séance table from Winnipeg dating from the time of the table levitation experiments conducted by Dr. T. Glen Hamilton (1873-1935), though not necessarily used in those séances.

In terms of national significance, the National Archives of Canada holds the papers of Prime Minister William Lyon Mackenzie King (1874-1950) who during his years in office consulted

with prominent Spiritualist mediums over several decades. A portion of his records relating to Spiritualism were destroyed, though fortunately King’s literary executors decided to retain a portion of them.

DEMONSTRATION OF WISE WIKI

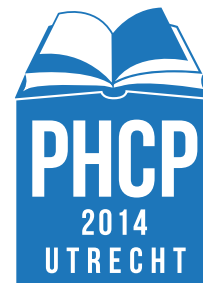
Following upon John Reed’s introduction of WISE wiki, I will demonstrate how that tool could be used by archivists and librarians to document the location of collections that are preserved in archival repositories, as well as those known to be at risk or lost. Examples will include the archives of the Dutch Spiritualist Society “Harmonia,” as well as related entries for that organization and prominent Dutch Spiritualists associated with it. Entries for archival collections held by the University of Manitoba will also be referenced, together with other illustrative examples.



Piece of cloth, a part of the uniform of the Dutch naval hero Van Spijck (killed in action in 1832) that was used at a séance with the famous Dutch Spiritualistic medium Mrs. Akkeringa (April 3rd, 1922).

Leslie Price

United Kingdom



Leslie Price, a religious studies graduate from the University of Sussex, trained as a librarian and has served as librarian of the College of Psychic Studies, the Society for Psychical Research and the Churches Fellowship for Psychical and Spiritual Studies. He was founder editor of *The Christian Parapsychologist* (1975), *Theosophical History* (1985) and *Psypioneer Journal* (2004). He is the convenor of the Friends of Theosophical Archives, now in process of formation, and is archivist of the College of Psychic Studies in London.

THE IMPACT OF THE PSYPIONEER PROJECT

Modern Spiritualism has been a fertile movement from which other organizations have emerged, such as the Theosophical Society in New York (1875), the Society for Psychical Research in London (1882), and the National Federation of Spiritual Healers (1954). But as the movement aged, it largely forgot its own history. No accurate narrative was available with the true names and ages of the putative founders, the Fox Sisters, and what had happened at Hydesville, New York State, in 1848. There was confusion about the birth date of the movement's leading historian Emma Hardinge Britten and how she had received the Seven Principles of Spiritualism. Another Spiritualist historian Arthur Conan Doyle seemed unaware that its prophet Andrew Jackson Davis had later worked for decades as a qualified general medical practitioner.

To remedy this, the *Psypioneer* Project was begun by Leslie Price in 1999 and first expressed itself in a website and several booklets. In 2001 the site closed, but a different approach was tried from 2004 with a free monthly online newsletter *Psypioneer* which marked ten years of publication in 2014.

Psypioneer carries news about the historical side of psychical research. It also reprints original source material about pioneers and organisations. From the first, Paul Gaunt of Barnstaple has digitized these. The most important item was "Mysterious Noises," the 1848 report on the Hydesville phenomena by E.E. Lewis, which was unknown to most historians. Gaunt discovered that much confusion had entered the legend of the Fox sisters, including some deriving from Leah, one of the sisters, who

had discreetly altered the Lewis version. Gaunt also found that the Seven Principles had behind them a long evolution, possibly extending back to the lifetime of social reformer Robert Owen.

Psypioneer contributed to a change of consciousness among Spiritualist leaders. At first the newly available material was received with relative indifference. A handful of Spiritualist church officers, mediums in various countries and students on Spiritualist courses began to avail themselves of the “new” sources. This was made much easier by Garth Willey of Woodlands Sanctuary Foundation in Melbourne, Australia, whose website kindly hosts all back issues of *Psypioneer*, where they can be easily searched. Duncan Gascoyne, then president of the Spiritualists National Union (SNU), entered into dialogue with Paul Gaunt as early as 2002 and contributed his own findings on the early life of Mrs. Britten to *Psypioneer*. Gascoyne had re-established the Britten Museum at Stansted Hall, England, as an important repository.

The main focus of *Psypioneer* has been biographical. Its shorter items are best seen as building blocks which can be used by other scholars in wider work. To establish when a person was born and died, their names and affiliations, is surely a prerequisite for history. In the case of Emma Hardinge Britten, for example, the insertion of a hyphen in her last two names will move her entry in an index; she was not married, as one recent writer claims, to Samuel Brittan; her father's surname was not Hardinge, that being just her stage name; and she was not married to a Mr. Hardinge either! An organizational confusion I encounter in my own work at the College of Psychic Studies (CPS), wrongly connects it to the British College of Psychic Science, founded in 1920 by Hewat McKenzie, which after two name changes, closed suddenly in 1947; its archives were sadly dispersed.

The growth of academic interest in Spiritualist history is welcome, but unfamiliarity with the field still leads to unfortunate slips. A fourth member of the *Psypioneer* Team is Lis Warwood. Her special knowledge of genealogy has helped us track some pioneers who found it prudent to change their names, ages and country of residence.

The diplomatic work of Paul Gaunt has been very significant. When Duncan Gascoyne stepped down as

curator of the Britten Museum, Gaunt took on this role, additional to editing *Psypioneer*. Backed by David Bruton, the current SNU president and his colleagues, Gaunt has taken further the cataloguing of Spiritualist records at Stansted, and has issued short guides to critical topics, such as the Fox sisters, which can be used by Spiritualist tutors with their students. Indeed all SNU course material and website pages have been reviewed.

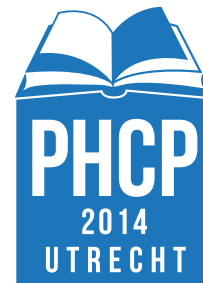
From its start, the *Psypioneer* project received much support from the psychic institutions in the United Kingdom. Although there are still some places where historical consciousness does not extend, it is now much more likely that archival material will be preserved, and that caution will be shown when making historical statements. *Psychic News* (PN), now a monthly magazine edited by Sue Farrow, has also embraced the demythologizing of past news.

The main archive in the UK remains that of the Society for Psychical Research, now in Cambridge University Library; a new catalogue of this has lately been completed. The Harry Price Library in London, one of the Special Collections at Senate House Library, University of London, already has an online catalogue. The College of Psychic Studies retains the notebooks of Stainton Moses, its first president, and papers relating to such mediums as Helen Duncan. In 2014 it launched a new website on which a selection of archives will be posted. The press cuttings of *Psychic News*, founded in 1932, are at Bishops Stortford, Essex, and digitization is under discussion. Anyone studying the English medium Estelle Roberts, for example, can follow her through the PN archives, through family records at Stansted, copies of her trance addresses at CPS, and a full set of her teachings at the White Eagle Lodge archives in Liss, Hampshire.

Digitization has been a growing reality throughout the life of *Psypioneer*, and will be addressed by other papers in the Utrecht conference. The easy availability of thousands of books online, and several million journal pages will undoubtedly advance the study of the pioneers immeasurably. There will still be a need however for easily digestible source material, news and the linking together of differing accounts in a narrative. The work of the *Psypioneer* project continues.

Anna Rademakers

The Netherlands



Anna Rademakers graduated in literature and art history. She is a subject librarian, responsible for cultural studies. This domain runs from art history and popular culture to philosophy and theology, including parapsychology and occultism. In previous positions she was concerned with digitization projects and online services.

The Koninklijke Bibliotheek has always had books on the esoteric sciences in its collection. Since the end of the 19th century the collecting policy has also focused on subjects such as parapsychology, Spiritualism and telepathy. Two legacies have made an important addition to the collection, namely the archives of George Zorab (1898-1990) and the estate of the Hague ophthalmologist Dr. Rutger Adolf Reddingius (1866-1939), who also left a sum of money earmarked for further acquisitions. During recent years the KB has also received numerous publications from Het Johan Borgman Fonds to augment its collections.

PARAPSYCHOLOGICAL COLLECTIONS IN THE DUTCH NATIONAL LIBRARY

The Koninklijke Bibliotheek, hereafter KB, founded in 1798, has always held books related to esotericism among its collection. The first of these were works by Hermes Trismegistus, Agrippa of Nettesheim, Paracelsus and Nostradamus. Since the end of the 19th century, the collection policy has also included subjects such as parapsychology, Spiritualism and telepathy. In 1939 the KB acquired books from the estate of ophthalmologist Dr. Rutger Adolf Reddingius (1866-1939), from The Hague, who also left a sum of money earmarked for further acquisitions. A welcome addition was the library of George Avetoom Marterus Zorab (1898-1990), bequeathed to the KB in his will. This gift included several hundred titles and a few rare periodicals. Zorab's archives, including letters and other documents, are now part of the KB's collection.

George Zorab was a well-known figure in the world of parapsychology. He was of Armenian descent, but born in what

was then the Dutch East Indies. After years wandering around the world, he settled in the Netherlands where he devoted himself entirely to his interest in Spiritualism. In the 1940s and 1950s, Zorab and Dr. Wilhelm H.C. Tenhaeff (1894-1981), who became a professor at the University of Utrecht in 1953, were the most important Dutch writers in the field of psychical phenomena, publishing *De jacht op het spiritistische bewijs* and other works. Zorab's interests evolved from Spiritualism and mediums to the study of clairvoyance and psychokinesis (movement of objects by paranormal means). His writings earned him an international reputation.

In recent years the esoteric collection of the KB has expanded through several donations. Within the project to preserve historical journals, books and archives on parapsychology and Spiritualism in the Netherlands, Wim Kramer, supported by the Johan Borgman Foundation,

collected a large number of publications on parapsychology and Spiritualism. In order to make them available to the general public over the long run, the KB accepted a substantial portion of these publications for its collection.

This raises, of course, the question about what the KB will do to ensure that these collections will remain available to future generations. Although in the lecture the focus will be on the KB's esoteric collections, the answers to this question are applicable to the collection management of the Dutch National Library in general. Various topics will be discussed in my presentation, including the KB's collection policy and, of course, preservation of and accessibility to the collection. Special attention will be paid to the KB's digitization goals and the projects in which it participates.

The mission of the KB is to bring people and information together. To do so, we have identified three main aims: first of all, we offer everyone, everywhere, access to everything published in and about the Netherlands. Secondly, we play a central role in the scientific information infrastructure of the Netherlands. And lastly, we promote permanent access to digital information nationally and internationally.

The KB focuses on publications published in the Netherlands, or publications about the Netherlands. Since 1974 all Dutch publishers donate one copy of their publications to the KB. In addition, our subject librarians are constantly trying to identify and add missing publications from prior to 1974 to the collection, as for example recently occurred with the parapsychological works discussed here. To help scholars study our collections of publications in the Dutch language, we also collect other works for context and reference, such as international books, journals and e-journals that help place the Dutch works in a broader context.

As the National Library of The Netherlands the KB aims to make its collections available in digital format. Over recent years, the Collection Development Policy has seen a marked shift from print to digital. Whenever we have the choice between a paper copy and a digital copy of the same publication, we select the digital one. However, the paper collection will not suffer as a result of the attention now paid to the digital library. Our paper and digital collections will reinforce each other.

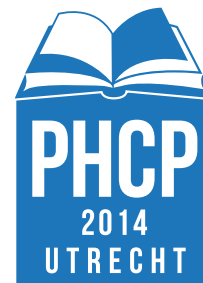
We pay considerable attention to the preservation of our collections, both physical and digital. The Collection Care Department identifies different levels for collection care. We expend the most energy caring for our most valuable collections, as well as those where the highest loss of value is suspected. With a collection that ranges from books, websites, newspapers, medieval manuscripts to licenses, alba amicorum, magazines and e-journals – with different levels of vulnerability and significance – different conservation levels have been established. In this way, we can focus on specific actions and spend our scarce resources objectively and effectively.

For the physical collection our main concern is to ensure that the works are protected from fire, insects, water, air pollution, theft, loss or other damage. But storage and use of the books are not the only risk factors. There is also the ongoing decay of the books, especially in the case of publications between the mid-nineteenth and mid-twentieth century. For those collections a special program was started in the late 1990s, *Metamorfoze*, as a national program for the preservation of paper collections. Heritage institutions submit project proposals to determine whether they qualify for preservation subsidies. A review committee, made up of several independent experts, reviews and evaluates the proposals. Once approved, a digital copy of the original source material is created by source-document imaging to accepted preservation standards. In this way, fragile and especially valuable originals are protected from handling, while their content is made available to the public in digital format. This year the KB submitted a project proposal for digitization of the Dutch journal *Het toekomstig leven*, of which George Zorab was one of the editors.

The KB, together with the Dutch university libraries, recently launched the full-text searchable website Delpher, where millions of digitized Dutch books, magazines and newspapers are freely accessible to the public. Results from both *Metamorfoze* and other digitization projects are published on Delpher. The website also hosts books from the KB collection that have been digitized in cooperation with Google, including books from the Zorab collection. In this way the KB can provide access to a large part of its collection to visitors anywhere in the country and keep the physical collections from further deterioration.

John H. Reed

United States of America



John H. Reed, MD, MBA, MPH, is a physician practicing in Baltimore, Maryland, specializing in preventive medicine, and also is the president of the World Institute for Scientific Exploration (WISE). WISE is a non-profit organization whose primary mission is to conduct and promote groundbreaking scientific research and investigations in countries worldwide on scientific anomalies, alternative medicine therapies, consciousness and parapsychology, and unexplained phenomena of all kinds. One of WISE's top priority programs is to identify, digitize, and preserve books, periodicals, archival materials, and collections on the above subjects, especially in the parapsychology field, and to provide a global platform through the WISE Wiki and the WISE Digital Library, whereby such materials can be made freely available to researchers worldwide.

THE ROLE OF THE WORLD INSTITUTE FOR SCIENTIFIC EXPLORATION (WISE) IN THE PRESERVATION OF PARAPSYCHOLOGY LITERATURE AND COLLECTIONS

INTRODUCTION, BACKGROUND, AND FORMATION OF WISE

The World Institute for Scientific Exploration (WISE) was established in 2011 as a non-profit organization in the United States and is playing a major role in the preservation of the literature and collection of archival materials about parapsychology, psychical research, the paranormal and related subjects.

WISE MISSION

The WISE mission includes conducting research and investigations in countries worldwide on consciousness, parapsychology, the paranormal, and alternative and traditional medicine. Additionally, WISE seeks to identify, digitize, and preserve all writings and other materials on the above subjects, and to provide a global platform where such materials can be made freely available to researchers through the WISE Worldwide Resource Center (WISEwiki) and the WISE Digital Library.

WISE WORLDWIDE RESOURCE CENTER (WWRC)

The most important WISE program is the WISE Worldwide Resource Center (WWRC) which includes the WISE Digital Library (WDL). The WWRC employs wiki technology and can be accessed at <http://wisewiki.org>. Also known as "WISEwiki," it is similar to Wikipedia in that it allows any approved person anywhere in the world to make corrections, add information, photos, and other details to an existing page on a given subject.

THE WISE DIGITAL LIBRARY

One of the most important components of the WWRC/WISEwiki is the WISE Digital Library. The mission of this library is to digitize and/or provide free, full-text access to every periodical, book, and other materials on the subject of parapsychology, the paranormal, and related subjects, within copyright laws. WISE will be adding thousands of digitized books and other materials to the WISE Digital library, and has already added 217 full-text

periodical titles, making it the largest digital library of its kind in the world. It continues to grow rapidly.

OTHER ASPECTS OF THE WWRC/WISEWIKI

In addition to the WISE Digital Library, the WISEwiki provides information on a large number of topics. WISE has already added over 30,000 pages to WISEwiki for individuals, organizations, periodicals, and subjects of all kinds related to parapsychology, which you can easily access by using the search box in the upper right corner of every page. Subject-based bibliographies are also being created.

I will provide an overview of the WISE Worldwide Resource Center showing how WISEwiki can become a highly valuable resource tool - essentially a gigantic online encyclopedia, database, directory, dictionary, bibliography, library, and archive all in one place, designed as a comprehensive resource for all topics and subjects, worldwide, related to parapsychology and the paranormal.

THE WISE LITERATURE PRESERVATION PROGRAMS

Next, the WISE preservation program for parapsychology and paranormal literature is introduced as a top priority for WISE, and the two parts of this program are identified and described: 1) The Physical Preservation Program; and 2) The Digitization Program.

THE PHYSICAL PRESERVATION PROGRAM

The Physical Preservation Program is discussed in detail, including the importance of knowing what has already been physically preserved by college and university libraries in their special collections or archives, public libraries, non-profit organizations, and private collections held by individuals

The methods by which existing libraries, archives, and collections of materials on parapsychology and related subjects have been identified will be discussed, including the searching of major databases and reference books showing subject collections.

Based on this research, two databases have been created: The first shows descriptions and the names and contact information of 150 libraries in the United States

and around the world that have collections on parapsychology, paranormal, and related subjects.

The second spreadsheet shows the results of the search for archival materials on parapsychology related subjects in the Archivegrid database. This spreadsheet shows the titles of archival collections that have relevant materials, all personal names associated with the archival collection, the description of the collection, and other details.

THE ESTABLISHMENT OF THE COALITION FOR THE PRESERVATION OF EXTRAORDINARY HUMAN EXPERIENCE COLLECTIONS (CPEHEC)

WISE has begun to contact libraries and archives which have collections of materials on parapsychology related subjects to determine if they might be willing to accept additional materials on these subjects. An organization called the Coalition for the Preservation of Extraordinary Human Experience Collections (CPEHEC) was established during 2013. This is a coalition of university and public libraries, as well as private organizations and individuals, interested in preserving materials on parapsychology and related subjects.

WISE has contacted 12 university and large public libraries that already have collections on parapsychology subjects, and almost all of them have agreed to accept additional materials, but on a selective basis. So far 10 libraries have agreed to become member organizations of CPEHEC and to accept additional parapsychology materials, but the rest of the 150 libraries still need to be contacted.

The identification and monitoring of physical collections at risk for loss are discussed, along with databases that WISE has created of organizations, periodicals, and individuals who own such collections.

THE WISE DIGITIZATION PROGRAM

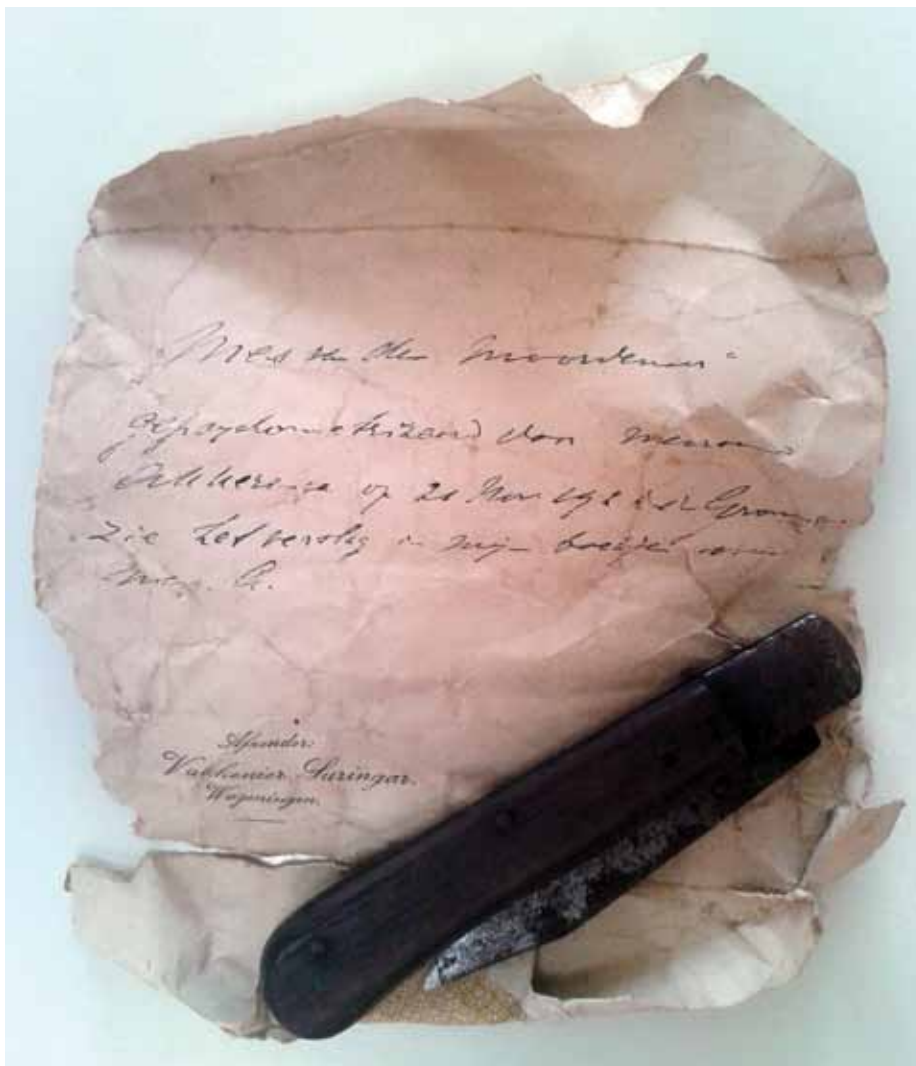
The WISE Digitization Program is discussed in detail. In this program, WISE seeks to identify all of the physical books, periodicals, records, papers, etc. on parapsychology, the paranormal and related subjects that have already been digitized and will make them freely available via the WISE Digital Library to researchers

worldwide wherever possible. This is done by providing links from the WISE Digital Library to the website with the digitized materials, or by making digital copies of the materials and putting them on the WISEwiki website in the Digital Library. For those books, periodicals, and other materials that are not yet digitized, WISE is coordinating, and cooperating with digitizers in various countries of the world to get the physical items digitized without duplication of effort.

AVOIDING DUPLICATION OF EFFORT

The importance of avoiding duplication of effort is discussed, and WISE has established the International Coalition of Periodical Digitizing Organizations and Individuals (ICPDIO) in order to help organize and coordinate the digitization efforts. WISE has created and is maintaining a "Master List" of all periodicals worldwide on the above subjects and the digitization status of each periodical.

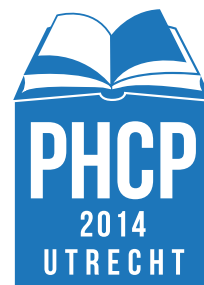
In summary, through its physical and digitization preservation programs, WISE will continue to play a major role in the preservation of literature and collections on parapsychology and related subjects. And by freely providing large numbers of full-text books and periodicals, the WISE Digital Library will be of immense value to researchers worldwide.



Knife, the corpus delicti in a murder case, was used as an inductor during a séance with the famous Dutch Spiritualistic medium Mrs. Akkeringa (1920).

René Schurte

Switzerland



René Schurte graduated in theology (Lic. Theol.) and is academic librarian at Zentralbibliothek Zürich responsible for theology, religious studies, parapsychology and occultism. He is in charge of Bibliothek Schlag, a special holding of esoteric literature, and of the collection of Schweizerische Parapsychologische Gesellschaft (Swiss Parapsychological Association), both owned by Zentralbibliothek Zürich.

TWO PARAPSYCHOLOGY AND ESOTERICISM COLLECTIONS IN THE ZENTRALBIBLIOTHEK ZÜRICH

The Zentralbibliothek Zürich (Zurich Central Library) owns two important collections of books in the field of parapsychology and esotericism. The larger of the two collections is the Bibliothek Schlag, the former private library of Oskar R. Schlag (1907-1990), who donated his collection of 25,000 volumes on esoteric and occult topics to the Zentralbibliothek shortly before his death. The second collection, also a donation, is somewhat smaller and is the former library of the Schweizer Parapsychologische Gesellschaft (Swiss Parapsychological Society) with the obvious focus on parapsychology. As a large public and academic library, the Zentralbibliothek Zürich of-

fers a secure repository for the two collections. It is, however, limited in its means of promoting them to the public. The library's challenge will be to improve knowledge of and accessibility to the two collections.

Parapsychology and occultism are seldom collection topics for an academic library. The Zentralbibliothek Zürich is an exception. It owns the biggest collection of academic and source literature in parapsychology, occultism and esotericism in Switzerland and aims to support study in these fields by acquiring additional materials. The library's position in this regard is consistent with



Zurich's important role in the history of psychological research. One of its most renowned citizens, Carl Gustav Jung (1875-1961), had no fear of involvement in the field of parapsychology.

OSKAR R. SCHLAG LIBRARY

Oskar Rudolf Schlag was born in Bavaria, Germany, and was interested in all fields of esotericism from a young age. He considered himself to have mediumistic faculties. Over the decades, he gathered a group of followers and held séances in which he gave messages from an entity called "Atma". The protocols relating to these meetings were published after Schlag's death. He had trained as a psychoanalyst, also as a graphologist, and practiced as a psychological consultant and lecturer at the Institute for Applied Psychology in Zurich.

Schlag was also a devoted collector of literature in all fields of esotericism. His comprehensive library included books about psychology, religion, mythology, symbolism, and history, with a special focus on source and research literature on, among other topics, esotericism, alchemy, secret societies, parapsychology, divination, magic, and the Tarot. By the end of his life, his library consisted of more than 25,000 volumes. Schlag was not a bibliophile who collected books for their value, beauty or rarity, rather a devoted scholar of occultism who used his library extensively for research and study. While he also acquired historic documents (including about 520 volumes published before 1900), the largest part of his collection are books from the 19th and 20th centuries, among them many small publications, brochures, offprints and privately circulated literature of occult groups and societies. Of special interest is Schlag's collection of esoteric journals. The majority of this "special literature" cannot usually be found in a public library.

As an important by-product of his extensive study, Schlag produced a thematic card index to his li-

brary that can still be used today. Of course, the Zentralbibliothek Zürich has also catalogued the library, including subject indexing, but Schlag's index is more detailed and includes also reference to articles.

Since its donation in 1990, the Bibliothek Schlag resides in Schlag's former home in Zurich. The living room is now the reading room for library users; it is open one afternoon per week. The Zentralbibliothek Zürich is committed to maintaining the library, in collaboration with the Oscar R. Schlag Foundation, and to expanding Schlag's collection by acquiring literature in Schlag's fields of interest.

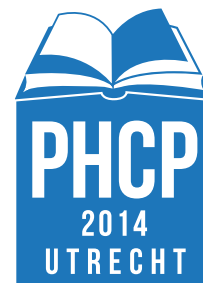
SCHWEIZER PARAPSYCHOLOGISCHE GESELLSCHAFT COLLECTION

The Schweizer Parapsychologische Gesellschaft (SPG) was founded in Zurich in 1952. One of its founding members was Oskar Schlag. Its research library of about 3,000 volumes was donated to the Zentralbibliothek Zürich in 1996. The SPG library consists mostly of literature about parapsychology, including both circulating and reference books, with a main focus on Spiritualism, psychic phenomena, and the methods employed in parapsychological practice.

With the acquisition of these two important collections, the Zentralbibliothek has become, since 1990, the main study center for the field of parapsychology and esotericism in Switzerland. The Zentralbibliothek Zürich owns the biggest collection of esoteric literature in the country. We continue to acquire many publications that are not generally available through public libraries. Our goal is to create a collection of scientific literature on these phenomena that is as comprehensive as possible, in order to be able to assist researchers in this often neglected field. Our future challenge will be to improve awareness of the general public about these two collections and to make them more accessible to users.

Shelley Sweeney

Canada



Shelley Sweeney, MAS (University of British Columbia, Vancouver), PhD (University of Texas at Austin), is Head of the University of Manitoba Archives & Special Collections, in Winnipeg, Canada. The University holds the Thomas Glendenning Hamilton Family fonds, a preeminent private collection of psychical research investigations between the 1920s and 1940s in which the Hamilton family of Winnipeg conducted carefully controlled séances to study mediumship and the question of life after death. As a consequence of that initial collection, the University of Manitoba decided to specialize in the archives and rare publications relating to psychical research and Spiritualism; it has already acquired a significant number of such collections.

PRIME MOTIVATOR: THE THOMAS GLENDENNING HAMILTON FAMILY FONDS AS STIMULUS FOR ACQUIRING PARAPSYCHOLOGICAL COLLECTIONS

"I came away with the conclusion that Winnipeg stands very high among the places we have visited for its psychic possibilities."

Sir Arthur Conan Doyle, *Our Second American Adventure* (1924), commenting on his visit with the Hamilton family and others in Winnipeg

The Hamilton Family fonds is the archival record of the T. G. Hamilton family's search for proof of life after death through several series of psychical research experiments, that resulted in a meticulous photographic and documentary record of séances held in their home in Winnipeg, Canada, from 1920 to 1944. They are of outstanding international importance as an authentic record of a timeless societal preoccupation with mortality, spirituality, and the survival of the human soul after death.

The Hamilton Family fonds specifically documents the enquiry into life after death by Dr. Thomas Glendenning "T.G."

Hamilton (1873-1935), his wife Lillian (1880-1956), and daughter Margaret (1909-1986) in Winnipeg, from 1920 until his death in 1935, and by Lillian from 1935 to 1944.

The investigations began shortly before the death of the Hamiltons' 3 year old twin son Arthur who died unexpectedly in 1919 during the influenza epidemic, and who was said by Margaret to have sparked the family's interest in the possibility of spirit communication. The Hamiltons conducted their investigations through the use of mediums in séances or "home circles". "Hamilton House" became a centre for psychical research focussed on the scientific investigation of séance room phenomena.

As a man of his time, T.G. represents a curious blend of scientific and religious interests. Outside of his investigations of life after death, he was a respected medical doctor, a Fellow of the American College of Surgeons, President of the Canadian Medical Association, and locally, a member of the Manitoba legislature, chair of the Public School Board, and an elder in his church.



Although T.G. was well known for his career and public life, it was the family's psychical research activities that made them famous throughout Canada, the United States, Britain, and beyond. From 1926 to 1935, T.G. gave 86 lectures throughout North America and overseas, and wrote numerous widely published articles on psychical investigation. While Dr. Hamilton and his family were not Spiritualists, they were visited by some of the leading Spiritualists and mediums of the day, including British author Sir Arthur Conan Doyle (1859-1930) and the famous Boston medium "Margery" (1889-1941) and her husband Dr. L.R.G. Crandon (1873-1939) as well as by other prominent individuals interested in psychical research and life after death, such as Canadian Prime Minister William Lyon McKenzie King (1874-1950). They also corresponded with the Hungarian-born, British and American psychologist Nandor Fodor (1895-1964).

The fonds dates from 1919 to 1986, however the majority of the material relates primarily to T.G., Lillian, and Margaret Hamilton's investigations of psychic phenomena spanning the years 1920 to 1944. There is 1.44 m of textual material and 2,681 photographic images (approximately 700 unique photographs), among other material. The subject matter of the records includes telekinesis (e.g., table tilting and rappings, full non-contact table levitations, and bell-ringing), clairvoyance, clairaudience, trance states, wax molds, automatic writing and trance visions, and teleplasmic manifestations. The records include scrapbooks, séance attendance records and registers, affidavits, automatic writings, correspondence, speeches and lectures, newspaper clippings, journal articles, books, photographs, glass plate negatives and positives, prints, slides, tapes, manuscripts, and promotional materials related to major publications.

The University of Manitoba Archives & Special Collections, the Libraries, in Winnipeg, has vigorously promoted this collection by mounting the finding aid and all unique photos and a number of textual records on the Internet, hosting public presentations, and using social media such as Twitter, the Archives' Facebook page, and an occasional newsletter. Staff have lectured and presented posters on the Hamilton fonds at conferences and in a wide variety of professional and non-professional venues. Other outreach efforts on the Internet include posting a video of 35 of the most arresting images on YouTube, with a second copy on the Archives' dedicated YouTube channel. The Archives has had the fonds description translated into French, German, Japanese, and Polish, and posted to the Internet. At the initiative of the Survival Research Institute of Canada, the Archives cleared copyright and mounted the Hamiltons' books on its website.

There has been a resurgence of research interest in the fruits of the Hamilton Family's experiments. This interest relates to belief systems during the second wave of Spiritualism, the development of modern alternative religions, and the struggle to blend religion and science in the modern period. The

fonds has made a major contribution to current studies of early popular photography, in particular spirit photography, as well as spirit communication, the effects of the 1918 Influenza Epidemic, and the role of women as mediums. People interested in Spiritualism and the quest for proof of life after death are also attracted to the fonds.

Perhaps the strongest influence of the fonds, however, has been as an inspiration for cultural objects: plays, novels, television shows, art exhibitions, videos, and films. While the plays, novels, and television shows have tended to be produced in North America, the exhibitions have been staged in both North America and Europe. Photos and documents from the fonds have been featured in artistic videos and commercial films created in Northern Ireland, Brazil, Canada, and the United States, and screened in New York, London, Dublin, Belfast, and at the Venice Biennale, the largest art show in the world.

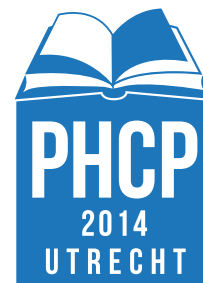
The use of the collection has been diversifying as well. For example, a performance art piece by AA Bronson and Peter Hobbs featuring Hamilton photos and others in a queer context was performed in five locations in Canada and the United States and resulted in the book entitled *Queer Spirits* (2011). One of the most recent uses of the fonds has been by a graduate student exploring cultural history employing digital fabrication and physical computing tools, which in the case of the Hamilton photos, essentially turn two dimensional photographs into 3D images.

The electronic realm has spread the fame of the Hamilton Family fonds far and wide; one can now find information about the fonds as far away as Japan, Brazil, and France. A website entitled "SurvivalAfterDeath/CienciasPsiquicas" replicates, in Spanish, transcriptions of the Hamiltons' handwritten notes featured in English on a website in Canada (see: www.thehamiltonfiles.info). The YouTube videos have garnered more than 265,000 hits. There are more than 300,000 hits on Google for the name "Thomas Glendenning Hamilton" alone that show him featured on a wide variety of sites in multiple languages. If one uses alternate versions of his name in connection to the paranormal, the number of hits rises to over a million.

The successful promotion of the Hamilton Family fonds has led the Archives to acquire new fonds relating to the paranormal, including psychical research and Spiritualism, to acquire the topnotch advice and assistance of a number of dedicated and highly knowledgeable volunteers, and to expand our efforts into international fundraising. Thus a simple desire to promote a significant fonds has developed into a full blown archival program.

Christopher Laursen

Canada



IN PRESERVATION AND IN PERIL: PROTECTING DOCUMENTATION OF PARANORMAL RESEARCH

This article was originally published online at journal.extra-ordinarium.com (February, 18th, 2014)

A conference in Utrecht in the Netherlands seeks to better preserve the vast amount of documentation on paranormal research and experiences, many of which are at risk of being lost forever.

Books, journals, diaries, and personal papers provide the greatest access to the paranormal past. Without them, scholars, paranormal investigators, journalists, authors, filmmakers, and even fiction writers and artists could only rely on the undocumented recollections of the living. They would have no ability to consult with the correspondence, research notes, philosophical debates, images, and even physical materials that provide one with centuries worth of experiences and thoughts on the extraordinary.

However, the preservation of these historical materials is

in constant jeopardy - a problem that a group of librarians, archivists and researchers will be addressing at an upcoming conference in the Netherlands.

The Dutch foundation Het Johan Borgman Fonds (HJBF) is initiating and organizing a conference, Preserving the Historical Collections of Parapsychology (PHCP) on 12-14 June 2014 in Utrecht, The Netherlands. They are working in close cooperation with the German Institute for Frontier Areas of Psychology and Mental Health (Institut Grenzgebiete für Psychologie und Psychohygiene, or the IGPP, founded by parapsychologist Hans Bender in 1950) and Canada's Coalition for the Preservation of Extraordinary Human Experience Collections (CPEHEC) to bring Dutch, German, American, Canadian, British, and other European archivists, librarians, and researchers together for the three-day conference.



IGPP council member Eberhard Bauer, who directs its archives and libraries, and the president of the Survival Research Institute of Canada, archives consultant Walter Meyer zu Erpen, are working with the HJBF's Wim Kramer in the organization of the upcoming conference. Among others, confirmed to participate so far is Shelley Sweeney of the University of Manitoba Archives & Special Collections that holds the private collection of the Hamilton family of Winnipeg's investigations into life after death in the 1920s to the 1940s through séances and mediumship. The family has been featured in the books *Anatomy of a Seance: A History of Spirit Communication in Central Canada* by Stan McMullin (McGill-Queen's University Press, 2004) and Peter H. Aykroyd's *A History of Ghosts* (Rodale Books, 2009)

This conference provides an opportunity for those who preserve and depend on archival documentation to discuss issues of critical concern. The papers of researchers and those who experienced paranormal events are often held by them until the day they die – locked away in cupboards, packed away in boxes in the attic, or hidden in filing cabinets. Once these people are gone, the documents are left in the hands of their heirs. In other cases, archives cannot sustain the collections.

HOLDINGS IN OFFICIAL ARCHIVES & LIBRARIES

Dutch director of the HJBF Wim Kramer, the organizer of the upcoming PHCP conference, has encountered societies that hold such collections who run out of money and cannot maintain interest in their archival holdings, nor store them any longer.

Such was the case of the national and local chapter archives of the Dutch Spiritualist society Harmonia, said Kramer. "They all owned substantial libraries and archives going back to pre-war times, but they were not used anymore by the current membership. Times change and so does the interest of the members of the societies." Harmonia's well-maintained documents, rare journals and books hadn't been touched by their members in decades, while the cost of housing them (with increasing rents) became a serious issue for the society. Kramer collected boxes of books and journals

stored away in the offices and transferred them to the university library in Groningen, the National Library in The Hague and the Rotterdam Erasmus University Library. The archival papers, 130 boxes in total, are held at the Utrecht Regional Archive. "They are now openly traceable on the internet and available at those places for anyone who has an interest in studying them," he said.

Among the most recent acquisitions by the HJBF are the papers of the famed Dutch clairvoyant Gerard Croiset (1909-1980) which include original documentation of hundreds of missing persons and police cases on which he consulted. The papers provide new avenues to graduate students, researchers, authors, and filmmakers to revisit Croiset's controversial work well beyond what they might find in Croiset's biography by Jack Harrison Pollack, news clippings, and other second-hand accounts.

Freiburg's IGPP is exceptionally dedicated to preserving their archival holdings, said Kramer. Its collection of books and journals is fully incorporated into the University of Freiburg's library. The archival holdings comprise "an impressive collection" that includes audio-visual materials. "Although there is a professional archival staff, indexing the huge amount of materials might take many more decades," he said. "However, they are saved in a special archive room and are open to any researcher who want to use them."

Myself, I recently wrote an article for Dissertation Reviews on some of these archives that I visited in the United States and Britain for my research project on twentieth-century poltergeist research. The collections held between these institutions alone were quite vast. Their preservation depended on adequate funds, staffing, and storage facilities. At Duke University's Rubenstein Library, there was an incredible computer finding aid associated with J. B. Rhine's Parapsychological Laboratory records. Likewise, the University of London's Senate House Library has outstanding electronic finding aids and facilities. At Cambridge University Library, navigating the Society for Psychological Research's collection depends on a printed directory; an electronic finding aid is in the works. At the

University of West Georgia, parapsychologist Dr. William Roll's papers are being slowly organized and I required the assistance from the archivist and graduate student volunteers to navigate the documents.

The success of my own research has largely depended on, for example, Society for Psychical Research members who filed their reports on poltergeist cases right away, enabling them to become part of an active archival holding. Mary Rose Barrington, G. W. Lambert, Manfred Casirer, and Donald West are but a few of those SPR members who maintained their reports in the Society's holdings. Maurice Grosse, another SPR member who co-investigated the famed Enfield poltergeist, had his papers at home. Just before he passed on, he gave his papers and audio-visual materials to the SPR's Archive Officer Dr. Melvyn Willin who catalogued them and transferred the papers to Cambridge University Library and takes care of the A/V and physical artefacts himself.

But even when documents are deposited in libraries and archives, they may end up thrown out. For example, Kramer found a handwritten manuscript dating back to the 1920s by a Dutch author in one library. One week, he saw the manuscript, but a few weeks later, it was gone - replaced by mats and cushions used for yoga lessons in the library in the evenings. When Kramer asked a librarian about the manuscript, he was told, "Who cares, they are outdated after all."

This was the moment I decided that it was time to start a project to collect and rescue as many as possible archives and books still in personal hands," said Kramer. In 2006, he began tracing papers and collections that were kept in people's cellars and attics - filling up his own attic in the process. In 2007, he persuaded the HJBF board to fund the Archive Project in which a three-room building was rented to house the rescued materials before finding more permanent homes in libraries and archives. (See the article "Preserving the history of parapsychology" in *Psypioneer Journal*, pp. 81-85.)

BOXES IN THE ATTIC

Of equal if not greater concern is when papers are not deposited in archives, but held by the people who originally made the documentation.

Kramer said, "I have seen before that suddenly someone dies and that the house has to be cleared out within a fortnight or so. Time pressure means that only the most important belongings of the deceased will be saved by the relatives and that the rest is simply dumped. Note that paper archives and books on parapsychology or related topics are, in general, not seen by relatives as being of any importance at all and thus easily end up in the garbage dump."

In his article "Preserving the Archives of Psychical Research," SPR member Tom Ruffles highlights the experience of writer James Clark and poltergeist expert Shirley Hitchings in quite literally saving a portion of the papers of psychical researcher Harold Chibbett, who had investigated Hitchings' case in the 1950s and '60s (see their book *The Poltergeist Prince of London*, History Press, 2013). Ruffles relates his "first-hand experiences of retrieving collections" and "trying to track down files only to discover that they have probably been thrown out by heirs for whom they hold no interest."

Many universities and libraries that receive papers on esoteric topics aren't sure what to do with them. Kramer points out, "Most of the time no attention is given these collections nor is there a strategy to complete them."

Such are the perils of documenting one's research. Ruffles encourages those who hold such documents to consider having them archived while they're alive (as Maurice Grosse did). In his article, he outlines some current efforts. There is the slow-brewing Charles Fort Institute (CFI) set up by *Fortean Times* co-founder Bob Rickard. The Swedish Archives for the Unexplained (AFU) is developing sig-

nificant holdings of English-language archives. Ruffles comments, "Sending things to Sweden has to be better than throwing them out, but it seems a shame that we are unable to preserve them in England."

There isn't money to be made from these collections in preserving them - and, in fact, there is a significant cost incurred by the libraries and archives that hold collections. Digitization is becoming a better option for preserving and providing access to papers, journals, and books. Increasingly, high quality scans are made available, and can even be remotely accessed on home computers. SPR members and Lexscien subscribers, for example, can access the SPR's entire collection of journals and proceedings online; in Holland, the National Library is working on digitizing their holdings. The issue here is first digitizing a huge quantity of materials, and then maintaining them, ensuring the digital holdings are protected. Ruffles considers some of these issues as well in his article.

PRESERVING THE HISTORICAL COLLECTIONS OF PARAPSYCHOLOGY

The upcoming June conference in Utrecht will feature 12 presentations on the topic of collections preservation. In addition to the conference sessions being held in the medieval centre of the city, there will be a free boat tour through Utrecht's canals for conference attendees. For further details on the conference, check the HJBF website. Utrecht is located a short thirty minute train ride from the Airport Amsterdam Schiphol to Utrecht Central Station and there are many hotels located near the venue. If you have any questions or are interested in participating, you can e-mail the HJBF.

FURTHER READING

Tom Ruffles pointed me to the World Institute for Scientific Exploration (WISE) which is creating a large online Wiki, the World Resource Center (WRC). From their website: "The WRC is a gigantic 'wiki' database, directory, encyclopedia (similar to *Wikipedia*), library, and archive designed to be a comprehensive resource for all topics and subjects, worldwide, related to integrative, complementary, indigenous, and traditional medicine, consciousness, alternative energy, scientific anomalies, and unsolved mysteries in science, technology, history and many other fields of knowledge."

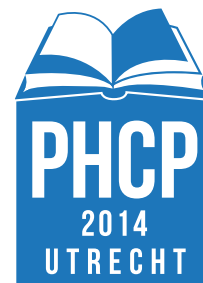
Tom also reminded me of Marc Demarest's excellent blog *Chasing Down Emma* (ehbritten.blogspot.nl) that deeply explores the archives of Spiritualism. Also see The International Association for the Preservation of Spiritualist and Occult Periodicals (www.iapsop.com). For more on Dutch psychical research, see the interview I did with Wim Kramer and Ingrid Kloosterman (journal.extra-ordinarium.com, January 15th, 2013).



Aport of a leaf received at a séance in Belgium (September 18th, 1931).

Gerd H. Hövelmann

Germany



Gerd H. Hövelmann, MA, studied philosophy, linguistics, literature, and psychology at the University of Marburg, Germany. From 1984 through 1993 he was a Senior Research Associate, Department of Philosophy, University of Marburg. Since then he has been a free-lance author, translator and business and communications consultant. He is the author of numerous scholarly publications (>250) in various scientific fields. Hövelmann is a member of more than two dozen scientific societies, has been on the editorial boards of several scientific periodicals, and is the editor-in-chief of the *Zeitschrift für Anomalistik*.

THE SCIENTIFIC ESTATE OF SPIRITUALIST EMIL PRINZ ZU SAYN-WITTGENSTEIN-BERLEBURG (1824-1878) - A PRELIMINARY NOTE

Amongst a variety of individual items pertaining to the history of parapsychology and its concomitant fields, two sizeable estates stand out in my files - those of Dutch journalist, CSICOP-skeptic, and defender of parapsychological research, Piet Hein Hoebens, and of influential 19th-century spiritualist, the German nobleman Emil Prinz zu Sayn-Wittgenstein-Berleburg.

1. PIET HEIN HOEBENS (1948-1984)

I will say only a few words about Hoebens on this occasion. Most of those who knew him will be aware that Hoebens committed suicide, at the age of 36, on 22 October 1984. Three days previously I received one of his typically extensive letters. After talking business for a while, the letter changes its tone: "[I]t is time for me to make some arrangements for what is going to happen to my



Fig. 1 Piet Hein Hoebens (1948-1984)

property after my death, which I intend to take place in a few days time. For several reasons (e.g. your trustwor-



thiness, your meticulousness, your polyglottism etc.) I think that you are the most natural choice for a bequest of my extensive files on anomalistics, including my professional correspondence. [...] They contain a lot of valuable information, the exact value of which can only be appreciated by someone like you." Hoebens then goes on to specify some conditions for the bequest, and his antepenultimate sentence reads: "I am sorry for the somewhat macabre tone of this letter, but then I realize that my files are of considerable interest to the serious student of the [p]aranormal, and that I have a responsibility to do whatever I can in order to prevent them from getting lost literally [*sic*] or figuratively."

For the past three decades, the Hoebens files (4.5 running meters; several thousand letters, thousands of pages of publication manuscripts plus a reprint collection) have been in my possession. Access is deliberately limited, but basically in my discretion. Thus, I gave full access e.g. to Suitbert Ertel for his astrology studies, because the files contain very extensive correspondences between Hoebens and everyone even remotely involved in the "Mars Effect" controversy. This estate also includes (often voluminous) correspondences with almost every parapsychologist and skeptic active in the 1970s and 1980s, including almost daily exchanges with Marcello Truzzi. For more details, I must refer readers to the 500-pp. book *Legitimacy of Unbelief: The Collected Papers of Piet Hein Hoebens* that will be published - edited by myself and my Dutch colleague Hans Michels, with a postscript by Eberhard Bauer and kindly supported by the HJBF - before the end of this year (Hövelmann & Michels, in press). The book will include more than 40 English chapters, with extensive editorial commentary, that were originally published in four different languages or hitherto unpublished.



Fig. 2 Prince Emile as a young high-ranking Czarist officer (early 1850s)

2. EMIL PRINZ ZU SAYN-WITTGENSTEIN-BERLEBURG (1824-1878)

Prinz Emil (or "Prince Emile" according to English and French spelling) was a wealthy German aristocrat - a man of many talents and sometimes peculiar convictions and demeanour. An extreme conservative politically and one of the four candidates for the rank of the first Roumanian king, he also was aide-de-camp and adjutant general to the Czar, and a successful military leader of the Russian Hussar troops in the Crimean and several other wars in Kurdistan, Turkey and neighbouring territories. In his spare time, he was a prolific, though controversial writer, a poet, a gifted composer, an 1848 anti-revolutionary pamphlet writer, an archaeologist, and a collector (and sometimes excavator) of antique Roman vases, who in a short period of time accumulated one of the most outstanding collections (Jahn, 1865) that ever existed (now in the Federal Art Collections in Dresden; part of the sales negotiations between the Prince and the Dresden Museum is found in the estate).

And not least the Prince was a fervent spiritualist, at least after the early death of his first wife, beautiful Princess Pulchérie Kantakuzene (1840-1865). In the mid-1870 the Prince took part in séances almost on a daily basis and he kept scrupulous diaries (in French) describing his experiences. Among his most important séances probably were those with Florence Cook / Katie King in London and Wiesbaden (maybe also in Paris and Bordeaux). The Prince loved to work with that young, attractive medium, whose mediumship had started only a few years previously. Allen (1871: 177) reported: „Miss Florence Cook [...] began to sit for spiritual manifestations a few weeks ago. Her mediumship is as yet in its incipient stage, but the manifestations which have already occurred in her presence are some of them so remarkable that it is evident that very great powers are being conferred upon her by the spirits."

Prince Emile soon became a member of various spiritualist and other occult societies such as the Theosophical Society in New York (as Corresponding Fellow) and the British National Association of Spiritualists (as Honorary Corresponding Member).



Fig. 3 BNAS membership card (1874) for Prince Emile, Honorary Corresponding Member

Outside the circles of a few specialists, the Prince's involvement with spiritualism has been almost forgotten. To the best of my knowledge, the last one to explicitly mention him in some detail was Hans Gerloff in the 1960s, who had gotten in touch with Baron Eberhard von Kleydorff, a grandson of Emile's, and who received in September of 1963, as items on loan, a few photographs and several of the Prince's diaries. (The relevant correspondence between Gerloff and the grandson also was found in the estate). Gerloff was obviously impressed and reported dutifully in one of his books on mediumism (Gerloff, 1965). Except for Gerloff, for the past 140 years no parapsychologist has had a glimpse of the material that the Prince and his heirs had in their possession. There were a few who did mention the Prince during the 20th century; and they included De Brath (1934), Ryan (1937: 62-63, 163), Gaunt (2012), Gomes (1987: 3, 96), Jinarājadāsa (1925: 29-30) and, of course, Zorab (1980, 1988). But none of them ever saw any of the items mentioned below. The story of how the Prince's estate (or major parts of it) resurfaced in 2011, how it caught my attention (after I had long given up searching for it), and how I was able to purchase it and thus prevent it from being scattered through eBay, all is well worth telling, but this must be deferred to a different occasion.

Suffice at this point is to provide a rough summary (a very rough one indeed) of the parapsychologically relevant contents of the holding. I am doing so with the understanding that a mere listing cannot do any justice to the richness of the estate which, it should be noted, is far from complete. (Important parts are irretrievably lost.)

2.1 CORRESPONDENCE COLLECTION

It is important to realize that the huge correspondence section of this estate, or the segments that I was able to acquire, almost exclusively contains letters received by the Prince - from relatives, friends, employees, administrative bodies, the European aristocracy, etc. There are only a few drafts of letters that he didn't send or other letters that somehow had found their way back (including a long, excited letter to Florence Cook). So the entire correspondence seems one-sided, which in fact it is. However, hundreds of letters written and sent by the Prince (mostly to family and the nobility) already were published in French long ago in a two-volume, 1000-pp. edition (Sayn-Wittgenstein, 1888-1889). There are many letters in that edition, which now, through the findings in this estate, are 're-united' with their counterparts - and thus start to make new sense or sense for the first time.

The correspondence part of the estate contains the



Fig. 4 Medium Florence Cook (c. 1856-1904)

substantial number of 2,540 letters in six different languages. A recent count has provided the following numbers:

German	1,281	(50.43 %),
French	1,120	(44.09 %),
then the favorite language of the intelligentsia,		
English	85	(3.35 %),
Russian	48	(1.89 %),
Italian	5	(0.20 %),
Dutch	1	(0.04 %).

As already indicated, that correspondence also contains an exchange of letters with important medium Florence Cook (sometimes, materialized “Katie King” or “Annie Morgan” pretend to be writing). Florence Cook’s often long letters to the Prince (10 letters with a total of 40 handwritten pages) are dated as follows: 16.9.187x (year not given, 3 pp.); 19.12.1873 (telegram - see Fig. 5); 1.1.1874 (7 pp.); 14.1.1874 (4 pp.); 7.2.1874 (3 pp.); 20.2.1874 (4 pp.); 11.3.1874 (4 pp.); 15.4.[1874] (8 pp.); 29.5.[1874] (3 pp.); 11.10.[1874] (3 pp.); plus one undated letter from Florence and two undated letters from “Annie Morgan”. In addition, there are 3 extensive letters from medium Lottie Fowler: 7.5.1874 (8 pp.); 21.5.1874 (6 pp.); 26.5.1874 (12 pp.).



Fig. 5 Telegram of 19 December 1873 from Florence Cook to Prince Emile, seemingly holding out the prospect of private adventures with “Katie”

2.2 FOUR DIFFERENT TYPES OF DIARIES

Through major parts of his life, Prince Emile kept various kinds of personal diaries (written in French almost throughout).

Mesmeristic magnetizing experiments, starting as early as 1847 when the Prince was only 23; one folder holds Emile’s notes from those sessions with a somnambule medium identified as “Emma” (for Emma, see Loewenfeld, 1901: 257).

Extraits de mes séances spirites (Pulcherie): Four hefty notebooks used in séances that were meant to establish contact with the Prince’s first wife who had died in 1865: no. 1, various places, mostly in Germany and France, starting from July 1866 (60 pp.); no. 2, mostly Bordeaux, from 18 October 1866 (80 pp.); no. 3, from 29 April 1867, mostly Bordeaux (162 pp.); no. 4, from 20 July 1867, mostly Warsaw, Berlebourg, Bordeaux (190 pp.).

Traditional (but unsystematic [major gaps]) diary for decades from childhood (ca. 1840). This also includes the manuscript of a “war diary”, 7 July, 1877 to 12 October, 1877 (ca. 350 pp.), written in French, unpublished.

Spiritualist diaries: *Recueil Spirite. No. [1-6] Start and End Dates* (only 3 out of at least 6 large-size volumes are preserved), classical, often quite detailed séance diaries, all with protocol character and carefully compiled, handwritten indices):

No. 2: 27. April 1867 to 15. June 1868; 372 pp. incl. index; Bordeaux, Warsaw, Biarritz, St. Petersburg, Berlebourg, Richthof.

No. 3: 15. June 1868 to 9. August 1868; 385 pp. incl. index; Richthof, Wartburg, Eisenach, Gotha, Frankfurt, Kissingen.

No. 6: 16. July 1870 to 23. September 1876 [from 15.12.1871 to 5.1.1872: séances on every single day]; 383 pp. incl. index; Walluf, Warsaw, St. Petersburg, Farchant, Paris, London, Vervy; Dijon, Rochelbourg, St. Valery, Fontanelli; for 10 December 1873: first mention of “Keaty King”, pp. 170ff., detailed reports on pp. 174-239.

2.3 SPIRIT AND NON-SPIRIT PHOTOGRAPHS

One of the most important collections of William Mumler spirit photographs, which formed part of the Sam Wagstaff Collection (now in the possession of the J. Paul Getty Museum in Los Angeles), contained 39 different Mumler Photographs. It is considered one of the most comprehensive collections.



Fig. 6 William Mumler, Boston: two rare spirit photographs

The estate of Prince Emile includes 13 Mumler photos (all are different), including some that are rarely shown.

The estate also includes over 90 “private” photographs of family, friends and members of the German and European nobility (few are identified). Some of them (e.g., those of Emile’s parents) seem quite early and potentially valuable.

In addition to the Mumler spirit photographs, the collection includes 19 photos by Paris photographer Édouard Isidore Buguet; only 8 of them are different. Some of the doublets are cropped versions of each other. Several of the pictures show Emile and his second wife, Camille, with spirit “extras”, so they were specifically taken for him.

The collection further includes 4 different spirit photos by London photographer Frederick A. Hudson as well as one by J.W. Weaver of Baltimore, MD. In addition there are two photos with spirit extras from unidentified sources.



Fig. 7 Emile and his second wife with a spirit extra in Buguet photo

Finally, there are 17 Katie King séance room photographs, almost all from experiments conducted by William Crookes. Twelve of them are different, while some are cropped versions of each other. They include Crookes’s well-known photographic height comparison between Florence and “Katie” as well as the well-known photo that shows Dr. Gully in the foreground. Most of these photographs are from séances the Prince attended in person.

2.4 SPIRITUALIST MISCELLANEA

In addition to the items described, the Wittgenstein estate comprises a number of other items that are of particular interest to researchers into parapsychology and its history. It includes some 240 business cards (CDV) of often prominent people who the Prince met at various times (few names are of scientific interest, though).



Fig. 8 Frederick A. Hudson (London): Medium Lottie Fowler "with a spirit unknown"

More interesting is a little collection of 13 specimens of what, since the days of Justinus Kerner, is used to be called "*Klecksographien*" (ink point graphics), three of which are shown in Fig. 10. These little pieces of pre-Rorschach art in most cases identify their creators.

Of particular interest also is a collection of no fewer than 782 sample sheets of paper (often identified with place and date and related to the Prince's spiritualist diaries) with one or often several direct or "automatic" script specimens on both sides of almost every sheet. They mostly originate from the mid-1860s until the early 1870s.



Fig. 9 Crookes's height comparison between Florence Cook (right) and "Katie King"

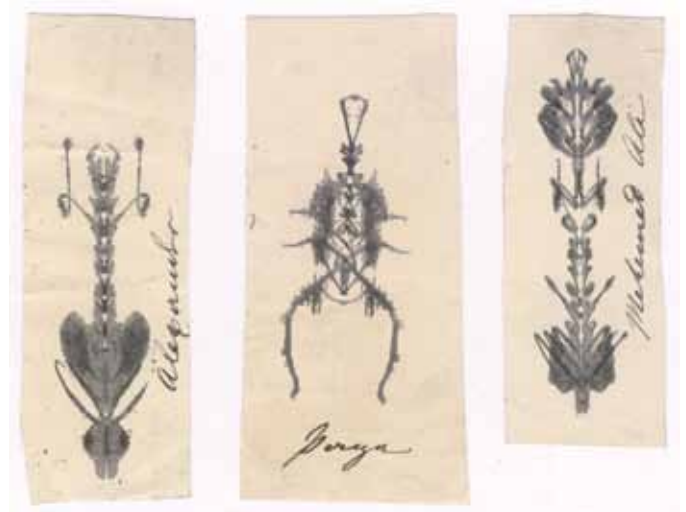


Fig. 10 Three examples of "*Klecksographien*" - ink plot art

This has been just a rough overview of the contents of Prince Emile's estate. But I trust it has been sufficient to show that (a) it was worth acquiring and (b) it contains much material that can stimulate or support future research. Upon request, both the Hoebens and the Wittgenstein collections are open for serious historical and scientific research.

LITERATURE

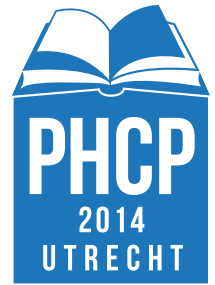
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Pins from Spiritualistic society G.W.H.F.

Alejandro Parra

Argentina



Psychologist Alejandro Parra received his Bachelor of Arts and Master of Arts degrees from the Universidad Abierta Interamericana (American Open University), where he is now a teacher and associated researcher. He received his PhD in psychology from the Universidad de Ciencias Empresariales y Sociales (University of Business and Social Sciences). He serves as a psychotherapist in general clinical psychological practice in the Clinical Area of the Institute of Paranormal Psychology. He conducts therapy groups and uses an historical approach in his ongoing research into parapsychology, dreamwork, and mediumship. In a counselling setting he also conducts workshops with psychics and mediums about their paranormal/spiritual experiences. His clinical research is based on cognitive-experiential and humanistic/Rogerian-oriented approaches with groups of people who have had paranormal experiences and dreams. Parra has been President (2011-2013), a full member and International Liaison of the Parapsychology Association; an International Affiliate and International Liaison of the Parapsychology Foundation; and an associate member of the Society for Scientific Exploration for Argentina. He is also a member and adherent of a dozen other institutes of parapsychology in Europe and such Latin American countries as Brazil, Chile and Mexico. Parra has authored a number of books, including *Historia de la parapsicología en la Argentina* (History of Parapsychology in Argentina) (Author, 1990), *Fenómenos paranormales* (Paranormal Phenomena) (Kier, 2003), and *Qué es ... la sensibilidad psíquica?* (What is ... Psychic Sensibility) (Deva's, 2010). Together with Juan Manuel Corbetta, he co-edited the e-book *Imágenes de lo oculto* (Images of the Occult), a free e-book published by the Institute of Paranormal Psychology as part of the exhibition of spirit photography in Argentina. In addition, Parra has published a number of articles in peer-reviewed journals and also published in several non-parapsychological journals.

CONTRIBUTION OF THE IPP TO THE HISTORICAL RESEARCH AND TO PRESERVE THE PARAPSYCHOLOGICAL LEGACY IN ARGENTINA

INTRODUCTION

There are a lot of information about the history of the Parapsychology in Argentina. A summary research could be found in the Parra's (1990) pioneer work, and most recently in Gimeno (2014), who developed a great historical research about the old mediums, psychics and psi researchers in Argentina.

The Institute of Paranormal Psychology (IPP) was established in 1994 as an educational center dedicated to the scientific study of paranormal/anomalous events. Its fo-

cus is on experimental, clinical and empirical research, plus the collection and publication of case reports dealing with parapsychological experiences. As a non-profit research and educational institute, the IPP has been recognized as a Non-Governmental Organization (NGO) (for further information, see Parra, 2011).

The aim of this brief presentation is to describe three projects carried out by the Institute to preserve the historical legacy of the parapsychology in Argentina: (1) Library and bibliometry research, (2) the Argentine pho-



tographic paranormal exhibition, and (3) the research project on the Spiritualism in Argentina.

THE PARAPSYCHOLOGICAL LIBRARY OF THE IPP

The IPP's main source of pride is its parapsychological library, which contains around 3500 books, 12,000 issues of academic journals and popular magazines, and thousands of files of articles in non-parapsychological journals in the scientific mainstream, which is the most important collection of its kind in Argentina and even in Latin America. The IPP also hosts about two thousands hours' worth of VHS and DVD tapes on parapsychological and related topics. The Latin American Agency of Psi Information Center [Agencia Latinoamericana de Información Psi, or ALIPsi] is an internet-based database of parapsychology references and on-line information related to the Spanish-speaking literature (see free downloadable catalogs in www.alipsi.com.ar). The data reside in a computer, because ALIPsi covers the bulk of parapsychology articles in Spanish-language journals from 1900 to-date. It also offers advisory service in bibliographical investigations to undergraduate students and journalists.

We designed SIPsi® v.3.0, which is a collection of computerized bibliographic databases that emphasize parapsychology and related consciousness disciplines. The aim is to include a bibliographic citation and/or an abstract, of any book or article (scholarly or popular), thesis, chapter, conference proceedings paper, and monograph on parapsychology and Spiritualism, or related consciousness studies. Non-English languages included are Dutch, French, German, Italian, Japanese, Polish, Portuguese, Russian, and Spanish. SIPsi® also includes relevant articles published in subject specialty journals in such fields as psychology, physics, engineering, education, philosophy, religion, psychiatry, medicine, literature, folklore, mathematics, anthropology; general science magazines in relation with parapsychology and consciousness studies. We also to include books and articles on parapsychology from 1900 to date and some of the most relevant books from other disciplines up to 2013.

In 2010, we received a grant from BIAL Foundation for support and preserve the Library and to charge all entries in the database.

"IMAGES OF THE OCCULT": AN ARGENTINE PHOTOGRAPHIC PARANORMAL EXHIBITION

From November 8th to 20th, 2006, the Roca Museum –National Institute for History Research, in Buenos Aires, was the stage of the *Images of the Occult: Spiritism and Paranormal Photographic Exhibition* organized by the Paranormal Psychology Institute (IPP). The paranormal photographic exhibition was also supported by Ministry of Culture of the Government of the City of Buenos Aires, The Latinoamerican Psi Information Agency (ALIPsi), and two of the oldest Kardecian spiritualist society, La Fraternidad and *Constancia*, established in 1877 and 1880, respectively.

Approximately 2,600 visitors attended the exhibition. As the Museum is an institution supported by the Argentine Government, the entry was free of charge and open to all. Psychologists Alejandro Parra and Juan Manuel Corbetta authored and edited a two hundred-pages CD-catalog including 160 images ready for print (Parra & Corbetta, 2006). Some of the main thematic areas included engravings, classic illustrations, photos from the end of the 19th and 20th century showing typical physical phenomena (i.e. tables and mediums levitations, apparitions, physical effect mediums and ectoplasms). The case of the most impressive Argentine medium Osvaldo Fidanza, in whose séances stones and other objects had appeared, and other internationally well-known mediums. Thirty old and rare psychical research books and magazines and a number of ancient instruments collection used to contact with spirits, besides other curiosities provided by the IPP archives and by two spiritualist societies La Fraternidad and Constancia, which joined together all Argentine Spiritist societies. The most controversial proofs of materialization are the series of photographs taken by Spiritist societies at Buenos Aires, showing the successive phases of the phenomenon; and the hollow moulds of hands

and feet, taken in paraffin wax. A reproduction of these phenomena was also be shown. Curious objects, such as three-legged tables utilized when one could still find physical-effect mediums capable of moving them or a Ouija-boards collection also was exhibited for visitors. The same for the slates used to produce the so called direct writing. Surely some of the shown may have been the one utilized by American medium Henry Slade when he visited Buenos Aires (circa 1887).

A RESEARCH PROJECT ON SPIRITUALISM IN ARGENTINA

Historical researchers Juan Gimeno and Juan Manuel Corbetta, together with A. Fabiana Savall, a Museum curator, authored the book *Cuando Hablan los Espiritus: Historias del Movimiento Kardeciano en la Argentina* [When the Spirits Speak: A History of the Kardecian Movement in Argentina], which it is a well-documented academic book, which focused on the idea of life after death connected with Spiritism and Modern Spiritualism in Buenos Aires (Gimeno, Corbetta, & Savall, 2013).

There are few well known references to Spiritualism in Argentina. The first one was written by the Argentinean politician and journalist Cosme Mariño, who was an active participant in the political and social life of Buenos Aires. He was also the President of *Constancia*, one of the first spiritualist associations in Buenos Aires, for nearly 20 years. The second one was written by César Bogo. Spiritualism in Argentina was introduced by Spanish Justo de Espada, one of thousands of immigrants, in 1857, only few months after the edition of *The Spirits Book* by Allan Kardec. He founded the first group together with Torcuato Zubiría, who was the first medium in Argentina.

Spiritualism in Argentina began in 1877, when the first centre, the Sociedad Espiritista Constancia [Spiritualism Society "Constancia"], was founded. It attracted numerous Argentinean free-thinkers and scientists. Among others, the American medium Henry Slade was invited to participate in spiritualist séances. In 1888, the physical medium Camilo Brediff produced

materialisations, ectoplasm and other impressive phenomena. Osvaldo Fidanza was one of the well-documented physical effects medium who lived in Buenos Aires. An attempt on his life interrupted a series of sessions that had been planned to show these phenomena to the scientific community in Buenos Aires. From that moment on he lost his abilities, although he continued promoting his ideas and providing an example of a healthy critical attitude toward these types of phenomena.

These studies were taken as a challenge by the Argentinean chemist Ovidio Rebaudi, who founded the Sociedad Magnetológica Argentina [Argentine Mesmerism Society] in 1896. The French physiologist and Nobel Prize laureate Charles Richet was greatly interested in the experimental results obtained by Argentinean psychical researchers. Rebaudi published the *Revista de Magnetología* [Journal of Mesmerism], of which a few issues were issued between 1896 and 1910; the Society's name was then changed into the Instituto Metapsíquico, which published the *Revista de Meta Psíquica Experimental* [Argentine Journal of Psychical Research] over a period of about ten years. Ovidio Rebaudi, together with several collaborators, operated within the spiritualist context, but emulated the (British) Society for Psychical Research. Although they went through many economic difficulties, spiritualists respected Rebaudi for his work, because he maintained an 'animist' (and not spiritualist) approach when confronting mediumistic phenomena.

The authors also examine the rise of Spiritualism, taking the reader from Spiritualism to psychical research. Gimeno, Coirbetta and Savall visited many Spiritist societies in Buenos Aires and other places, where they interviewed sitters, mediums and directors, and they attended public and private meetings and carried out a catalog of books, photographs, articles and administrative records never consulted before by *outsiders*. Kardecian spiritism and parapsychology, which share the same research aims, show a healthy tolerance for each other's viewpoints, and a complementary interest in research.

FURTHER REMARKS

During the last twenty years the IPP has achieved much to preserve the historical legacy of parapsychology. For instance, Alejandro Parra introduced parapsychology into the university –slowly but increasingly– by using other names such as “paranormal psychology.” Indeed there is no difference between paranormal psychology and parapsychology, but the change of terms was introduced because of the increased confusion between proper parapsychology and the activities of people who have abused the term by approaching it as ‘pop’ parapsychology. In Argentina, many people believe that the term parapsychologist is equivalent to psychic.

Finally, between 1990 and 2004, the IPP published fifty-four issues of a peer-reviewed quarterly journal, the *Revista Argentina de Psicología Paranormal* [Argentine Journal of Paranormal Psychology]. The journal’s impact on many young parapsychologists in several Spanish-speaking countries was impressive. However, the *RAPP* was discontinued for financial reasons. Subsequently, in 2006, the IPP inaugurated a new on-line publication, the *E-Bulletin Psi*, of which twenty five issues have been published to-date. We publish many research articles on history of parapsychology in Argentina and its pioneers.

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Mediumistic received drawing on April 10th, 1933, between midnight and 2 AM.

Title: 'Jesus using the cross to reach the Lord'. At the back of this drawing are the signatures of ten persons who witnessed the medium Mr. Verwaal.

Brandon Hodge (standing in for Marc Demarest)

United States of America

CONFESSIONS OF A BOOTLEG PRESERVATIONIST: THE IAPSOP PROJECT

How can scholars of esotericism answer the call of preservation-at-all-costs outside the archival realms of institutions of higher learning? Brandon Hodge stands in for founder Marc Demarest to discuss the methodology of the IAPSOP project - the International Association for the Preservation of Spiritualist and Occult Periodicals - and the herculean efforts of this affiliation of bootleg preservationists to digitize and distribute the crumbling papers of the past for future generations.

In the IAPSOP worldview, the treasured resources of our esoteric disciplines are threatened by innumerable factors - mishandling, misunderstanding, and, most significantly, time and environment. Just as crumbling Edison cylinders forever lose the music they hold if not properly converted to modern media, so too must the rare papers and ephemera of scholarship be converted to the formats of the present - and future - and propagated to ensure their survival.

IAPSOP locates, digitizes, and distributes (free of charge) Spiritualist and occult periodicals (IAPSOP) and monographs (SSOC) under Creative Commons licensing terms, focusing on the "Modern" period, defined as approximately 1790 to the copyright boundary. As of now, the corpus is almost wholly in English, though recent efforts have included some Ger-

man and French texts. Sources for primary material include paper, film, fiche, and open source documents on the "deep web", using John Patrick (Pat) Deveney's database of Spiritualist and occult periodicals as a guide, as well as publishers' catalogues and booksellers' lists. The topics of our digitization efforts include materials encompassing freemasonry, Spiritualism, Theosophy, new thought, free thought, eclectic medicine, occult revival, and astrology, among others.

The primary goal of IAPSOP is the preservation of these texts through digitization and replication; ensuring the future survival of these materials in a shared digital format. IAPSOP is very much "bootleg preservation" - the organization and its primary contributors are not necessarily Library Science-certified, and focus exclusively on the digitization of published knowledge, rather than preservation of the original artifact itself. In that sense, the knowledge is everything - there is no common metadata and no bibliographical descriptions - only digital copies of published information that could otherwise be lost. Though such efforts may not pass muster with institutional archives, it effectively puts the information directly into the hands of researchers. IAPSOP's directors often assist archives owners who want to do the same, with expertise, equipment, and process assistance.

Donations to IAPSOP come from a variety of sources, though only 10 donors have provided materials to the archives in the course of the project's history, with four board members contributing the bulk of the materials, labor, equipment, and cash, which to date totals some \$100,000 USD. One person - founder Marc Demarest - performs 95% of the collecting, processing and posting, managing outside vendors, etc. In the project's history, only a single person made an outside contribution of \$500 USD or more.

Approximately 10,000 unique users have accessed the digital copies made available since the project's inception. Aficionados and regular adherents comprise about 10% of the material donor base. Academics make up another 10%, with one scholar making substantial contributions. Genealogists make up a base of almost "accidental" clients, discovering through IAPSOP materials that a paternal aunt was a prominent medium, for example, and make up approximately 5% of the user base. Private researchers comprise the largest and most active subset of users, at approximately 75%.

Less than 1% of IAPSOP's total clientele offer feedback. 80% of that feedback is typically negative in some form: that the archives do not contain the desired resources; about the searchability of lower-quality materials; or that new materials are not being added by volunteers at a fast enough pace. The sense of entitlement in the Internet age for a free resource of this nature can be staggering, particularly from clients who believe that all Internet information is free, and that they may consume in perpetuity without cost or consequence, and do not need to contribute or in any way "pay back" for what they have received. But lessons have been learned,

and the IAPSOP principals do not do this work in order to meet the needs of the client community, but rather to facilitate one another's work, and the clients benefit as a by-product of the principals' collaboration.

IAPSOP's mission does face some problems and threats. Aggressive interpretations of some repositories' rights under copyright law is one such problem, when institutions claim rights to historical materials to which they have no legitimate shelter under copyright law. Other academic institutions aid and abet artificially high prices for access to the past by forking over gigantic amounts of money in "license fees" for digitized hermetically sealed public-domain content produced from open source material by large publishing houses. Some of these publishing houses, in fact, pillage and reprint out-of-copyright materials from IAPSOP and other archives, selling quick-print PDFs on demand and charging uneducated consumers \$30-\$100 a copy for texts they could have for free.

Another issue faced by IAPSOP is hoarding behavior on the part of collection owners who cannot afford to care for or convert their collections, but who will not accept assistance or open their collections because of fears of loss of control, or the loss of (entirely imaginary) opportunities to "monetize their holdings." Transfer of these materials between collectors can also be problematic, as rare documents can simply move from one walled garden to another.

Time is, as always, an urgent issue in IAPSOP's efforts. In some cases, the sole-surviving copies of resources rest on unusable microfilm no one has examined for possible deterioration in years. In others, card catalogue data is incorrect or describes assets that in fact no longer exist,



or large and silent binning of primary materials without any attempt to find an alternate repository for the material. We find that there is a basic lack of agreement among people and groups tasked to care for such archives, on the severity of the problem of preserving the literature of the largely marginal social groups represented by Spiritualists and others interested in the occult. Few people, our data shows, can be bothered, practically speaking, to help.



Every day, in many ways, we know that we are losing the race to preserve materials that most people and institutions do not value, but which we do value. Of the periodicals in Pat Deveney's extensive database, IAPSOP estimates that 30% are already irretrievably lost - posterity will know them, like we know many of the Neo-Platonists, through references, and fragments, published in other texts. And unfortunately only in that way! IAPSOP is here to help, but too small to do the work alone.

PERSONAL NOTES

Colophon

PHCP 2014 Utrecht

The Preserving the Historical Collections of Parapsychology (PHCP) conference is being held in Utrecht, The Netherlands, from 12-14 June 2014. The purpose of this first international meeting is to bring together researchers, archivists, librarians and other professionals who are concerned about the large number of research collections in the fields of psychical research, parapsychology and Spiritualism that are at risk of loss. An introduction to this conference was published by Christopher Laursen on the Extraordinarium website and is reprinted here on page 40-43.

HET JOHAN BORGMAN FONDS

The PHCP conference is initiated and financed by the Dutch foundation Het Johan Borgman Fonds (HJBF).

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PROGRAM MANAGEMENT AND LOGISTICS

Matti Gortemaker, administrative staff HJBF

Contact: hjbinfo@gmail.com and +31 6 519 00 606

HOSTESSES

Evelyne van der Neut

Loes Raats

Susan Potgieter

VENUE

Vergaderruimte Utrecht

Pieterskerkhof 23

3512 JS Utrecht

The Netherlands

EDITORIAL STAFF

Walter Meyer zu Erpen

Matti Gortemaker

Wim Kramer

EDITORIAL NOTE

The abstracts provided by the speakers in English have been edited to clarify meaning where the choice of words might introduce confusion, to improve sentence structure, and to implement standard spelling, capitalization and punctuation.

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