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JANUARY, 1933.

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OF THE

## British College of Psychic Science

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**Editor : STANLEY DE BRATH, M.I.C.E.**

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### EDITORIAL NOTES

In order to find room for Dr. Glen Hamilton's supremely interesting articles, some changes have been made in the usual make-up for this issue. Dr. Glen Hamilton and his group of Canadian experimenters are so rigidly scientific in their procedure that their work merits the very closest attention from all persons who are anxious to penetrate the as yet unsolved mystery of the connection between mental and physical phenomena.

It should be remembered that all these quasi-physical phenomena do not depend on Dr. Glen Hamilton, his group, and his five mediums alone, but on the presence of invisible personalities who are obviously the prime movers of the facts recorded by the cameras. The connection between the unseen persons and the phenomena produced, including the partial failures, is the main point of interest. The recorded facts are of value from the scientific point of view as evidencing these persons; but their main purpose is not to show marvels, nor even to stimulate investigation, but to lead to incontrovertible evidence that the facts proceed from an actually existing spiritual world.

This "spiritual world" does not mean one removed from our world of matter, but one in which the mental forces—the building power of Thought—is more powerful than in our earthly experience. Its inhabitants may have in some sense even less spirituality than some of us here, but they are operating with forces of which we on earth are still ignorant. It is for us to draw the inferences for which they provide the basis.

EDITOR.

## "KATIE KING" MANIFESTATIONS IN THE MARY M. EXPERIMENTS

- I. NEW PERSONALITIES.
- II. THE BUILDING OF THE SHIP.
- III. THE KATIE HEAD AND VEIL PHENOMENON.

### I

Mention has been made in a previous article of the auxiliary medium X and the scientific value of this mediumship as exemplified by the trance control X-Walter in connection with the appearance and registration of several teleplasmic masses secured with the medium Mary M and group toward the close of 1929. As early in 1928 we had watched the establishment of the Mary-Walter trance control, in 1929 the establishment of the X-Walter mentioned above, and in the same year the incoming of the Mercedes-Lucy trance control, so in February and March of 1930 we were to watch with considerable interest the establishment of still another important mediumistic personality, the X-John King, an unseen director who appeared, we were to find later, to play an important part in the so-called Katie King manifestations which form the subject of this report. The main events in this new X invasion were as follows.

#### *John King appears*

At a sitting held on February 16th, Lucy, speaking through the medium Mercedes (a second auxiliary medium at this time beginning to play a prominent part in the various teleplasmic experiments) made the claim that a pirate had come into our midst. Through X, in a state of light trance at this same sitting, the alleged pirate spoke of his "ruffian barque" and the "land which he held for the King."

On February 22nd the pirate, or the Captain as he was now designated, again spoke through X claiming that he was present for the purpose of helping in the production of the materialized form,\* said by the controls to be imminent;

\* The materialization phenomenon here referred to is that known as the "Lucy" phenomenon photographed on March 10th, 1930, under experimental conditions of extreme rigour. It took the form of the outline of a woman seated on a chair to the left of the medium Mary M., its upper section revealing a face of more than ordinary beauty. (See *Psy. Sci.*, Oct., 1932.)

that he himself had great power in these things ; and that he knew what could be done. He also hinted that the day might come when we would see that which was " not meant for mortals." He refused to give his name and we were warned not to ask. It would, he said, be revealed in due time.

On March 2nd, Lucy again spoke of the Captain, begged us to keep him and said something about a new field of work which was to open up and that with his help there was no end to the work which might be done. A week later she made the still more definite prediction that between them, that is, between Walter and this new control, phenomena would be produced which the world would call miracles. One week later the Captain gave his name as John King but asked that his medium for the present be kept in ignorance of this fact.

That the John King of the 'seventies and 'eighties claimed to be " the bold and bad Sir Henry Morgan," the buccaneer, I need scarcely remind those readers acquainted with the history of early researches in this field. Without directly saying so the X-John King made the same claim and presently both he and the Mary M.-Walter were deep in the pretence that they were once more aboard Sir Henry's ship and once more among his fierce and bloodthirsty crew. They hinted that the purpose back of this curious by-play was a psychological one, a phase of control phenomena which I shall refer to later.

The dialogue arising out of the play-acting was, I may say, often both humorous and clever. There were times, too, when their utterances, especially John's, took on a literary quality of no mean order, sometimes also revealing a tone of deep seriousness which seemed to have its roots in something more than mere play-acting. As an example of the latter I will give two excerpts from the sitting reports of this period, the first being taken from the report of March 16th ; the second from that of March 23rd.

Walter : " Every ounce of canvas."

John : "I like to hear her strain, the creaking of the wood. You haven't been to sea like this. This is the real life. What does it matter what your men are like, a ship's a ship ! They were a scurvy crew of ruffians ! But God ! I tell you—the ship ! the love of the sea ! you don't know



what it means ! Do you feel the helm go down and the ship come up ? And at night in the dark with the stars and the splash, splash, sailing, sailing. Why was it that the King should honour me ? . . . That mastery that comes however rough a man may be, that knowledge of eternity that is born and bred and rises from the sea ! Those ruffians—they did not feel that ; did not know that. What was it to them ? Something to spit into. And the mystery of men—and what came to me from eternity. And because I felt these things in my heart I was not as they were. Think what you like, know what you will, God rises from the sea. The sky about you, the water underneath—in the presence of God—there a man was at peace. That is what I felt.

“ The ship was mine—so strong. Which of you would not go backwards and see things as I saw them with the first light upon them, with the first light upon me, with the dawn breaking in the land. And I stood alone upon that deck and I raised my arms to God. . . . I felt Him there. ‘ To Heaven be the praise ’ I said. . . . I was conscious that all was to me and I was all—the sun and the sea, the spray, the birds and those trees floating. They were all a part and I was a part of that morning. What would that moment of that morning be without me, without the mind ! All, all was part of one moment, to-night, together. . . . It was an inkling, part and all ; an inkling of where I stood in eternity. Isn’t that a proud boast ? I was part of the beauty of that morning.”

#### *The “ Ship ” to be made Objective*

There appeared to be still other purposes back of this masquerade as John called it, this evoking of past memories, this holding before them the idea of a sailing ship : Walter began to talk of another ship—a real ship which he was going to build and bring objectively before us. “ It will be my ship that they will give you.” This to us. To John : “ You will set your ship and I will model mine from yours.” Presently also he began to issue instructions and to indicate still more clearly what his plans for the future were. His words in this regard (spoken at the sitting of February 19th) now seem to

contain an extraordinarily accurate forecast of what was to come three months later, were as follows :

“ Listen folks, I don't want Dawn (Mary M.)\* to go into the cabinet. I want her outside at the right side. There is something going on and I want you to leave things just as they are. I am building something on the table and I don't want it disturbed. I don't want you to touch the cabinet *especially the top*. We are just trying an experiment. . . . Something in mid-air ; I must have strong invisible supports.”

For all their poetic and mystic quality, John's words presently began to indicate that he too had in mind some such phenomenon as Walter had indicated : “ We will take that ship and bring it into port. Do you think that is only a ship on the table ? That is a real ship got out of the ages. We called the ship out of the infinite around us. The ship came sailing and as it came it got smaller and smaller until it rested in time and space. The ship is as large and as small to-day as you see it,” he said on one occasion, February 23rd, to be exact. His reference to bringing the ship into port and into time and space on the table make this clear. At the same sitting Walter remarked that he was glad that John had been able to tell us something about himself and that he, Walter, was going to try and give us a picture of John's ship when the latter “ had it set and all going.” John therefore appeared not only to have knowledge of Walter's unique project but also to be his co-worker.

But these promises and forecasts as to the nature of the physical manifestation presently to appear before the eyes of the cameras were not all the trance control phenomena we were called upon to witness at this time. We were to see the establishment of still another extremely interesting control personality, this time through the trance state of the medium

\* Some months previous to this time, at the opening of the autumn experiments of 1929, the controls had given Mary M. the séance name of “ Dawn,” meaning they said, the “ beginning of a new day in psychical revelations.” While not taking this prediction too seriously, we proceeded from that time to use this name as requested. They also named one of the auxiliaries “ Mercedes,” the medium figuring in the Lucy experiments and also mentioned under this name from time to time in the present article.

Mercedes: I refer now to the unexpected and dramatic appearance of a directing personality claiming to be John King's daughter.

### *John's Daughter*

On the same date (March 23rd) that Walter and John made their daring predictions as to the coming of an unseen ship into time and space, X moving about the circle seemingly under the control of the alleged John, stopped in front of the medium Mercedes and with somewhat dramatic suddenness informed her that she would have an important part to play in the new work which lay ahead of us—just how important, I may say, we were to realize some eight months later. Following this Mercedes passed into trance and presently a voice which did not appear to be that of her usual control, Lucy, was heard speaking. The report covering this incident is of interest:

Walter (through Mary M.): "Who is this girl?"

John (through X): "Speak! Tell them who you are. This (referring to Mercedes) is a fragile vessel but strong enough."

Voice (through Mercedes): "I am the daughter of your friend. I am pleased to know that I am brought here with the consent of all. I do not know you very well but I have been here many times. I come often. Shall I speak more, Captain, or shall I go?"

John: "Go now."

### *She predicts the Coming of the Ship*

One week after the above incident the alleged daughter appeared a second time through the same channel, the medium Mercedes in a state of trance. Like the senior controls, Walter and John, she also began to tell us what was about to happen in the way of a visible manifestation. "Shall I tell you," speaking to the members of the group, "what we are going to do? We are going to give you a picture of a ship! They are building it under instructions from our friend Walter." She also stated that Walter was going to suspend the ship in mid-air—a statement which I ask the reader to hold carefully in mind.

*The Daughter's Name Disclosed*

Using the three mediums, Mary M., X and Mercedes simultaneously, the directing intelligences also on this date appeared to set the stage so to speak for the revealing of the daughter's identity and the disclosing of certain facts regarding her appearance and apparel. On this occasion also came the first hint as to what was to be the nature of the second undertaking to be entered upon by this new triumvirate of invisibles.

The Daughter: "I see it! Beautiful! What could be fairer! I am on the deck watching the sun rise out of the water. Nothing could be fairer. We will go to sea again and live the scenes of the past again."

Dawn (who is normal): "I see a lady in the cabinet."

John: "You see the form of Katie there."

The Daughter: "My father can do what he will with me."

John: "Let her see you. *Remove that veil from your face.*"

Dawn: "Yes, I see her."

John: "Speak quickly. Describe her."

Dawn: "She has a long face. It is very bright."

John: "Do you see her lamp?"

Dawn: "She is very bright, like silver."

John: "Your eyes are not used to that transfiguration."

The Daughter: "You will see it plainer. *I will show my face so that you can see.* They are patient. They will wait."  
(Excerpt from sitting notes of March 30th.)

From the foregoing then, a fairly full report I may say, regarding the two new trance personalities encountered in the spring of 1930 in the course of further experiments with the teleplasmic medium, Mary M. and auxiliary group of mediums and sitters, what are the two main facts which emerge and demand our attention? In my opinion they are these:

(a) That the leading trance directors planned to produce in the air, probably near the top of the cabinet at the back, the model of a sailing ship constructed by means of the mystery substance teleplasm, and

(b) That the new Mercedes control calling herself Katie King would in the not too distant future become visible. How successfully these two mediumistic projects were carried out I shall now endeavour to disclose as briefly as possible.

## II

## THE BUILDING OF THE SHIP

At the sixth sitting (April 13th) devoted apparently exclusively to the building of John's invisible boat, the controls made the claim that their model was nearly ready. On April 20th the X-John had this to say: "My friends, my ship is built with help from this jester here and this girl. You may make your representation of my ship any time you desire. Give notice to your friend who understands these things. I am too vehement, but I have fought to hold a captive (his medium). He (Walter) is of great understanding in these things."

On April 24th, in addition to lights and bell-ringing which occurred under conditions which left no room for doubt as to their supernormal nature, the three controls gave us to understand that the ship-model was not only completed but had been removed from the table and placed on the back wall of the cabinet. How extremely important this piece of alleged information was we were to realize some weeks later.

At the tenth sitting, that of May 28th, came the first visible manifestation of the materializing substance obtained for over two months, five small patches of teleplasm, the "sails," high on the cabinet wall at the back. A "wash-out" Walter called it. He said, however, that he would put the ship on the sea if it was the last thing he did. A week later the ship, badly damaged, "came into port." Before examining this product, surely one of the most unusual in the history of metapsychic research, it will be necessary to glance briefly at the more definitely experimental side of the question.

*Rigorous Conditions*

In the first place we had prepared for the coming of this particular manifestation with the greatest possible care, fully realizing that should the operating controls succeed in their projected undertaking, that of producing a teleplasmic mass plainly imitating the outlines of a sailing ship, it would be necessary to show such a product to be unquestionably a supernormal one.

To this end we placed the concluding experiments under the surveillance of an outside scrutineer, Dr. Wm. Creighton,

a physician of standing and a man highly respected for his sound judgment and integrity of character. His signed statement in this connection is as follows :

To Whom It May Concern :

During the months from April 30th to June 4th, 1930, I attended nine sittings at the home of Dr. T. G. Hamilton. During this time I was in full charge of the séance room. Each evening I

(a) broke the seal and entered the room first.

(b) inspected the room for any article which might have been used by the medium to produce false phenomena.

(c) inspected all the clothing of the gentlemen sitters and Mrs. Creighton inspected all the clothing of the lady sitters, including that of the mediums, to ascertain if they were carrying anything on their persons to produce the phenomena which occurred and were photographed.

(d) My wife, Mrs. Creighton, also acted as "outside" guard ; that is, after the sitting commenced she locked the door of the séance room on the outside and retained the key during the whole time the sitting was in progress.

(e) I held the medium's right hand and sat on her right side during the sitting and during the taking of the photographs. It was impossible for her to reach the object photographed.

(f) After each sitting and after the sitters had left the room I again examined the room, double-locked the door and sealed it. I am satisfied that there was nothing taken into the room during that period which could have been used by the sitters or the medium to produce the phenomena which appeared.

WM. CREIGHTON, M.D.

#### *The Wreck of the Hesperus*

Owing to some evidence of indecision (a very unusual thing with the Mary M-Walter) in the giving of the flash signal (four blows of the medium's hand on the cabinet wall, the flash to be exploded on the fourth) there had been a delay of what perhaps was several seconds in the taking of the photographs, a delay however which Walter appeared to regard as an exceedingly harmful one. He appeared to be heart broken at

the outcome of their weeks of preparation. Vehemently he voiced his great disappointment. Nevertheless his words were found later to embody and show forth his remarkably exact knowledge as to what had happened, and what therefore we would find on the plates when they were developed. His more important utterances, spoken immediately after the flash, were these :

“ Oh, my God, what has happened ? It's fallen down ! The ship's mast fell down ! You didn't fire quick enough. You have got a queer looking animal for a ship. It had almost gone. Have I ever given you a signal before ? *You've got the bottom and a bit of sail.* You can tell them that it is the ' Wreck of the Hesperus.' *The ribs are sticking out ;* it's a failure for Walter and I've never failed before. He (John) put in the ribs and I had to cover them with ectoplasm. All gone ! I've got to try again ! ”

Later in the same sitting he said that we would find the mass to be from 15 to 20 inches long ; to be placed, not in the centre of the cabinet but a little nearer to John's side and to be 1 or 2 inches from the top and about 3 inches out from the back wall.

*What the Cameras showed*

Examining the teleplasmic structure of June 4th by means of the records left by the various cameras, the Wide-Angle, the Portrait, the Stereoscopic, etc., prints from the first two being presented in plate 2, it will be found that the lower part of the mass is formed to imitate the outline of the hull of a boat. Crude though it is, this outline is unmistakable.

In the upper section this imitative process is, if anything, still more apparent, no less than nine distinct and apparently separate pieces of teleplasm being so shaped and arranged as to represent the sails of the boat. This also is unmistakable.

Looking still more closely, aided by magnification, it will be seen that these sail-patches are apparently supported by a framework of some kind. Sticking out from these sail-patches may also be observed a number of stiff, fine, bone-like structures undoubtedly modified teleplasm probably functioning as further supports.

Still other imitative features may be discovered in the

so-called boat. Viewing the mass by means of the stereoscopic cameras (two were used on this occasion) the hull is found to be, not flat as the ordinary lenses would lead one to believe, but three-dimensioned. That is, the hull is seen to have sides and a cavity very like a small flattened basket. The stereoscopic cameras show too that the sail part of the mass has fallen forward some six or seven inches; is, in fact, in the act of crumpling up, thus confirming the control's statement that the mast had fallen. The whole ship is also seen to stand several inches out from the wall of the cabinet as had been foretold.

In the matter of the ship's size, Mary M.-Walter was likewise extraordinarily accurate, the mass at its widest part measuring  $18\frac{1}{2}$  inches, a dimension which comes very close to his "from 15 to 20 inches." In the matter of its distance from the top he was slightly in error, measurements showing it to be, not one or two inches, but more like four inches from the top down to the tip of the uppermost sail.

The big thing, however, is the fact that he *was* aware that it occupied the position it did—near the top of the cabinet, at the back, as he himself seventy-seven days before had hinted it would, and as he, Katie and John had definitely stated it would, forty-one days previously. More conclusive evidence of foreknowledge on the part of directing unseen personalities than this Walter-John-Katie forecast it would be difficult to imagine.

Curiously enough, even the fact that it would be found to be resting in mid-air was, it will be recalled, likewise foretold by these amazingly knowing supernormal operators.

The reader will in his scrutiny of plate 2 also have observed the teleplasmic cord attaching the ship-mass to the wall behind. This is a unique and extremely interesting disclosure. As we have already seen that the ship stands practically in mid-air we cannot suppose this attachment to be acting simply as a support against the pull of gravity. One is inclined rather to surmise that, like the bell-cords in the case of the supernormally ringing bell, it is used to transmit energy of some kind; the energy in this case being in some mysterious way stored within the wood of the cabinet. There are, I may say, many facts in connection with these experiments which have come under



our observation from time to time which lead one to believe that this is so. This assumption is also in line with a statement made by the control—namely, that the boat was held in position by “deflected energy” a claim which, to say the least, opens up some very interesting conjectures.

#### *End Results*

The three controls then, Mercedes-Katie, X-John and Mary M-Walter had succeeded in producing what they had promised to produce, namely a representation by means of the materializing substance teleplasm, of the model of a sailing ship, a mechanical product pure and simple and one which could not by any chance have arisen solely by means of the abnormal biological processes of the medium or mediums alone. No matter how great we may conceive the unknown powers of the human organism to be, we cannot conceive of it giving rise to an objective mass showing purposive mechanistic construction such as that disclosed in the ship teleplasm of June 4th. We are forced to conclude that the supernormal personalities in this case (by some means as yet unknown to us) so manipulated or otherwise influenced the primary materializing substance after it had left the body of the medium, or was otherwise brought into its objective state, as to cause it to represent the idea which they, the unseen directors, had in view, namely the idea of a sailing ship. This conclusion is, I know, directly opposed to the so-called animistic theory which seeks to account for all materialization phenomena on the assumption that they come into being solely by means of the medium's organism. The facts in this case are all against it; not only the clearly established mechanical nature of the formation which the teleplasm has here been made to assume, but the fact that not one but three trance entities manifesting through three mediums, claim to be and appear to be, responsible for its production. With difficulty can one conceive of one medium's subconscious mind so working in conjunction with his or her unknown creative powers as to produce a certain type of mass; but that three unconscious minds should so unite as to create the evidence of the carefully planned and detailed structure of June 4th is, so far as the writer is concerned, a theory too far-fetched and illogical to be considered. In other words we

are forced by the facts to consider the hypothesis, less complex but more momentous, that the supernormal beings in this case at any rate, are independent of and external to the medium or mediums through whom and by whom under certain given conditions they function, direct and operate. The Walter-Katie-John ship teleplasm is, therefore, a manifestation of a unique and far-reaching import, and one which well repays, I think, a close and analytical study such as I have here endeavoured briefly to present.

### III

#### THE KATIE HEAD AND VEIL PHENOMENON

It will be recalled that shortly after the Mercedes-Katie had made her unexpected entry as a control in the Mary M. experiments, she made the statement that she would show her face so that we could see it ; also that we were patient and would wait, thereby implying that considerable time might elapse before this manifestation could be accomplished. That these predictions were fulfilled the facts which I shall now relate will abundantly show.

At the sitting of May 9th, a time it will also be recalled, when the boat-building activities appeared to be in full swing, this new control again referred to this projected happening, making it clear that we would " see " her as we had seen the other alleged controls, namely, by means of the photographic plates and that again Walter would be the chief master of ceremonies.

In the light of subsequent events it is apparent also that during this first period of the Walter-John-Katie régime, these unseen directors had in view still other happenings in connection with the promised Katie phenomenon. I refer to John's prediction that the medium Mercedes would have a part (see March 23rd extract) and his later statement (two days later), which I mention here for the first time, that she, Mercedes, for Katie's needs must " be as one that had died." That is, he suggested that some time in the future it would be necessary to place Mercedes in a trance state unusually profound. Katie appeared to agree that this was so, and said that when the time

came her medium was to be placed in a reclining position on a couch of some kind.

Holding these facts in mind we shall now turn to the second series of experiments conducted under the guidance of and in co-operation with the three leading controls—the Mary M. Walter, the X-John and the Mercedes-Katie, a series which began on September 7th and ended a little over nine weeks later on November 12th, and was made up of eleven sittings.

I shall first trace briefly the main events of the ten preliminary sittings, which as the facts themselves will disclose, apparently led to the extraordinary results which we were to record at the final experiment.

#### *The Work progresses*

At a sitting held on September 7th, the first held following the appearance of a second boat teleplasm, that of August 2nd, Walter suddenly announced that he would build no more ships. "There is," he said, "a great and serious work to be done. We have lit a torch and thrown it out. It will be caught and carried on."

At the same sitting it was seemingly John's place to divulge what this great and serious work was to be. "You will long be aware of Katie's presence before you see her. This is the great work that is before you: you will photograph Katie in her beauty—full form. She will stand among you." Katie asked that a couch be provided for her medium ready to be used at the next experiment.

At the sittings held on September 14th and again on September 19th, Mercedes was placed in a reclining position, as John and Katie had asked. In both instances she appeared to pass into a state of trance much deeper than usual.

#### *John's Second Reference to Katie's Veil*

On the latter date mentioned above shortly after the medium Mercedes had apparently become deeply entranced, the senior medium of all, Elizabeth, whose clairvoyant faculties had been repeatedly found to be of more than usual evidential value, claimed that she saw a figure in front of her putting some "white stuff" on its head. Out of this incident came a

statement from John containing his second reference to the veil said to be worn by the invisible Katie.

John : " If you are quick enough *you may touch her veil.*"

Elizabeth : " It is cold ; it creeps through you."

John : " That is Katie's first materialization. She has drawn from me the power to stand in this room apart from her medium . . . Katie has appeared to you—not as a vision but in the firstfruits of her immortality."

#### *What the Clairvoyants saw*

Several of the more mediumistic sitters also claimed to be able to see Katie's veil. As well they said that she appeared to them to be very beautiful and to have long and abundant hair. That these clairvoyants actually and accurately " saw " something not normally open to view, the final result will shortly disclose to us.

#### *The Mercedes Trance*

The fifth sitting in this particular series of experiments took place on October 5th and was an extremely important one. In the first place Walter issued some new instructions. He ordered the couch removed and Mercedes placed instead on three chairs set across the opening of the cabinet. (See plate 1.) In the second place he stated that he was going to give us Katie as she was, that is, in her alleged state of spiritual existence. In the third place I was allowed for the first time to examine as thoroughly as was possible under the circumstances, the physiological state of the medium Mercedes as she lay entranced before me. The verbatim record covering this examination is given below :

John : " When Katie is on the couch for five minutes I want the doctor to examine her."

T. G. H. examines the medium Mercedes at the end of the five-minute period. He spoke aloud his findings which are recorded verbatim by the note-taker, John McDonald.

#### *Medical Examination :*

" Completely anæsthetic. Jaws rigidly fixed. Eyeball is insensitive. No twingings of the eyelids. No sign of respiration. Pulse about 78. Rigidity at pelvis and knees

absolute. Arms now more limp. Chin still set. Very subdued respiration now noticed. Completely insensible."

Mercedes returns to ordinary trance state at 10.10. At 10.11 John says "She is well." At 10.20 all see a light in the room. Said to be Katie's garment. Katie asks that her medium be not let out of the room until she is in normal state.

Mercedes was again medically examined on October 12th. Mercedes in trance is placed on bed at 9.40. At 9.41 John asks Dr. Hamilton to examine her.

*Medical Examination :*

"Hands cold. Stiffened at the elbows. Lower limbs stiff at the knees and hips. I put the arms in the air and they remain upright. Waxy flexibility. Eyelids and lips tightly closed. Lower reflexes are strong. Medium anæsthetic. Pulse 80-84. At 9.58 limp and raised to a sitting position. Knees still rigid. They are loosening up. Raised to her feet at 10 o'clock."

At 10.5 Katie speaks through Mercedes and says: "You have examined my medium. Are you satisfied that this is a control at work? I wish to make this above suspicion."

T. G. H. admits that there is a great difference between this trance state and any he has previously witnessed.

The Mercedes trance of October 19th and 26th and November 4th, 9th and 12th all revealed exactly the same objective condition—waxy flexibility, anæsthesia of the skin, respiration so subdued as to be imperceptible and a slightly accelerated pulse.

As one would expect the after effects of this profound trance state were much more pronounced than in the case of the ordinary mediumistic trance: The struggle to regain normal consciousness was much more pronounced; hallucinations frequently supervened during the waking stage; the skin felt cold to the touch; the face was pale and showed signs of bodily fatigue for some little time after the trance proper was over. However, given a rest of fifteen minutes or so and some stimulant in the way of food, Mercedes appeared to regain complete equilibrium, mentally and physically, and to be none the worse for her strange experience.

*Alleged Energy Sources*

As the experienced researcher in the physical field will be prepared to learn, the unseen operators claimed all this was necessary to the production of the energy required to bring about the objective manifestation of the invisible Katie as promised. As well, they claimed to and appeared to utilize still other forms of energy—that set up by rhythmic muscular movements. These were of two kinds—deep and rapid breathing on the part of the medium X and rapid moving of the arms or feet, usually of the mediums Mary M. and X, but sometimes of the sitters as well. This form of “power building” had been observed in connection with previous Mary M. materialization phenomena, but never so much as in these sittings we are now considering, those held prior to the appearance of the Katie King phenomena of November 12th.

*Final Predictions*

On October 28th, two weeks before the concluding experiment, in addition to giving his instructions regarding the procedure he wished us to follow from then on and stating that he was nearly ready, we find Walter, through Dawn, disclosing still further information regarding the exact nature of the promised materialization. His words demand verbatim reporting! “Katie will be behind the centre chair. It is a spirit you are going to photograph. *There will be no material body.* It is very different from any picture (phenomenon) you have yet had. *There will be very little substance.* We may get it perhaps in two or three more sittings.”

On November 9th he again stated that it was a spiritual entity which we were going to photograph and that we should see her robe which would be an “etherial product.” John stated that Katie was exalted above men. Walter asked that we sit in reverence.

*What we were led to Expect*

Regarding our leading controls as truth-telling intelligences able to communicate fairly clearly through the several channels at their disposal, and thus able to make known to us their plans and expectations, what had we a right to expect in the way of an objective manifestation? Briefly it was this: The

appearance of an impressively beautiful young woman with a long shaped face, long abundant hair, wearing a veil and a bodily garment of some kind and standing well to the front of the cabinet behind the centre chair of the Mercedes bed. Whether we should find (as in the case of the teleplasmic ship) that again the supernormal Katie, the supernormal John and the supernormal Walter definitely possessed exact foreknowledge as to what could and would be accomplished in regard to revealing objectively the presence of an alleged spiritual being remained to be seen. So far our invisible co-operators—and I have in mind now trance beings such as Stead, Spurgeon, R. L. Stevenson, Walter and others with whom we had been in contact for many years—had made good their word almost one hundred per cent. We waited the final result with extreme interest.

*Progress Report of Sitting of November 12th, 1930. (Slightly abridged.)*

According to instructions given at a previous sitting, the members of the group were prepared some twenty minutes before the séance was to commence, the men removing coats, vests and shoes, the women their shoes. Mary M. was disrobed in the presence of Miss Ada Turner who sponged the upper part of her body and reclothed her in a one-piece black sleeveless garment supplied by Mrs. Hamilton. Mercedes removed her outer clothing in the presence of Miss Turner and also put on a sleeveless séance dress.

At 9 p.m. all filed silently into the séance room, in the order of position in the circle: Mary M., W. B. Cooper, Dr. T. G. Hamilton, H. A. Reed, Mrs. Herling, W. E. Hobbs, Miss Ada Turner, H. A. V. Green, Mrs. T. G. Hamilton, Dr. J. A. Hamilton and Mercedes. T. G. H. and Reed opened the cameras.

9.2 the sitting commenced with the singing of two hymns. During the singing, Mercedes who was seated in the centre of one of the three chairs immediately in front of the cabinet, became entranced and gave automatic scripts purporting to be from the W.T.S. group. J. A. H. is on the right side of the cabinet controlling both of Mary M.'s hands. The hands of all members of the circle were linked in chain formation.

9.18 the Walter control manifested saying in a peremptory manner :

“ Sing up ! Sing up ! You’re like a lot of fools. Put some life into it ! Put some life into it ! ”

9.25 Dawn was heard moaning ; her breathing became very heavy and difficult. “ Jingle Bells ” was started, one of the sitter-mediums marking the rhythm with heavy stamps.

Walter : “ I don’t know what’s wrong with Katie.”

Katie : “ Oh, I’m here waiting instructions.”

Walter : “ I’m no boss.” . . . My medium’s not bad (referring to the difficulties caused by Mary M.’s unwillingness to give more than one night a week) but she’s a funny customer. You know, I was at the back of bringing her to-night.”

Katie : “ Tell our friends she’s going to think she was lucky to ever produce these things through the mechanism of her body. I only wish this poor little medium of mine had half the physique.”

Walter : “ Yes, we’ll use her all right. Just sing a little, the power is waning.”

Walter : “ The parson (Spurgeon) says he wants to know what all this is going to lead to. The parson says you are not to forget the vital part.”

T. G. H. “ You mean the linking up of psychics with religious teachings ? ”

Walter : “ Yes, the religious side. He’s here right now. There’s twelve of them here. As a specific request he wants you to sing a little hymn for him.”

9.45 Spurgeon’s hymn “ There is a Fountain filled with Blood ” was sung. After the hymn was finished there was a silence broken by Walter saying, “ It is harder, friends, than I thought, very much harder. Just place the medium (Mercedes) on her couch, please.”

Katie : “ I will place her there myself because no one must come in front of her.”

9.47 Mercedes, under Katie’s influence, was placed in a reclining position on a mattress in front of the cabinet.

Walter : “ You know, friends, it would be better if we left it for another night. Oh dear ! (apparently speaking to



Katie) *Please, can you not come forward?* It is going to be very difficult for them to photograph you if you won't come forward. Well, friends, shall we leave it for another night?"

T. G. H. "I'm afraid that's impossible. Dawn says she won't come again this week."

Walter: "Why should it be impossible? Nothing should be placed before this work! If this goes through and it is not successful I will not reproduce it! There is so much other work that I'll not produce it again. It will be so much better if we could get it another time. It is too faint. She (Katie) must have connection and must be closer to the chair. Well, Victor, what do you say?"

Victor (clairvoyant sitter): "She is very faint."

Walter: "Anna, what say you?"

Anna (clairvoyant sitter): "She is very faint."

Walter: "Katie, what say you?"

Katie: "I do not know. I've done my best. But you know best."

Walter: "Friends, have you ever seen a piece of half-modelled clay? Well, that is what I am about to produce to-night."

Katie: "I do not wish it if it is not perfect."

Walter: "If I could only get her (Katie) forward it would be all right. I wanted this to be quite separate from Dawn. If I tried to link her to Dawn it would mean altogether new work. But I wished to give you one quite separate from the mediums. Look again, please."

Victor said he saw it a little more clearly while Anna said she saw the robes, not the face. Walter said her face was in ectoplasm, and that it could be photographed. Then after a moment or two of silence, as though he were nerving himself to do it, he said: "You'd better take it! Are you ready? One! two! three! fire!"

10.2 the flash was fired.

Walter: "You've got her face only partly. Oh dear! Oh dear!"

Sitter: "Never mind, Walter, we'll try again."

Walter: "We must build in a different way. . . . I have tried and failed. I will build from the floor. I'm sorry for I thought I would be able to give the full form. We have

given you a large part of our friend. But we are learning and experimenting; we know nothing, we only think we know."

T. G. H. "What is the height of the face in the picture this time?"

Walter: "It is midway. *She is very close to the back wall of the cabinet; possibly three or four inches out from it.* She is very beautiful but you do not get her beauty. She is not like me nor like the people we work and associate with. That's why it is so difficult."

Walter then remarked that Katie had come out into the centre of the room and that she could be seen but not photographed. Several clairvoyant sitters said they saw her, notably Victor and Anna. T. G. H. asked Walter if Katie's veil was withdrawn in the photograph. Walter answered: "Yes, to the side."

Katie then spoke up and tried to console Walter for his great disappointment in not getting exactly what he had planned.

Katie: "This is not a failure. Walter has done his best. The conditions were very difficult and no blame is attached to anyone. But if you are willing we will try again. All is not lost. I placed myself in the centre of the room to make up for the disappointment."

10.30 John then spoke, evidently labouring under great excitement: "What is evidence for you dogs? Is it not sufficient that you get one tiny evidence? How much more proof is there if you get the greatest accumulation?"

Katie: "Dear father, I wish you would not be like that, please. We can build again and get something more perfect. Oh, Walter, tell him it was good."

Walter: "The face is ectoplasm and the spirit garments are there. The face is beautiful but in taking the veil from it, it has not shown as plain as it might. *The veil is torn and is not quite even.*"

Katie then arose, bade good-night to her father and to the other members of the group. John and Walter took their departure and after Mercedes had been brought back to her normal state the sitting was brought to a close.

## THE KATIE MANIFESTATION EXAMINED

In the record supplied by the Wide-Angle lens (plate 3) the main general features of the experiment just reported lie open to view: Mercedes in the foreground in the profound state of trance described previously; Mary M. within and to the right of the cabinet with her hands firmly held by one of the experimenters, Mrs. J. A. Hamilton; the face of a beautiful young woman with long wavy hair and a veil showing transversely at the upper and back portion of the cabinet. As the reader will know, this was said to be the long-awaited objective manifestation of the alleged spiritual being, Katie King.

We shall now proceed to examine this extraordinary manifestation as closely as the various camera records here presented will show. In the first place the stereoscopic camera (see plate 4) shows the head-mass to be not only placed transversely but to stand well out from the wall of the cabinet a good three or four inches as the control had foretold. It is therefore like the teleplasmic ship manifesting in mid-air.

The stereoscopic camera discloses still another extremely important fact, namely, that the wavy, somewhat matted hair which falls so abundantly about the face is three-dimensional, that is, it shows depth, some of the strands being to the front; others lying behind; and all seem to be falling perpendicular, irrespective of the fact that the head is, as I have said, tipped sideways.\* In other words the loose and falling hair of Katie is obeying the pull of gravity exactly as would the normal hair of a normal woman in like position. The suspicion that the hair in this case has not been properly "fluffed out," all the strands showing as mentioned above a slightly matted or uncombed appearance, is further borne out by the appearance of the heavy strand of hair which obscures part of Katie's right cheek and eye. Evidently the process, whatever it is, leading to the full disclosure of the face and hair has here in part failed. The trance control it will be recalled appeared to be much concerned on this very point.

The veil is also undoubtedly a three-dimensional product, part of it being spread out on the cabinet wall, part of it being crushed together in a thick mass behind and below the lower

\* The crack seen in the cabinet in plate 5 is a vertical one. The angle at which the head is lying may be judged from this.



PLATE I. "THE WRECK OF THE HESPERUS"

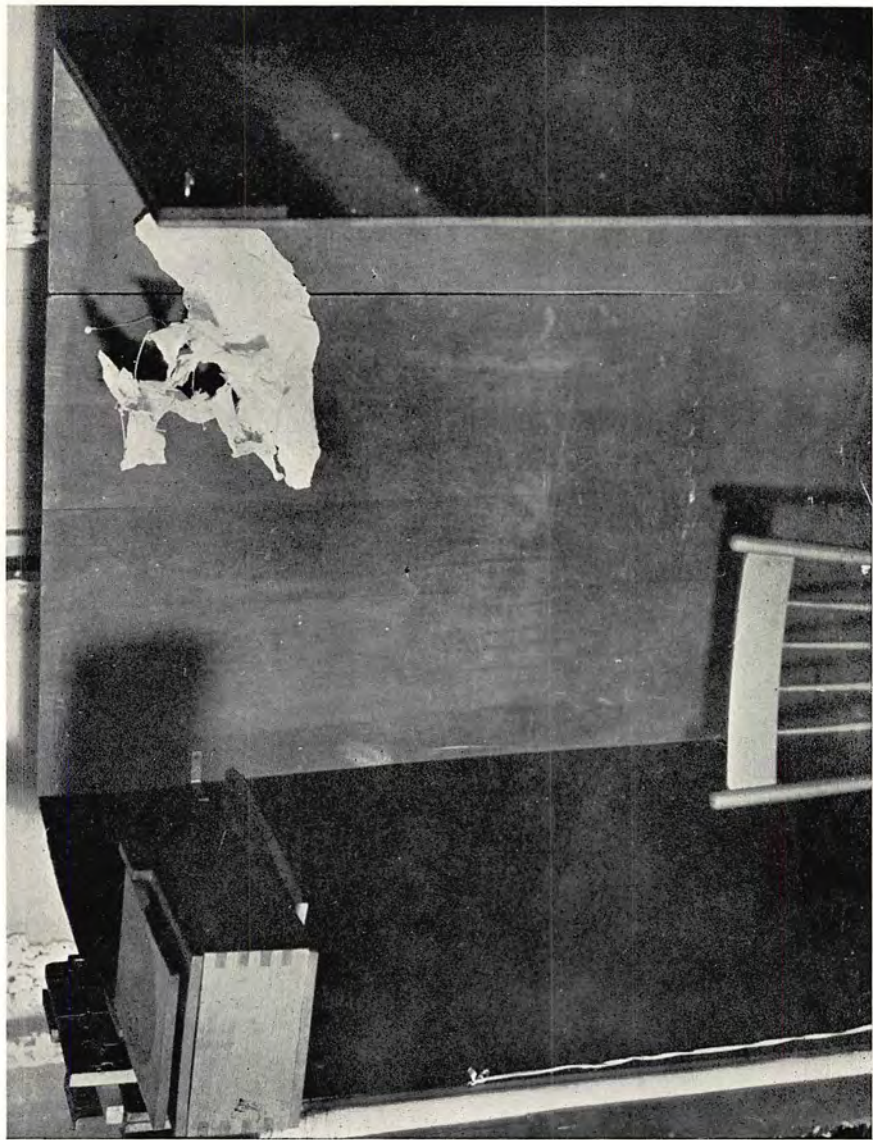


PLATE 2. "THE WRECK OF THE HESPERUS." (PORTRAIT LENS)

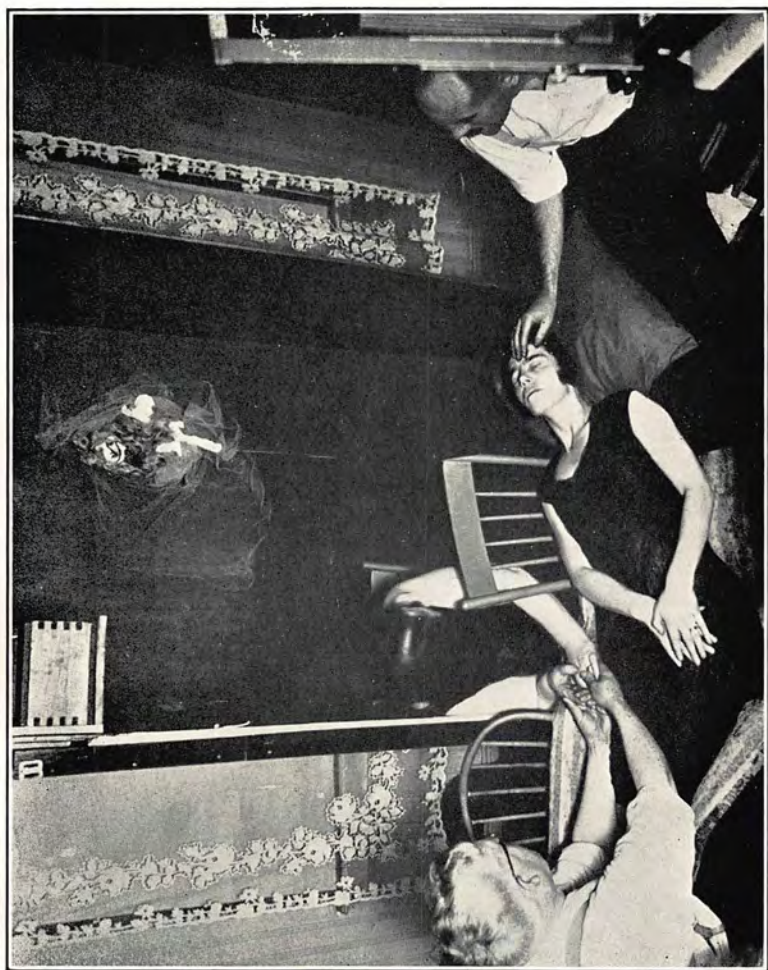


PLATE 3. "MERCEDES" AND "KATIE KING'S" PORTRAIT

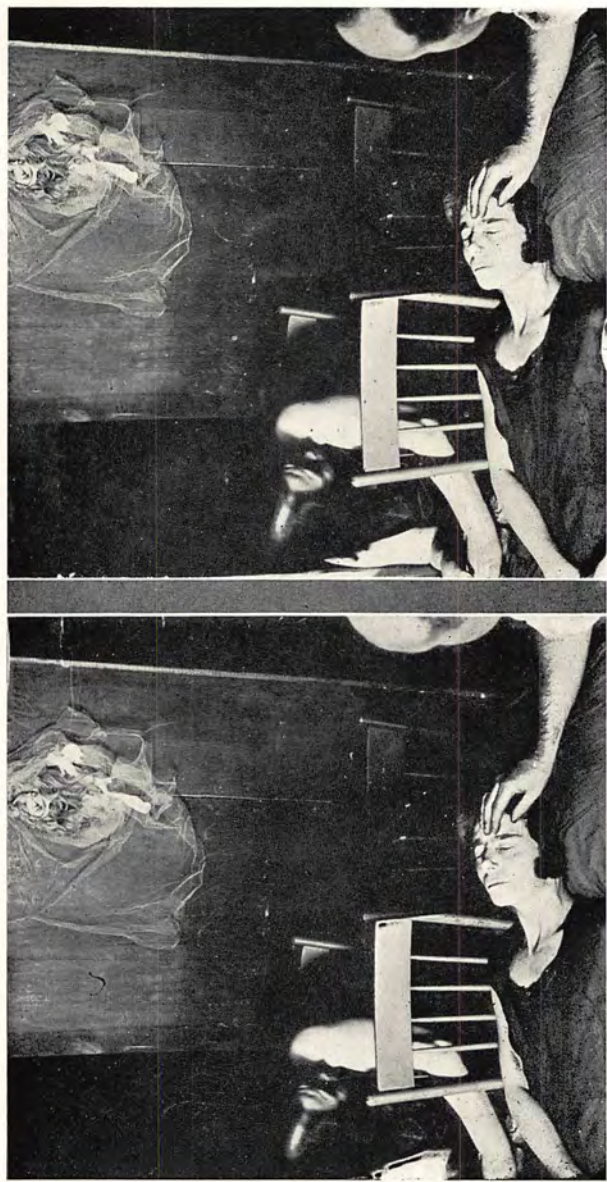


PLATE 4. STEREOSCOPIC VIEW OF "KATIE KING"

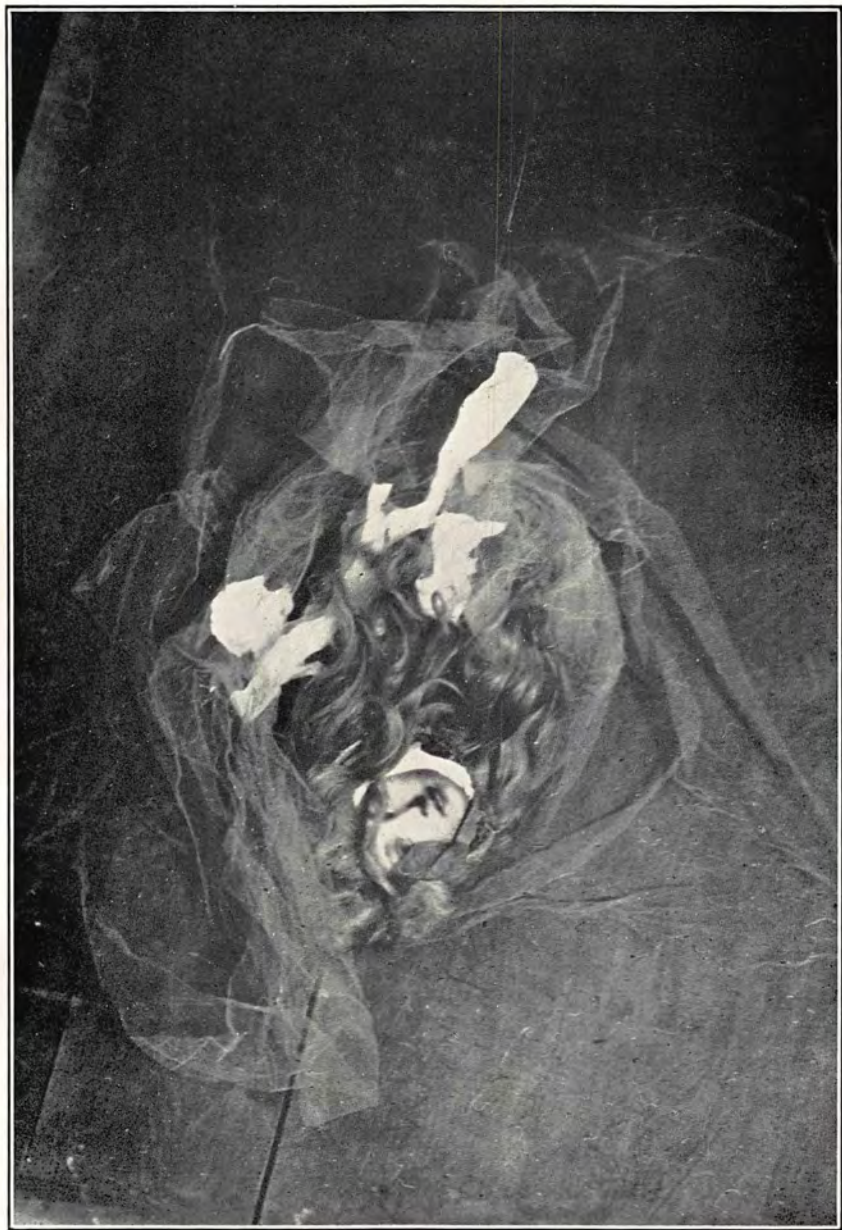


PLATE 5. ENLARGEMENT FROM PLATE 4



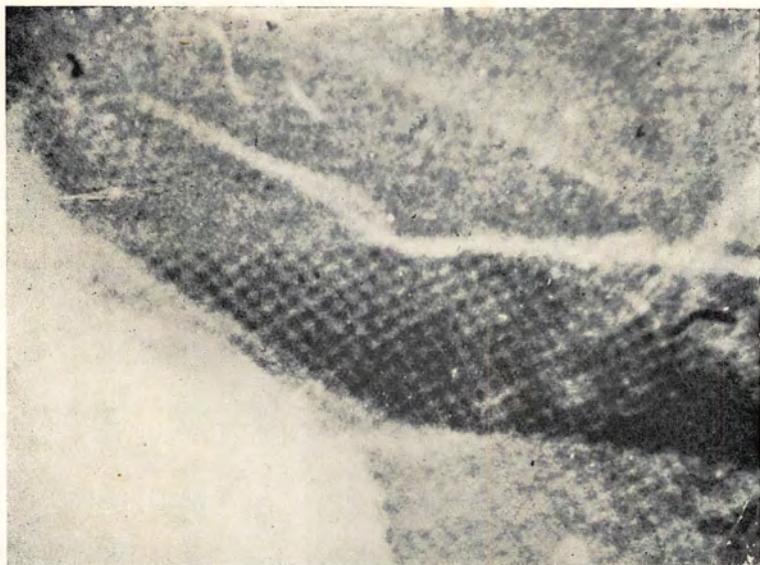


PLATE 6

A microphotograph of the veil of "Katie," which hangs on the back wall of the cabinet. Close examination discloses what experts claim is a basket of home-spun weave. Several photographs secured of still later materialized garments also reveal that they, too, manifested a woven appearance, very similar to certain normal classes of textiles.

reaches of Katie's hair, part of it lying in thick folds over and above the crown of her head as if it had been withdrawn to reveal the face as the Mary M.-Walter had stated toward the close of the sitting. It is seen also to be badly torn in at least two places and to be decidedly unevenly draped. This also the control pointed out previous to the developing of the plates.

In plate 4, a print from Mr. H. A. Reed's camera, we have an excellent view of the various teleplasms appearing in conjunction with this manifestation. These are four in number, one extending like a loose white bandage from below the middle of the chin up the left side of the face, the three others lying below the face in the caught folds of the veil as if torn away from the face and hastily flung aside. The substance it is also noticed has taken on an appearance very like finely woven cotton (see plate 6) an aspect not seen in previous Mary M. experiments. That the Katie face, like the Spurgeon faces, the Lucy face and others, developed behind a shield of the materializing substance is, I think, from these indications, quite probable. The whole process back of the creation of these marvels is, of course, a great and seemingly unfathomable mystery, but the persistence with which the Mary M. face-forms disclose this fact, the fact that they come into being behind a protective covering of teleplasm, gives us at least one hint which may yet lead to a fuller understanding of these inexplicable happenings.

The exquisite beauty of the face speaks for itself—the softly rounded contours of chin and cheeks, the delicacy of the nose and lips, the beautifully moulded eyes and brow, all combine to produce a semblance of physical perfection seldom seen either in everyday life or in the imaginary creations of great artists. Transcending this outward beauty there is, however, still another form of beauty which one can see and sense but not describe—the beauty which appears to arise from the nature of the personality manifesting. We think of the terms purity, sweetness, spiritual development and such-like, but whether these terms meet the needs of the case, each of us must decide for himself. At any rate, we have here a manifestation of extraordinary beauty such as would be extremely difficult to produce from normal sources.

Obviously it is wholly impossible to say whether or not this

Mary M.-Mercedes-Katie King is the same being as the entity appearing in the experiments of Crookes and others. We have the word of the controls in this case that it is so and we have seen how, so far, these controls have repeatedly established the fact that they know whereof they speak. As I have pointed out in preceding examinations of other Mary M. materialization phenomena, we are forced to give these trance directors the status of truth-telling witnesses so far as the actual manifestations go. All we can do then is receive their statement in regard to the identity of the new Katie King personality with respect and attention, and—like the members of a jury—carefully weigh the evidence which they place before us. While there are, I may say, some points of similarity to be traced between Katie as photographed by Crookes and Katie as photographed in the Winnipeg experiments, both faces for instances being rather long in formation, the eyes in both being large and luminous, the angle of the jaw in both being rather pronounced, the later Katie is so much younger in appearance, her beauty so much more apparent that it is evident that we cannot use the earlier record of her presence in any way as conclusive proof that there is any connection between the two. Rather we find some data for a comparative basis in Crookes' verbal descriptions of Katie in which he said, it will be remembered, that photography was inadequate to depict the perfect beauty of Katie's face and that "her presence made you feel it would not be idolatry to kneel."

Plainly in the matter of the alleged return of Katie King through the means of teleplasm and other psychic forces, we cannot go outside of the field of probabilities. In the matter of the Katie manifestation being a supernormal product, however, I shall have something to say.

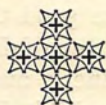
At this point it may be well to pause to say that no doubt there are many who will read these lines who will still say in spite of the exacting conditions under which the mass in question appeared; in spite of the previous many Mary M. teleplasms established on an irrefutable basis of fact; and in spite of the conclusive evidence supplied by such investigators as Crookes, Richet, Geley and others, that such things do happen; that this manifestation of November 12th was pure and unadulterated fraud.

One has only to think what in the main such a belief implies to realize the inadequacy of this theory—collusion between the three mediums; their ability to imagine and enact the rôles of the various trance personalities purporting to appear through them; Mercedes' ability to "put over" repeated simulation of the state of profound trance, which from the medical point of view I know to be impossible; their ability to produce and place in position certain exceedingly complex phenomena while their hands were held or they were otherwise under contact, without being detected either by the adjacent sitter or the eyes of the cameras. All this reduces the supposition of trickery on the part of the mediums to an absurdity. I am as certain that the Katie King phenomenon of November 12th, 1930, was a genuine manifestation of supernormal creative forces and intelligences as I am certain that our human bodies are the product of so-called normal creative forces. The fact that we know next to nothing of the laws operating back of the first is no proof that these things do not exist. Without apology I say that they do.

We have too in addition to the irrefutably established objective manifestations, the trance entities' amazingly detailed foreknowledge of the phenomenon displayed in some cases months before it appeared. In three predictions only did the trance controls fail to make good their word—they failed to manifest Katie's full form; they failed to place the manifestation at the front of the cabinet; and, apart from the showing of the veil, they failed to exhibit Katie's garments. And of these so-called failures, from the point of view of manifesting supernormal knowledge, two of these, the first and third were annulled by the fact that Walter at least showed that he was aware of these things before we were, that is before the photographic plates were developed, this supernormal awareness being fully established by the progress notes of the sitting as recorded above. Surely metapsychic happenings of this nature, these modern examples of the ancient and honourable gift of prophecy, are, in their far-reaching extent, of tremendous import.

And now may I say in closing that I have earnestly endeavoured to present the whole sweep of the Katie phenomena up to this time before the reader in its entirety. I have hidden

nothing which in any way appeared to have a bearing on the main problem—the true nature of the unseen intelligences and the obscure mediumistic faculties which appear to bring things into their state of visibility. To serve truth in any capacity is I take it the greatest privilege to which man is heir ; and if in these researches of the Winnipeg group we have been enabled to go a little way toward doing so, the knowledge that a sound service has been rendered will provide ample reward for whatever labours we may have expended in this direction.



## THE SCIENCE OF LOVE

By FREDERIC H. WOOD.

" My delight and thy delight  
 Walking, like two angels white,  
 In the gardens of the night :  
     My desire and thy desire  
     Twining to a tongue of fire,  
     Leaping live,\* and laughing higher,  
     Through the everlasting strife  
     In the mystery of life :  
 Love, from whom the world begun,  
 Hath the secret of the sun.  
     Love can tell, and love alone,  
     Whence the million stars were strewn,  
     Why each atom knows its own,  
     How in spite of woe and death  
     Gay is life, and sweet is breath.  
 This he taught us, this we knew,  
 Happy in his SCIENCE true."

(From a poem by ROBERT BRIDGES.)

The student who accepts Survival as proved, soon discovers that the Other World has ideas about love which are different from certain accepted notions here. There is no need to dwell upon the latter. What is called " the grand passion " makes its appeal in various ways familiar to the reader. The world is usually cynical about all efforts to elevate it. When W. T. Stead in the early " nineties " of last century published " Julia's " message, " Your world needs drenching with love," the Press, I remember, was vastly amused. The world will probably be equally amused with our efforts to show that Julia was right. Even our own friends may think us premature, and suggest the time is not yet ripe for such teaching as is embodied in this article. Christ preached it, however, and of late there has been discussion about his motives. The old belief that his ideal of love was purely one of universal sympathy has been supplemented by the view

\* Pronounce " live " as in " alive."

that he may have known something of the psychic laws we are rediscovering to-day. The time has now come for us to ascertain how those laws operate, not only in phenomena, but in our own spiritual development.

Taking spirit-phenomena first, we know that harmony in the circle is essential. A single discordant element may spoil the sitting and neutralise the power. Did Christ understand this law, when he said, "Where two or three are gathered together in my Name"? If so, he was merely stating a scientific axiom which did not necessarily involve either religious or emotional values. Again, *The Acts of the Apostles*, a book full of psychic evidence, many times employs the phrase "with one accord" to indicate the generating of psychic power. To-day, Freemasons, Quakers, and others understand this "power" resulting from being in "one accord," and respond to it. In séances, of course, it is used for the purpose of psychic manifestations.

All this is mere platitude to the informed reader. What we do not yet know is the nature of the process whereby this "power" reacts upon the phenomena; and until we discover it by scientific methods, or attain clairvoyance ourselves, we must accept at any rate the statements of trusted spirit-guides at their face-value. Those I shall quote in this article are all taken from *The Rosemary Records*—reports of weekly sittings of a private circle, now running to seventeen volumes and extending over the past five years. The medium, Rosemary, began as an automatic writer. Clairvoyance, partial-trance, clairaudience and psychometry have developed since, and articles on her mediumship have appeared in this and other journals.\* After a critical analysis of the Records, I estimate that about 90 per cent. of Rosemary's writing is evidential (i.e., has, in the case of provable tests, met that percentage of confirmation) while her other gifts, including the clairaudience which produced the Language-tests of Ancient Egypt analysed in a recent issue of this journal, are about 95 per cent. evidential in the same way. I mention this merely to show how important—to me at any rate—is the testimony of the Rosemary guides on other matters which by their nature cannot be either verified or disproved.

\* See *Psychic Science* for April, 1931, and October, 1932.

Thus the use of the "power" has been described by Lady Nona, Rosemary's guide, as follows: "There is a light above your heads, large, bowl-shaped, and of pale golden colour. From it are darting sparks of deeper golden shade. It seems to expand and contract, and is never still. Inside is a still brighter light of fire-brilliance, and from this a cord descends to your heads, and links you up with the light."

I have sometimes wondered whether this may be the "golden bowl" referred to in *Ecclesiastes* xii. 6. The ancient seer was probably clairvoyant, and may have understood the psychic significance not only of the "silver cord" severed at death, mentioned in the same paragraph, but also the silver cord and golden bowl formed when a circle meets in perfect harmony. My brother J. D. W. (another spirit-communicator through Rosemary) explained that the bowl sprang "from the fusing together of the auras. Sometimes the light becomes elongated like a pillar, and when the sitting is over it gradually fades away." There is also, writes Lady Nona, "a cord of light which passes from the middle of the medium's body; a cord sensitive to every vibration of emotion." These are common manifestations to spirit-eyes of the phenomenon which provides the "power." It fluctuates according to the harmony of the circle, and affects results.

In the second place, the connection between Light and Love is not a mere poetic symbol. "A spirit which has no love has no light," wrote another communicator. "It languishes in the dark places near the Earth-sphere, or becomes active for evil. Around your world is a thick veil of black, cold thoughts, and we have great difficulty in penetrating it sometimes. But here I find a brilliant light! Now the reason for this is twofold: first, because you have found a medium who does not really belong to your world, for her natural inclinations are all of this side, and I do not know how she bears with material things at all; secondly, the light is generated by harmonious conditions." The writer in this instance was a younger brother (P.W.) who passed over nearly 40 years ago. Lady Nona subsequently endorsed his statement: "Your circle makes a broad beam of light. Goodness and love *are* light. All evil is darkness. Your light is a light not only for us—your friends—but also for your enemies—no,



I ought not to call them that—the poor misguided souls who on our side would sometimes seek to use you to your own hurt. But they cannot do this unless you allow them to do so.”

Passing now from the phenomena, let us turn to the teaching of the Rosemary guides on Love in its ethical aspects. My brother J.D.W. puts it forcibly: “Every man needs something to love, if his full manhood is to be developed. If he has nothing and no one, his soul becomes starved. Passionate satisfaction is not the slightest use. The real thing is the opening out of a man’s whole spiritual, mental, and physical nature, which only love can bring. And it must be “love-of,” not “loved-by,” to do that. So many men go through life being loved by their wives, instead of reaching out and doing most of the loving themselves. It is often easier for women when they come here, because so many of them—bless them—have spent all their lives in the service of others; men usually in the service of themselves! The first lesson every soul on your side must learn is that of self-help, self-expression, and then service.”

The lack of love is poignantly drawn by Lady Nona in a remarkable passage of human interest: “I have seen many lonely, broken-hearted old men who have longed bitterly for that which they were never worthy to gain. Passion, in youth, seems all that is necessary; but youth goes so soon, and when middle-age arrives in an empty heart there is nothing but sadness and a desperate loneliness. It soon grows too late for love, and a loveless old age is the saddest thing on Earth. All life seems to have been lived in vain.”

Of the physical passion that wrecks so many lives, the guides’ teaching is so outspoken that I hesitate to quote it here. On the other hand, a great responsibility rests upon all who offer themselves as channels for spirit-teaching. The Rosemary guides view it seriously, or they would never have written it through a medium so essentially pure-minded as Rosemary, even when she is partially entranced by Lady Nona. “Tiberius,” the highest guide of them all, was quite frank: “I could weep, my son, to see how much unhappiness, discontent, and misery some men lay up for the evening years of their lives! It is no use. The domination of the physical

*must* be conquered by the spirit. Much better to learn this before casting aside the physical husk. Some day men will be anxious for truer guidance, and this must be the basis of your message to them."

Another guide, who wrote that he had "voluntarily worked to reclaim those bog-bound souls who lie in the thick mud, and who cannot withdraw their soiled, spiritual bodies from its clinging filth," was even more emphatic: "Physical passion is a slow, vile poison which may choke the spirit to death and leave nothing but an empty husk living out its physical life, to die eternal death at its burial." Our communicator, who had been contemporary with Nona in ancient Egypt, went on: "We see rival forces at work in your world. Good spirits seek greater freedom for the development of souls. Evil spirits fight for freedom for physical licence. Your world is in great danger."

Another guide of a much later Earth-life wrote: "Many people pass out of your Earth-sphere and never realise true love at all. It only makes it harder for them over here, where we see the awful results of every kind of loose living."

The Rosemary guides, however, draw a sharp distinction between mere passion and true conjugal love. "Such ecstasy," wrote "Tiberius," "when felt in its highest form, is very nearly akin to pure spiritual love."

They insist on fidelity. "God's law is one man, one woman, and He will have no other," wrote one of them: while another, who had been a physician on this side, wrote his opinion that "God intended men and women to remain quite different in themselves, that the one might be the complement, physically and spiritually, of the other. I know from my wider experience of your side and mine that as long as spirits remain sex-conscious there is only one way for perfect living, and that is to find one's complement, and therein to rest completely satisfied. Sex-consciousness should not exist outside such conditions, for there it is useless, a perversion, and has nothing of true value in it. I do not despair of seeing even your generation turning once again to a realisation of this." The writer of the foregoing is the spirit-doctor of the Rosemary Circle. Trained at "Bart's"—as he expressed it—Dr. Lyttleton passed over in the later years of last century. Not only has he

voluntarily attached himself as medical adviser to our circle—and a most efficient one, by the way, in diagnosis and prescription when occasion arises—but the opinions of Dr. Lyttleton on more general matters such as the foregoing, would, I think, command the respect of the medical profession on your side, for whom he has great admiration, and whose progress he watches with great interest.

From the ethical standpoint, Nona's own teaching is perhaps the most important in this article. It bears directly upon the most vital thing in life—the spiritual development of each of us. The power of love to transform and beautify life is universally recognised: but it has seldom been stated so clearly as Lady Nona expressed it: “No power on Earth is so potent, misdirected, and abused. God gives love to everyone. It is His talent, to be developed for the freeing of your other powers. Only a spirit set free by love can truly begin to know life. Earth develops other qualities which endure, such as courage, honesty of purpose, and all the keen exercising of the mind. But without the all-embracing quality of love there can be no true development. All true love—that sweet, clean feeling which is so elevating—is God actually. If people on your side only knew how to utilise that power, they could work miracles.”

“Tiberius” added another thought: “Love is such a vital force, and lies at the bottom of creative work of the highest order. Creative artists on your side have always felt the need of it, and in searching for it have often been led away from the path of their highest destiny. Only this very day a young man on your side shot himself because of a great disappointment in love. If only he had waited a little longer, he would have learnt that he had never yet known love as it can be.”

The question of sex-relationship on the other side has exercised mankind ever since Christ answered it. (St. Mark xii. 25.) “Earth-ties,” wrote one of our communicators, “have no significance here unless their intensity makes them endure. Also, the Scriptures are correct about marriage and being given in marriage.” The writer in this case was a family guide of my own. My brother J.D.W. could write even more freely to me through the partially-entranced medium: “There

is no such thing here as sex-function as Earth-people know it. Instead, there is a kind of interchange which is infinitely more beautiful and satisfying. Sex can be sublimated so as to complete an individual, male and female each supplying to the other that necessary complement without which neither is perfect. In creating men and women, God must have thought long past the Earth-sphere. It was not merely to people the world, but to ensure that the essence of the two concerned should grow and blend with each other: and I believe that in the end they *do* form one spirit."

Nona's teaching bears this out: "The solution of all life is love. It opens the gate to everything. Sexual attraction is often the starting point where two souls begin to walk side by side. God is very wise. We cannot climb alone. I believe that soul-mates eventually blend into one, and thus produce a perfect spirit. This I know—that although long space of time separated my own and myself while we were each working out our own destiny, was it not strange that we should meet again? If it were not for some great purpose, I think we should have gone our ways."

Our readers may recall that in the Oct. (1932) issue of this magazine I offered Lady Nona's Egyptian language-tests as evidence of her identity. She has always told us that in Earth-life she was one of the queens of Amenhotep III, a Pharaoh of the XVIIIth Dynasty. I believe her statement, for the *Rosemary Records* are full of evidence to support it. Whether the reader accepts it or not, her account of her own long sojourn in the Spheres bears out her teaching: "As far as I can remember back, my earliest consciousness after my death was of the sphere next to your world. I was there for a long time—so my guides tell me—though my actual memories of it were very dim. I knew very little when I passed on, although I was held to be wise in Egypt." (Nona has elsewhere told us she was a priestess of the Temple of Amen-Ra.) "I had much to unlearn, and I slept for a long time to recover from my grievous hurts. I have lived many lives since, within my remembrance, each one richer and more beautiful than the last, and many of them divided by periods of long sleep. But somewhere—I think it was in the time of the Blue Light—I was told that the moment had come for me to retrace my

steps, for my other self was now ready to come along and join me in our path . . . and there I found him (the Pharaoh) and knew him, for he was my other self. From that time we were joined."

The critic may object that this is "unverifiable matter." So it is, but if Nona's language-tests were evidence of good faith, I see no reason to doubt the rest of her story. It is a moving epic of love that could not die, but fought its way upwards through the ages until it found its mate again, and became one soul. And when she tells us that "in the highest spheres Love and God are known and worshipped as the same," we feel instinctively that here is the rhythm of a mighty tune which rings down the ages and throughout the universe.

There is much more about Love in its varied applications which could be quoted from the *Rosemary Records*, but enough has been given, I hope, to stimulate thought in those readers who want to see Psychic Science come to closer grips with the stern facts of life. Some critics may object to the frankness of some of my quotations dealing with the lower sides of human nature. My answer would be that for a generation which has already developed "sex" to an unhealthy degree in its drama, novels, and cinema-shows, the drastic remedy of equally plain speech from the spirit-world may perhaps be needed.

Other critics will protest that I am trying to turn God into a scientific proposition. Again I should answer that we might do worse in an age which already worships "Science."

Even devout people who believe that "God is Love" sometimes hesitate to accept the logical corollary that "Love is God." As students of this newest, yet oldest and most important of the sciences, we should fail in our duty to those whose instruments we are—perhaps even to Him whose instruments *they* may be—if we shrank from publishing their teaching because it was at times distasteful, or contrary to certain accepted traditions. If it be false, its falsity will be made manifest; but if it be true, it will stand the test of Time.

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**A THEORY OF TELEPATHY**

By THE REV. LESLIE J. BELTON, B.A., M.Sc.

## I

Among the psychical capacities with which human nature, or some part of human nature, is endowed, telepathy is now generally recognised as having a rightful place. The term itself is commonly understood, and that which it defines is almost unanimously acknowledged as proven. While opinions vary as to the frequency and universality of telepathic communication, the evidence in its favour is now so cumulatively strong that no impartial investigator can fail to acknowledge its weight.

For definition, the words of F. W. H. Myers, who first used the term in 1882, still serve. Telepathy is "the communication of impressions of any kind from one mind to another independently of the recognised channels of sense."

It is easier to establish the reality of this extra-sensorial capacity of the human mind than to explain it, i.e., to form and authenticate a theory which shall satisfactorily account for the phenomenon, and disclose the manner and means of its propagation. In the interest of psychical research the first task is clearly to establish the *fact* of telepathy; by means of frequent experiments to place it on a clearly defined empirical basis, so that the limits and conditions governing its effective use shall become known and understood. Excellent work to this end has been and still is being done. Men like Lodge, Richet, Wasiliewsky, Tischner and Bruch, to name only living investigators, by means of carefully controlled tests, have not only established the fact of telepathic communication but to some extent have defined the conditions favourable to successful transmission. But our knowledge of the process involved is still inadequate and the technique undeveloped. There is a delicate human factor to be reckoned with—a quality of spontaneity which cannot be controlled or cajoled.

Sympathy, desire, interest, confidence, the measure of rapport, these and other factors are of vital importance in influencing the transmission of thought, and are not readily and regularly available for the facilitation of scientific research.

Thus it is that some of the most successful and remarkable cases of telepathic communication have occurred spontaneously, or with persons and groups bound together by sympathy and a common purpose.

If the first task of psychical research is to establish the fact of telepathy and the conditions favourable to its manifestation, the second is to formulate and test hypotheses in explanation of it. And in this task but little progress has been made. Such theories as there are, remain, and most of them must remain, untested. The student of the subject can proceed only by a process of elimination, rejecting one theory after another as incompatible with the known facts or as highly improbable, until one theory alone remains. And the remaining theory must be pliant enough to allow of reinforcement by the results of further experiments, or be rejected in its turn.

Theories of telepathy may be broadly classed under two heads: physical (or physiologico-physical), and psychical.

The former clearly have an advantage in that they allow of limited experiment and demonstration; indeed a physical theory which fails either to prove itself or at least to find support in experiment is open to serious doubt. Psychical theories, on the other hand, are by their very nature incapable of demonstration. The question is—failing the adequacy of any physical theory to cover the facts—do they even indirectly and circumstantially provide an explanation of occurrences which are inexplicable on demonstrable lines?

All physical theories of telepathy are alike in so far as they assume that transference is effected by means of a vibratory current linking the agent with the percipient. The precise nature of this current and its manner of working are unknown; it is a hypothesis, not a verified fact. Two causes have probably contributed to the adoption and popularity of the vibratory or "brain-wave" theory, as it may be called: the early experiments in so-called animal magnetism and the perfection of wireless telegraphy. So far as the first is concerned there is reason to believe that the mesmeric trance is not, as was once thought, solely induced by suggestion; the theory that an emanation of some sort proceeds from the operator to the subject must not be considered discredited and unworthy of further investigation. If this theory holds

(discussion of it is not within the compass of this present article) support is lent to the supposition that in the waking state also waves or rays, possibly of an electrical nature, may be transmitted from agent to percipient. The rapport existing between operator and subject in the mesmeric experiment may also play a part in certain cases of thought transmission. Experiments of De Rochas, Du Prel and Ochorowicz appear to corroborate this. According to Du Prel, the exteriorisation of Od (Reichenbach), in combination with electrical induction, is capable of effecting rapport between the agent who wills the exteriorisation and the distant percipient. Kotik (*Die Emanation der psycho-physischen Energie*, 1908) carried out successful experiments in transference with a young girl without contact of any kind; but (and this is noteworthy) as soon as direct contact between himself and the subject was set up through the touch of a hand or even by means of a copper wire, the results were more positively and speedily successful. These reports suggest that both physical and psychical theories are valid in certain cases, but only when the agent and percipient are in close proximity to each other. Indeed E. von Hartmann who interested himself in these matters, was induced to accept two explanations of telepathy: (a) A physico-physiological theory to account for cases of proximate transmission and (b) a psychical theory in explanation of those cases of communication in which the agent and percipient are widely separated.

However the physical theory is stated—and it is capable of several statements—it is necessary that satisfactory answers be found to the questions: What is it that is emanated? What is the medium through which the alleged waves are carried? and, How are they “picked up”? Or, again, how is it that the waves are endowed with such remarkable selectivity that they flash through space and are unerringly picked up by the precise terminal for which they were designed? This, indeed, constitutes a hitherto insoluble problem for those who hold to a physical theory.

The analogy with wireless is clear. For it is as a kind of mental wireless that the average man regards telepathy; the superficial resemblance is too striking and enticing not to catch his imagination. A book like Upton Sinclair's *Mental*



*Radio* serves only to stimulate this belief. An irreproachable account of telepathic communications received by the gifted wife of the author, it is presented under a title which emphasizes and encourages this entirely misleading association of telepathic (and in this book partly clairvoyant) faculty with wireless telegraphy.

It is not difficult to detect among some of the few serious investigators of this subject a predilection for the physical explanation and perhaps for the reason that this alone is compatible with most current psychological theory. Both psycho-physical parallelism as descriptive of the mind-body relationship and epiphenomenalism\* are clearly irreconcilable with a purely psychical theory of thought transmission. Equally at variance with it is the dogma that *every* manifestation of mind, every mental change without exception, is accompanied by cerebral activity. If it be shown that mind can sometimes act unconsciously at a distance, effect changes in another mind, or obtain precise information of an object not present to the senses, then there is surely strong presumption in favour of the partial or possible independence of certain mental capacities. And it can be so shown. The records of psychical research abound in such instances. Thus the vibration theory—however it be named—provides the last resort of those scientists who cling to the parallelistic dogma, that at all costs a physical basis for psychical phenomena must be found. The only alternative to this is to deny or ignore the entire field of the supernormal, an alternative which many psychologists have all too frequently adopted—perhaps unconsciously, in self-defence.

## II

The objections which any physical theory of telepathy have to meet may be most usefully set forth seriatim; they constitute a weighty list, and by the process of exclusion point to a psychical theory as the only one compatible with the extant evidence.

(1) On the physical theory it is presumed that waves issuing from the brain of the agent pass through space and impinge

\* Both of these theories are now discredited.—Ed.

on the brain of the percipient, where they are converted into images and concepts similar to those originating in the brain of the agent. It is legitimate to ask: which is the organ of transmission? Where is this organ situated? Or again, which is the organ of reception? Anatomy provides no answer. Occult tradition, it is true, specifies the pineal gland as playing a part in supernormal faculty. But proof is wanting, and it is difficult to believe that this tiny organ near the centre of the skull is capable at one end of converting thought into waves, and at the other of transforming the waves into a replica of the original thought. Nevertheless this tradition may not be without some basis in fact.

(2) This process by which mental images are converted into waves and again reconverted into "thought" provides the second objection to the physical theory. The process involved in this hypothetical transformation is so complex that there is good reason to look first for a simpler and less materialistic means of explanation.

(3) Further, presuming the passage of the waves through the space intervening between agent and percipient and their conversion into thought in the brain of the percipient, would this be *the same thought* as that created by the agent? If it be not the same thought, the very phrase "transference of thought" becomes ambiguous. What is effected is the communication of stimuli which result in the setting up of a *similar* thought. The records show that transmission is by no means perfect, the "all or none" principle is not, as might be expected, in evidence here. Somewhere in this complicated process involving conversion, transmission through space and reversion, there is a hindrance to unerring action, and this gives rise to distortion; the thought produced in the mind of the percipient is in such cases not the thought produced in the mind of the agent. At some point there occur "electrical" or other disturbances preventing perfect transmission, reception or conversion. Or, is the imperfection entirely due to the inability of the percipient (through inhibition) accurately to reproduce either orally or textually, the "idea" produced in his brain by the waves? Whatever be the cause of distortion or incompleteness its reality is less inexplicable on the psychical than it is on the physical theory. For on the latter

theory the thought produced in the mind of the percipient *ought* to be a perfect reproduction of the original thought.

(4) There is no evidence to prove that the transmission of thought is either an infrequent or a voluntary act. Indeed, many reports suggest that the contrary is true. This being so—if transmission may be frequent and involuntary—how is it that waves in constant process of emission are so rarely picked up and converted? This objection, it is true, has not the force of some others; the way is always left open for the upholder of the physical theory to maintain that most individuals are insensible to these waves, or at least incapable of converting them into consciousness. The psychical theory, on the other hand, suggests that, though communication is constantly proceeding at the subliminal level, only occasionally do ideas thus conveyed rise into consciousness.

(5) In numerous cases of communication the percipient produces not an optical picture of the image transmitted, but the "sense" of it. He feels after the required image, and indicates in words the nature of the image he is unable exactly to reproduce, a fact not easily understandable in terms of the wave theory.

(6) In like manner it seems impossible to account physically for the clairvoyant reading of words written on *folded* slips of paper. It has been conclusively proved that short sentences written on slips of paper which have been folded and refolded, can be correctly deciphered by sensitives of a high order. Any attempt to explain this performance by reference to optical hypersensibility is discountenanced by the obvious fact that the marks on the paper would appear to sight as a meaningless and indecipherable criss-cross of lines. That the information is not obtained telepathically direct from the writer's mind is also clear, the experimenter himself being unaware which of the several slips the sensitive is attempting to read. Dr. Rudolf Tischner, to whom this point is due, has written (*Telepathy and Clairvoyance*, page 210) :

"The theory of radiations does not give us necessary data to explain either telepathy or clairvoyance satisfactorily. . . . The recognition of composite drawings and the reading of folded slips in which the writing overlaps seem to me to

justify our definitely rejecting the physical theories as possible explanations."

(7) Another objection involves the time factor involved in telepathic transmission. The message sometimes enters the consciousness of the percipient after a protracted interval of time, a fact not easily to be reconciled with any physical theory.

(8) The space factor also provides a difficulty not to be lightly overcome. According to the physical theory it is reasonable to presuppose a steadily diminishing vibratory effect of the waves on their journey from agent to percipient and that the relative success of the transmission will be determined by the distance between them. This presupposition, however, is not supported in experience. On the contrary, there is evidence to show that distance is no barrier to telepathic communication. Some of the most successful results have been obtained over long distances, while the proximity of agent and percipient seems not materially to facilitate communication.

(9) Again, a physical theory is difficult to reconcile with the frequently observed fact that the percipient sometimes receives and describes, not the transmitted message itself, but impressions which were not in the consciousness of the agent at all. In such cases the agent is unconscious of his own agency and the more active partner seems rather to be the percipient himself, who somehow "reads" the thought of the agent or becomes attuned, as it were, with the agent's unconscious mind. This is particularly striking in cases of trance mediumship. The evidence of numerous reports lends weight to the conclusion that the answers to questions put to a medium are often obtained by the medium telepathically from the questioner himself. Moreover, this information frequently refers to incidents in the history of the questioner of which he is not conscious and which he has long since "forgotten"—or never knew that he knew. How on any theory of emanations is it possible to explain performances of this kind? The reported cases of so-called psychometry in which a medium receives information relating to a person no longer living, only increase the difficulty. But with these and similar examples of super-normal capacity the present article is not concerned and it need only be added that if, as seems likely, telepathy be the

most productive theory in explanation of most—not all—cases of apparitional appearances, the wave theory seems woefully inadequate to account for the phenomena.

(10) The almost bewilderingly successful selectivity exemplified in some telepathic communications remains unexplained on any physical theory. How is it that the message unerringly reaches just the person for whom it was intended? Why are waves caught up and converted into thought by one particular mind and not by another? This factor of selectivity is perhaps less remarkable in cases where both agent and percipient communicate by pre-arrangement at an appointed hour, especially if the percipient, as well as the agent, be presumed to exercise an *active* part in the transaction. The same applies to cases of mind-reading in which the percipient becomes predominantly the active partner, and the agent is relegated to a more passive rôle. But selectivity is a remarkable corollary of all telepathic communication and needs to be taken into account in any attempt at theory; and it assumes especial significance in cases of purely spontaneous transmission when the element of the unexpected plays a part (warning messages, etc.), for how on the wave theory can the transmitter's thought flash, maybe, through many hundreds of miles, and thrust its way home into the mind of just that one person, out of millions, for whom it was intended? No wave theory can even begin to answer this question. As suggesting a possible explanation—when knowledge is fuller and riper—we are almost forced to adopt a psychical theory and to posit the reality of what may be tentatively described as an underlying psychic stratum linking individual with individual and thus mediating the transmission of thought.

The chief points among these objections may be summarised thus: The physical theories in explanation of telepathy fail to substantiate themselves, in that their common postulate of rays, waves, or chains of energy (however these be termed or described) is at once undemonstrable and incompetent to meet the facts provided by experience. The organ and method of transmission and the terminal of reception alike remain obscure; no explanation is given of the complicated process involved in converting thought into waves and recon-

verting them into the original thought or a replica thereof. The fact of delayed telepathic perception is left unexplained, while reports of successful communication over vast distances provide an almost insuperable difficulty. The selectivity accompanying transmission, and the transference of "forgotten" memories both imply a mental rather than a physical origin.

Professor Charles Richet provides a more purely physiological explanation of *lucidité*—his own term—in his theory of a sixth sense. In brief, Richet assumes that certain specially gifted persons possess the capacity to become receptive to finer (more rapid?) vibrations by means of a sixth sense which discloses to them items of reality unperceived by those not so endowed, or in whom the sense lies dormant. The theory differs from those already criticised only in the weight it lays upon the physiological side, in its emphasis upon individual faculty rather than external agency. And it shares in the objections raised above. Where lies the organ of reception by means of which the vibrations are sensed or picked up? Or are the normal sense receptors enlisted for this purpose? How account for selectivity? Furthermore, as Professor E. Bozzano has clearly shown, there is no reason to hail the advent of a sixth sense; the phenomena it is alleged to explain have been produced in all ages, in antiquity and among savage races. The distribution of clairvoyants among the population of the world is no greater now than it has ever been.

### III

In the social intercourse of daily life incidents constantly occur which may be ascribed, at least tentatively, to a telepathic cause. Telepathic communication is perhaps more common than is generally realised.\* "Inspirations" occur to several persons independently within a short interval of time. Cases of mass emotion, particularly among primitives have never been satisfactorily explained in terms of normal psychology. The theory of suggestion only partially covers the recorded facts. When a whole assembly is suddenly gripped by an

\* The establishment of the fact of telepathy "suggests that even in normal human intercourse a telepathic factor may play some part."—C. D. Broad: *The Mind and its Place in Nature*, page 17.

intense emotion, an emotion which flashes mysteriously and almost instantaneously from unit to unit of the crowd so that they come to act as one man, the theory of suggestion becomes little better than a name to cloak ignorance of what actually occurs. In cases where an external stimulus is exerted, e.g., a passionate oratorical appeal, the theory of suggestion is permissible. So, too, cases in which the emotion of an individual, betrayed by convulsive movements of his features, rapidly reproduces itself in others may be adequately explained in terms of imitation and suggestion without recourse to the telepathic theory. Other instances, however, do seem to warrant this means of explanation, notably where an "inner" impulse, which is independent of external suggestion, acts with greater or less effect upon all the members of a crowd, causing them to experience a common emotion of upliftment or fear.

A case in point is quoted by Professor William McDougall in his book *The Group Mind*, where he describes the meeting in conclave of several warring tribes for the purpose of negotiating peace. All goes well until suddenly a beam accidentally falls upon one of the chiefs, effecting a minor injury. None but those near by perceive the accident; but the entire crowd is immediately convulsed with excitement and rushes madly away in search of weapons. The emotion which propagates itself with such amazing and effective rapidity is, according to this suggestion, transmitted telepathically from member to member of a crowd which then reacts collectively, as though it were subject to an invisible, inter-connecting super-individual consciousness.\*

#### IV

A possible theory, already touched upon, now demands formulation and discussion. Whatever form this theory takes it involves the now widely accepted and invaluable concept of the unconscious. There are certain well authenticated psychological facts whose significance is not always fully realised; and these facts suggest the existence of a level of mental reality or a psychic stratum that is either

\* It is worth noting that in telepathic experiments emotionally-coloured objects are usually transmitted with much greater chance of success than neutral objects admitting of no emotional reaction.

common to or shared by all individual minds. The extraordinary cases of multiple personality point in this direction. A self is capable of splitting up and giving birth to two or more distinct "personalities" each with its respective traits and, occasionally, possessing knowledge of the others' existence and character—a fact which suggests, at least analogically, the possible existence of an underlying psychic stratum within which every separate ego is related to every other ego. If this be assumed, other psychological events fit into place and find at least a partial explanation, e.g., the mystic sense of oneness with all life, answers to prayer, conscience, inspiration, racial memory (Jung), and numerous parapsychological phenomena inclusive of telepathy. Along these lines, too, a clue might be found leading to an understanding of animal behaviour, herd-consciousness (falsely attributed to a special instinct) and the spirit of the hive or the anthill. That the termites, for example, are units of an all-encompassing mind or soul is a theory which adapts itself better to their amazing performances than any other.

The vitalistic teaching of Professor Hans Driesch permits of a similar inference. In his experiments with embryonic cells, Driesch claims to have maintained alive as many complete organisms as there were isolated cells. "And two eggs could be compelled to produce a giant organism. In the place of one, many; in the place of many, the one" (*Zeitschrift für Parapsychologie*, Oct., 1927). It was through these and other experiments that Driesch was led to postulate his theory of a superpersonal Entelechy.

Whereas Driesch bases his philosophical conclusions in the main upon biological experiments, the later Professor Erich Becher arrived at conclusions closely resembling those of Driesch from his studies in botany. The entelechy of Driesch—a term previously employed by Aristotle and Goethe—is a non-spatial agent which organises and regulates, but is entirely independent of matter. On empirical and chiefly teleological grounds Becher assumes the animation (*Beseelung*) of all living forms from the unicellular organism to man, a unifying soul-principle inherent in every cell, organ and organism. It is this animation which distinguishes a living from a dead organism. While this theory differs from that



of Driesch in that the animating principle is regarded as through and through psychical, it presents the same illuminating conclusion: "that finally over every organism there extends a super-individual mind . . . that this super-individual mind also penetrates into human consciousness and operates upon it." (*Einführung in die Philosophie*, 1926, p. 245, *et seq.*)

Whatever the merits or demerits of this doctrine, it clearly provides a means for clarifying certain parapsychological occurrences, and, most of all, telepathy. The super-individual mind or universal psychic stratum (however it be named) thus becomes the medium in which all individual minds are subconsciously rooted; within it insuperable barriers between mind and mind cease to exist. Space is abolished!

This hypothesis has been set forth by Dr. Rudolf Tischner in the following words: "If we descend from our surface consciousness, we gradually reach subconscious mental regions which cease to belong to a single individual.—These very deep layers of the subconscious mind would thus share in a non-individual or super-individual mind, and so have a knowledge of things which are quite unobtainable and incomprehensible to the individual mind. The difficulty of raising this knowledge to the surface consciousness would account for the scarcity of these phenomena." (*Telepathy and Clairvoyance*, p. 219.)

Tischner's contribution suffers perhaps on account of its plenitude of spatial imagery, but the root of the matter is there, clearly stated. And with due caution it is as possible for this, as for any other psychological theory of a speculative kind (for such we must admit it to be), to dispense with a misleading division of the psyche into upper and lower compartments. In the realm of mind there are no divisions and it is just because of this that telepathy and clairvoyance are possible.

An advantage will perhaps be gained if we avoid using the term "super-individual" with its hint of nirvanic surrender of personal consciousness, and if, in its place, we adopt the rather clumsy phrase already used above—"universal psychic stratum"—which at least possesses the merit of presuming no ultimate conclusion; it suggests the possibility of subliminal interaction without at the same time implying the total eclipse

at the subliminal level (and at death?) of the individual consciousness. The metaphysical problem of the One and the Many is not solved by removing the scene of operation back into the depths of consciousness. The One *has* manifested itself, and there is no sure reason for believing that this manifestation is necessarily temporary and evanescent, or that the One and the Many, each necessary to the other, may not subsist everlastingly.

Be this as it may, it is now possible to conclude that examination of telepathic theory leads to the rejection of all physical theories and to the presumption that a psychic theory alone covers the facts. Perhaps no single working theory can claim universal validity. The vibration theory still stands as a possible explanation of *some* parapsychological phenomena even if it be clearly inapplicable to most or all cases of telepathy. From this standpoint, telepathy, in common with cognate phenomena, renders unacceptable the dogma that every mental process has its cerebral correlate and indicates that in the garnering of supernormal knowledge the brain centres play the part, not of originating from sense-data, but of receiving impressions from a purely mental source. Among much that necessarily remains obscure and demands caution there has emerged this concept of a subliminal inter-activity of individual minds which perhaps provides the best substantiated and most illuminating theory of telepathy yet devised.

L.J.B.



## THE MARGERY MEDIUMSHIP

It is so clear that the supernormality of these thumb-prints is supported by the evidence of the President of the Am.S.P.R., and all the signatories mentioned in the reports of the Committee, that any attack upon their genuineness is not upon Dr. and Mrs. Crandon alone, but against all the persons mentioned above. There are also the *solus* sittings with Prof. Tillyard, Button, Walter and others. There are the Hill and Lodge imprints. There are the prints obtained in locked boxes by Button, Thorogood, and Adams under fraud-proof conditions. Therefore it was apparent to me that if some of the prints were identical with "Kerwin's" it must mean some obscure psychic complexity.

It was also evident to me that so grave an implication could only be met by the fullest evidence on both sides. *Audi alteram partem* is a maxim which should have prevented any unseasonable rushing into print by any man of science; especially in the present state of psychic science when any attempt to impugn the honesty of a group obtains currency on one-sided evidence alone. The sincerity of Margery and of the Committee should be taken for granted pending the complete report, which necessarily involves data which cannot be produced very quickly. That report we shall await before making any comment on the case.

We append, here following, a letter from Dr. Crandon, and the reprint of an article in the November Journal of the Am.S.P.R.

EDITOR, *Psychic Science*.

October 22nd, 1932.

MR. STANLEY DE BRATH,  
Editor "PSYCHIC SCIENCE,"

Dear Sir,

Undoubtedly you will shortly receive a brochure issued by the Boston Society for Psychological Research, containing a foreword by Dr. Prince and three articles by Mr. E. E. Dudley, Dr. Hereward Carrington and Mr. Arthur Goadby. Carrington you will recognise as having attended a number of sittings with Margery, in 1924, as a member of the Scientific American

Committee. Since then he has attended none. Goadby has attended one sitting. Dudley for some time was our note-taker and general factotum.

The booklet declares in effect that certain ones of the well known Walter prints are those of a living man, called for convenience, Mr. Kerwin. There is no specific charge that this indicates fraud, but the discussion is so adroitly framed as to give broad invitation to others to draw that conclusion. It also very boldly indicates that the American Society is endeavouring to suppress the episode.

That Society in July, 1932, published a statement about this matter to the effect that Dudley's conclusions seemed to be unwarranted and that the Society was actively investigating the matter and in due course would publish a full report. This fact is suppressed in Dr. Prince's publication. The investigation is still under way and the conclusion that Mr. Dudley is wrong has been much strengthened by subsequent investigations. It is also true that, unless possibly in the case of Mr. Goadby, it would not be difficult to formulate ulterior motives on the part of the other three, which unfortunately seem so often to exist in psychical research.

I am writing you this letter solely for the reason that if you comment in your next number on this subject you may realize : 1st, that the American Society is not suppressing the matter but investigating it, and 2nd, that the ideas of these writers are by no means the last word on this subject.

You will also realize that the identity of some of these prints with those of a living man and the question of whether they were supernormally produced are two distinct questions based on entirely different kinds of evidence.

In the meantime we are going along quietly ; the matter is being investigated and eventually a real report on the subject will be made. Meanwhile we trust that this quite patent effort to create an impression by telling a fraction of the story will not have too great weight.

Faithfully yours,

L. R. G. CRANDON.

## THE MARGERY MEDIUMSHIP

## BULLETIN XVIII OF THE BOSTON S.P.R.

Readers of the Journal will recall a statement published in the July, 1932, number (vol. xxvi pp. 266-268) regarding an alleged discovery by Mr. E. E. Dudley that some of the thumb-prints in wax alleged to have been produced as his own by "Walter" through the Margery mediumship, were in fact identical with those of a living man. In that statement it was announced that upon the disclosure by Mr. Dudley of his alleged discovery (which was in March, 1932) the Society *immediately* began an active investigation of the matter and that the results of such investigation would be fully reported when the work was complete. The investigation of the whole matter has been pressed with as much expedition as possible and in due time the subject will be fully presented to our readers.

As stated in the July number, the Society had declined to publish an article by Mr. Dudley offered on June 13th, setting forth his claims. Although the traditional and announced position of the Society has always been that responsibility for material accepted for publication rests entirely with the writers of the articles published, the Society does not thereby escape from the duty of using responsible discretion and judgment in respect to what it shall or shall not publish, and the time for publication. Its decision in such matters may, of course, be sound or unsound in any given particular instance, but it is certain that in every case its action will be criticised and condemned by some person or some group of persons who happen, disinterestedly or otherwise, to disagree with the decision. Mr. Dudley's alleged discovery may be of great importance in the history and interpretation of the Margery mediumship, or it may be mistaken or insignificant and of no permanent value. Mr. Dudley himself naturally attaches extreme importance to the matter and his eagerness to publish his views and the evidence he feels supports them has found accommodation in Bulletin xviii of the Boston S.P.R. recently issued. Mr. Arthur Goadby and Mr. Hereward Carrington also contribute to the Bulletin articles discussing the matter.

It is not our intention at this time to discuss the merits

of the question raised by Mr. Dudley or to review the contents of this brochure, but rather to reiterate the purpose announced in July, to publish the results of our investigation with all relevant and material evidence, when the work has been completed. Our readers may meanwhile expect a barrage of hostile criticism of the Margery mediumship to break out shortly in various public prints, as though set off by the appearance of this Bulletin. This was forecast in our July statement. Rumours of a veritable deluge of hostile criticism are afloat and evidence is at hand that the channels of private correspondence have been used to spread libellous versions of the alleged facts. Psychical research has many friends but more enemies, and no mediumship that ever attracted public attention has escaped determined attack. The launching of a new attack upon the Margery mediumship, therefore, is not surprising, but all concerned can well await the outcome with confidence that the truth will ultimately be made plain.

Mr. Goadby's contribution to the Bulletin discloses apparently complete satisfaction on his part with Mr. Dudley's evidence and agreement with his conclusions as to what this evidence proves. We do not question Mr. Goadby's right to be so satisfied and convinced, and to announce his views through any available channel. Whether the contribution is in fact calm and impersonal, as the editor of the Bulletin suggests, is not over-important; but Mr. Goadby's enthusiasm leads him to some extravagance and inaccuracy of statement that may suggest a doubt as to his soundness in argument and deduction. Mr. Goadby says, for instance, in speaking of Mr. Dudley's claim, that the Research Committee has taken "*over three months to decide a matter which could easily have been disposed of in a few hours.*"

The Research Committee has not decided anything except the wisdom and necessity of a careful and thoroughgoing investigation of all the facts before publishing anything on the merits of the claim, and so announced in the July issue of the Journal. Furthermore, neither the Society nor the Committee will "decide" the issue raised or any part of it, but no possible effort will be spared to assemble, analyse and present to the Society and the readers of its publications all the material evidence bearing on the question raised. That the

question can be easily disposed of to Mr. Goadby's satisfaction in a few hours may do credit to his intellectual power and scientific accomplishments; but those carrying official responsibility in the matter may be pardoned for differing from an amateur student of the subject as to the difficulties presented and the proper method of ascertaining the truth. Critics, and especially amateur researchers in psychical matters, who appeal early and late to "devotion to scientific truth" to support or justify views, may occasionally overlook facts that lie nearer to reality than their own emotional allegiance to a vague ideal or abstraction. True science never jumps to hasty conclusions or attempts to dispose of any question on incomplete data.

The Editorial Preface to the Bulletin written, we assume, by Dr. W. F. Prince, though bearing no name, compels a comment of general character that ought to be made in the interest of fairness and good faith.

The Preface says that the material is published by the Boston Society

*"both because of the extreme importance of the evidence displayed and because this evidence would otherwise apparently be, to all intents and purposes, suppressed."*

Mr. Goadby's article discloses the fact that a statement regarding the matter was published in the July number of the Journal, but Mr. Goadby carefully refrains from informing his readers that the Society had announced in that statement that the entire matter was being thoroughly investigated and that a full report would be published when the work was concluded. Nowhere in this Bulletin, however, is there any hint that such was the announced policy and purpose of the Society. One reading the Bulletin and its Preface is left with the inevitable impression that this Society has embarked upon a suppression of evidence relevant to the Margery mediumship. The charge is false. Dr. Prince is too careful and experienced as a controversialist to be unaware that such an impression would be created, and it is a fair inference that the creation of such an impression was within the definite purpose of the editorial mind.

As a clergyman turned scientist, or pseudo-scientist, Dr. Prince when seeking to expound to others the canons of

science and protect psychical research from unscientific Philistines, might be expected to recall some canons of the moral law that are immutable even in the scientific field: "Thou shalt not bear false witness against thy neighbour" is valid for scientists and psychical researchers as well as for ordinary people.





## A SURPRISING COMMUNICATION

By MRS. FLORENCE HODGKIN

This is a most remarkable account, not only because of the matter recorded, but because Mrs. Hodgkin is confident that the stone lost three years ago will be restored. When that has taken place further comment will be made. Mrs. Hodgkin writes :

" E. H. tells me that the particulars should be made public. I ran over, for his approval, all the psychic papers I could think of ; none of which he accepted. I told him I could think of no more.

Whereupon a vivid picture of PSYCHIC SCIENCE was passed before my inward vision.

Now I have been told I get ' subjective clairvoyance,' but never until this morning have I recognised it.

But if you can see your way to publish it in its present state, and wait for the dénouement which will assuredly come—it will be a great relief as you will be carrying out the very clearly expressed wishes from the Other Side."

This I accordingly do.

EDITOR.

Thirty-five years ago my husband's brother, Eliot Hodgkin, was fatally injured in the hunting-field. A horse threw him, and his back was broken.

He lingered three weeks, and his beloved horse " Springer " was brought into the hospital ward for a farewell.

I want this recorded, because " Springer " plays a prominent part in these days, as some members of the College can testify. It was another of his horses who threw E. H., not " Springer."

Before his death, E. H. handed a ring to one of his sisters, with the injunction to give it to the wife of my husband, when the time came.

I was unknown then to any member of the family, and, in fact, living abroad.

For certain reasons I had been married some years before the ring was sent to me. When it came, I was touched that E. H. should have thought of his brother's wife, but it had no *personal* significance for me.

How the knowledge of psychic matters burst upon me has no place here, but it came, suddenly and overwhelmingly, without the slightest apparent preparation. And it came from E. H. and " Springer."

Later on, at a sitting, I was told he would like me to wear his ring.

From that day, this ring played an increasingly amazing part in my life until, years after, I had it made to fit me, and wore it night and day.

Three years ago (in 1929), I went to stay with friends in Germany. Whilst there, when I removed my glove one morning, I found the stone had gone from my ring, and in spite of exhaustive search, it was never found.

Recently I read an account of a séance held by Mrs. Barkel, at which her Control "White Hawk" apported several stones and presented them to some of the sitters. When questioned as to the source of these stones—some of them precious—"White Hawk" said they were most of them lost property.

This gave me an idea.

At my next sitting I asked E. H. if he thought "White Hawk" could find the lost stone from my ring, and return it to me. He advised me to seek a sitting with Mrs. Barkel and find out. The sitting took place last week. Here is a report of it.

SITTING AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE WITH  
MRS. BARKEL. NOVEMBER 7TH, 1932.

After the usual preliminaries, and a talk with my spirit friends, particularly E. H. (who came on "Springer") I was asked by "White Hawk" if I had any special object in coming, whereupon I told him of my lost stone, gave him the empty ring to hold, and asked if he could trace and bring back the stone for me. Mrs. Barkel in trance fingered the ring for some time, then questioned me.

*W. H.* You lost the stone near water.

*Sitter.* No.

*W. H.* But she says you did. You were in a train. I can feel it rocking.

*Sitter.* Yes. That is right. I was travelling along the Rhine, in Germany. But who is "she"?

*W. H.* You see! You were near water, as she says. Tell me about it.

*Sitter.* Before leaving the house, when I put on my gloves, the ring was all right. I distinctly remembered turning it round—as I always did when I wore gloves, because it was a large stone, and bulged under my glove. When I had been in the train about an hour, I took off my glove, and the stone had gone. But who is telling you about it?

*W. H.* Her name is Lisbeth. (He pronounced it properly, as if spelt Lisbet.) And she is so excited, so very, very glad to be able to talk to you. She is laughing and says "Grüss Gott! Grüss Gott!" What does she mean by that?

*Sitter.* It is a German form of greeting. What is she like?

*W. H.* She is small. Her hair is golden, and she is very pretty. She says it all happened for the sake of the friend who was in the train with you. She calls her Martha. (Properly pronounced, as if spelt Marta.) She says she is a sort of sister. (Correct. Sister-in-law.) She did it, so that Martha may know of this great Truth. She sends her special love to Martha, who is very sad at heart, and very lonely. If she can be brought to know that Love is Eternal, she will never be sad or lonely again. It must be brought home to her.

Lisbeth says she was very, very sorry for you, losing your stone.

*Sitter.* What about my stone? Does she know where it is? Can she find it?

*W. H.* She says it is quite safe, tucked away in the cushion of the railway train, where she put it. She says she will show me where it is. It was such a pity she had to take your precious talisman, but it was the only thing on you that you treasured. If she had taken anything else, you would have been philosophical about it, and have said, "Well. It's gone." Then Martha would not have been impressed. Martha knew your ring was precious to you. You made a great fuss about it. You made them turn out the house in Düsseldorf, looking for it. (Correct.)

She says the stone was loose when she took it.

*Sitter.* She is quite right. The very morning I lost it I was wakened, quite early, by E. H. who told me to take care of my ring.

I laughed, told him I knew the stone was loose, rattled it in the setting, and said it would be all right.

*W. H.* Ah! He was not referring to the loose stone. He saw the danger. And now she wants you to know that Carl is here.

*Sitter.* Which Carl? There are two of them. (For I could not think she would so describe the Carl I wanted it to be.)

*W. H.* That makes her laugh again. She says there is only one Carl for her, and only one Carl for you. She says you used to call him (slowly) "Grossvater." (Correct. Her father-in-law, to whom she was specially attached.)

*Sitter.* Can they hear me ?

*W. H.* Of course. They are here. Why not ?

(So I talked to them in German. They did not speak English. But the conversation was personal, and has no bearing upon the ring.)

*Sitter.* What does E. H. think of all this ?

*W. H.* He is amazed. He says he cannot think how she found her way here at all. He says "Truly the ways of GOD are inscrutable."

(Pause.) E. H. thinks he had better keep a sharp eye on "Springer," for he would not like to lose his horse !

Lady, I'm very glad she chose ME to help her. I'd better make her my Finder-of-Stones !

Now she's laughing at me, saying she came to me because there is nobody else who could bring your stone back to you. And as to making her my Finder-of-Stones, she would not guarantee either to fit the sitters, or the setting.

*Sitter.* That is just like her. She was never at a loss for an answer. In fact the whole episode is typical of her. She was a regular monkey, and up to any prank. One never knew what she would say or do next.

*W. H.* (seriously.) The trouble will be to bring back that stone the right size. You see it ought to be as big as this—fitting the empty setting on to the top of Mrs. Barkel's finger. A little will make such a difference. If it is too large, it will not go in. If it is too small, it won't do either. People will say "But it doesn't fit."

*Sitter.* Can you see the stone ? What is it like ?

*W. H.* It is black. There is a white line running through it. (Reflectively.) That is symbolical of Spirit entering Matter. It is agate.

*Sitter.* Yes. That is an excellent description of it. But there is something else.

*W. H.* Why has E. H.'s ring got a Bull on it ?

*Sitter.* Well, he has often told me he wore a replica of my ring. It is an intaglio. And there is a Bull carved on my stone.

*W. H.* Yes. His ring is a duplicate of yours. It is a very old, old stone.

Now, when I have the stone, I will let you know. I will send a message through "Silver Fox." Then you must come, and I will bring it to you. You must do this. The stone will be hot when it comes. As soon as you can touch it hold it over this hole (indicating the empty setting), keep your finger over it; then, as it cools, it will contract, and fit.

Lisbeth wants you to know that she has often been with you, and you cannot tell how glad she is, and how happy, to get this cleared up.

Now she's giving me some more of that awful stuff to say. Listen to this. Did you ever hear anything like it? She is saying "Aufwiedersehen." "Aufwiedersehen."

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I hope you will see your way to publish this account, now, putting it on record before the stone is returned to me. I am sending you, with this, the empty ring. This you can either photograph, or retain until I am told it will be wanted.

My sister-in-law, who held the ring in trust, my husband, my children and many friends outside the family know the stone, and can recognize it.

The German gentleman "Carl" was Geheimrath Carl Poensgen, well known in financial circles all over Germany. Lisbeth was the wife of his eldest son, Ernst Poensgen. Their home was in Düsseldorf. I always called Herr Geheimrath "Grossvater." There was also a son, Carl, killed in a motor accident.

F. H.

Old Southcote Lodge,  
Reading.

### THREE SUPERNORMAL CASES

These three cases are here printed, not as proofs, but as instances of not very unusual occurrences of communication, of which rather better substantiated instances are not uncommon.

In the first of these instances, the names of the sitter's husband and of herself were of course unknown to the medium, but known to herself.

The second is peculiarly interesting as indicating the state of mind of the sick man who was a ship's officer. He describes his sensations without attempting any analysis. The "man like himself" may probably have been his own exteriorised soul; while the form of the vision might well be caused by the wandering mind of dream.

As regards the third case; to the Western mind there are several factors which remove this story from the level of authenticity which we always like to see established. In the first place it is twenty years old. Secondly, the medical evidence is not from the doctor himself. Also, all cases of instantaneous healing require corroboration from several reliable quarters; and the extent of Dr. Sarkar's enquiries should also be known. We print it however, because, even allowing for these lacunæ, it is a remarkable instance of a psychological nature. The letter, at least, is dated soon after the alleged occurrences.

EDITOR.

#### (1) TO DIE IS TO LIVE

By MRS. M. L. SHEPHERD, with MRS. MASON.

I lost my husband six weeks ago, he passed away in his sleep quite suddenly—I was not at home at the time.

I felt a great longing to know what he was doing and decided to have a sitting with Mrs. Mason, who is controlled by a little girl called Maisie, I understand; not being a spiritualist, I have never sat with anyone in a trance before.

I made up my mind to see if she could tell me the name of the person speaking, and the name Ralph was spelt out. I then asked what my own name was, and Iris was spelt out, both quite correct.

My husband said he felt drowsy and went to sleep and on waking up was surprised to find his brother with him; it gave him a dreadful shock, because he knew he must be dead, but did not feel dead (the brother had died years before). I asked the name of his brother and he said Fred, which was also correct.

He said he was most unhappy at first, because he wanted me and was so upset that his mother and Fred had to fetch me in my sleep for many nights until he was somewhat comforted by my presence—that he was resting in a house until his strength came back, and when not resting went to the halls of beautiful music.

As soon as he was strong enough was going to work in the depths to help the souls there.

Told me he had a garden and was going to grow irises in it until I joined him.

Said he was happier now as he was getting more used to things. That I was never alone and they were helping me.

I certainly believe that the so-called dead never die.

10 Queen's Gate Place,  
S.W.

## (2) HALLUCINATIONS ?

Of course I dream, so do other people, but no dream was more vivid than the one I had while very ill with pneumonia. I had tied my handkerchief over my eyes to shut out the light; this method of wooing sleep I used in the tropics to ease eyestrain after my four-hour watch on the bridge. The time was 2 p.m. on January 20th, 1932, when I imagined I had left my body and was preparing to clear out. Something—what it was I cannot say—made me pause before I passed through the closed window and looked back into the room. Only for a moment, but I saw myself lying on the bed, my nurse dozing beside the fire, and my wife only just entering the room. I laughed—why the worried look on my wife's face? the nurse also seemed miserable. I was happy, gloriously alive at last. In an instant I arrived on a beach of fine sand. The sea was calm and lapping up gently close to my feet, and as I looked along the shore I saw a man. His head was bent, I could tell he was ever so sad, but I did not care, I knew I loved him and thought

I could enter into him. Something prevented my doing so and I was only able to link arms with him and listen to what he had to say. I can picture that meeting, my joy, and his sorrow ; in form, we were exactly alike, even to the shade of skin, which was brown as if sunburnt, our physique was perfect. I had no desire to speak and could only listen to his instructions. He said I had come too soon and must return ; that I would have great difficulty in overcoming my illness, but if I pulled hard everything would be all right. At this point I cannot say what happened, the vision had gone and I was lying on my bed feeling ill indeed. My soul, which I knew for one and a half hours had been free, was fitting itself into its earthly carcase, the chest appeared sunken, hands, legs and feet were cramped, but I was back again for my struggle against weakness. Two or three hours later I wanted to return to this sandy beach ; with eyes closed I could picture the scene quite easily, I could *hear* the water lapping on the sand, but the man who had sent me back to this world was a good way off, walking away from me with his head still bent in sorrow. I could not follow. It seems strange to me that with such a clear vision I could only see across the water maybe a few yards, a large headland obstructed the view beyond the beach, and I do not know what lay behind me. Where was this beach and who was this man ? The answer will come when my work on earth is completed, and, good work or bad work, I suppose he will be waiting for me. The power to decide between right and wrong is mine, so I suppose by my actions will I be judged afterwards.

JOHN ALFRED ADAMS.

Burbank House,  
Mount Pleasant,  
Newhaven, Sussex.  
March 14th, 1932.

### (3) A CASE OF INSTANTANEOUS HEALING

The case here following is sent me by Dr. Sarasi Lal Sarkar, the Secretary of the Calcutta Psychical Society. It is the translation of a letter written by a teacher in the Government School at Shillong (Dacca District) describing the complete



healing of his burned face after a vision of the "goddess." Dr. Sarkar writes, "I tried to ascertain by enquiry the authenticity of the narrative, as contained in the letter and am satisfied that the statement of the sudden disappearance of the scar-mark is correct." Pulin Babu and other friends confirm the truth of the fact, stating that they were eye-witnesses of it.

I do not consider that this testimony is sufficient to guarantee the accuracy of all details, but it makes the account sufficiently worthy of record.

EDITOR.

Dr. Sarkar writes :

"I tried to discover the whereabouts of Babu Pancharan Mukherjee, but found that he had become an ascetic, and was undiscoverable. His letter describing his consciousness after the fire gives his feelings thus: 'Nature however assumed a completely different aspect, everything looked new, full of beauty and splendour.' Psychologists such as William James, have described this as a mystic state. Another interesting point in his narrative is that by a premonition he knew the time when the scar-mark on his face was likely to disappear, and, to quote from his letter: 'But, like a miracle, I suddenly forgot all about the prophecy and went on my way to the bathing-place and took the bath.' That is to say, all consciousness of the event disappeared from his mind when the event actually took place. That probably shows that for the development of a spiritual phenomenon, suppression of the ordinary consciousness is required. I give below a translation of the letter, in abstract."

#### THE LETTER TO HIS SON-IN-LAW

DEAR ASHRU,

On March 11th last (1912), at Shillong, I went to inspect and clean my empty house there and engaged three coolies to do the work. On arriving, I observed that the thatch of another empty house belonging to the Rani of Bijni was on fire. I scrambled on to the roof and attempted to extinguish the flames with a bucket of water. The fire was very strong, the flames reaching fifteen or sixteen feet high. A gust of

wind caused me to drop the bucket on my feet, and despite the shouts of the coolies urging me to come down, I fell on the roof surrounded by blazing thatch. I dropped almost senseless. I forgot everything about the material world at the time and could make no attempt to escape from what looked like certain death. I can only remember that I was calling out "Mother, Mother," but with no intention of saving my life. I cannot say why, or how, or how long I called out like that, but I know that my eyes were shut and the invocation came out almost without effort.

Then I heard a sweet voice addressing me, "Don't be afraid, don't be afraid, I have come." Directly I heard this voice I opened my eyes and what I saw, my dear Ashru, is indescribable. I could never dream of such resplendent beauty. The fire subsided like magic at her command. She was enveloped in flames up to the waist, the fire subsided and became cold. While I was gazing at her I lost my senses completely. . . .

I lay on the roof for about two hours and the coolies thought I was dead. When I regained my senses, I found myself still sitting on the roof, but though there were charred remains all around me, there was no fire except at a distance. Finding me alive the coolies helped me down. I could not move, and felt a void all about me, Nature however assumed a completely new aspect—everything looked new and full of beauty and splendour.

Before the appearance of the "goddess," the heat of the fire had blistered my whole face, but I did not feel any pain and with difficulty drew myself to the edge of the thatch, and was unable to stand. The coolies put out the rest of the fire.

I returned home with great difficulty. Several days passed and the blisters on my face disfigured it so badly that even my most intimate friends could hardly recognise me. A doctor who examined my face told me that the skin was completely burned, that after a few days the old skin would fall off and the new skin would give me the appearance of white leprosy and the face would be disfigured in places.

I spent most of that day discussing the doctor's opinion with a particular friend staying with me. We separated late and went to bed.

Early next morning about 4 a.m. when sitting for my pujah (worship) I gradually lost consciousness. I saw in vision the same Mother before me as a sublime, glorious, mild, kind and smiling attitude. . . . It was no other than the universal Mother. She smiled and addressed me: "I have not been at ease thinking over what will happen to your face, but if you will ask for a grace from me your face will at once become natural." I replied, "No, Mother, what is the beauty of my face to me, I have various other favours to ask from you." She laughed heartily and said in the sweetest of all sweet voices, "Bathe as usual on Chait Sankranti festival day, and after the bath you will regain the naturalness of your face." I was about to address her in reply, but when I looked up she had vanished. I woke up suddenly from my trance and wept.

On the fateful morning I got up, and looked at my face in the mirror and found it blacker than ever. I was trembling from head to feet and was walking like a drunken man. But, like a miracle, I suddenly forgot all about the prophecy and wended my way as usual to the bathing-place. After returning home from the bath, when spreading my dhoti to dry, I was accosted by my friend Pulin Babu, my house-mate, who was eagerly waiting with his wife to see my face. He looked and shouted, "What a wonder! There is not a mark on your face, it is now quite natural, come and see it in the mirror."

On hearing this the tears came from my eyes again and I sat chanting "Mother, Mother, Mother." I wrote this yesterday and cannot write any more. Dated May 5th, 1912.



## THE FIFTY BEST BOOKS

By STANLEY DE BRATH

I am asked to select fifty books suitable to a Country Members' new Centre. I have done this to the best of my ability, as here follows. There are, of course, many books among the flood now issuing from the press which might claim a place among them. There are also many which are ill-considered and half-informed. I have adopted a rough classification, as under :

- (1) Introductory.
- (2) Evidences of Fact. (a) Simple. (b) Complex.
- (3) Physical Phenomena.
- (4) Mental Phenomena.
- (5) Relation to Christianity.
- (6) Political and Social Inferences.

### GENERAL AND INTRODUCTORY

OBJECTIONS TO SPIRITUALISM ANSWERED. H. A. Dallas. A general review of leading facts and answers to the usual objections.

PSYCHICAL RESEARCH. Sir W. F. Barrett, F.R.S. A general glance over the whole subject.

THE SURVIVAL OF MAN. Sir Oliver Lodge. A small book by the most eminent of psychic students, leading up to proofs of survival.

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. F. W. H. Myers. This was published in two volumes in 1903. It is one of the very best books on the subject, taking the reader through disintegrated Personality, Genius, Sleep, Hypnotism, Sensory Automatism, Phantasms of the Dead, Motor Automatism and Trance, to the epilogue which accepts Survival. In its original form it would appeal only to real students, but an able abridgment of 307 pages is now published (1929).

MORS JANUA VITAE. H. A. Dallas. 147 pp. 1910. On Myers' post-mortem cross correspondence work. Summarises the evidence clearly.

RAYMOND. Sir Oliver Lodge. 403 large pages. Very full

and exact description of the personal messages which convinced Sir Oliver. The abridged edition contains all that is essential.

LEAVES FROM A PSYCHIC NOTE-BOOK. H. A. Dallas. Foreword by Sir Oliver Lodge. General problems discussed. A collection of interesting articles.

ON THE THRESHOLD OF THE UNSEEN. Sir W. F. Barrett. An examination of the evidence for Survival.

THIRTY YEARS OF PSYCHICAL RESEARCH. Professor Charles Richet. A large book originally published in French as *Traité de Métapsychique*. A regular scientific treatise and summary of proved facts. Prof. Richet does not accept the spiritist theory, but goes very near to it. His facts are reliable.

SUPERNORMAL FACULTIES IN MAN. Dr. Eugene Osty, Director of the Metapsychic Institute, Paris. An exhaustive study of one single faculty which he calls Metagnomy. Very clear and readable. It is the power of perception through faculties that are not the ordinary cerebral mechanism. He is a first-rate man of science, and all his facts may be accepted without hesitation. I know him well.

FACTS OF PSYCHIC SCIENCE AND PHILOSOPHY. A. Campbell Holms. An encyclopedia of the subject, with references and bibliography. Every phase of mediumship is well described. This is a book which is quite essential to the student.

PSYCHICAL RESEARCH, SCIENCE AND RELIGION. S. de Brath. Describes in non-technical language typical instances of such phenomena as can reasonably be considered proven; names others to be held in suspense of judgment, and connects the whole with science and vital religion.

#### PHYSICAL PHENOMENA

These are in a certain sense the basis of Spiritualism, for they are the only type which, when seen, are undeniable. The only refuge of the materialist is to deny them, or pass them by in silence, classing them all as "fraud." For this reason Materialisation, Supernormal Photography, Levitation, and other physical phenomena are still denied by the obstinate sceptic.

CLAIRVOYANCE AND MATERIALISATION. Dr. Gustave Geley. A large book, containing 51 plates illustrating actual materialisations of a searched medium in the International

Metapsychic Laboratory, Paris (89 Avenue Niel, Paris, xvii) and other phenomena. Whatever else is not read, this should be read and thought over. The facts are indisputable, and have never been impugned.

THE DIVINING ROD. Sir W. F. Barrett and T. Besterman. An exhaustive account of the use of the Divining Rod to find water and for other purposes. Illustrated and very complete. Refers the movements of the rod to "subconscious muscular action," but admits that this is no explanation. Valuable for facts, useless as to theory.

TRANSCENDENTAL PHYSICS. Professor Zöllner. Transl. C.C. Massey. An admirable account of experiments with the medium Henry Slade, corroborated by Professors Weber, Scheibner, and Fechner, Professors of Physics in Leipsic University.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. Sir Wm. Crookes, F.R.S. An old book of facts which are never out of date. Testimony of a first-rate man of science. No theory at all.

THE CASE FOR SPIRIT PHOTOGRAPHY. Sir Arthur Conan Doyle. With corroborative evidence. A good summary of the evidence, which is very large. A number of instances will be found in *Psychic Science*. I SHOULD ADVISE ANYONE INTERESTED TO GET ALL THE BACK NUMBERS AVAILABLE AT THE BRITISH COLLEGE, 15 QUEEN'S GATE, LONDON, S.W.7, available at 1s. each. This magazine is very up to date. The 1929 and 1930 numbers are specially interesting. The subscription is only 11s. per annum.

THE REALITY OF PSYCHIC PHENOMENA. W. J. Crawford, D.Sc., and three other books by the same author, all on very careful experiments with the Goligher family in Belfast. Classics of the subject.

PHOTOGRAPHING THE INVISIBLE. James Coates. The work of a lifelong student of supernormal photography.

It should always be remembered that purely trivial physical phenomena are either the work of the medium's own spirit, acting subconsciously, or are due to a low grade of spirit-people. I do not mean that such invisibles are evil, but I do mean that they are intellectually on a low level, and are, *sometimes*, not much higher morally.

## MENTAL PHENOMENA

AUTOMATIC WRITING AND SPEAKING. E. T. Bennett, Asst. Secretary S.P.R. A good but short analysis of the subject.

SPIRIT TEACHINGS (Mr. Stainton Moses) and MORE SPIRIT TEACHINGS (by the same). This is quite the highest level of any automatic writing with which I am acquainted. It is directed at the development of the author, who was a Church of England clergyman. The automatism is singularly clear and the arguments well sustained.

IMPRESSIONS FROM THE UNSEEN. Miss L. M. Bazett. Eight cases of automatic impressions, revealing the past of the persons in question.

THE RESULT OF AN EXPERIMENT. Unfortunately anonymous, but a most remarkable study of other-world conditions. There are 22 messages from friends of the writers, 77 messages from happy spirits, called "angels," and 134 messages in the nature of object-lessons. The diction leaves a good deal to be desired in many cases. The *Leper Angel* is rather wearisome, but it must be remembered that messages covering many years, all put into one book, give a false impression of repetition, but the MATTER is excellent.

PSYCHICAL EXPERIENCES OF A MUSICIAN. Florizel von Reuter. Foreword by Sir Arthur Conan Doyle. Many and varied experiences with the "additor" in foreign languages.

THE WISDOM OF THE GODS. H. Dennis Bradley. Mostly on the Direct Voice. The message to Mr. Gonnoske Komai in Japanese is specially interesting (see p. 275).

DEATHBED VISIONS. Sir W. F. Barrett. Edited by the author's sister. Some remarkable evidences from deathbeds. Principally valuable from the reliable records.

AU REVOIR, NOT GOOD-BYE. Remarkable experiences of a City Magistrate and ex-Lord Mayor of Sheffield. Very touching experiences.

THE SOUL OF JACK LONDON. E. B. Payne. The unusual experience of the materialist writer, Jack London. Here we have a soul who shows all the characteristics of the person he claims to be, and gives his experience on the Other Side, showing the enormous effort he had to make.

TELEPATHY AND SPIRIT-COMMUNICATION. L. M. Bazett.

Foreword by Sir Frank Benson. An able discussion of the subject-matter.

HIGHER ASPECTS OF SPIRITUALISM. By the Rev. Stainton Moses (M.A., Oxon.). An able discussion by an able man and a convinced Spiritualist. It was of much use in freeing me from the bonds of a simple Spiritualism.

AFTER DEATH. W. T. Stead. A personal narrative.

There are scores of books which deal with automatisms. They are of very varying merit. Some are little else than mere transcripts of the writer's own subconscious thought. Some are apparently the work of very slightly advanced spirits, not at all worthy to be received as guides. Others again, such as the SCRIPTS OF CLEOPHAS and ST. PAUL AT ATHENS, and Patience Worth's works, present the hardest of problems to the Spiritualist, for it is very difficult to know what degree of credit to attach to them. It is one of the problems to be faced, but not by beginners. I have put in this list only such as I know to be reliable.

#### FOR THE BEREAVED

THE HEART OF A FATHER. The Rev. F. C. Spurr. A very touching little book, and well confirmed.

THE CASE OF LESTER COLTMAN. Lilian Walbrook. A remarkable posthumous narrative by a man who showed strong intellect both before and after death.

OUR LIFE AFTER DEATH and OURSELVES AFTER DEATH. Two books by the Rev. Arthur Chambers, one of the first clergy to confess openly his belief in Spiritualism.

LOVE BEYOND THE VEIL. L. V. H. Witley. A touching story of communication from a wife to a husband.

LOVE AND DEATH. By "Paul's Mother." Similarly from son to mother.

#### RELATION TO CHRISTIANITY

SPIRITUALISM—WHAT IS IT? P. B. Beddow. A presentation of Spiritualism. On the whole truthful and sound. The harmony with Christianity is well brought out.

SPIRITUAL RECONSTRUCTION. One of the "Deeper Issues Series." Automatic communications. Will go well with SPIRIT TEACHINGS, which shows the harmony with the teaching of Christ, apart from ecclesiastical dogma.



All Miss Dallas' and the Rev. Vale Owen's books are strictly Christian in tone. Among these may be quoted

THE NURSERIES OF HEAVEN. Particularly suitable for parents who have lost a child. Also the following by the Rev. Vale Owen.

PAUL AND ALBERT. Inspirational script depicting the darker spheres.

WHAT HAPPENS AFTER DEATH?

THE LIFE BEYOND THE VEIL. Four volumes.

HOW SPIRITS COMMUNICATE.

MAN'S SURVIVAL AFTER DEATH. The Rev. C. L. Tweedale. A good summary of the whole subject.

#### PHILOSOPHIC AND SOCIAL

FROM THE UNCONSCIOUS TO THE CONSCIOUS. Dr. Gustave Geley. Quite the best book that I know on the philosophic side. He favours the theory of Reincarnation, which I consider an open question. But his whole presentment is founded in the evolutionary facts. The book is not difficult if it be read with an open mind.

PSYCHIC PHILOSOPHY (S. De Brath) and THE RELIGION OF THE SPIRIT (by the same author), showing the relation to present-day problems.

THE DRAMA OF EUROPE (also by the same writer), which shows from history that the rise and fall of nations is strictly consequential on their moral status. The Law of Spiritual Consequence is the Divine method of moral evolution. Simply written and interesting.

THE NEW REVELATION and THE VITAL MESSAGE. Sir Arthur Conan Doyle. Both are a trumpet call to national awakening.

ANIMISM AND SPIRITISM. By Signor Bozzano.

PRIMITIVE MAN. By M. César de Vesme. A most able work laureated by the French Academy of Sciences.

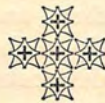
These strike me as the Fifty Best Books. There are many others which might be included. The Rev. Drayton Thomas's NEW EVIDENCE FOR HUMAN SURVIVAL, Sir Oliver Lodge's WHY I BELIEVE IN PERSONAL IMMORTALITY, and, indeed, all Sir Oliver's writings: Sir Arthur Conan Doyle's HISTORY OF SPIRITUALISM; Dr. Wickland's THIRTY YEARS AMONG THE DEAD, which contains remarkable cures of the insane;

Trethewy's CONTROLS OF STAINTON MOSES, and many more ; but one must draw the line somewhere.

The main lesson to be learned is the Continuity of Life. As we are here, so we go into the Unseen, with character unchanged, and we are really PRECISELY WHAT WE HAVE SOWN. Advance is inseparable from effort, and it is much easier to advance here than in the new life when all our defects are naked and open to the sight of all around. This is the great lesson inculcated by the RETURN OF JACK LONDON, and one that we greatly need.

I must add here Miss Cummins' THE ROAD TO IMMORTALITY. It claims to be automatic communications from F. W. H. Myers, and the Foreword by Sir Oliver Lodge shows why. The main point is that "Summerland" is, like this present material world, a land of illusion. "Impermanent" would be a better word. "Reality" is one thing, "permanence" is another ; "Summerland" may be real without being permanent ; and its timelessness is relative also.

I trust that the sketch above may be of use.



## HAIL CALEDONIA !

The College has associated with its activities other societies in the country whose aims are similar and with whom friendly and helpful relations are maintained.

The most recent association is that of the Edinburgh Psychic College and Library, established in October by the great generosity of an Edinburgh lady, Mrs. Miller, who is its Honorary President. The handsome headquarters at 30 Heriot Row, one of Edinburgh's best residential quarters, is a tribute to the growing importance of our subject.

Psychologically, Mrs. Miller's gift appears at the right moment for the outspokenness of Dr. Norman MacLean, one of Edinburgh's foremost clergymen, on the value of psychic facts to the Church has provoked discussion in all the leading newspapers throughout Scotland ; this has been followed by the publication and large circulation of his book, *Death Cannot Sever*. Dr. MacLean presided at a great meeting of 3,000 people in the Usher Hall when Mr. Arthur Findlay, Mrs. Hewat McKenzie and Mrs. Annie Johnson gave of their best. This was followed by another fine gathering on Armistice night, when the Rev. Wm. Reid, of Glasgow, Mr. J. B. McIndoe and Mr. Vout Peters did yeoman service.

Miss Russell Scott gave splendid initial assistance in organization, and was followed by Mrs. McKenzie, who spent several weeks at the College assisting in organization, and proposes to pay another visit shortly.

The B.C.P.S. is assisting by loaning some of their best mediums in the coming months, Miss Jacqueline, Ruth Vaughan, Mrs. Hirst and others, and Mrs. de Crespigny and Mrs. E. Ford will visit and help on the educational side.

The public meetings and demonstrations are well attended, and the library widely used, and we may say that for the first time Scotland is fully aware of a new and vital factor in their midst.

The existing societies which have done the pioneer work are co-operating with the new venture with the greatest goodwill.

## NOTES BY THE WAY

## MEDIUMS' RECEPTION

This very successful gathering took place at Queen's Hall, South Kensington, on Dec. 7th. The dais was most tastefully decorated with masses of chrysanthemums and carnations, provided by Mrs. Robinson to whom we are all very grateful.

After reception of some 200 guests, the Misses B. and E. Watts, with Mr. Hilary Orchard at the piano, gave some excellent musical selections, and the Chairman, Mr. A. E. Jay, opened the proceedings.

The Editor of *Psychic Science* made a short speech in which he laid stress on reliable mediumship as the basis of the College work, and expressed the gratitude of all present to the mediums who worked there. Miss Hatfield followed with two admirably rendered songs.

Mrs. Barkel then gave some impressive clairvoyance; her descriptions of the invisible friends there present were given in great detail, and were recognised by all to whom they were addressed. (I had a sitting with her in July 1927, fully reported in *Psychic Science* of that date, and regard her as one of our best mediums.)

Mr. Kirby then stated how he had received his gift. Devotedly attached to his mother, he asked her on her death-bed, if possible, to show him whether there is another life. Three months later he received a message from her through an old woman clairvoyante who did not know him at all. She went into trance, and his mother spoke through her, very evidentially. This set his feet on the path. After a very interesting account of his meeting with Mr. Jobson, paralysed and sceptical, this latter gentleman was also convinced, and the Reflectograph was the result. Mrs. Singleton, under control by "Mr. Jobson," confirmed this at length—the timelessness of the "next sphere" leads to considerable inroads on the time available in this one!

After her, Mrs. Annie Johnson also gave some very accurate and most remarkable clairvoyance, all fully recognised. She called on Mr. Stanley De Brath by name in a message, presumably by Alfred Russel Wallace, who emphasized his friendship, and gave a message which told him that he had yet one more journey overseas to perform before his transition—an intimation at which the recipient did not seem over-pleased! She also gave many other descriptions also fully acknowledged.

Mr. G. R. S. Mead proposed a vote of thanks to the mediums present, and spoke in warm terms of a book, *Chuang Tzu—Mystic, Moralist and Social Reformer*, translated from the Chinese by Professor Herbert A. Giles, published at Shanghai, available at Messrs. Watkins, 21 Cecil Court, W.C.2. It contains the story of "Chang," and many Chinese proverbs which were printed in

*Psychic Science* of July 1929, where they will be found by those who expressed a desire to have them.

Mr. Sharplin responded, and the audience then adjourned to the refreshment room where a generous collation awaited them; thus closing a very enjoyable and successful evening.

Readers are referred to the issue of July 1929, copies of which are still available at the College, for a long article "A College Healer," Mr. G. P. Sharplin, and many details on "Chang" which we cannot reprint here.

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A very remarkable statement is made in *Psychic News* of Dec. 24th under the heading "India Calls for Peace," and "A Plea for a League of Religions."

"The Head of the Hindu Faith (The Shankaracharya) has invited all leaders of Eastern creeds—Muslim, Hindu, Buddhist, Indian Christian, etc., to a Conference at Nasik, in order that an appeal may be drafted and addressed to the Faiths of the West, and representatives be elected, to carry the appeal to the West to co-operate with the representatives of Western Faiths. . . .

"At the present moment the greatest difficulty in securing religious co-operation is the competitive spirit pervading all religions. Each one is trying to show itself superior to the rest.

"The spiritual force, instead of being applied to the serving humanity, is being spent in increasing rivalry between groups of religious-minded people. Sects and sub-sects, castes and classes, all these distinctions and differences are preventing the spiritual force being properly directed to solving the problems of Humanity."

This is a very remarkable plea. Such a harmony of all religions for the solution of the real problems of Humanity which are far other than denominational disputes, should be welcomed by all spiritualists.



## BOOK REVIEWS

## THE ROAD TO IMMORTALITY.

Foreword by Sir Oliver Lodge. Through Geraldine Cummins. By E. B. Gibbes. 194 pp. 3s. 6d.

This altogether admirable book is one which everyone should buy and read with attention. Sir Oliver Lodge writes, "I believe this to be a genuine attempt to convey approximately true ideas through an amanuensis of reasonable education, characterised by ready willingness for devoted service and of transparent honesty." It does not claim to be more than an outline of the progress of the human personality which is identical, or nearly identical, with the human psyche.

Those who are regular subscribers to PSYCHIC SCIENCE will remember that in introducing this book (which I had hoped to pass through the magazine), I said :

These communications are extraordinarily interesting. Whether they are from F. W. H. Myers must be an open question for the present : but if they are, they will be recognised as almost the first attempt to trace the age-long progression of the human soul in the Unseen. Many persons will object to the description of the "Summer-land" as "the Plane of Illusion." I myself think that it is only illusory in the sense that our earth-life, here and now, is illusory from the point of view of ultimate Reality ; in so far as the word "ultimate" may legitimately be used. It must be obvious that language is incompetent in dealing with higher "planes."

I now repeat this, with the remark that Sir Oliver Lodge's foreword strengthens my belief that the whole is veritably from F. W. H. Myers. Of course to describe the planes of existence which follow on the Summer-land must resemble the view of a city from an aeroplane high above it. No detailed description of these higher developments can be given in human language. A general view is all that is feasible.

As to "illusion," it should be obvious that all progress of mind must necessarily consider all past phases as illusory. The adult speaks of the illusions of childhood and youth : in the Summer-land he speaks of earth's illusions of Space and Time.

But we may indeed be grateful to Myers, and not less so to Miss Cummins, for giving us a glimpse of those higher states, as well as a satisfactory explanation why Illusion-land should be, not a replica of earth-life, but "a world which is the original of the earth" (p. 55). This I have always maintained to be the case : the earth is the copy in gross matter of the higher "etheric" world. Both are in some sense illusory, Maya as Easterns say, because the perceiving mind is still far from Reality—using that word as "permanent."

It is supremely interesting to anyone who perceives that Mind—the Cosmic Creative Mind—is the ultimate Reality, here on earth perceived under images and figures, and more and more evident to Psychical Research. "Science" deals with *measurable* things. Mind

cannot be measured by any means known to us. Therefore Mind is outside the limits of Science, though not of Philosophy, which deals with Intelligence, Love, Joy, Goodness, and other things which do not lend themselves to measurement.

I feel that I am justified in speaking of this book as "something quite original and even stupendous." I wish that everyone would read, mark, learn and inwardly digest it. Even an outline of what eternal progress may mean would clarify our modes of thought. It should be noted that the individual soul may pass ages and æons of time at any particular stage, and also that the transition from one phase to another is marked by an event which is more or less analogous to bodily death.

"Conditions of course vary enormously. The man or woman who has never deeply loved or cared for any other human soul may, at death, rise from the body of clay into loneliness and into a night that, in its impenetrable blackness, is like no night on earth" (p. 81). The warning is not un-needed.

S. DE B.

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#### THE CHILDREN OF EVOLUTION.

Edited by N. O. Davies. The Priory Press, Cardiff. 2s. 6d.

This book contains a consecutive series of automatic writings after the fashion of Stainton Moses' *Spirit Teachings*, with which its theological doctrine is in accord.

The Preface states that

"the *modus operandi* has been described on p. 58. The first instalment broke off in the middle of a sentence, but the rest of the sentence came through four days later exactly as if there had been no interruption."

This was repeated several times. Brother Patrick, who gives these messages, was Denis O'Grady, a younger son of Gerald and Molly O'Grady of Cork. At the age of seventeen he entered a Franciscan Monastery in Cork where he lived for thirteen years. He proved his identity by guiding the editor to St. Fin Barr's cathedral in Cork where there is a tablet of the O'Grady family.

The book begins with a description of the process of death:

"What you call death is but the beginning of Eternity—eternal life, not eternal death." . . . "The spirit advances from stage to stage in the well-ordered course of Evolution."

It explains much that is familiar to spiritualists:

"The astral plane is a world of thought where only moral qualities count in the scheme of progress. . . . It is the country or sphere next the earth plane . . . it has a similar physical existence and is remarkably like it in appearance. It is an intensification of all that is great and good and beautiful on earth."

Incidentally much is given which is concordant with the messages given by "Myers" through Miss Cummins, that there is no Time as

we understand it. To quote one example: "Most of the Romans of Cæsar's time can still be met with in the present year (1927) on the first sphere of the astral plane." . . . "They are earth-bound, and are in the same condition as they were 2000 years ago."

"Father Patrick" rejects all the more prominent theological doctrines of the R.C. Church, but seems to retain the anthropomorphic Deity. There is however one point which is to the present reviewer totally incredible:

"Here (in one vast city) are forgathered all the fallen women of the universe. . . . We have met amongst them some of the noblest, gentlest and most affectionate natures. Some were victims of misplaced trust in man's honour, a good many fell from sheer affection . . . but few reached their present position through lust alone. . . . Our hearts have well-nigh broken at the sight of such rare beauty—moral, mental, physical—condemned to such an existence." (pp. 133-141).

This would have been better omitted, but as it was given and approved by "Father Patrick," it would seem to be an indication that the monkish ideas are still persisting in his mind. It is an illustration that the astral world is a world of thought. It is in flat contradiction with moral qualities as the means of progress.

Another proof of the retention of the monkish mind is the statement that Adam and Eve "sinned" in the Garden of Eden by using the natural mechanism of reproduction created by God who made the male and female that they might "increase and multiply." But there is much in the book which is rational and well-expressed.

S. DE B.

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#### LETTERS FROM SIR OLIVER LODGE.

Compiled and annotated by J. Arthur Hill. Cassell & Co.

This book is extremely interesting from two points of view. It illustrates admirably the mind and characters of the two men of science, and also the types of mind with which they were brought into contact.

Sir Oliver's letters show by examples, the slow and very gradual progress by which, relying strictly on observed facts, he advanced to the acceptance of survival as finally and scientifically proved.

Not less remarkable is the large-hearted tolerance of criticism. He says (p. 2), "I am always glad of criticism, especially when it occurs in time for amendment." He always rested on facts. To a lady who wrote to him that she had consulted a Roman Catholic priest on the subject of Automatic Writing, and that he had told her that such things were of the Devil, and that people who did automatic writing always suffered from paralysis of the hand and arm, he said, "I have no reason at all to suppose that any ill results follow from automatic writing. One lady who has recently developed the power has suffered from writer's cramp, but she suffered from this complaint before the automatic writing began."

Of the multitudes of inept books that issue from the press, he



says, "They are of interest as a sign of the times. The point I notice about them is the extraordinary amount of good feeling and longing for something better—longing indeed for something quite lofty. They show but little brains and no learning, but they are full of possibly wholesome emotion . . . and there must be a great amount of earnestness in order to put things into practice. Unless they are put into practice we are only beating the air."

His remarks on Professor Vernon Harcourt, F.R.S. (physiologist) who objected to Psychology at the Council Meeting of the British Association in November, 1914, is merely, "The general ignorance of some scientific men certainly does amaze me; but to taboo Psychology because of our recent unorthodox investigations, goes beyond what I should have anticipated. . . . I cannot say that I am proud of the average scientific man at the present time; fortunately there are some exceptions."

Mr. Hill quotes from a letter of December, 1914: "That my occasional psychic utterances do harm to my scientific reputation—even so far as causing some to think me more or less cracked—is manifest, for I have many signs of that." Yet he pursued undeviatingly the path that duty indicated, with a noble courage and a calm friendliness, even to his detractors. In nothing does Sir Oliver's character show more notably its lofty nature. There is a story of Lord Avebury's about the British legislator who, crossing Westminster Bridge, wondered if we should ever know why the moon changes its shape. This seemed to Sir Oliver to be too good to be true; but he mentions the Vice-Chancellor of one of our Universities who thought it quite unfair to ask candidates for Matriculation in a general knowledge paper, to "Explain the phases of the moon." Truly we may wonder at such ignorance in high places.

A Roman Catholic priest wrote to him arguing—Deceased people are either saved or damned. If in heaven we cannot get at them, and if in hell they cannot get at us. Angels are occasionally allowed to communicate with the saints, but the only communications we can have are with devils. He says: A preposterous article, not worth replying to.

He was perpetually receiving MSS. from strangers asking for assistance for publication; sometimes the writers undertook to instruct him on Physics!

He writes to Mr. Hill, "Your remarks on death interest and surprise me a good deal. . . . It may be a misfortune, but it is hardly complimentary for them to think it so—by which I mean that in some cases it may be a misfortune. It is when people are taken in the prime of youth."

In a letter dated November 9th, 1927, he remarks, "Barnes is suffering from his neglect and repudiation of psychic information. Had he had it, he would have expressed himself more tenderly to the weaker brethren. . . . His reference to chemical tests was merely flippant . . . the universe is rather less simple than he imagines it. . . . The cloth diagnosis was done by a poor woman in a back street in

Liverpool. I wrote it out once for the S.P.R. but they turned it down, quite unnecessarily; and it has never been published."

These selections from correspondence cover more than twenty years, and on all subjects treated of show the same clarity of judgment to which we are accustomed in all Sir Oliver's writing. The remarks on cube roots (p. 54-55) are remarkably clear without the labour of working out. They are new to me.

S. DE B.

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### WALLS OF JERICHO.

By J. Cecil Maby, B.Sc., F.R.A.S. Heath Cranton, Ltd.

This volume of five essays is one for the thoughtful reader. The author has read deeply and with critical discrimination. He does me the honour of quoting from my writings, so I should perhaps say that we have not met nor corresponded.

The first essay on Progress is largely based on Dr. Oswald Spengler's *Decline of the West* (English translation by C. F. Atkinson. George Allen & Unwin, Ltd.). His criticism may be summed up in the words here following:

Dr. Spengler has employed the artistic and analogical ('historical') method in his actual examination, but the scientific and causal (mathematical) method in forming his ultimate diagnosis and deductions. He has, to apply an analogy reminiscent of Goethe and Newton, used the artistic and scientific methods respectively.

The point to which he takes exception is Spengler's notion of Destiny. It would be impossible to compress his argument into the limits of a review: I must summarise it in the words of mine which the author quotes: "All real progress is *moral* progress"—the higher development of ethical perception.

The second essay on the Kinema, potential and actual, is an able presentment of Dr. Johnson's saying, "The value of every story depends on its being true. A story is a picture, either of an individual or of human nature. If it is false, it is a picture of nothing." It gives an excellent picture of cinematographic development. Continuity, which should bring all four dimensions into a plastic whole, is absent.

The third essay, A Bastard Philosophy, is an amusing satire on Mathematical Physics. "By a little trick of manipulation with 'powers of ten' we fondly believe that we have learned to assimilate such indigestible fare. Yet in reality the impression left on our minds is less profound than the report of a cannon, just 'a big noise'; for facts of this magnitude either dazzle and unhinge the mind or end in mere froth and bubble. In either instance one grows dizzy and dissatisfied and cries everlastingly, More! More! Faster! Bigger! and then . . . Pop!" It is the apotheosis of Quantity versus Quality.

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## STATION ASTRAL.

By Bessie C. Drouet. G. P. Putman's Sons, New York, 1932. \$2.5

This remarkable volume contains the confirmation that "There is no Death" as recorded by spirit voices on the Edison Ediphone machine.

It is one of these simply and inartistically-written works which carry conviction. That is the essential truth which Modern Youth needs to get into its head—not as a matter of theory or an appendage to a creed which is not taken seriously, but as a matter of FACT: as much a fact as the £ s. d. of daily life. Even more so, for £ s. d. must inevitably vanish, but the Fact remains.

Concurrently with that fact, there is another—that we each prepare our future by the kind of mind we bring to it and work out the "reward" or "punishment" automatically, without the sentence of any Power whatsoever. That law is the automatically-developed process which the Creative Love has laid down for the betterment of the race.

We reduce the stupendous Dominions, Principalities and Powers to our own petty human dimensions and then turn them into sordid fairy-tales, believing nothing. Those who write these tales and those who enjoy them, go into mental darkness which but very slowly passes away. As Mr. J. Arthur Findlay, the author of *On the Edge of the Etheric*, has said, "The facts of Psychic phenomena are there, and refusing to face them does not alter them. If anyone has built up a system of belief which opposes these facts, that system must be changed to suit the facts, because the facts will not alter to suit any particular system of belief."

S. DE B.

---

 POLYGLOT MEDIUMSHIP (Xenoglossis).

By Signor Bozzano. Translated by Isabel Emerson. Rider. 5s.

It is curious how much mental phenomena as the principal data for personal survival are now coming to the front. Miss Cummins's *Road to Immortality*, the Lady Nona's proofs of personality from a remote age, and this book on Polyglot Mediumship are instances in point.

There is a distinction to be observed between Xenoglossy, in which the mediums speak or write in languages totally unknown to them and sometimes unknown to those present, and the kindred, but radically different, cases of Glossolalia in which somnambulant subjects speak or write in non-existent languages elaborated in the recesses of their subconsciousness. This book deals with the former only. It separates its thirty-five instances into four classes: (1) Speaking automatism and clairaudient mediumship; (2) writing automatism; (3) the "Direct Voice"; (4) "Direct writing." Professor Pawloski gives his personal experience in the *Journal of the Am. S. P. R.* (Sept. 1925):

"The most striking and interesting thing about these apparitions (in Kluski's house) was their perfectly human

behaviour. They conducted themselves like callers. . . . They were of different nationalities, usually each speaking his own language. However, the sitters address them in any language and are very well understood."

No theory seems better able to explain the facts than the personality of the speakers. Case 22 (page 105) seems conclusive on that point.

---

THE SINCLAIR EXPERIMENTS DEMONSTRATING TELEPATHY

Bulletin XVI of the Boston S.P.R. By the Research Officer.

This book of 138 pages is an able and detailed record of experiments to prove telepathy by Mrs. Sinclair, the wife of Upton Sinclair, the well known novelist.

Part I (86 pages) gives these in full detail. It is unnecessary to comment upon them; they are the same as those given in Mr. Upton Sinclair's book *Mental Radio*.

Part II is a valuable *resumé* of the history of experiments for telepathy. It solves the riddle why, to-day, after multiplied demonstrations of telepathy, it yet faces, not indeed the universal, but certainly the prevailing scepticism of scientific men, and why but few of them can yet be induced to give decent attention to certain other psychic phenomena which have been amply evidenced. It is not because they are scientific men, but because they are human.

---

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