

## How did Edison Really Feel About Talking to the Dead?

What did Thomas Alva Edison really feel about death and the afterlife? What happens when modern-day paranormal crusaders such as Christopher Moon try to use famous names like Edison for a platform to gain credibility and notoriety?

As most of us do, Thomas Edison said a lot of things. Unlike most of us, however, he flip-flopped consistently on his beliefs. Having the brain of an inventor means that you have to think outside the box as a way of life. It seemed that his mind was always in over-drive and he would sometimes have his mouth engaged while his mind was wandering.

In his youth, Edison did not believe in God, the soul, or an afterlife. At that time Edison liked to call nature the "Supreme Intelligence," indifferent and merciless toward humanity. Edward Marshall interviewed him for the New York Times (October 2, 1910). "There is no more reason to believe that any human brain will be immortal," Edison declared, "than there is to think that one of my phonograph cylinders will be immortal... No, the brain is a piece of meat mechanism - nothing more than a wonderful meat mechanism."

Then, ten years later, Edison expressed just how much his views had changed in Scientific American, October 30, 1920.

"If our personality survives, then it is strictly logical and scientific to assume that it retains memory, intellect, and other faculties and knowledge that we acquire on this earth. Therefore, if personality exists after what we call death, it's reasonable to conclude that those who leave this earth would like to communicate with those they have left here. ...I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected, or moved, or manipulated... by our personality as it survives in the next life, such an instrument, when made available, ought to record something.

Certain of the methods now in use are so crude, so childish, so unscientific, that it is amazing how so many rational human beings can take any stock in them. If we ever do succeed in establishing communication with personalities which have left this present life, it certainly won't be through any of the childish contraptions which seem so silly to the scientist."

(At this point I must interject that the childish contraptions that are being used today, such as Chris Moon's Telephone to the dead and Mark Macy's Polaroid camera, seem very silly to the scientist in me...) Of course, the spiritual community (including Christians) now welcomed Edison into their fold. What was a better endorsement for belief of the afterlife than a converted famous non-believer? Now the once hated Edison became a poster child. But, as they say, nothing lasts forever... especially Edison's opinions.

Later in his life, Edison conjectured that the human mind was composed of billions of infinitesimal particles that are responsible for intelligence and memory. He thought they came from outer space, bringing wisdom from other inhabited planets. After we die, they may disperse, or they may swarm like bees and enter other human skulls, he said. Edison liked to call his particles "little people." Occasionally, they would get into conflict with one another. Here is an excerpt from his diary:

"They fight out their differences, and then the stronger group takes charge. If the minority is willing to be disciplined and to conform there is harmony. But minorities sometimes say: 'To hell with this place; let's get out of it.' They refuse to do their appointed work in the man's body, he sickens and dies, and the minority gets out, as does too, of course, the majority. They are all set free to seek new experience somewhere else."

I wonder why these later views aren't as important to those trying to use Edison's fame to bolster their own Edison was a genius, right? If he abandoned one opinion for another, it must have been because he was on to something, right? Right? Hello?

# EDISON'S Own SECRET

Edison, though materialist-minded, was yet willing to accept spiritual beliefs if they could be proven by scientific tests. Here is described one of his amazing secret experiments whereby he sought to lure spirits from beyond the grave and trap them with super-sensitive instruments.

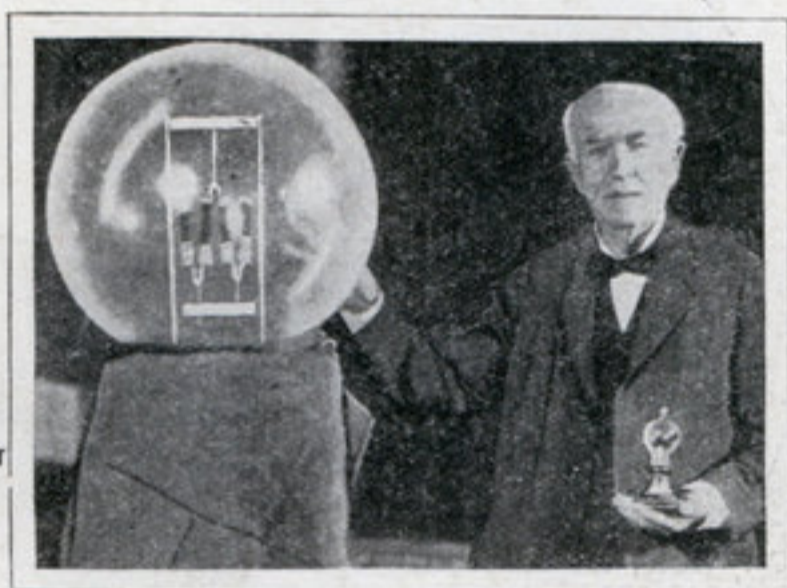
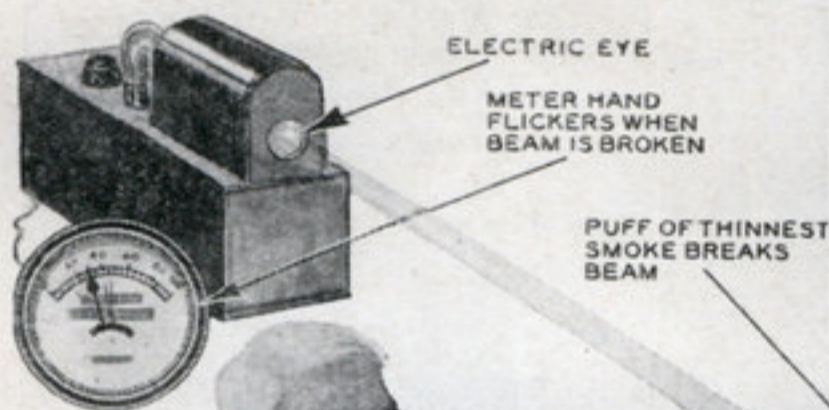
**O**NE black, howling wintry night in 1920—just such a night when superstitious people would bar their doors and windows against marauding ghosts—Thomas Edison, the famous inventive wizard, gathered a small group of scientists in his laboratory to witness his secret attempts to lure spirits from beyond the grave and trap them with instruments of incredible sensitivity.

Until recently only the few favored spectators ever knew the outcome of this sensational experiment. Only the few Edison intimates, assembled like members of a mystic clan, ever knew what unearthly forms materialized in the scientist's labora-

tory that night to give proof or disproof of existence beyond the grave.

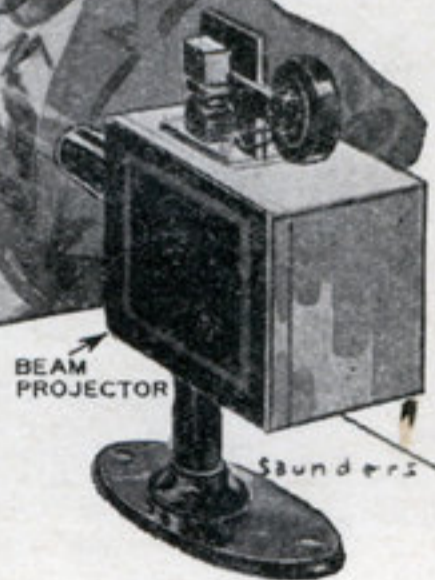
For thirteen years results of Edison's astounding attempt to penetrate that wall that lies beyond mortality have been withheld from the world, but now the amazing story can be told.

In a darkened room in his great labora-



Thomas Edison, inventor of the electric light, holding in his hand one of his first creations, the carbon light. Left—A modern 150,000 c.p. light.

Though of an avowed materialistic cast of mind, Edison nevertheless bestowed great benefits on mankind. At the left he is seen in his laboratory conducting experiments to find a method of making rubber out of goldenrod. Drawing above illustrates the operation of the photo-electric cell in detecting smoke crossing its "line of vision." Similar set-up was used in detecting presence of spirits.



tory, surrounded with beakers, generators, and other experimental equipment, Edison set up a photo-electric cell. A tiny pencil of light, coming from a powerful lamp, bored through the darkness and struck the active surface of this cell, where it was

# SPIRIT EXPERIMENTS

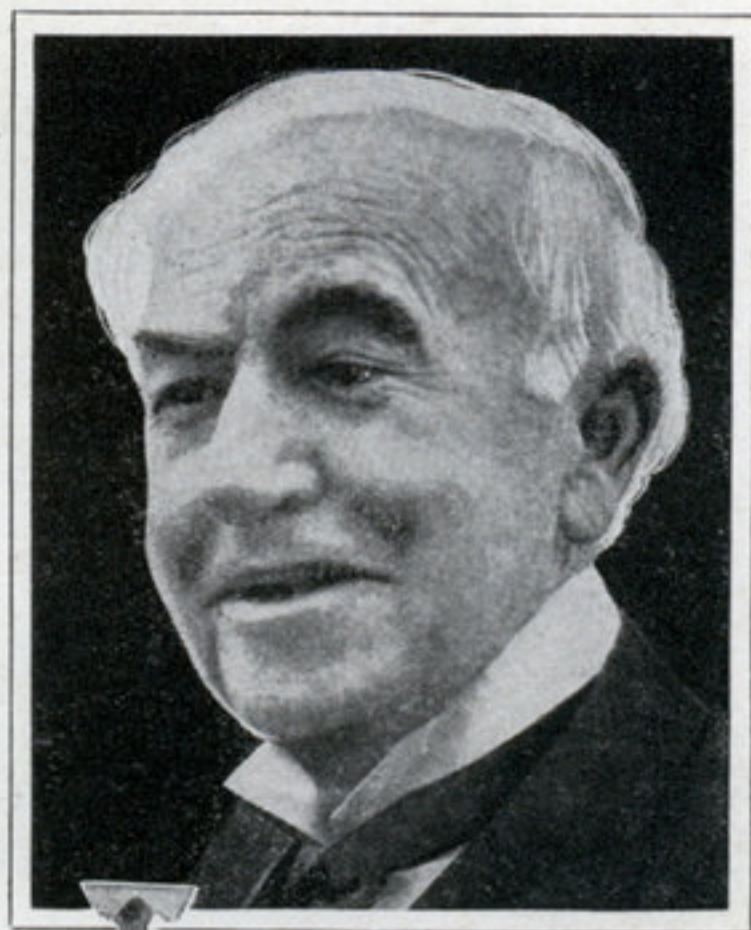
transformed instantly into a feeble electric current. Any object, no matter how thin, transparent or small, would cause a registration on the cell if it cut through the beam.

When the experiment was ready to begin the spiritualists in the group of witnesses were called upon to summon from eternity the ethereal form of one or two of its inhabitants, and command the spirit to walk across the beam. Then while the spiritualists went through their rites the scientists watched intently the meter of the electric eye, which would flicker the instant any ghostly form interrupted the light beam.

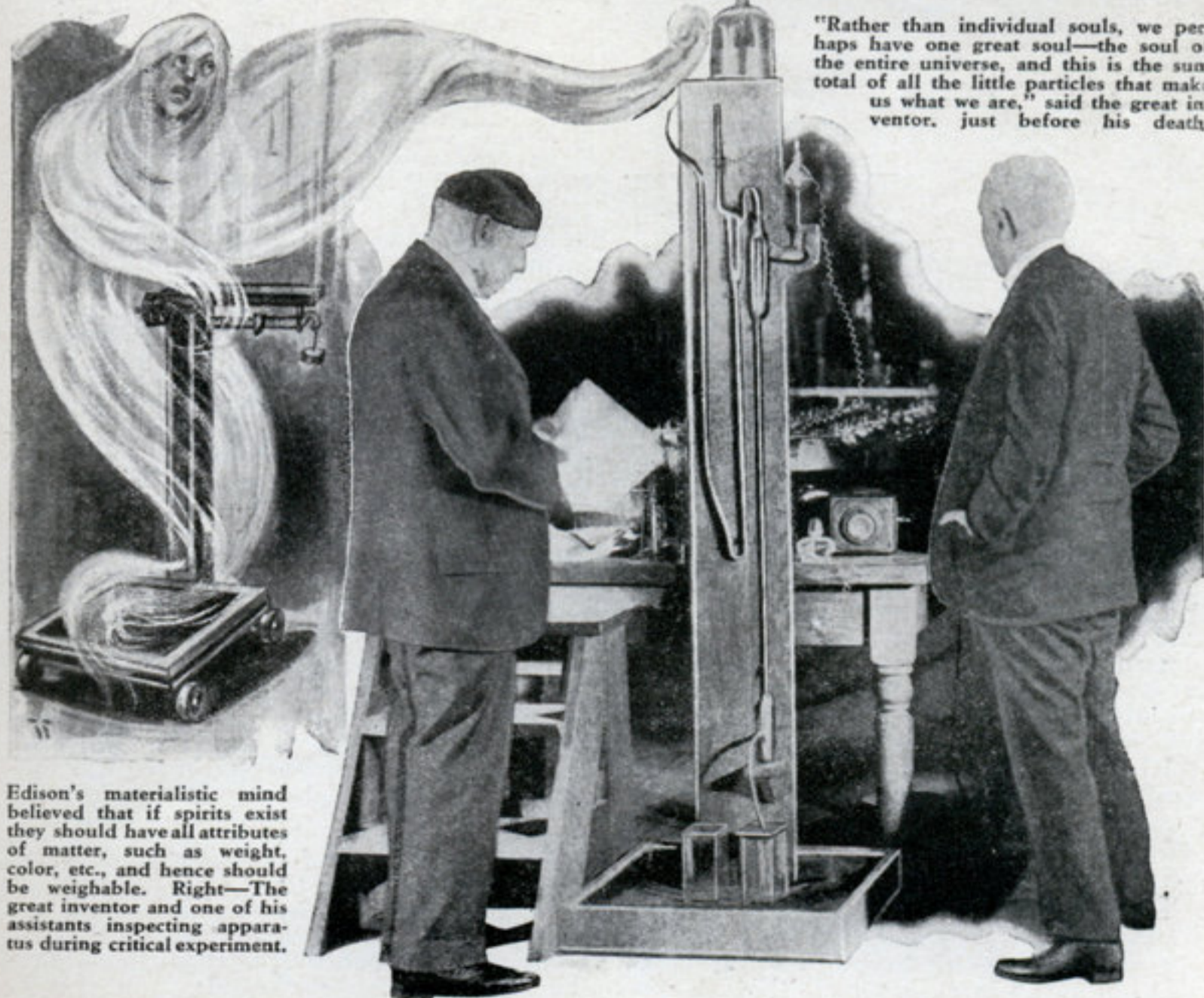
## Spirits Remain in Eternity

Tense hours were spent watching the delicate instruments for the slightest indication of a spirit form, but none came. The wind howled around the corners of the laboratory building, the spiritualists exorcised, but the ghosts, if any, remained in their abode in eternity. Narrowed scientific eyes saw the meter's needle remain steady as a rock.

It was because of these negative results that the news of the amazing experiments was never given out to the world. Edison

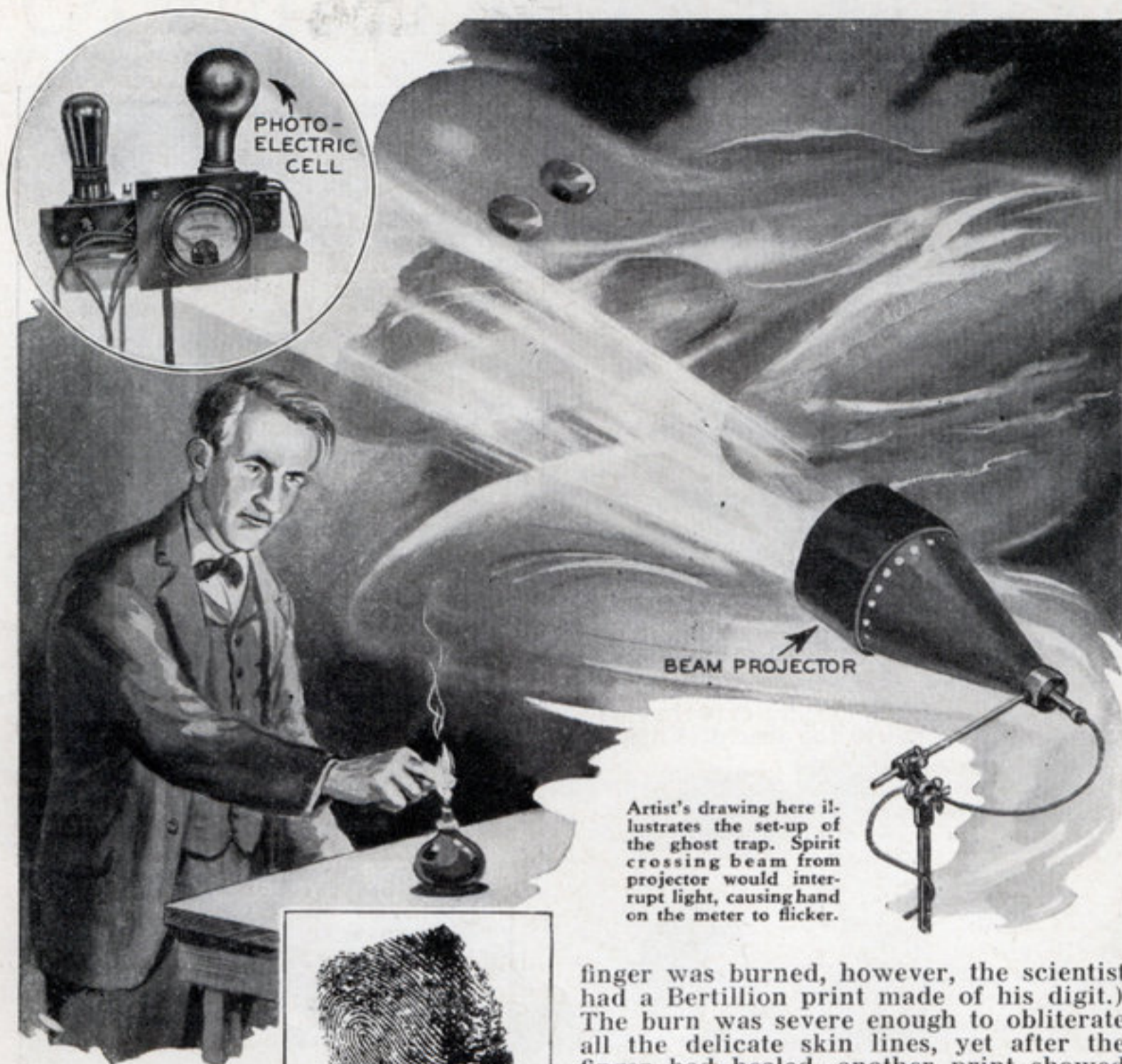


"Rather than individual souls, we perhaps have one great soul—the soul of the entire universe, and this is the sum total of all the little particles that make us what we are," said the great inventor, just before his death.



Edison's materialistic mind believed that if spirits exist they should have all attributes of matter, such as weight, color, etc., and hence should be weighable. Right—The great inventor and one of his assistants inspecting apparatus during critical experiment.

## Edison Believed That Spirits Should Have All the Attributes of Matter



Deliberately burning his finger in experiment, Edison found that lines and whorls grew back in original patterns, substantiating his theory of "life units."

Artist's drawing here illustrates the set-up of the ghost trap. Spirit crossing beam from projector would interrupt light, causing hand on the meter to flicker.

would not reveal his belief-shattering discoveries to a believing world.

The great inventor was a realist and his experiment revealed the stony silence his profound mind expected to find. If spiritual entities existed Edison believed that they should have some of the attributes of ordinary matter. Hence his belief that if spirits existed they could be detected by the electric eye.

It was Edison's belief, even up to the day of his death, that life in man and animal results from the activity of countless myriads of what he called "immortal units," endowed with intelligent direction of life and its processes.

To substantiate his hypothesis, Edison burnt his finger intentionally! (Before the

finger was burned, however, the scientist had a Bertillion print made of his digit.) The burn was severe enough to obliterate all the delicate skin lines, yet after the finger had healed, another print showed that the lines and whorls, even though they had been hopelessly destroyed, had returned to their original position.

From this experiment, Edison got confirmation of his hypothesis that it is these aforementioned "immortal units" which supervised the regrowth of his finger skin, following out the original design. Man, he believed, is a mosaic of such life units, and it is these entities which determine what we shall be.

To make his hypothesis clear, Edison was wont to cite the following analogy. Suppose this earth were visited by some extra-terrestrial being whose eyes were so coarse that the smallest thing he could see was the Brooklyn bridge. Naturally he would take the structure as some sort of natural growth.

Now suppose this imaginary giant were to destroy the bridge, then, after a couple of years, find it rebuilt. Don't you suppose the giant would assume that some guiding intelligence were behind the reconstruction? That's what Edison believed.

# FRENCH FANCY BUSY ON SPIRIT MACHINE

Reports of Edison Invention  
Seized Upon by Humorists  
and Philosophers.

## SUGGESTS TELEPHONE WOES

The Busy Signal Expected Even If  
the New Instrument Succeeds  
In Reaching Napoleon's Abode.

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Special Cable to THE NEW YORK TIMES.

PARIS, Oct. 5.—The Cox and Harding campaigns for the Presidency have never roused such interest in the French press as the news from America published here that Thomas Edison is busy experimenting with a machine with which he hopes to get into communication with the spirit world. The man who made a machine talk is considered wizard enough to do anything possible, but the tendency of the comment is that this time he has attempted something that is not possible.

Of course the humorists are busy with the idea. "Hello, Napoleon," Clement Vautel writes, describing his imaginary experiences some years hence. "From the Astral Exchange comes a girl's voice, 'Busy.'"

He imagines conversations with Charlemagne, Ninon de Leniclos, Voltaire and the Empress Josephine. "And when we die," he adds, "our last words are likely to be, 'As soon as I arrive I'll call you on the telephone.'"

Yet, he concludes that perhaps it would be best to leave the great peace of the other side undisturbed by wrong number worries, and when Edison calls he fears that "they" will not deign to reply.

Dr. Galent, Director of the International Metapsychic Institute, is one of those who has been consulted, and has expressed skepticism on Edison's success. Confessing ignorance of the instruments Edison intended to use, he argues against success by the analogy that chemists have never been able to create a living substance. In metapsychic experiments it was the "vital force" of the medium, which enabled communication, and he doubted the possibility of creating any apparatus capable of taking the place of this vital force.

Abel Hermant, in *L'Information*, addresses an open letter to Edison, and beseeches him, if there is still time, to break up his diabolic instrument. "Do you want to take all our illusions from us?" he asks. "You seek to prove whether or not we are immortal. But that's just what we don't want to know. We want desperately to hope we are and fear that we are not. Don't take from us the uncertainty of this fear and this hope. The day when we no longer doubt, when we can no longer live in this uncertainty, we will have no more interest at all in living."

In the *Oeuvre* one writer sums up his ideas by recalling that in the Middle Ages Edison would have been burned for black magic, and, being one of the innumerable sufferers from Paris telephones, he adds:

"Perhaps he should have been burned long ago."



One of the common urban legends that has become a "fact" to most people in the world of paranormal research is that famous scientist (inventor of the lightbulb, phonograph, etc) Thomas Edison was working on some type of device that would allow communication with the dead.

This legend was started by an interview with Mr. Edison that appeared in the October 30, 1920 issue of Science magazine. He was quoted as saying "If our personality survives, then it is strictly logical and scientific to assume that it retains memory, intellect, and other faculties and knowledge that we acquire on this earth. Therefore, if personality exists after what we call death, it's reasonable to conclude that those who leave this earth would like to communicate with those they have left here. . . . I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected, or moved, or manipulated . . . by our personality as it survives in the next life, such an instrument, when made available, ought to record something....."

This quote became the basis of the current claims of many different ways to have two way communications with the dead. However the most

important fact behind this interview has been lost or ignored by those who are using it to add credibility to their otherwise nonsensical devices.

Many people including the creator of the Frank's Box (Frank Sumption) and Christopher Moon (The proponent of the Telephone to the Dead) both claim to have had conversations with Mr. Edison about the design and even upgrades to the devices that they use.

Because of these claims there have been even more devices based off of these bad ideas. There are devices that create words using different techniques such as random radio signals, random number generators and even using a random word generator hooked up to an EMF meter to use the electro-magnetic fields to interfere with the creation of what is being claimed as communication from the dead.

The curators of the Thomas Edison National Historic Site have stated: "This seems to be another tall tale that Edison pulled on a reporter. In 1920 Edison told the reporter, B.F. Forbes, that he was working on a machine that could make contact with the spirits of the dead. Newspapers all over the world picked up this story. After a few years, Edison admitted that he had made the whole thing up. Today at Edison National Historic Site, we take care of over five million pages of documents. None of them mention such an experiment." They have told us at Rocky Mountain Paranormal that this is the most requested document that they do not have and has never existed.

This story points out once again that people involved in paranormal research need to stop following the stories that have been told to them, actually do some research, and not rely on what other "researchers" have told others. Critical thinking is the most important tool that we as researchers have and we (you know who you are) need to start using it.



EDISON IN HIS CHEMICAL LABORATORY

*The Diary*  
AND  
SUNDRY OBSERVATIONS  
OF  
THOMAS ALVA EDISON

EDITED BY  
DAGOBERT D. RUNES



*Philosophical Library*

NEW YORK

being into an environment where there is no efficient artificial light and he must degenerate. Put an undeveloped human being into an environment where there is artificial light and he will improve.

Environment makes immense changes in animals, and it is interesting and hopeful to note that the environment of human beings is improving more rapidly than that of other animals. Perhaps, for an ant or a gnat, it is not changing at all, although primary changes are progressing in the world itself. Earthquake shocks, like those which recently occurred in Mexico, prove that the world is shrinking. They are the convulsions attending permanent alterations in the earth's size and shape, and indicate the release of strains.

V-1920

#### XXXXII • SPIRITUALISM

A GREAT DEAL is being written and said about spiritualism these days, but the methods and apparatus used are just a lot of unscientific nonsense. I don't say that all these so-called mediums are simply fakers scheming to fool the public and line their own pockets. Some of them may be sincere enough. They may really have gotten themselves into such a state of mind, that they imagine they are in communication with spirits.

I have a theory of my own which would explain scientifically the existence in us of what is termed

our "subconscious minds." It is quite possible that those spiritualists who declare they receive communications from another world allow their subconscious minds to predominate over their ordinary, everyday minds, and permit themselves to become, in a sense, hypnotized into thinking that their imaginings are actualities, that what they imagine as occurring, while they are in this mental state, really *has* occurred.

But that we receive communications from another realm of life, or that we have—as yet—any means, or method, through which we could establish this communication, is quite another thing. Certain of the methods now in use are so crude, so childish, so unscientific, that it is amazing how so many rational human beings can take any stock in them. If we ever do succeed in establishing communication with personalities which have left this present life, it certainly won't be through any of the childish contraptions which seem so silly to the scientist.

I have been at work for some time building an apparatus to see if it is possible for personalities which have left this earth to communicate with us. If this is ever accomplished, it will be accomplished, not by any occult, mysterious, or weird means, such as are employed by so-called mediums, but by scientific methods. If what we call personality exists after death, and that personality is anxious to communicate with those of us who are still in the flesh on this earth, there are two or three kinds of appa-



ratus which should make communication very easy. I am engaged in the construction of one such apparatus now, and I hope to be able to finish it before very many months pass.

If those who have left the form of life that we have on earth cannot use, cannot move, the apparatus that I am going to give them the opportunity of moving, then the chance of there being a hereafter of the kind we think about and imagine goes down.

On the other hand, it will, of course, cause a tremendous sensation if it is successful.

I am working on the theory that our personality exists after what we call life leaves our present material bodies. If our personality dies, what's the use of a hereafter? What would it amount to? It wouldn't mean anything to us as individuals. If there is a hereafter which is to do us any good, we want our personality to survive, don't we?

If our personality survives, then it is strictly logical and scientific to assume that it retains memory, intellect, and other faculties and knowledge that we acquire on this earth. Therefore, if personality exists, after what we call death, it is reasonable to conclude that those who leave this earth would like to communicate with those they have left here. Accordingly, the thing to do is to furnish the best conceivable means to make it easy for them to open up communication with us, and then see what happens.

I am proceeding on the theory that in the very nature of things, the degree of material or physical power possessed by those in the next life must be extremely slight; and that, therefore, any instrument designed to be used to communicate with us must be super-delicate—as fine and responsive as human ingenuity can make it. For my part, I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected, or moved, or manipulated—whichever term you want to use—by our personality as it survives in the next life, such an instrument, when made available, ought to record something.

I cannot believe for a moment that life in the first instance originated on this insignificant little ball which we call the earth—little, that is, in contrast with other bodies which inhabit space. The particles which combined to evolve living creatures on this planet of ours probably came from some other body elsewhere in the universe.

I don't believe for a moment that one life makes another life. Take our own bodies. I believe they are composed of myriads and myriads of infinitesimally small individuals, each in itself a unit of life, and that these units work in squads—or swarms, as I prefer to call them—and that these infinitesimally small units live forever. When we "die" these swarms of units, like a swarm of bees, so to speak, betake them-

selves elsewhere, and go on functioning in some other form or environment.

These life units are, of course, so infinitely small that probably a thousand of them aggregated together would not become visible under even the ultra-microscope, the most powerful magnifying instrument yet invented and constructed by man. These units, if they are as tiny as I believe them to be, would pass through a wall of stone or concrete almost as easily as they would pass through the air.

The more we learn the more we realize that there is life in things which we used to regard as inanimate, as lifeless. We now know that the difference between the lowest-known forms of animal life and trees or flowers or other plants is not so very great.

Small as these units of life are, they could still contain a sufficient number of ultimate particles of matter to form highly organized entities or individuals, with memory, certain varieties of skill, and other attributes of living entities. We, in our ignorance of all that pertains to life, have come to imagine that if certain things happen to a human being or an animal its whole life ceases. This notion has been repeatedly disproved in recent years.

The probability is that among units of life there are certain swarms which do most of the thinking and directing for other swarms. In other words, there are probably bosses, or leaders, among them, just as among humans. This theory would account for the

fact that certain men and women have greater intellectuality, greater abilities, greater powers than others. It would account, too, for differences in moral character. One individual may be composed of a larger percentage of the higher order of these units of life than others. The moving out of myriads of what we may call the lower type of units of life and the influx of myriads of units of a higher order would explain the change which often takes place in the personality and character of individuals in the course of their existence on this earth.

The doctors long ago told us that our whole bodies undergo complete transformation every seven years, that no particle that entered into the composition of our bodies at the beginning of one seven-year period remains in our bodies at the end of seven years later. This means that matter is discarded, new matter being replaced by the working life-units or individuals. This rough-and-ready way of describing the discarding of defective matter that is constantly going on in our make-up would not be inconsistent with the theory I have evolved.

A common saying is, "We are creatures of environment." This is true, at least up to a certain point. We have seen how environment has wrought changes upon animals, and even wiped out certain species altogether—as the discovery of numerous skeletons of mammoth animals of prehistoric days has proved. Units of life, it is perfectly reasonable to deduce,

require certain environment to function in certain ways, and when environment undergoes complete change, they seek other habitats, other dwellings, so to speak, for the carrying on of their functions.

Numerous experiments conducted by medical scientists have revealed that the memory is located in a certain section of the human brain called the fold of Broca. Now, to return to what is called "life after death." If the units of life which compose an individual's memory hold together after that individual's "death," is it not within range of possibility, to say the least, that these memory swarms could retain the powers they formerly possessed, and thus retain what we call the individual's personality after "dissolution" of the body? If so, then that individual's memory, or personality, ought to be able to function as before.

I am hopeful, therefore, that by providing the right kind of instrument, to be operated by this personality, we can receive intelligent messages from it in its changed habitation, or environment.

X-1920

#### XXXXIII • SPIRIT COMMUNICATION

I CANNOT conceive of such a thing as a spirit. Imagine something that has no weight, no material form, no mass; in a word, imagine nothing. I cannot be a party to the belief that spirits exist and can be seen under certain circumstances, and can be made to tilt tables and rap chairs and do other things of a

similar and unimportant nature. The whole thing is so absurd.

I have been thinking for some time of a machine or apparatus which could be operated by personalities which have passed on to another existence or sphere. Now follow me carefully; I don't claim that our personalities pass on to another existence or sphere. I don't claim anything because I don't know anything about the subject. For that matter, no human being knows. But I do claim that it is possible to construct an apparatus which will be so delicate that if there are personalities in another existence or sphere who wish to get in touch with us in this existence or sphere, this apparatus will at least give them a better opportunity to express themselves than the tilting tables and raps and ouija boards and mediums and the other crude methods now purported to be the only means of communication.

In truth, it is the crudeness of the present methods that makes me doubt the authenticity of purported communications with deceased persons. Why should personalities in another existence or sphere waste their time working a little triangular piece of wood over a board with certain lettering on it? Why should such personalities play pranks with a table? The whole business seems so childish to me that I frankly cannot give it my serious consideration. I believe that if we are to make any real progress in psychic investigation, we must do it with scientific apparatus

and in a scientific manner, just as we do in medicine, electricity, chemistry, and other fields.

Now what I propose to do is to furnish psychic investigators with an apparatus which will give a scientific aspect to their work. This apparatus, let me explain, is in the nature of a valve, so to speak. That is to say, the slightest conceivable effort is made to exert many times its initial power for indicative purposes. It is similar to a modern power house, where man, with his relatively puny one-eighth horse-power, turns a valve which starts a 50,000-horse-power steam turbine. My apparatus is along those lines, in that the slightest effort which it intercepts will be magnified many times so as to give us whatever form of record we desire for the purpose of investigation. Beyond that I don't care to say anything further regarding its nature. I have been working out the details for some time; indeed, a collaborator in this work died only the other day. In that he knew exactly what I am after in this work, I believe he ought to be the first to use it if he is able to do so. Of course, don't forget that I am making no claims for the survival of personality; I am not promising communication with those who have passed out of this life. I merely state that I am giving the psychic investigators an apparatus which may help them in their work, just as optical experts have given the microscope to the medical world. And if this apparatus fails to reveal anything of exceptional interest, I am afraid that I

shall have lost all faith in the survival of personality as we know it in this existence.

I believe that life, like matter, is indestructible. There has always been a certain amount of life on this world and there will always be the same amount. You cannot create life; you cannot destroy life; you cannot multiply life.

The question has been raised that if these life entities are so small, they cannot be large enough to include a collection of organs capable of carrying on the tasks which I am about to mention. Yet why not? There is no limit to the smallness of things, just as there is no limit as to largeness. The electron theory gives us a reply which is wholly satisfactory. I have had the matter roughly calculated and have at hand the data of the calculation. I am sure that a highly organized entity, consisting of millions of electrons yet still remaining too small to be visible through any existing microscope, is possible.

There are many indications that we human beings act as a community or ensemble rather than as units. That is why I believe that each of us comprises millions upon millions of entities, and that our body and our mind represent the vote or the voice, whichever you wish to call it, of our entities.

Of course, you say, it is nature. But what is nature? That seems to me to be such an evasive reply. It means nothing. It is just a subterfuge—a convenient way of shutting off further questioning by merely giv-

ing an empty word for an answer. I have never been satisfied with that word "nature."

The entities are life, I again repeat. They are steady workers. In our bodies these entities constantly rebuild our tissues to replace those which are constantly wearing out. They watch after the functions of the various organs, just as the engineers in a power house see that the machinery is kept in perfect order. Once conditions become unsatisfactory in the body, either through a fatal sickness, fatal accident or old age, the entities simply depart from the body and leave little more than an empty structure behind. Being indefatigable workers, they naturally seek something else to do. They either enter into the body of another man, or even start work on some other form of life. At any rate, there is a fixed number of these entities, and it is the same entities that have served over and over again for everything in this universe of ours, although the various combinations of entities have given us an erroneous impression of new life and still new life for each generation.

The entities live forever. You cannot destroy them, just the same as you cannot destroy matter. You can change the form of matter; but of gold, iron, sulfur, oxygen and so on, there was the same quantity in existence in the beginning of this world as there is today. We are simply working the same supply over and over again. True, we change the combinations of these elements, but we have not changed the rela-

tive quantities of each of the elements with which we started. So with the life entities, we cannot destroy them. They are being used over and over again, in different forms, to be sure, but they are always the same entities.

The entities are so diversified in their capabilities that it is difficult to identify their handiwork in all instances. Thus today the scientists admit the difficulty of drawing a line of demarcation indicating where life ends and inanimate things begin. It may be that life entities even extend their work to minerals and chemicals. For what is it that causes certain solutions to form crystals of a very definite and intricate pattern? Nature! But what is nature? Is it not fair to even suspect that life entities may be at work building those crystals? They don't simply happen. Something must cause certain solutions always to form certain kinds of crystals.

Now we come to the matter of personality. The reason why you are you and I am Edison is because we have different swarms or groups or whatever you wish to call them, of entities. After eighty-two remarkable surgical operations the medical world has conclusively proved that the seat of our personality is in that part of the brain known as the fold of Broca. Now it is reasonable to suppose that the directing entities are located in that part of our bodies. These entities, as a closely-knit ensemble, give us our mental impressions and our personality.

I have already said that what we call death is simply the departure of the entities from our body. The whole question to my way of thinking, is what happens to the master entities—those located in the fold of Broca. It is fair to assume that the other entities, those which have been doing purely routine work in our body, disband and go off in various directions, seeking new work to do. But how about those which have been directing things in our body? Do they remain together as an ensemble or do they also break up and go about the universe seeking new tasks as individuals and not as a collective body? If they break up and set out as individual entities, then I very much fear that our personality does not survive. While the life entities live forever, thus giving us the eternal life which many of us hope for, this means little to you and me if, when we come to that stage known as death, our personality simply breaks up into separate units which soon combine with others to form new structures.

I do hope that our personality survives. If it does, then my apparatus ought to be of some use. That is why I am now at work on the most sensitive apparatus I have ever undertaken to build, and I await the results with the keenest interest.

X-30-1920

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