

[Portrait by Dora Head, 1, Oxford Street, W. 1.

MR. SIDNEY O. COX
Honorary Principal of the College

THE NEW HON. PRINCIPAL OF THE COLLEGE

Since the passing of Mrs. Champion de Crespigny, the Council have earnestly sought to find a suitable successor as Hon. Principal, Mrs. Hewat McKenzie being able to hold the position only temporarily. It has not been easy to find one who has both leisure for this responsible task and ability to perform it, and above all has the welfare of the College at heart.

We believe the Council have been wisely guided in the choice of Mr. Sydney O. Cox, who has been a member of the College Council since 1927, and Chairman of the Finance Committee. He and Mrs. Cox became members of the College in 1926 and from the first proved serious students, taking full advantage of the many opportunities for study and experiment offered, and have remained sincerely grateful for the help afforded them in their investigation by Mr. Hewat McKenzie.

Mr. Cox was led to enquire into Psychic Science because of a mental need aroused by a general dissatisfaction with orthodox religious teachings. He has travelled a good deal and spent many years in the East where he began a study of Eastern Philosophy. After the War he joined the Army Education Corps and was posted at Rawalpindi as Education Officer; later he was transferred to the Sind district and stationed at Karachi. He continued the same work in England, but when it became a question of going East again, retired, established his home in Sussex and made it his business to give close attention to Psychic study, securing quiet and seclusion, which made psychic development possible in one member of his home circle. This mediumship has developed steadily, resulting in many interesting and valuable communications, one of these appeared in *PSYCHIC SCIENCE* for April, 1934, and another is published in the present issue.

Mr. Cox has been a close student of the literature of Spiritualism, and two contributions have come from his own group—*Talks with the Immortals*, by S. O. Cox, and *Experiences in the*

Unseen World—automatic writing from William Stainton Moses through the hand of Mrs. Cox, both of which books are in the College library. The reasonableness of Spirit Philosophy has satisfied him, and when a daughter passed over a few years ago, he and Mrs. Cox found the evidence and comfort that they needed in their sorrow.

This bare outline will give members an idea of the man who has been chosen to carry on the traditions of the work. His fellow Councillors who have a very sincere respect and admiration for Mr. Cox's tried qualities, are assured that members will find in him a valued friend and adviser, and trust that they will give their new Principal a hearty welcome and seek an early opportunity of making his better acquaintance.

THE HON. PRESIDENT OF THE COLLEGE

We are very glad to intimate that Mrs. Hewat McKenzie has accepted the invitation to become Honorary President. The Council are grateful for the assurance that they may count on her continued interest and valuable advice in all matters pertaining to the welfare and progress of the College.

Mr. A. E. Jay, who has long served the Council and its Finance Committee, has accepted the office of Chairman of the Council, in which honorary position his services will be highly esteemed.

EDITORSHIP OF "PSYCHIC SCIENCE"

I feel that the time has come for my resignation of the Editorship and of my seat on the Council where my increasing deafness has made me nearly useless. I have intimated to the Hon. Principal that if my resignation causes any inconvenience I will continue my duties till April; but the disabilities of advancing age oblige me to relinquish a position which has been a very pleasant one.

I bid farewell to many unknown friends who have kindly appreciated my writings, and heartily wish them a Happy New Year.

STANLEY DE BRATH.

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EDITORIAL NOTES

By far the most important article in this issue is the transcript of the Rev. James Black's pamphlet* on the authorship of the Johannine writings in the New Testament. On first seeing this little brochure, I am ashamed to confess that I passed it by as one more addition to an interminable ecclesiastical dispute. Not till I had read it carefully for the second time did I perceive the outstanding importance of the solution—for it is no less—of an age-long problem which it solves by the simple fact that John the Elder, the unquestioned author of the 2nd and 3rd Epistles, is also the writer of the Fourth Gospel and *the son of John the Apostle*. The high spirituality of this Gospel has endeared it to many generations of Christians, but its oblique diction in referring to its author, and the fact that it was published in Ephesus late in the first century, has thrown reasonable doubt on its actual authorship. If it were by John the Apostle, he must have been a very old man, at least 100 years old, when he gave this account to the world.

But the narrative of the first Easter morning is so obviously the work of an eye-witness, and many of the reported speeches of Jesus have warranted the acceptance of the idea that they were given by the disciple whom Jesus loved, by those who in A.D. 384 incorporated that gospel in the New Testament.

This question was revived by Strauss and Renan and their followers, who found in the Greek idiom and date of publication insurmountable objection to its being the work of the Galilaeen fisherman, the son of Zebedee.

* Copies of the Rev. James Black's pamphlet can be obtained from Miss Gibbes, 25 Jubilee Place, Chelsea, S.W.3, price 6d. each, post free.

The objection is swept away by a few lines of automatic writing which casually announced that John the Presbyter was the son of John the Apostle.

It has often been alleged that of all the psychic phenomena, automatic writing is the least reliable. The reams of rubbish that clog the wastepaper baskets of editors, lend point to the assertion. But those who say so, omit entirely from consideration the source from which such communications may proceed. They might well say the same about 80% of the letters to the Press on everyday matters. Common-sense would show us that every communication, automatic or other, depends on the character of the writer. In automatism it also depends on the vocabulary of the recipient. Some of the best automatic writing extant, such as Stainton Moses' *Spirit Teachings*, is of a quite different class—sustained and clear argument, contrary to the ideas of the recipient, bearing every mark of a superior mind, and carrying conviction with it. I may even say the same of the messages that reach me from the Teacher, which I am privileged to transmit in this magazine. I could not speak so positively as I do without that teaching whose verity is in accord with all that we know in physical science. I have given a few specimens later on in the article.

Miss Cummins' writing, produced at high speed, dealing with matters of which she had no normal knowledge, and revealing among other things, the crucial fact which explains to common-sense the whole of the difficulties attendant on the authorship of a great Christian original document, should ensure its reception. It supports the scholarly inference, and adds the information which makes the record not merely credible but refers it to the Disciple who was best competent to give it.

Minute criticism of the Synoptical gospels has established the existence of an original, now lost, on which St. Mark's gospel was based, to which Matthew added his own recollections and much legendary matter, in chapters xxvii and xxviii, and elsewhere. Mark and Luke were not of the original Twelve. But the general sense of the Synoptists is alike, and furnishes abundant evidence why their versions should have been selected by Jerome, and approved by the Church at large, in preference to the many Gnostic "gospels" current at that time, 300 years after the Passion of Christ.

It is well-nigh incomprehensible, were it not for its accord with human scepticism, that men of sincere belief in the Ethics of Jesus, should be so absorbed in minor differences as to ignore the immense benefits that Christianity has conferred upon the world, and to raise questions on the historicity of Jesus on which that Ethic is founded. The broad and outstanding fact is that none of the other-world religions has established the verity of the Continuity of Life after death as the gospels have recorded in the case of the Master. That record is now scientifically confirmed by psychic phenomena which as Professor Driesch says, "are denied only by the invincibly ignorant."

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The above may possibly be taken as an answer to the oft-repeated objection that Spiritualism furnishes nothing new. Such objectors usually want a new chemical formula or some new invention to play with. They ignore the fact that its purpose is to prove the survival of death and so to establish a better philosophy of life which will transform the social and political world by making men assured that in the next phase, as by nations in this, men reap exactly as they have sown. Those who live for the body only, ignoring all that makes for development, will in this world reap degeneration and war, and in the next, the darkness of blank ignorance, till they are willing to learn the true causes of peace and happiness. It is remarkable that the average spiritualist, and still more the average opponent of Spiritualism, show an almost complete disability to base convictions, or opposition, on the mass of proven facts.

Automatic writing in its higher types, Book Tests, Cross-correspondences, Clairvoyance, Crystal Vision, Dowsing, Ectoplasm, Exteriorisation of sensibility, Immunity to Fire, Hauntings, Psychic Healing, Polyglot mediumship, Prediction, Levitation, Materialisation, Multiple Personality, Psychic photography, Psychometry, Telekinesis and Telepathy are all proved by evidence which no entirely sane man can deny. They have been opposed, discussed, and verified. Then each of them drops out of sight and is apparently forgotten, and some press "stunt" arises over a new medium, and instead of being

stored as definitely proven fact admitting of no further scepticism and forming a solid basis for advancing to the inference of survival. Each seems to be forgotten in the search for some new excitement.

Instead of that definite accumulation of facts which is the basis of conviction to experienced spiritualists like Wallace, Crookes and Sir Oliver, we find each in turn relegated to the limbo of the unknown and the discredited, and a new variety of scepticism is provoked by each new medium.

One of the habitually-disregarded facts is the definition of the human being, given by the higher forms of automatic writing, as composed of body, soul, and spirit ; the soul belonging to the etheric or energetic world and standing between body and spirit, as the channel of life to the former. It is akin to the invisible electricity that animates the "live wire," in which the operator who directs the message represents the directive force of the Spirit. My own unseen Teacher distinctly states that the loose use of the word "soul" for the higher influence of the spirit, is responsible for much of what he calls the "muddled thinking" of the present day. Of course the discarnate soul *animated by the spirit* is legitimate enough, but not the idea that the soul has an independent life, apart from the vitalising spirit. The analogy with electrical action is very strong : as the electrical current we use for our lights passes with the speed of light, or near it, along our conductors,—so to the soul, space is no longer a bar to its action : as the current we use is "induced" current and not directly connected to the inducing current from the generator, so the discarnate soul can induce thought in the incarnate sensitive. This analogy arises from the fact that the soul belongs to that realm of energy whose inanimate forms are Gravitation, Electricity, Magnetism, Heat, Light, Radiation, and the various forms of energy that regulate material action. It might tentatively be called "animated electricity."

All our habitual conscious and subconscious thoughts and actions are actions of the soul, bad as well as good, and when the soul leaves the body it carries its own character with it into the new life. All the excellent lectures on Spiritualism as a guide to better living which have recently been given at the L.S.A. emphasize this leading fact, and will do much to produce that

"religious" view of Spiritualism which is the solution of many

difficulties.

Whether a man is born into a Christian, Jewish, Moslem, Buddhist, or Taoist community will determine his creed, but every world-religion alike insists on Morality as the determinant of his happiness or unhappiness in the life to come, for that life is the continuation of his life in this material world. The faculty of what we here call clairvoyance is there the faculty of sight: the thoughts and character of others is naked and open, so that there can be no deception. Souls go by their own desires to the company of those to whom they are akin. This fact is quite independent of all dogma, all definitions, and all creeds: but it does not alter the Law of Spiritual Consequence by which some religions make practice much easier than do others. For all Europeans, Christianity—the teaching of Christ—is the only possible religion, but this does not mean any obligation to believe all the extraneous matter that has grown up around that teaching by the mistaken notion that identity of belief is essential to human progress. St. Paul has shown in plain words that the principle of Love is better than Wisdom, better than Science, better than Faith, better than all the other gifts of the Spirit, because it can be put into practice by everybody. I have had Moslem and Hindu friends who showed that spirit in action, and that friendship has led me to universal tolerance for all the various creeds of mankind, but I still think that, for Europeans at least, the fact that Jesus alone by his return from the Gates of death, has shown the Way more clearly than any other of the great teachers of Religion.



A SOLUTION TO A MODERN PROBLEM

I have recently received a pamphlet entitled *John the Elder*, from the Rev. James Black, M.A. It contains an able application of the third volume of the *Scripts* by Miss Cummins and Miss Gibbes. These *scripts* are three in number—the *Scripts of Cleophas*, *Paul in Athens*, and *The Great Days of Ephesus*. Miss Cummins has no normal knowledge of early Church History, and the production of her writings is well-known. It is a remarkable testimony to the value of high-class automatism that a solution to a long-debated modern problem should have come from such a source and have been almost unnoticed by the writers. It has come incidentally, and not as a laboured solution of a great question.

As I am not qualified to write on ecclesiastical matters which involve profound scholarship, I shall give an abstract of this pamphlet quoting the writer's own words, and adding but little of my own.

* * *

One important problem which has exercised the minds of New Testament scholars, concerns those writings whose authorship is popularly accredited to "John the Apostle." Concerning their authorship, modern New Testament scholarship has arrived at some fairly unanimous, though conjectural, conclusions which may be summarized as under: 1. John, the Disciple "whom Jesus loved." He did not write the Fourth Gospel "according to John." He did not write anything.

2. John the Elder (Greek term, the "Presbyter"). He wrote the Fourth Gospel and the three epistles, but not the Apocalypse.

3. John the writer of the Apocalypse, a quite distinct person, writing from Patmos.

Referring to John the Presbyter, the passage from the *Scripts* is as follows:

"In the after-time, this John the Elder was a notable saint. He dwelled much in Ephesus and gave many charges to the scribes in his age. All these contained the teachings and the story of the life of the Master, as John, the beloved

Disciple, had recounted them to him in the days of his youth. John the Disciple spake much *with his son* [my italics] concerning Christ, and he instructed this John the Elder in other wisdom which he learned in that season when he was in Alexandria, and had harkened to the sages. After many seasons had passed, John the Elder set down in Ephesus the Script of John." (*Great Days of Ephesus*).

Here we have a startling and highly important contribution to our knowledge of the subject, which to our generation is entirely new—*John the Elder was the son of John the Disciple*. If this can be proved, it lifts us up at once beyond the region of uncertainty in which scholars have been groping, and brings us into the clear atmosphere of fact. So far as the Gospel and the Epistles are concerned it solves the problem.

A most timely confirmation of this has just come from the pen of Dr. Idris Bell, Keeper of the MSS. in the British Museum, in an article to a London weekly magazine. He says:

"About the authorship of John there has been a long controversy not yet concluded. Some still believe that the Apostle St. John was the author, but most scholars incline to the view that the book was really written by some other John who is most often identified with a certain John the Elder, living at Ephesus in the late first and early second century. At all events it is generally agreed that this Gospel was written at that city."

Another popular misconception is that John the Elder was the *father* of John the Disciple, though the New Testament explicitly states him to have been the son of Zebedee. The term "Elder" is an ecclesiastical translation of the word "Presbyter," not a genealogical term. This particular misapprehension is not likely to have existed in the minds of the post-Apostolic Fathers; but another problem arose which grew more and more difficult as time went on. When we reach the days of Irenaeus it became serious. Irenaeus lived in the latter part of the second century, when the Church Fathers of that day were attempting to place the events of the Primitive Church in their chronological settings. Perhaps the greatest of all such problems was the placing of John the Elder. In this connection an allusion to that John, in a letter to a friend, is of the utmost significance. The letter is chiefly about Polycarp, Bishop of

Smyrna, who suffered martyrdom there in 157 A.D. Irenaeus writes :

“ I can even now point out the place where the blessed Polycarp used to sit when he discoursed, and describe his goings out and his comings in, and how he used to speak of his intercourse with John and the rest of those who had seen the Lord. And everything that he had heard from them about the Lord, Polycarp used to tell, as one who had received it from those ‘ *who had seen the Word of Life with their own eyes.*’ ”

Now notice. The John to whom Polycarp refers was unquestionably John the Elder, who was the ruling Elder in Ephesus for a long period of years when Polycarp was Bishop of Smyrna, and who as Overseer-in-Chief of the Churches in Asia Minor, would of necessity have much intercourse with him in the routine of his duties. It could not possibly have been John the Disciple, for he perished in the siege of Jerusalem in A.D. 70, the very year in which Polycarp was born.

A highly interesting point is raised in the Scripts, which transmits to us, I believe, the impression of the Church Fathers of the latter end of the second century, among whom we must place Irenaeus himself. The Script says :

“ At a later season it was believed by many that John the Disciple whom Jesus loved, dwelled much in Ephesus. This was an error caused by the sojourn of his son John in Diana’s city. Thou canst readily perceive how this might come to pass ; for John the Elder called himself ‘ The Mouthpiece of the Apostle,’ and when speaking of Christ, more especially in the time of his age, did declare the Master’s life as if he were his own father. This was not through any desire to deceive ; but being uplifted by the lofty sayings of Jesus, he would forget himself, and say, ‘ Such were the words of Christ in the time we abode in Jerusalem.’ It made his speech easier for the ignorant people.”

It is obvious that this was strictly true, for as a young boy, he *had* real contact with the Master.

Now as to his authorship of all the Johannine writings : The passage in the Scripts above quoted, states explicitly that he was the author of the Fourth Gospel.

“ John the Elder caused the scribes to set down several

Gospels. In the first (presumably the Fourth) if it is preserved, thou wilt read the declaration of John the Elder that these gospels contain the memories of a witness of the life of Jesus, one who was dear to him."

This clearly credits the authorship of the Fourth Gospel to the Elder; and internal evidence shows that the first Epistle was also written by him. We have in it the recurring antitheses of Life and Death, of Light and Darkness; Truth and Falsehood; and Love and Hate. The second and third Epistles distinctly state the title of "Presbyter." What remains now is to establish the Elder's claims that he had lived in Jerusalem and had intimate fellowship with the Apostles and with Jesus himself.

We have, fortunately, not only the testimony of Irenaeus to Polycarp regarding these claims, but we have the testimony of John himself to us through his New Testament writings—"And the Word was made flesh and dwelt among us and we beheld his glory, the glory of the only-begotten of the Father, full of grace and truth" (John i. 14). "That which was from the beginning; which we have heard, which we have seen with our own eyes, which we have looked upon and our hands have handled of the Word of Life. . . . That which we have seen and heard declare we unto you." (1st Epistle John ch. i). These are the words that John himself utters and places in the forefront of his Gospel.

From John's own record we can easily picture the details that followed the Crucifixion. "When Jesus saw his mother and the Disciple standing by whom he loved, he saith to his mother, 'Woman behold thy son!' Then saith he to the Disciple, 'Behold thy mother!' And from that hour the Disciple took her into his own home." The details that pertain to the family arrangements are not mentioned in the Scriptures nor in the Script, but obviously the son of John would have lived there too.

Now let us shift the scene to Ephesus, perhaps ten years after the Crucifixion. The great riot described in the nineteenth chapter of the Acts has just died down, and the Apostle Paul is hiding in some jungle close to the city. Quoting "Howbeit in that dark time when he (Paul) might, like from the Scripts :

some frightened beast of the forest, flee secretly from Ephesus, there came tidings of messengers from Jerusalem. These brethren had entered into the city early on the day of the tumult, and two of them were led unto Paul. One was an old disciple named Clement, the other was a youth who bore the title of John the Elder.

“ Howsoever there came a change in his (Paul’s) soul after he had communed with John the Elder. This youth, so tender still in years, possessed a ripeness of knowledge and a purity of soul that won the older man, who now was weary, and sought refreshment for his sorrows in one who was living within the spring-tide of his life. John related the tale of Jesus *as it had been rehearsed by his father. Much that was new and strange he imparted unto Paul*, who recommended him to Apollos, declaring it would be well if these two set down on parchment the chronicle of the life of Jesus, as it had been told to the son by his father, the Disciple John.”

When the time did come for John to complete his great task, his procedure would probably follow the practice of Paul:— to have several copies made of it by the scribes and to modify each copy to suit the particular needs of the Church or churches to whom it might be sent.

* * *

All the above is the slightly modified transcription of the gist of Mr. Black’s pamphlet. There is in it much more, that I have omitted. It has always seemed to me, and many who appreciate the most spiritual of all the gospels, that either we must refer it to the Apostle whom Jesus loved; or we must suppose that there was some early Christian who had a greater appreciation of the mission of Jesus than Jesus himself had. This revelation, which has come through the slighted method of automatic writing, shows us the Gospel as transmitted by the Apostle through the more cultured pen of his son, who had himself known Jesus in the flesh. This restores our confidence in the Fourth Gospel “according to St. John” as the most trustworthy of all the four evangelists. It is to be noted that this Gospel contains the *only* narrative of the first Easter morning in a manner that appeals to the modern mind; without the “great earthquake,” the descent of the angel, and the paralysis of the “guard.” It does not violate the sequences of natural

FIRE WALKING TO-DAY AND YESTERDAY

By MRS. HEWAT MCKENZIE

Fire walking in an English garden in Surrey seems an imaginative conception, but it indeed took place on two occasions in September of this very year, as personal reports, pages of the *Listener* for Sept. 18th and Oct. 2nd, and even the august columns of *The Times* have testified.

Credit for this valiant and successful attempt to produce the necessary condition, is due to Mr. Harry Price, the Hon. Secretary of the University of London Council for Psychical Investigation and his colleagues, and to Mr. Dribell, well known among psychic students, who gave his garden to the spoiler for the occasion.

But without the Fire Walker, the most elaborate preparations are useless, and in Kuda Bux (Prof. K. B. Duke) the Kashmiri Mohammedan magician, the man was found. Kuda Bux is said to have supernormal powers of other kinds, which have received the attention of the investigators.

The two Fire Walks were accomplished successfully several times on each occasion over a trench of fire, which registered 800 degrees Fahrenheit, and which allowed no ordinary observers within many feet in comfort, and yet this man in ordinary modern dress walked unscathed with bare feet.

His feet were examined and washed previously, but no chemical preparation was discovered which would enable him to resist scorching; the soles were not hard but of a soft nature, and each walk if brief, was taken with soles well laid in the hot ashes; the feet examined immediately after, and also some hours later and photographed, showed no sign of injury of any kind.

He had previously enjoyed his lunch and had watched all the preparations and did not appear to be in a trance or in any excited state, but walked through the fire as if it was an everyday occurrence.

He claims to have done so six times a day for a week during religious ceremonies in his own land, but here in strange surroundings with no support from others he also accomplished

the feat; but he was not insensitive to conditions for on the second occasion he could only walk the trench twice, declaring that "Something inside has broken, I have lost my faith," and that if he entered again he would be severely burned. The examination, the restless Western activity around a medium, their limiting effects we know only too well! Some would claim that Kuda Bux was self-hypnotised, others that he surrounded himself with an impenetrable aura, others that he merely hurried through and luckily escaped. Happily in answer to the last, two observers volunteered to follow his example and in a moment or two were severely burned and had to receive medical attention.

Kuda Bux claims that he can on occasion give immunity to others, but so far has not exercised this power in England.

FIRE WALKING IN CEYLON

In *Light* of October 21st, 1932, there appeared an account by an eye witness of fire-walking in Ceylon, during a festival. "Here," he says, "those who had taken the vow to walk began to be restive and get into a form of trance from the time they see the kindling of the fire, some get a fit of madness, some become very jolly, while others assume a posture of deep meditation. They bathed first in the river near the Temple and the trench and in their wet clothes pass through the fire and back to pay obeisance to the God Skanda in the Temple as if nothing unusual had happened. There were no blisters on their feet when examined, but a thin layer of fine ashes like a dusting powder coated the soles. Some hurried through, but one man walked quite calmly and at leisure over the 23 feet length of red hot cinders. Another man, who it is said, had not thoroughly cleansed his spiritual body though he went through the physical ablution, attempted to walk on the fire. He went half way, fell down and was so badly burned that he was immediately taken to hospital. This created no fear in others who were to follow, and a woman with three men passed through safely. Over a score fulfilled their vows in this fashion on this occasion."

An Indian student of the British College, Mr. Mahaluximavala of Bombay, describes an occasion in November, 1927, in which

by virtue of the power over fire possessed by Syed Hussein Atashi, many persons were able to walk uninjured through glowing embers and flames, in the presence of a large number of well-known British and Indian men and women ; the gathering was presided over by the Acting Police Commissioner.

Syed Hussein Atashi, when all were assembled, called aloud repeatedly the word " gulzar " and invited any present to walk through the trench without fear. Two of his servants, Mahommedans, entered the trench. They were followed courageously by several persons, including Parsee ladies who walked barefooted from one end of the twelve foot trench to the other. No one complained of hurt. The writer then took off his shoes and walked in his socks through the glowing embers, feeling only the sensation of treading on a slightly warm rough surface.

Pieces of matting were then thrown on the embers and when these were burning, the spectators were asked to walk through the flames and several did this without injury. Matting was then saturated with paraffin and flung into the trench. Again people walked unharmed through the flames that literally reached their knees. A little Mahommedan girl, about eight, and her brother, ten, both passed through the fire. The loin cloth of a young Hindu, who inadvertently placed his foot outside the limits of the trench, caught fire, but his skin was not even scorched. A doctor present assured the writer that in the ordinary course the youth would have been very severely burned.

During the proceedings Syed Hussein Atashi sank exhausted to the ground in a fainting condition, but recovered after drinking hot tea. On another occasion upwards of a hundred persons passed through the trench unharmed. The man through whose power this was possible is a native of Burmah, eighty-seven years of age ; during the ceremony he held in his hand a flag inscribed with a verse of the Koran, and he waved this over the fire at intervals before inviting spectators to walk through it. He claimed that his ancestors possessed this power over fire, and that the gift has been transmitted through the family for four hundred and fifty years.

The accompanying illustration (p. 266) represents a fire walking ceremony in Fiji and shows the circular paving of round stones 15ft. in diameter, on which a huge wood fire burned for

hours. The natives walk with bare feet slowly across the stones, placing them firmly on the rounded surfaces, without damage to the skin. Anklets of dried tree-fern are often worn and are said to be unaffected by the heat and flames.

Emma Hardinge Britten in *Modern American Spiritualism*, tells how she saw a negro at New Orleans stand, while entranced, barefooted on a blazing wood fire, while he repeated impressively the 23rd, 24th, and 25th, verses of the third chapter of Daniel.

HANDLING OF FIRE IN ENGLAND

There are records of several mediums in our own annals, who, if they have not walked through fire have handled fire with impunity. With D. D. Home the phenomena often occurred in a most impressive manner.

In the Report of the Dialectical Society's Committee of Investigation, Lord Lindsay said :

"I have frequently seen Home, in trance go to the fire and take out large red hot coals and carry them about in his hands put them inside his shirt, etc. Eight times I have myself held a red hot coal in my hands without injury when it scorched my face on raising my hand. Once I touched a coal (held by Home) with the middle finger of my right hand to see if it would burn, and got a large blister for my pains, but when I asked him to give me the coal, and I held the part that burned me in the middle of my hand for three or four minutes, I suffered no inconvenience. On one occasion seven persons, four of whom were ladies, held a red hot coal without pain, but others could not bear the approach of it."

Another witness, at the same Committee, tells how Home took the hot glass chimney of a lighted lamp, placed it on the hot coals in the fireplace for a few minutes, and then took a small flat red hot coal, placed it in the chimney, shook it up and down and advancing to one of the group playfully said "Here is a present for you," and threw out the coal upon her muslin dress. "Catching it up in dismay, 'H' threw it to Lord Lindsay, who, unable to retain it in his hands threw it from palm to palm till he reached the grate and flung it in. We expected to see the muslin dress soiled or singed and Home

approaching said in a hurt tone of voice, 'No, no, you will not find a mark, did you think that we would hurt your dress?' He then took a spray of white flowers and passed it several times through the flames of the lamp, then took it to the grate and held it first in the flames and then in the smoke above the coals. He asked us to look at it and smell it; the flower held no smell of smoke and was uninjured, though his hand which held the flower smelt of smoke. He claimed that the spirit which enabled him to show these fire feats was the spirit of an Asiatic fire worshipper.

Still stranger and often recorded was the testimony of Mrs. S. C. Hall, in a letter to Lord Dunraven which describes how on one occasion in 1869, Home in the presence of nine persons drew out of the fire with his hands a huge lump of live burning coal so large that he had to hold it in both hands. He stood for half a minute behind Mr. Hall's chair (the company were gathered round a table) and deliberately placed the lump of burning coal on Mr. Hall's head. "I have often wondered," says Mrs. Hall, "that I was not frightened, but I was not, I had perfect faith that he would not be injured." Someone said, "Is it not hot?" Mr. Hall answered, "Warm, but not hot." Mr. Home had moved a little away but returned still in a trance: he smiled and seemed pleased, and then proceeded to draw up Mr. Hall's white hair over the red coal. He drew the hair into a sort of pyramid, the coal still red showing beneath the hair, then after perhaps four or five minutes Mr. Home pushed the hair back and taking the coal in his hands he said (in the low voice, in which he spoke when in a trance) addressing Mrs. F., "Will you have it?" But she drew back and Mrs. Hall heard him murmur, "Little faith, little faith." Two or three others attempted to touch it, but it burned their fingers. Mrs. Hall said, "Daniel, bring it to me, I do not fear to touch it." It was not red all over as before, but was still red in parts. "Mr. Home," she says, "came and knelt by my side, I put out my right hand, but he murmured, "No, not that, the other hand." He then placed it in my left hand where it remained more than a minute, I felt it warm only, yet when I stooped down to examine the coal, my face felt the heat so much that I was obliged to withdraw it.

When Mr. Hall brushed his hair at night he found in it a quantity of cinder dust.

Stainton Moses in 1873 witnesses to other marvels with Home, at a séance, at which one of the sitters was Sir William Crookes, F.R.S. He reported :

“ Home went to the fireplace and sat down on the hearthrug. There he seemed to be holding a conversation with someone invisible, repeatedly bowed and then made mesmeric passes on his head. He ruffled his bushy hair until it stood out like a mop and then deliberately lay down and put his head in the bright wood fire. The hair was in the blaze and must under ordinary circumstances have been singed off. His head was in the grate and his neck on a level with the top bar. This was repeated several times. He then came to all five of us to satisfy us there was no smell of fire in his hair. There was absolutely none. “ The smell of fire had not passed on him.”

Mr. J. Beattie of Clifton, testifies to a similar experience with Home in 1869. “ He put his head in the blazing fire as a person would lean over a tub of water to dip the hair into it without wetting the face. After it, he took a long time to come out of what seemed a very profound trance.”

Lord Adare at a séance in 1868, says : “ Kneeling down, Home placed his face right among the burning coals, moving it about as though bathing it in water.”

Sir William Crookes testifies to Home's “ holding a red hot coal as big as an orange in one hand, covering it with the other and blowing into it until the coal seemed white hot and the flames licking round his fingers.” “ On another occasion folding his handkerchief on one hand he placed a red hot coal upon it, under ordinary circumstances it would have been in a blaze. In about half a minute he took it off the handkerchief with his hand, saying, “ As the power is not strong, if we leave the coal longer, it will burn.” He then put it on his hand without the handkerchief and brought it to the table for all to see.”

Other mediums besides Home have on occasions handled fire with impunity. In the *Spiritual Magazine* for 1870, it is related that before twenty witnesses, Mr. J. J. Morse, later the editor of the *Two Worlds*, took a lump of burning coal

from the fire and carried it round showing it to each one present, his hand afterwards bearing no trace of injury.

Dr. J. M. Peebles describes a séance with a Dr. E. C. Dunn, an American medium who was entranced by a learned spirit who caused him to hold his fingers in the flames of a lamp for fully five minutes. "It seemed as if they must be burned to a crisp," said Dr. Peebles, "but after wiping away the smoke and soot they were found uninjured. The spirit, explaining how it was done, said :

"I gathered or accreted fine etherialized spirit substance from surrounding spirit space and polarising and otherwise preparing this, constructed a sort of electric coating or covering, winding it close around the medium's hand. This was as impervious to heat as a pane of glass to the beating rain.

I could envelop this whole mortal form in this magnetic mantle, and so long as I could maintain the requisite conditions, the body would not be injured by fire."

One of Stainton Moses' controls on being asked to explain the fire test, said :

"It is done by mesmeric power, which throws round the object an aura on which the flame has no effect. It is analogous to the spirit chemistry by which we resolve the particles of solid matter. Your rude senses cannot recognise the aura which surrounds everything in nature, it is that which we use."

A Mrs. Suydam, of Boston, U.S.A., demonstrated a similar power in 1877 at a public séance. Many chemists and doctors were present. The medium's arms were examined by a well known physician who pronounced them perfectly healthy and natural, he could find no chemical application on them; the arms and hands were bathed in a solution which would remove anything of that nature and the medium washed them with soap and water provided by a doctor and wiped them dry. She then took the hot glass from the lamp with both hands and held it steadily, laid it on her cheek and neck, as if it had been just warm, put her hands into the flame and kept them there, allowing it to run up through her extended fingers, turning her hand slowly without withdrawing them. Careful examination of Mrs. Suydam's arms, after the fire test, showed that not a hair had been singed. She also manipulated burning alcohol breathing it into her mouth without harm.

Mrs. HUNTER, THE ENGLISH TWENTIETH CENTURY FIRE
MEDIUM

Many readers of this review of fire-handling will remember the vivid story told by Mrs. Champion de Crespigny, the late Principal of the College, both in lectures and in her book *This World and Beyond*, of her experience with a medium, Mrs. Annie Hunter of Bournemouth, about whom little information remains on record.

At the time of Mrs. de Crespigny's experience, Mrs. Hunter was being used by the late Mr. Gambier Bolton, F.Z.S., an experienced investigator, and the founder of the London Psychological Society, in whose rooms the séance was held. A *Daily Express* representative was present and I have before me the cutting which reported his views on the following day. The séance took place on December 13th, 1917, I believe, though the date is not on the newspaper cutting, nor is it given in Mrs. de Crespigny's book.

"The medium in trance," says the *Daily Express*, "was violent, expostulative, shaken and excited, the words from the control, said to be a Parsee fire-worshipper, poured out in a quick unbroken stream. She pounced on the glowing log, flaming among the coals, and kept juggling it from hand to hand. The log was aflame, and showered blazing bits and sparks about the room; the hair of the newspaper reporter was singed as she held the log near to his hair. The log was twice put back in the fire and then carried by the medium and laid in the open palm of another woman (Mrs. de Crespigny). It was not there long, but quite long enough to have burned it under normal conditions. She felt no pain. Again the medium held the now blazing log on the head of a Colonel present for about two seconds. It did not affect him or his hair. Later the newspaper man attempted to pick the log off the fire and found it impossible to hold for even the fractional part of a second, yet Mrs. Hunter was able to carry it round the whole circle in her hands. There was no cabinet, no darkness, it all took place within a twelve foot circle in full light." Lt.-Col. E. R. Johnson, who was present, corroborated the above in a letter to the Press.

Mrs. de Crespigny herself says of the incident, "I claim no

superphysical power of any sort whatever. Through absence of fear I merely furnished circumstances in which the law known to the Parsee control could be put into operation, I cannot do this myself." In 1924, the particulars of above were supplied by Mrs. de Crespigny to Sir Oliver Lodge who mentions it in his introduction to Lord Dunraven's book on Home's mediumship.

Further Testimony to Mrs. Hunter's Powers

Amongst some papers left by the late Miss Felicia Scatcherd which Mr. David Gow has given me the privilege of looking through, I came across three records of séances with Mrs. Hunter which I cannot find have been previously published. These took place previous to Mrs. de Crespigny's experience and are valuable as additional testimony to Mrs. Hunter's powers.

The séances were held in the home of Mr. James W. Sharpe of Woodroffe, Bournemouth, a well-known student of psychic matters, who sat with many famous mediums. The account was supplied to Miss Scatcherd by Mr. Sharpe personally, from records made at the time, and I am glad to be allowed to hand these on to readers of *Psychic Science*.

No. 1—*December 11th, 1913.*

"After Mrs. Hunter had been about an hour under the control of Mr. Turvey (a communicator and friend of Mr. Sharpe) she woke up and talked freely. Presently she began to say that she felt the fire worshipper was keeping close to her and plainly wanted to take control. She began telling me about his doings in past times, and I said that perhaps he might do something now.

Then he suddenly took control as she was sitting on her chair. At once her eyes closed. She stood up, and there poured out of her mouth a rapid stream of thinly spoken clearly pronounced words in a language unknown to me.

She came and stood in front of me, making short salaams, with the palms of the hands together and turned up. In a few moments she walked over to the fire-place where a log of dry wood was burning in the otherwise nearly empty grate.

The log measured 7 x 7 x 3½ inches. It was well on fire, having been lying on the layer of glowing coal in the bottom of the grate for quite a quarter of an hour and having been very dry when put on. In fact it was in flames all along one of its long edges, and in other parts also. She reached her hands down into the grate, without tucking up the sleeves of her dress or in any way avoiding the flames, or at all hastening her motions, and lifted up the blazing and smoking log; and with slight bows and short ejaculated phrases, her features the meanwhile expressing much pleasure, she came and held the log near my face, so that I was somewhat alarmed at the flames.

She now placed the log in her left hand, turning the long flaming edge upwards, then passed her right hand four times through the flames and then returned the log carefully to the grate.

She then showed me the inside of her hands black with soot. When they had been washed, the skin showed no sign whatever of the action of the heat and the flames. Nor was her dress damaged in the slightest degree. She told me that she had several times carried coals in her hands at her own house and she mentioned three times when she had done it at other peoples' houses. It is always under the control of the fire-worshipper, that she does this feat."

No. II.—*March 5th, 1914.*

"The sitting began about 3 p.m. The fire had previously been made up with a quantity of small coal, not, however, very small. The grate was full, quite full of glowing coal. Upon the top of this I placed a round log of very dry wood, covered with thick bark, which lay on the top of the fire for fully a quarter of an hour before it was handled by the medium. It burst into flame almost at once, and after a few minutes I turned it over so that the hitherto upper side might now be next the red hot coals, and should burst into flames. The length of the log was nine inches and the average width four inches.

Mr. G. B. took his seat in a low chair just at one end of the hearth-rug. This rug is one of thick wool, the locks of wool

being as much as 4 inches in length, and therefore a very inflammable article indeed.

Mr. Gambier Bolton was wearing a black, morning tail-coat. About 20 minutes after we began the sitting the fire-worshipper took control of the medium. He began at once to utter a number of phrases in his strange tongue, distinctly spoken. He made some salaams towards the fire, his medium's eyes closed all the time. The sight of the large, and by this time intensely hot log, seemed to give him some concern, for he checked his steps towards the fire with some hesitation.

However he seemed to make up his mind, and walking quickly to the fire-place, his medium put her hands down on the coals at each end of the log, her finger-tips just about touch-in them, i.e., the glowing coals, and lifted the log off the fire. In doing this she kept her head straight up, so as not to incline it towards the fire, as if she were afraid of burning it. She then, holding the log at the ends, held it up just in front of my face, and then turning round, stepped towards Gambier Bolton, sitting in his low chair, and stood leaning over him, all the while holding the log close over his head, so that I could hardly have inserted my flat open hand between the log and his hair. The heat of the log being very great, he leant away from it, lowering his head towards his left. She followed this motion with her hands, so that the log continued to be at the same distance above his head, i.e., all the time extremely close to it, which under normal conditions would have set his hair on fire immediately, and would have burnt his scalp very severely causing him great injury. The, at this time, under-side of the log was in a state of incandescence, being the side which had just been on the red-hot coals and which had only lately ceased flaming. The other, upper-side, had been in flames from contact with the coals but had been turned up by me after the flames had died out. Therefore it also was at an extremely high temperature, and almost no smoke came from the log, the room being nearly free from all trace of smoke when the experiment came to an end by the log being once more deposited upon the top of the fire. The log was covered with a quantity of thick bark and was nine inches long by four inches wide. Consequently, the lifting of the log off the fire, occasioned a formidable shower of small pieces of incandescent

bark all over the highly inflammable woolly hearthrug, on the carpet, and also over G. B.'s coat and trousers. Nevertheless there was not, at any time the slightest smell of burning wool, or coat, or carpet, nor could any signs of damage by fire be afterwards discovered in the room, nor upon G. B.'s clothes not anywhere upon his person. As soon as he shrank away from the log, leaning right over towards his left, there fell upon the right lappet of his black coat, a large bit of red-hot bark from which I found the following dimensions, directly afterwards, by measuring an exactly similar piece of paper, viz. $2\frac{1}{2}$ ins. by $1\frac{1}{2}$ ins. This part of his coat was sufficiently near the horizontal, for the bit of bark to remain where it fell for the space of 5 seconds, as I afterwards estimated it with a watch marking seconds, until he straightened himself up, thus causing the piece of glowing bark to fall on the long wool of the hearthrug. There it lay for a few second, neither he nor I, knowing what to do with it, I standing over it helplessly. Presently he bent down and gently and deliberately picked it up between his finger and thumb and threw it quietly upon the fire. He felt no inconvenience at all from the heat of the thing. The medium deposited the log rather hastily upon the hearth, not upon the fire itself, after having had it in her hands 9 or 10 seconds. I pointed it out to her lying in the grate, and she at once picked it up as before and placed it gently upon the coals.

I then turned my attention to a spark, a particle of red-hot bark which I had noticed for some time in amongst the wool of the hearthrug. It had had no effect upon the rug any more than if it had been perfectly cold, and I proceeded to tread it out. It was one of the bits of bark which had first fallen off the log, before she had reached Mr. Gambier Bolton with it and it was so deeply sunk into the wool that there was some difficulty in treading it completely out."

No. III.—April 14th, 1914.

"A round log with plenty of bark upon it 9 by 3 inches was laid upon the hot coals; it was very glowing and had not been turned over. When turned over the under part flamed for awhile, until the flames died out and left that part all aglow.

The sides were aflame when the medium took the log from the fire.

In all three fire séances the medium had her eyes tightly closed, and the fire-worshipper took control in his usual fashion uttering phrases and what seemed like formulas in his own language, very clearly pronounced.

He made his usual salaams, on this occasion, some of them to the fire itself. Presently Mrs. Hunter advanced to the fire-place and took up the log, carefully, by its ends, so that the tips of her fingers dipped into the fire. Very little smoke came from the log while it was off the fire, and the under side was incandescent. There were also flames playing along the sides of it. It would have been better and safer had I retained my seat, because the slight disturbance in the psychic conditions thereby occasioned, slightly diminished the intensity of the medium's trance, as she remarked to me when the sitting had terminated.

The medium took the log first to Capt U. over whose clothes fell several sparks of the incandescent bark, as she held it close to his face. But no harm whatever was done. She next took it to Mrs. U. and held it over her lap for a few seconds. Nothing happened to her dress at all. Lastly she held it up in front of me, two or three seconds, close in front of my face, and then replaced it carefully upon the fire. Remaining still under control, she took a fire shovel out of the grate and proceeded to try to pick up four or five hot pieces of bark, which had been lying close together on the carpet for four or five seconds, the largest being $1\frac{1}{2}$ inches long and nearly an inch wide, the rest quite small. Failing to gather up all at once, she succeeded only after the third try, each time allowing the pieces already on the shovel to fall back upon the carpet. And among these particular pieces was always the large one. I expected to see the carpet in flames or at all events burnt through to the floor. But there was hardly any smell of burning, and the carpet was but slightly damaged, the spots being small, much smaller than the large bit of bark and looking after cleaning much like mild ink spots. It is probable that even this slight amount of damage would have been avoided if we had but been careful to keep our seats from the time the fire spirit commenced his control. In fact the medium told

me afterwards that my getting up from my chair, had disturbed the conditions slightly, decreasing the depth of her trance."

Human testimony is liable to err, but in these recorded instances, old and new, from many lands, and testified too, by reliable and often famous investigators, we seem to have complete evidence for the reality of fire immunity with certain persons on given occasions. Fire walking or handling does not require darkness for its demonstration, which removes one difficulty in adequate observation, nor do the sensitives seem to object to strict examination of their feet or hands, previous to and after the demonstration. All of them, unless we except Kuda Bux, seem to be in a condition of trance when exercising the power, or are under an influence imposed upon them by another person present, as in the case of Syed Hussein Atashi. A number claim a control from the other side, usually an Asiatic who in his life time has been possessed of a similar gift. Many if not all of these demonstrators seem to have the power of producing immunity in others, given an absence of fear in the participator, but they also seem to be able to immunise clothing or material as in the case of Home and Mrs. Hunter. Modern chemists must be up and doing if they are to meet such a challenge and the recent experiments at Carshalton should stimulate fresh interest in this rare phenomenon, the testimony to the reality of which in the Western world, has been consistently held by Spiritualists since the sixties of last century.



NO "RELIGION" IN THE AFTER-LIFE

I asked my unseen friend : " What is your religion on your side of life ? " She answered : " Well, in the sense of a cult and a creed, such as you have on earth, we have none. By this I do not mean that we do not recognize the Almighty and All-merciful God who has directed and still directs the evolution of this and all other worlds from the depths of Space and Time, for we do. His Love surrounds us here like an atmosphere, but we do not define Him, and " Love " means infinitely more than the word signifies with you. It is less personal affection than accord with evolutionary law, though personal affection is not excluded, but each *must* reap as he has sown. We look on the Presence of God in all life as an obvious fact, shown by the prevalence of love which is spread abroad in our world as in yours."

She added : " Our Lord was constrained by his mission to forgo woman's love. I would as lief not go into that. To those who have gone along his path, well and good ; there are many to whom it appeals. There are others who feel the need of unity with their masculine or feminine complements. All are not in the same stage of advancement, by any means ; and, as I have often told you, we do not attempt to legislate for other minds, nor seek for absolute knowledge which is beyond us, as it is beyond you ; though we can see more clearly than you do on earth, that there is no belief that suits all minds, which are in very various degrees of development. Speaking for myself and for many who are living in this part of ' heaven ' we are satisfied to live in Truth and Good-will to all. Those who have found their mates, work together in unity of mind for the happiness of others, and find their rest in mate-hood."

We may say that the teaching of Jesus to this effect has been corrupted on earth by the totally false ideas of Satan and Hell which were dominant among those to whom He spoke, but His principles are the solution of earth's troubles.

Again and again, He said, " I am come that they might have life, and may have it more abundantly," and He said in the plainest manner that *all* Life comes from the Father in heaven. Our scientists admit that they do not know whence comes

Life. The Church takes only *human* life into consideration. If both would realize that all life comes from God and is spread abroad in the world over earth, air, and seas, they would find solution to their doubts, and would forbear speculations whether it comes from an aerolite or from chemical action in matter.

I was told by the Teacher whom she brought, that the soul of man standing intermediate between spirit and body, is the channel of life, and that each of the three departments into which we divide the human unity, has life each in its degree. Can you not see that the presence of life in our world is the manifestation of the One Life which originates the life of your world? He said:

"Man can only advance in so far as he complies with the conditions under which spiritual life is maintained. That is the evolutionary path; and till it is followed, the evils of which you complain will persist. Hindu Yogis and Christian ascetics have invented the most extraordinary methods to come into contact with the Supreme. These efforts begin and end with abnormal developments of one mind, and do not greatly advance the normal progress of mankind. They are limited to individuals. I do not know what course they are pursuing, nor what effect they may have on European thought, but it seems to me that all you have to do is to develop what you call Morality, which was summed up by Jesus as 'Do unto others as ye would that they should do unto you.' That is the key-note which we follow here. Peace and harmony result, as they would on earth from the same cause."

"I know, of course, that the prevalence of self-will, violence, greed, ignorance and ambition for temporal dominion, make it not easy to see how that principle can be applied invariably. All I say is, that till it is applied, there must be dissensions, laws, police, and eventually War. But this I can say—that modern civilization has reached a point at which you can see that its very existence is imperilled by the development of the means of destruction; and though Force is still necessary for the control of undeveloped people, it rests with civilized nations to deal with one another in fairness and consideration.

"Individually, the task is much easier; all that is required is honesty and fair-play between man and man, and between

man and woman. In the long run this would lead to international peace."

Conflicts do not distress them in the unseen as they might, if they did not know by experience that on the transition to this world, a man's eyes are opened to see that nine-tenths of the conflicts of earth are due to the desire for temporalities which there simply disappear.

As she has often told me, they have no money, and therefore all service is rendered freely and unselfishly. There is no compulsion, and therefore each reaps as he sows. They cannot injure one another in the bodily sense, and they cannot sentence anyone to death. We soon come to see that service freely rendered, whether by study of the limitless universe, or of some small part of it, or by individual help to other minds oppressed by ignorance or distress, is the seed of their happiness. They can, if they wish, do nothing; and then the penalty of selfishness falls upon them—they do not grow. There is no Time as we understand it, and therefore there is no hurry, but all real happiness lies in growth and development. They have extended faculties, notably that they can intuitively perceive the real character of all who come over, so they form no friendships based on false ideas of one another, for they can "see thought." We have this in a very elementary form in what we call "thought-transference." There it is moral, rather than intellectual perception. With many it is well-developed.

They are not troubled by any doctrine, whether of "Reincarnation" or any other, for they know that if, or when, a spirit returns to earth, he does so of his own will. My friend has no desire to return to our condition of earth-conflict, for she knows its futility; I have no such desire either. She hopes we shall work together for the betterment of mankind, for we know, even now, that only development can secure the peace that is our hearts' desire, and to which all who have earned it must eventually succeed.

S. DE B.

THE DORIS CASE OF MULTIPLE PERSONALITY

"Facts always remain the very foundation of all."
(*Professor Hans Driesch*).

In the book reviewed on page 307 of this issue there are so many references to this celebrated case that I think it deserves wider consideration. The book on the Doris case is not to be found in some of our psychic libraries, and is not available to the public. I think, therefore, that a summary of its leading facts will be welcomed. I draw these from the Memoir of Dr. Walter Franklin Prince above referred to. It is in the L.S.A. and College Libraries.

It was as a psychiatrist that his best work was done. His interest in 1910 was centred in abnormal psychology, and in that year he met the forlorn and miserable young woman to whom he gave the name "Doris Fischer," when he was rector of All Saints' Church. Dr. Worcester says that at first he thought her merely a case of hysteria, but as he proceeded in his treatment his previous reading enabled him to perceive in her a most striking case of multiple personality, in many respects the most remarkable ever recorded. With his keen attention to details, he began to keep an exhaustive record of the changing personalities daily presented to him and of his conversations with his patient, and this grew into two massive volumes illustrated by numerous photographs. In the end four separate personalities emerged—Sick Doris, Real Doris, Margaret, and Sleeping Margaret, so called from the fact that she only emerged in trance.

Sleeping Margaret was mature in thought, refined, wise and helpful. She not only knew all that Doris thought, dreamed and did, she knew other things which Doris had never heard of, and was able to discourse on philosophic and psychologic topics quite beyond Doris' range or capacity. This personality for some time greatly puzzled Dr. Prince as she has puzzled other observers. She presented problems with which, from the view of abnormal psychology alone, he was not prepared to deal. If he regarded her as merely another dissociated fraction

of Doris' mind, it was his duty to eliminate or to suppress her. On the other hand she was the best, most intelligent, and helpful element of Doris' inner life, and it was chiefly through the help of Sleeping Margaret that he had access to this inner life. She herself has consistently maintained that she never lived on earth as a human being and has had no other existence than as a spirit, a guardian sent to protect Doris when the latter was three years old.

A much longer and fuller appreciation of the case is given by Mr. Gardner Murphy, of the Department of Psychology in Columbia University and Member of Council of the Boston S.P.R., from which I draw the observations here following :

In 1882 the great student of suggestion, Liébéault, showed the young Dr. Bernheim the hypnotic methods which he had so successfully used in the clinic at Nancy. It was Pierre Janet who pointed to the reality of "sub-conscious ideas" and saw that the work on hypnosis carried on by Charcot, really constituted a theory of personality, and began to systematise the conception of personality divided against itself and some of the motives or purposes of the individual struggling for expression, but unable to enter consciousness. From these elements, follow the modern French and American studies in the theory of suggestion and dissociation as cultivated in the French and American psychiatric schools, and from this same stream in another direction, are derived psycho-analysis and its related movements. Janet's scheme of personality is briefly, that the mind is a system of elements held together by a kind of internal cohesive force. To this force we may give the name "psychic tension". . . . It is the lowering of this tension in the whole system which makes one specific symptom appear. Each function is a piece or part of the personality. The unity of personality is granted, but it is a unity not of purpose, but of cohesion, like the cohesion studied by Physics. This is to some extent a biological view, but only to the most superficial extent, a psychological view.

This was the psychology of multiple personality as it existed in 1910, when Walter Prince made the acquaintance of Doris Fischer. The stolid uninteresting young woman with a little more worry and tension than one might be prepared for, suddenly turns into a care-free jolly youngster, apparently

about ten years old. When the stolid manner comes back, it may remain for a long period, or it may quickly fade into a third sort of person having much of the energy and liveliness of the second, but the maturity and earnestness of the first. Memory is frequently disturbed. The same story will be told you twice in a few hours. It is impossible to find any continuity or backbone for this personality. Not only is its memory unsettled; it does not seem to know what it wants or even to preserve any integrity of outlook or style of behaviour.

There are exactly two interpretations which a physician might have made of this case in 1910:

It could have been explained in terms of the French classical hysteria, and this was Dr. Prince's first interpretation. Whether the case was one of full-fledged multiplex personality would be merely a question of the degree of dissociation.

Secondly, the doctor might decide that he was dealing with an irresponsible person without integrity or ideal, to whom he might give the name "constitutional psychopath."

Neither of these two forms of "therapy" was relied on by Dr. Prince. The attempt to deal with the case as one of hysteria got nowhere. The girl's forgetfulness of what she had said and done, proved extremely distressing, and the need to help her unify her broken personality became compelling. The scientific importance of the problem emerged only later and gradually. How completely ignorant in those days Dr. Prince was of how to go to work on such cases, may be illustrated by reference to the first appearance of Sleeping Margaret. Dr. Prince had been trying to stop Margaret's vicious scratching of Doris' hip. The suggestion of relaxation and weakness directed at Margaret, worked effectively: "I am going to take away your power. You are growing weaker." Muscular weakness, however, was not the only thing that came upon the patient. Her pulse began to fail, and she showed signs of disintegration. "Am I dying?" she asked. "I think so," said Dr. Prince. There was a marked change for the worse. It was in this situation that Sleeping Margaret broke in and reversed the procedure. "You must get her out of this . . . walk her," said the resolute voice of Sleeping Margaret. Walk her he did, up and down the room until the physical condition came back towards normal. The whole story suggests that Dr. Prince was at this

time not only unfamiliar with the use of hypnotic method, but that he did not even recognize the presence of a dangerously profound hypnotic state.

The intensity of his human interest in his problem, and his indefatigable labour for three years, resulted in saving him from recommitting these errors. He got acquainted with each personality *as a personality*—Doris, Sick Doris, Margaret, and Sleeping Margaret.

Doris was the nuclear self, the person who had grown up like any other: she was the reference-point, so to speak, in relation to which the others must be seen. Doris was a dutiful, affectionate daughter, an earnest person with imagination and much good will. Margaret was the impish girl with an intellect corresponding to about ten years of age, who had apparently begun her existence at the age of three when Doris had been severely handled by a drunken father. Doris and Margaret had alternated throughout the girl's childhood. Margaret always romped like a tomboy, abominating her lessons, disappearing from her class, and leaving Doris to face the music. Repeatedly when Doris had touched toys that belonged to Margaret, she, though not in control of the voice, knew what was going on and savagely attacked Doris, even painfully scratching her face.

At the age of sixteen, after the death of her mother, Sick Doris came into existence, as Doris sat on the bed where the corpse lay. Sick Doris had to learn to talk and to care for herself. She was instructed mainly by Margaret. Sick Doris was, in a sense, like Doris, and for that reason Dr. Prince in attempting to drive out Margaret failed altogether to realise that a third entity was present. The shafts that he aimed at Margaret were striking Sick Doris as well. This error in the hypnotic session led to the sudden and dramatic appearance of the fourth entity, Sleeping Margaret.

Of course it is true that multiple personalities in the course of therapy sometimes show some fusion. In fact the disappearance of Sick Doris and the shadowy Sleeping Real Doris, is sufficient to illustrate the principle. We are, however, discussing here, not the fact that the personalities *may* be fused, but the view that every feature of such a case is so constructed that it inevitably *must* be fused with the others. Of the latter

point I see no evidence, and I therefore regard the study of the Margaret personality as an exceedingly important positive contribution to fact, in its own right, and not simply as an exception to some supposedly established principle.

On the other hand the Sleeping Margaret personality presents features which have led to very different evaluations. Of course Sleeping Margaret on her first appearance and subsequently, represented the best brains of the person. She showed good sense in the handling of Doris. She told Dr. Prince what to do, and she repeatedly proved her ability to remember in detail the whole history of the case. She could supplement in a meaningful way the fragmentary memories of Doris and Margaret. Just as Doris could remember the experiences of Sick Doris, and Margaret those of Doris, so Sleeping Margaret could remember those of all the other personalities.

Mr. Murphy represents his conception of the case by four concentric circles, of which the innermost is Sick Doris, the next Real Doris, the third Margaret, and the last, enclosing all the others, Sleeping Margaret.

Just as Margaret was present subliminally while Doris was "out," that is in *control*, so Sleeping Margaret was aware of the machinations of Margaret against Doris and the struggle of Doris to get control of the situation when Sick Doris and Margaret interfered. In the course of time, Sleeping Margaret very naturally came to think of herself as a guardian spirit independent of "the personalities," and destined of course to survive after Sick Doris and Margaret were driven out.

(My own experience of sixteen years in weekly communication with a deceased friend, who has responded to every test of personality that I have applied, make me more disposed to accept Dr. Worcester's view than Mr. Murphy's, and this is reinforced by Sleeping Margaret's supernormal powers.—

EDITOR.) Mr. Murphy continues:

In 1926 Dr. Prince asked me if I should like to get acquainted with Sleeping Margaret, and I gladly assented. I went to his home at Montclair and was hospitably entertained by Theodosia Prince, who, after her adoption by Dr. and Mrs. Prince, had abandoned the name of Doris. When Theodosia was ready to fall asleep, Dr. Prince sat down by her bedside, took her hand

and said that Sleeping Margaret was ready to "come out," Sleeping Margaret assured me that she was still present when needed, had recently prevented Theodosia from getting into an accident while crossing Fifth Avenue, and said that she intended to remain.

This closes my abbreviation of Mr. Murphy's remarks. I have omitted much that I should like to have put in, but I have now to turn to a very interesting and hitherto unpublished record of Theodosia's reactions after Dr. Prince's death. These reactions are not ready for publication, but Dr. Worcester has alluded to them in his Memoir, and I transcribe them here, leaving out much, but endeavouring to give essentials.

Doris' love for her adopted father was no ordinary love. She loved him not merely as a devoted daughter, but almost as her God, for she felt he had given her a soul. I feared for the effect on her of his death. When I returned to Boston on the first of October, 1934, I found my fears fully justified. She had sunk into a pitiable condition of grief and despair. (It would seem that her condition had relapsed into that of Sick Doris.—ED.) So long had she depended on her adopted father for support and direction that she could do nothing but mourn. She insisted on living alone in a little bungalow in a wood near the sea outside Hingham. I invited her to spend two nights a week, partly to relieve her loneliness, partly for therapeutic conversations.

When I began to put this plan into effect, I at once encountered unexpected and strange opposition. In the light trance necessary to obtain the co-operation of Sleeping Margaret, Doris' hand would obstinately seek writing materials. When these were supplied, automatic writing would immediately begin. This script purported to come from three or four personalities who presented themselves as dead men. Two were Japanese who stated that they had been murdered. One appeared to be an unknown German. The fourth gave the name of an evil-disposed man whose deportation from America for sexual crimes on young girls, Dr. Prince had obtained many years ago. The deterioration of Doris' mind was perceptible from week to week. To my suggestions, commands, and entreaties they replied with mockery and derision. Finding me unmoved by their threats, they began to take more active

measures to destroy what remained of Doris. For successive weeks she was beset by dreams of suicide by hanging, poison, shooting and drowning and finally with such revolting sexual visions that she refused to go to bed. All these nocturnal horrors occurred while Doris was entirely alone in her bungalow by the sea.

In addition to all these assaults on Doris' sanity, these personalities, presences, nonentities (or what you will) made repeated attempts to keep her from me by the infliction of painful physical symptoms.

Her dreams were related to me in circumstantial detail by Sleeping Margaret. Information as to the source of the nightmares was conveyed by Doris' automatic writing, which invariably ascribed them to the persecution of the four personalities. During these weeks Doris was prostrated by grief and by physical lassitude till I began to fear for her life. The crisis was reached on New Year's Day, 1935. Doris was expected to join us in a family dinner at one o'clock. She failed to appear. After about a week I received a letter in Doris' hand which addressed me as an entire stranger. It informed me that while she was delirious in a Boston hospital she had mentioned my name and had been advised by the hospital authorities to communicate with me.

Doris was not only totally ignorant of my identity, but was suspicious of my motives and acts. To reach Sleeping Margaret, Doris must pass into a condition which I now know is not natural sleep, but light trance. I shall never forget the thankfulness I felt when at last Doris consented to lie down on a couch in my study, and at my command "Now go to sleep," she passed into the familiar state of unconsciousness. In about a minute I heard Sleeping Margaret's cool, clear, and intelligent voice addressing me: "Thank God we are able to meet at last. This has been the worst week I have passed since I came to take charge of Doris." I asked Sleeping Margaret if she could inform me of all that had happened, which she proceeded to do in the clearest manner.

When the delirium in hospital had passed, complete loss of memory of her whole life up to January 1st, 1935, set in.

I am very certain that without Sleeping Margaret's aid I should not have been able to obtain the swift and brilliant

results in the ensuing two weeks. Whoever or whatever Sleeping Margaret may be, she is a spy-glass into the inner life of Doris both on its conscious and subconscious planes.

By her advice I employed suggestion offered in the light trance of which I have spoken. Sleeping Margaret advised me to suggest to Doris every day that her memories would soon return in one day or night, but that her terrible grief would be buried so deep that she could never find it again. In the course of a week both these suggestions were fulfilled to the letter. On the following Saturday morning, Doris came downstairs with shining face, a transformed being, and informed me that during the night she had not slept but that the memories of her past life, beginning with recent events, kept pouring in like a flood, that she now recalled every incident of her life with Dr. Prince and of her childhood, but that strangely she felt no grief in recalling him. I have seen too many amazing spiritual changes which have not proved permanent, to dare to express the opinion that this new cheerfulness, serenity and freedom will continue indefinitely ; but eight weeks have passed with no change for the worse.

On examining the range of her memories more carefully I found that after their first influx, two periods of complete amnesia remained. One is short, but the other is from seventeen to twenty-two years of her life. Sleeping Margaret told me that restoration of memory could easily be done. She expressed the opinion that the memory of these years could be revived only through dreams, and recommended that I should suggest to Doris while in trance that now she would have dreams covering this period of her life, but to give her no hint as to what these dreams should be.

This was to me an entirely new experience in the technique of dream interpretation, one, I imagine, never employed before. The suggestion was accepted and acted on. That night Doris had a long detailed dream of the year immediately preceding her meeting with Dr. Prince. These dreams were all of peculiar character. They had no imaginative, emotional, or symbolic content. They were annals of events, literal recitals of matters of fact, several of which I was able to verify from former conversations with Dr. Prince. Having accomplished this, and finding my patient, as far as I could observe, in perfect health,

I felt that my immediate task was done, by no peculiar art of mine, but chiefly through the sagacity and good will of Sleeping Margaret.

This closes Dr. Worcester's narrative.

* * *

Here again I have omitted much that is of great interest, and I hope that I have told enough of the story to induce readers to borrow the Memoir from the library. It is a much more perfect case than the parallel story of the cure of Miss Beauchamp told by Dr. Morton Prince. We shall await with eagerness the publication of the full tale.

An extremely interesting contribution to our knowledge of physical personality is given in the three plates here reproduced, from a book *The Psychology of Everyman*, by Dr. George Devine (Hutchinson & Co., London) sent to us for review. Dr. Devine says, p. 174, that—

The patient in hysteria presents what seems to be two entirely different personalities. Is Personality therefore, a dual mechanism? To the author's mind the answer is indubitably in the affirmative. Further than this, the author puts forward the theory that not only is the Personality composed of two distinct units, but that these two component units, psychologically speaking, are sex-differentiated.

To put this plainly, the author holds that in the male, whilst one of the component units in the Personality is essentially a male psychological unit, the second component unit is strongly tinged with female psychological colour.

The same rule, of course, applies to the female. It must be clearly understood here that this colouring of the Personality of the individual with the Personality of the opposite sex, refers only to sex in the psychological sense, and does not carry any significance normally of sex in the procreative sense. At the same time, it does enable us to understand readily how easily sex-perversion could arise in such a predisposed territory.

The plates reproduced herewith show as the central figure, what Dr. Devine calls the "axia personality"—the full-face portrait. That on the left is composed of the two right halves

of the portrait, and this he calls "the predominant personality unit." That on the right is the "Dormant personality unit." In both sexes this latter Unit carries the procreative sex instinct in the normal. (p. 179).

Plate I. The central figure is that of a normal man, an excellent type physically and intellectually. Comparing the built-up photographs with the original, A1, the face composed of two right halves is very like A., but approaches the feminine type, while A2 is markedly male.

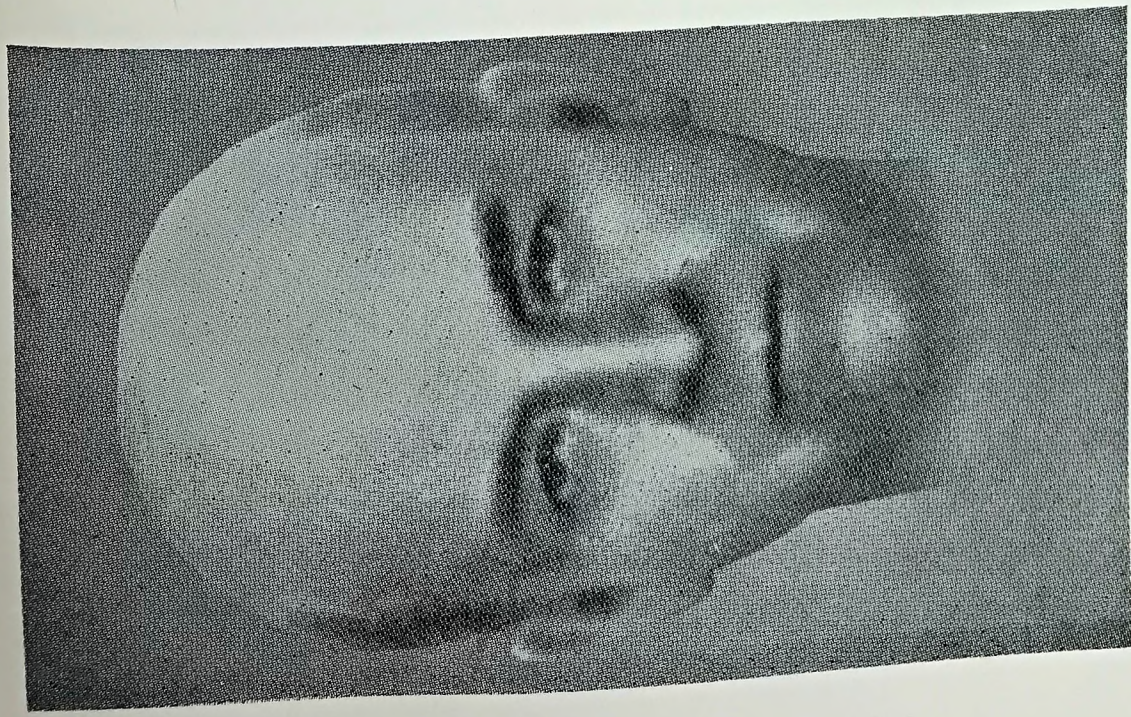
Plate II. Is the photograph of Miller, a young man of 24 who was a notorious bank robber, and committed a series of cold-blooded murders. The same characteristics as in A1 and A2 are shown by B1 and B2 in more marked degree.

Plate III. The subject here is a woman aged about 50 years. She committed a deliberate and revolting murder by driving a motor-car backwards and forwards over her victim until life was extinct.

As far as the writer sees, the evidence brought forward by the simple experiment of stimulating the patients with alcohol, is incontrovertible and teaches us many things about the Mechanism of Personality—in other words the working of the subconscious mind. It demonstrates that the Predominant Personality Unit, or the unit which is in control under normal circumstances, is tinged, psychologically speaking, with the opposite sex-element, and suggests that this unit carries the character, the intelligence and the true psychological germ of the human individual. Whether these photographs have any bearing on the Doris Fischer case remains to be discovered. Sleeping Margaret shows some resemblance to the Dormant Personality Unit, but her personality is much more complex than is shown by the photographs of the latter. It at least demonstrates the complexity of all the factors of Personality.

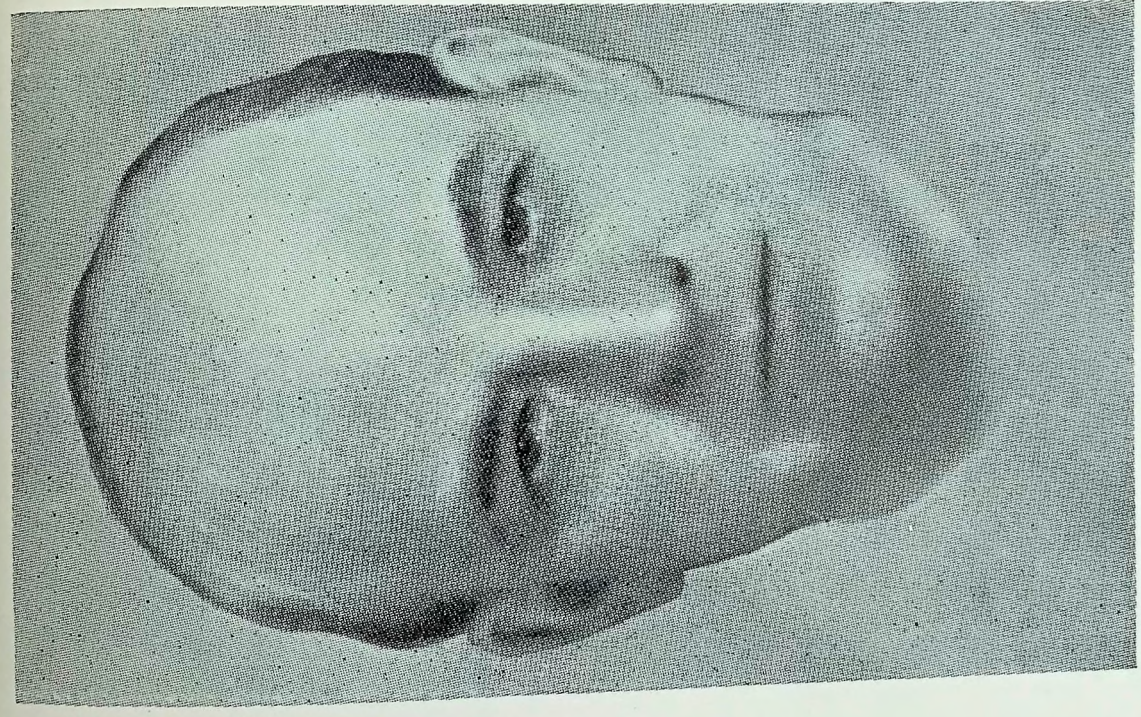
We may perhaps imagine a new development of portrait photography by persons who would like to know themselves better. It would be easy to construct the right and left half-portraits by having the original photograph taken on gelatine films instead of glass plates. These films could readily be divided and printed from the reversed sides, so as to give the likeness, as in the plates here shown. It might give very useful data for private information.

A 1 FACE COMPOSED OF TWO RIGHT HALVES (Female type)



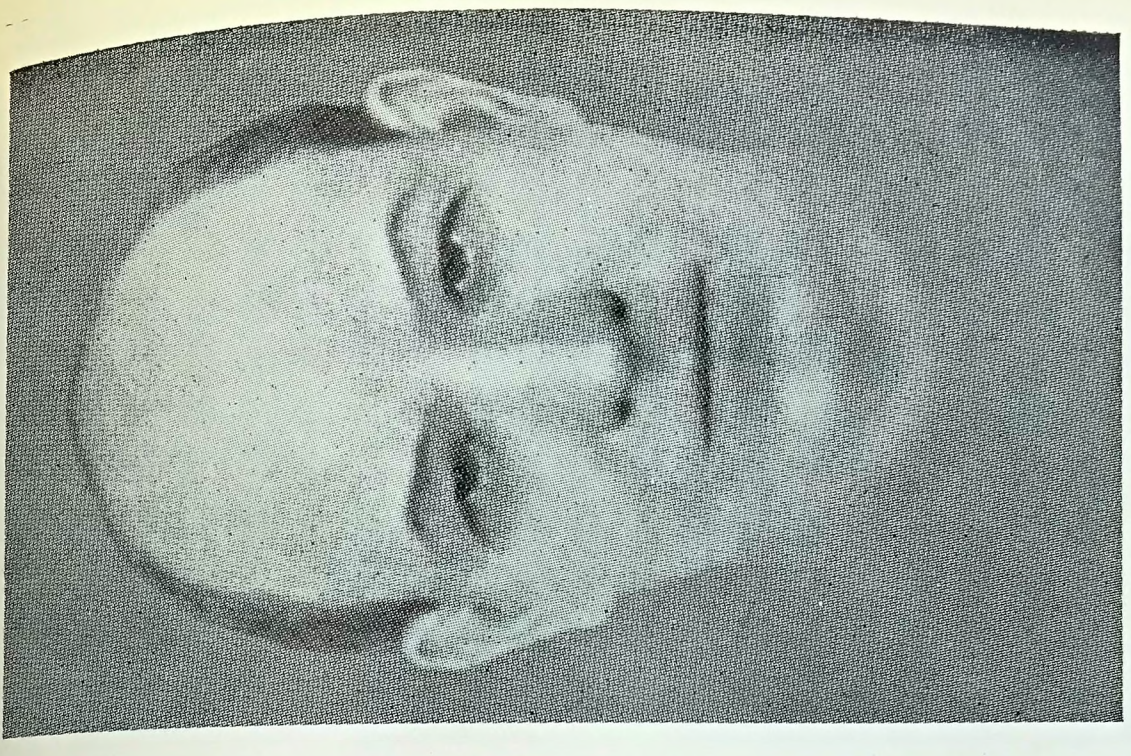
PREDOMINANT PERSONALITY UNIT

A ORIGINAL PORTRAIT



AXIA PERSONALITY
A normal subject of excellent type :
the forehead development is imposing,
the eyes intelligent and penetrating

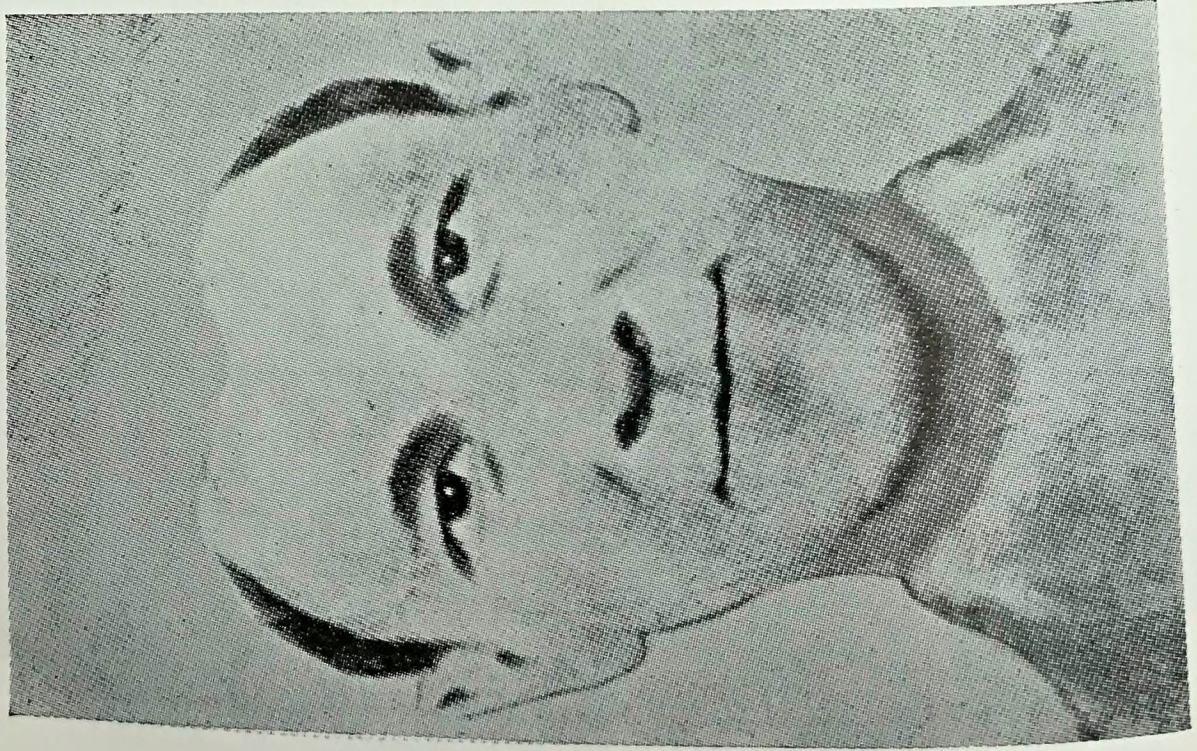
A 2 FACE COMPOSED OF TWO LEFT HALVES (Male type)



DORMANT PERSONALITY UNIT

[PLATE I]

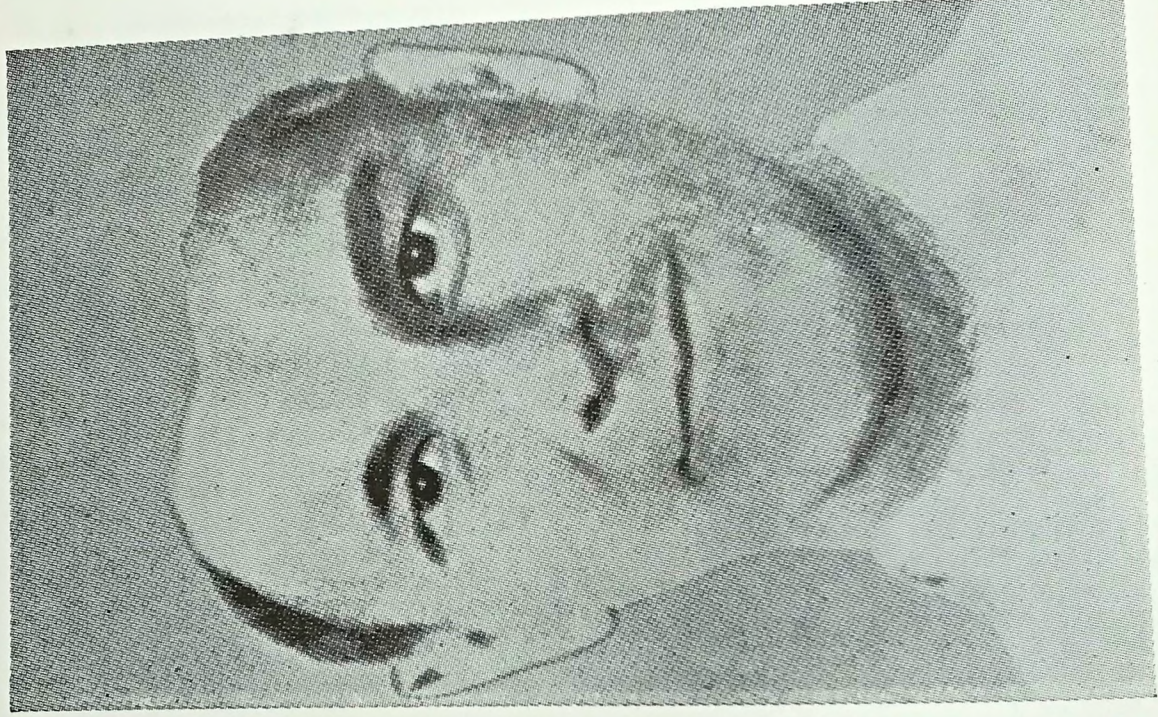
B₁ FACE COMPOSED OF TWO RIGHT HALVES (Female type)



PREDOMINANT PERSONALITY UNIT
Personality displayed is softer than
the original

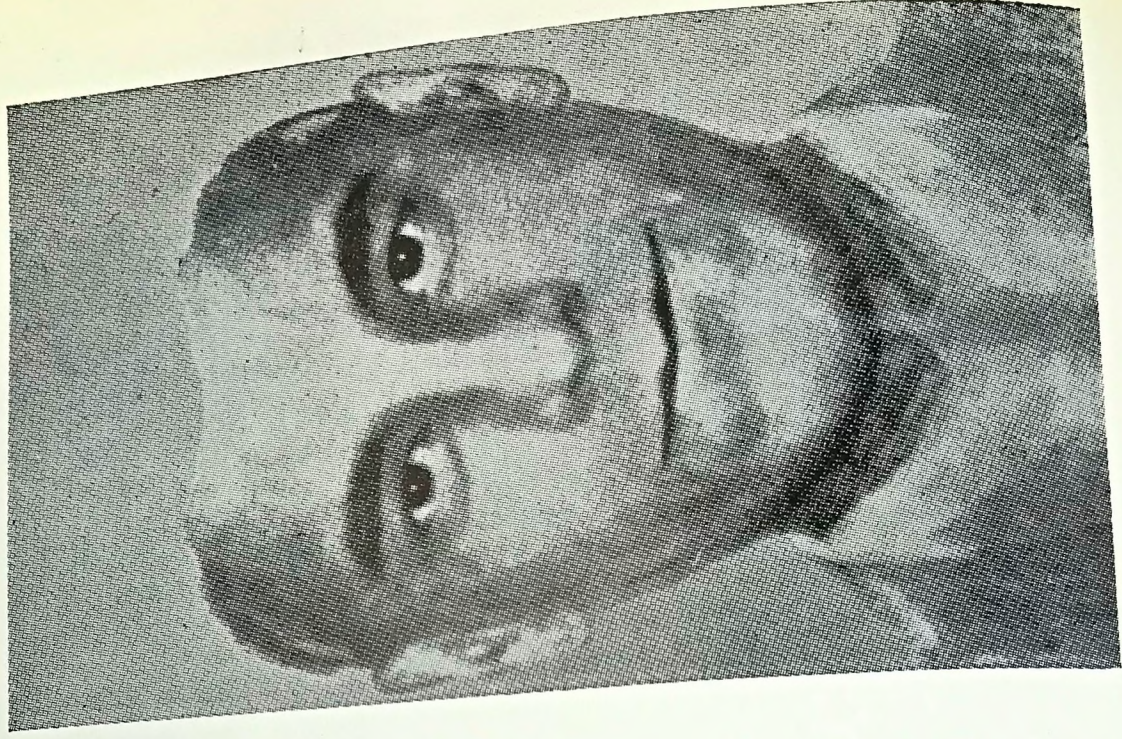
[PLATE II]

B
ORIGINAL FRONT FACE OF MILLER



Miller :
AXIA PERSONALITY
Bank robber and murderer

B₂ FACE COMPOSED OF TWO LEFT HALVES (Male type)



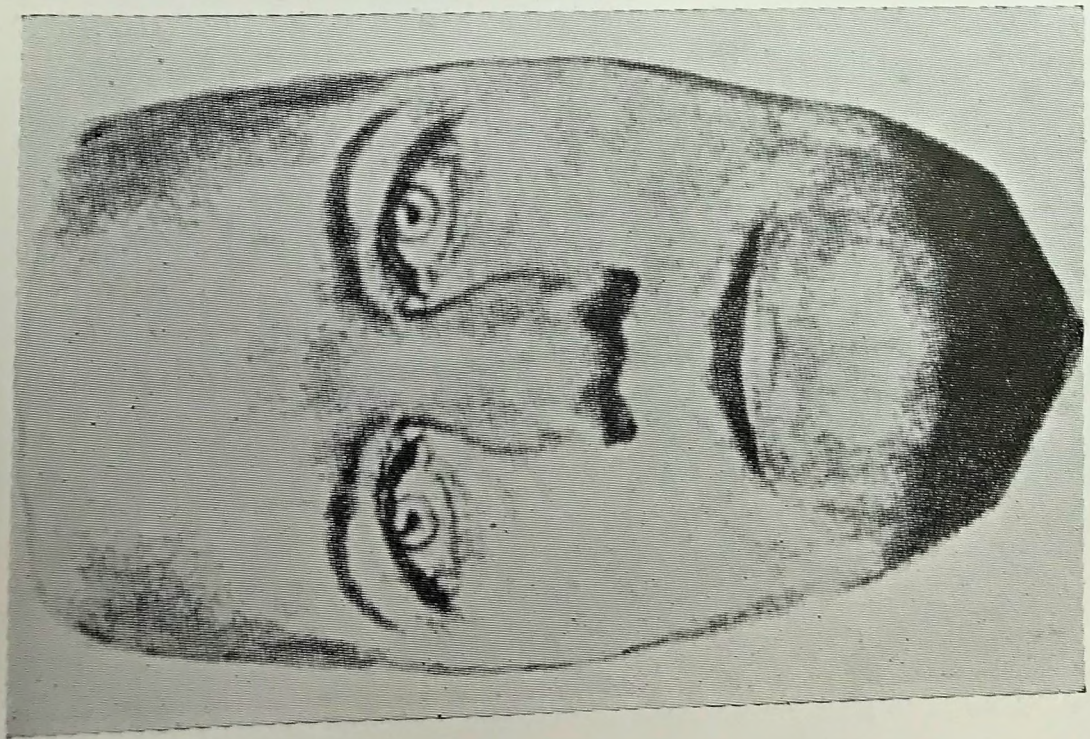
DORMANT PERSONALITY UNIT
The unit that carried the killer-instinct

ORIGINAL FRONT FACE

C FACE COMPOSED OF TWO RIGHT

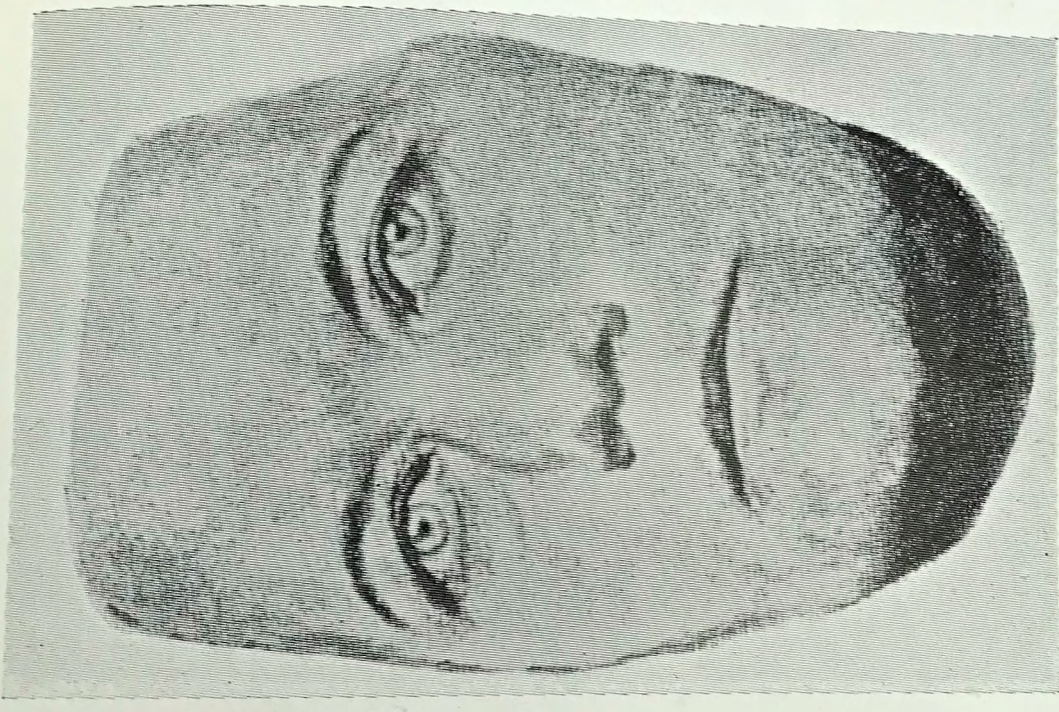
C₂ FACE COMPOSED OF TWO LEFT HALVES (Female type)

C₁ FACE COMPOSED OF TWO RIGHT HALVES (Masculine type)



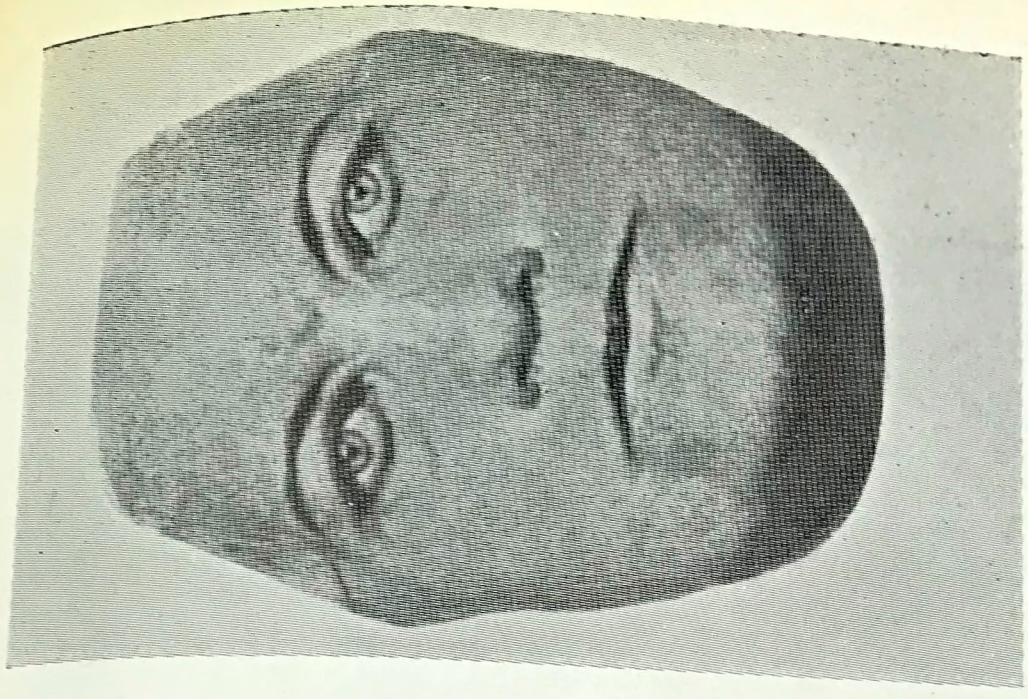
PREDOMINANT PERSONALITY UNIT
The strong personality of the original is accentuated

C ORIGINAL FRONT FACE



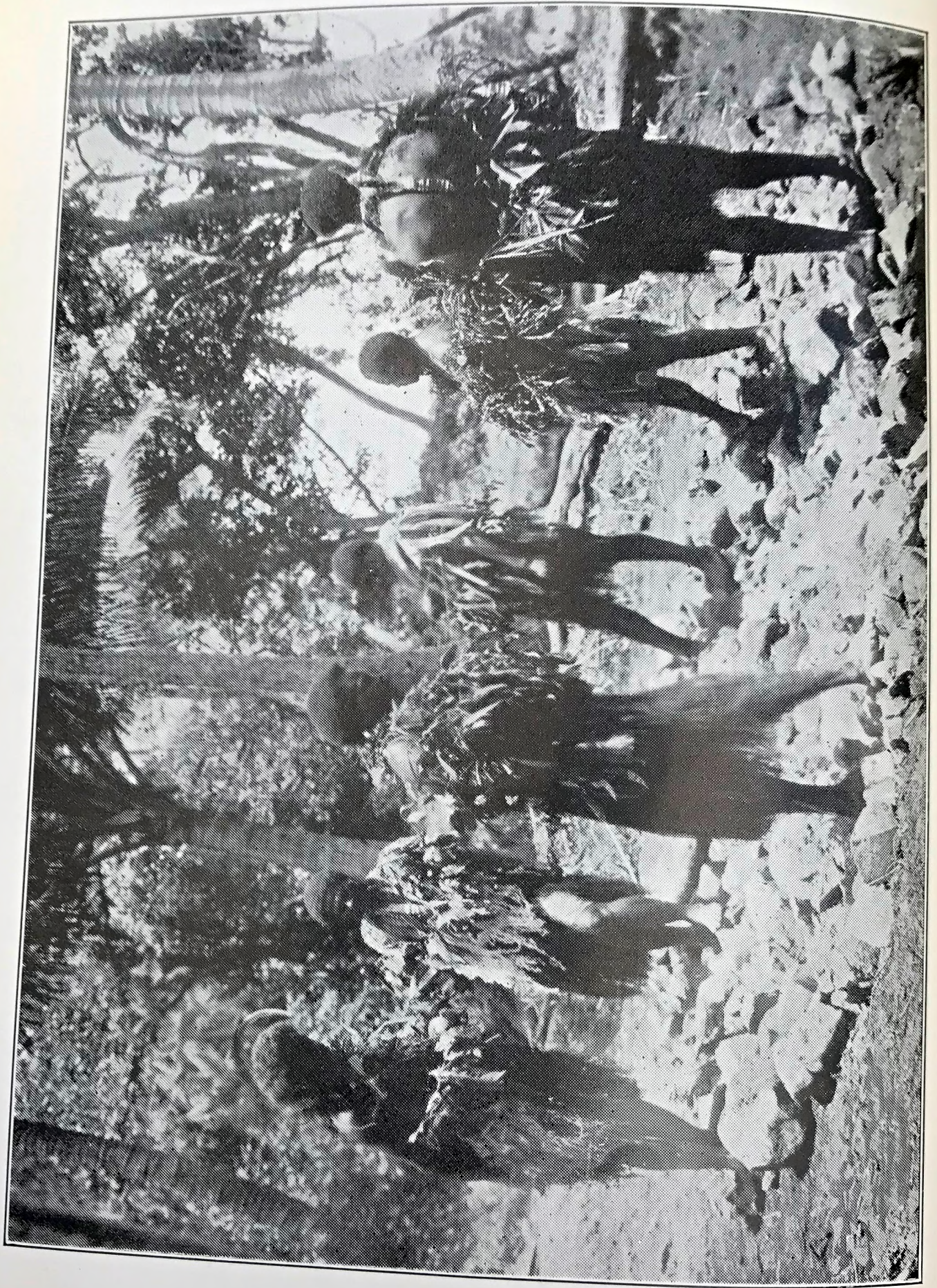
AXIA PERSONALITY
Female murderess aged about 50

C₂ FACE COMPOSED OF TWO LEFT HALVES (Feminine type)



DORMANT PERSONALITY UNIT
It is this which carried the killer-in-
instinct

[PLATE III]



By courtesy of Mrs. Caldwell

FUJI FIRE WALKERS

QUESTIONS AND ANSWERS

By S. DE BRATH

At the Discussion Tea, October 10th, 1935, I was asked the questions here following, and was requested by the Hon. Principal and various members there present to print them with the answers thereto. I am rather overwhelmed by the request, but the amusement and interest shown, oblige me to comply.

1. *Someone wants to know how Mr. De Brath looks so young at 81.*

Well, I might answer : " It is the nature of the animal." But perhaps I may say that when in India I never took more than three " pegs " a day. I have always been a learner. throughout my life, and this has kept me mentally active. That keeps the arteries soft and young : but I don't mean to live like an invalid so as to die in good health.

2. *Can you explain why so many communicators use such very involved language when one would imagine it would be easier to be simple and direct ?*

The reason is, I think, because the communicator projects ideas, not words, and the medium's subconscious clothes them in language. If the suitable words are not in the medium's vocabulary, she strives (subconsciously, of course) to present the idea presented to her mind. Clear understanding is normally simple ; when our notions are vague, we express them in an involved manner.

3. *In your experience has any attempt been made to develop to physical perfection a " sensitive," in order to compare the phenomenon produced by a " sensitive " who is admittedly of a weak physical type ?*

To answer this I can only give an outline of the history of my own medium, Miss Hyde. My communicator died in August, 1913. The medium is certainly weak, but exceedingly honest and truthful. I have known her for 40 years. The first communications came in 1916 when I was Division Officer R.E. and very busy on military duties. These communications were so broken and involved that they did not seem to me evidential : but by preserving weekly communication, by 1926 they had become gradually clear and connected. My informant said

that this clarity must depend on the medium being used by her only, or at any rate, at rare intervals, by those permitted by her. This was done, and I can now talk freely through Miss Hyde who is quite unconscious of what she writes, and I can compare the earlier messages which I did not believe, with the later, which are fully evidential.

4. *When you pass over (many years from now) will you come back in all the back-parlours where they will announce your presence in the Direct Voice?*

No, no, NO! If you will excuse my language, I'll be damned if I do! There are plenty of those who may. (Laughter).

5. *Do you consider flowers are a link between the living and the dead? If I place red roses near my daughter's photo, she shows me a red rose in the dark. Do you think that is a "thought-form"?*

I do not quite know what a "thought-form" is, objectively. I have no faculty of visualization, but I know that those who have it can recall, say, pictures from an exhibition, with such clarity that they can criticise them. A few nights ago I was awakened from sleep by my dear daughter's face, smiling and roguish and fairer than in life. I was broad awake on the instant and looked for some visual object. There was none, but I understood what real visualization is. But it was not a building up of my own thought. I think that any image can be built up in the mind and may be used by a loved one as a message. We do not know enough of the faculty to define. You are quite entitled to take it as a message.

6. *Have you had any personal experience of ectoplasmic repercussion?*

Only once. At a séance, I laid my hand on the invisible arm that terminated in a visible hand. The medium started violently in her trance and seemed much disturbed.

7. *Will you kindly explain Psychic Waves (so called) and their value and meaning?*

I am disposed to think that the expression "waves" is used figuratively. A push or a pull conveyed by material means is readily comprehensible, but the pull of gravitation, for instance, seems to be an effect due to the tension of the Ether, not a vibration. The real existence of the Ether is perceived by the fact that the speed of light from the sun has been

actually measured as 186,000 miles per second. This is a far higher speed than can be conveyed by any material agent. What our optic nerve perceives as "light" is only one octave out of an infinite number of similar vibrations in the Ether, all of which are electro-magnetic waves. The study of waves and wavelengths is now proceeding on many other aspects than those of visible or invisible "light," but a wave, whether in the sea or in the Ether, is a physical thing and capable of being measured. When we are speaking of psychic influences of unknown origin and quite immeasurable, I think we only use the term "psychic waves" analogically, for want of a better word. We must not take it literally, for if we do, it becomes misleading by producing an illusion that we understand when we really do not.

8. *Do you think or believe that Immortality is Conditional?*

I have confined my interest to the next phase of our life beyond death. What may happen after perhaps 1,500 years spent in the Unseen we really do not know and cannot imagine.

But I reason that it must be so. It is really too large a question for these impromptu and casual answers. It seems to me that the duration of survival must be proportionate to individuation. All human beings, and even some humanised animals survive death; but surely Morality (by which I mean the capacity to resist the incitements of our animal nature) is the condition of our improvement. The more we improve, the greater is the probability of our persistence; and conversely, the less we improve the less is our hold on the Life that is behind evolution. When Our Lord was asked by those who had a very limited view of life, "Are they few that be saved?" He said: "Enter in by the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and narrow is the way that leadeth unto life." The antithesis between destruction and life seems to me to imply conditional immortality. He said, too, "I am come that ye may have life." That, however, has nothing to do with creed or profession, and very little to do with intellectual development, but much with rectitude. (I can't remember if this was what I said, but it expresses my meaning.)

9. *Do you believe in Re-incarnation?*

I suppose I must say "No." But I have read very remarkable evidence in its favour. Perhaps I am loth to believe

in it, for once I have got away from this world, I have an intense reluctance to return to a world where elaborate ecclesiastical ritual goes hand-in-hand with preparations for destruction of human life by machine-guns, poison-gas, and high explosive on a scale never before known. All this turns on Lying, which I loathe. We have all of us told lies, even George Washington and the bishop who took the cake for saying he had never told a lie, but we are not liars. Still, all war has its origin in falsehood and is conducted by propaganda, i.e., by lying, as well as by arms. I remember one lie I told that I am not in the least ashamed of. There was a discussion going on in Simla about the successor to the post of Consulting Engineer to the Government of India, a post whose salary was Rs 5,000 a month. The Secretary to Government had told me the candidate whom he favoured, and why. A lady who thought she had a say in the matter, invited me to dine, and to my surprise I found myself the guest of the evening. After dinner she manoeuvred me into a corner and in course of conversation confidentially asked me what I knew. I said, "Oh, Mrs. X, Secretaries don't talk over such matters with juniors." I was pleased to be able to resist feminine blandishments! But I have strayed from my answer. My own informant does not deny Reincarnation in certain cases, but she says she has never come across a case of it, and therefore she is disposed to regard it as a possibility only. But she does say that an immense number of souls pass over the River of Death as mere monads with scarcely any spirituality at all. They are conscious of little but intense loneliness; and they coalesce with others in more or less the same state, to form a personality which may, or may not, return into earth-life.

If they do, that is not a re-incarnation as generally understood, though it sheds much light on double or triple personality, each being a group that is imperfectly unified and may rise into control of the organism. Perhaps the best cases of re-incarnation are given by Dr. Fodor, in his Encyclopaedia of Psychic Science, especially the case of Alexandrina Simona; though the mental attitude of the expectant mother may have had something to say in that case. Theosophists put 1,000 to 1,500 years as the period between incarnations which they regard as the regular means of development. This, I think,

cannot be sustained. In India re-incarnation has been believed for 2,000 years at least, and as a means of development, it is there certainly a failure for the masses.

10. *In what manner does hypnotic influence differ from so-called "Spirit Control"?*

I am inclined to think that the mechanism is the same in either case. In ordinary hypnotism—I do not mean medical hypnotism—the normal faculties of the subject are inhibited, and his organism is entirely under the control of the hypnotiser; but in spirit control the controller is invisible, and his presence can only be inferred from the content of his message, which is often quite beyond the powers of the medium. In my own experience this is manifestly the case, and the presence of my unseen friend has been verified by scores of veridical answers.

But the main argument for the reality of spirit control is, to my mind, the fact that it is entirely consistent with a philosophy of life which blends harmoniously with the history of mankind, with the teaching of all the great religious founders, and with what we know of the human constitution. Further, there is substantial agreement in messages given at widely different times, to different persons in different places, and often in sharp opposition to the prejudices of the recipients. Stainton Moses' *Spirit Teachings* is an instance of this. There is also the fact that spirit control does not interfere with the normal faculties to anything like the same extent as does hypnotic influence.

While speaking on Hypnotism, I should like to say that nothing is easier than to resist it. I have often gone on the platform with celebrated hypnotisers and have found that a train of thought, a mathematical problem, or even the content of a book thought of, makes me perfectly immune to suggestion. I do not wish to be hypnotised and never have been.

There is one more question which was not put to me on this occasion, but which I have often been asked at other times. It is—

11. *Why do you think Spiritualism is the remedy for the evils of the World?*

Because, alone among the current forms of religion, it teaches that there is no Devil on whom to shuffle off our responsibilities,

but that we each have to bear the results of our ignorances and misdeeds. I say Spiritualism, and not Psychical Research, for this reason—that the latter collects facts in a purely scientific manner, and in each experiment concentrates on the one subject in hand. It does not, and should not, generalise. Spiritualism, on the other hand in any legitimate sense of the word, is a philosophy of life. It takes heed of many facts which are not, strictly speaking, experiments, and deduces that the Law of Spiritual Consequence is the real governance of God. It takes God for granted as the Supreme Spirit—the Source of all Life.

This vivifying Power is at all times ready to “forgive” our negligences and ignorances, and to remove the consequences of ill by the consequences of good, but that “forgiveness” does not necessarily remove the consequences of wrong-doing. The forgiven soul does not instantly become a saint; the arrogant soul has to learn in humility from those who know better, the intellectually undeveloped have to grow. There is no contradiction of Christ’s teaching in this, rather is it that same teaching removed from the materialistic “heaven” and “hell.”

Psychical Research can never prove survival, because it deals with single incidents or a series of incidents of like kind. Even Professor Rhine’s exhaustive experiments, amounting to over 90,000, only end in the phrase—“It is independently established on the basis of this work alone that Extra-sensory Perception is an actual and demonstrable occurrence.”

Even that is called in question.

Nearly all the books by Sir William Crookes, A. R. Wallace, Sir Oliver Lodge, Dr. Osty, Professor Richet, Signor Bozzano, and even M. René Sudre, are treatises on philosophic Spiritualism. The numerous little societies scattered over Europe are concerned with the same thing.

The one question which interests the average man is, “Shall I survive death?” If, as I certainly believe, that answer is affirmative, *and is really believed*, men will alter their conduct to fit the facts, as they do in all other cases. They will take pains to fit themselves for the new life, and in this they will find abundant help from the Divine Power.

STANLEY DE BRATH.

MISS PENROSE—DIVINER

BY DIANA NICOLAUS

When I was a small child, I quite clearly saw *gnomes*. They were serious little fellows, busily at work round the boles of trees near my home. They were more distinct in the shadows, of dusk. Later, in the damp and steamy Amazonian forests. I learnt my first sentences of the language of trees. There are many people who have this sense of conscious unity with the *plant* world, but not until recently have I met anyone who is in close and comprehending sympathy with the mineral world. I propose, after I have introduced the subject of this article, to give her own descriptions of the reactions she experiences in her contacts with "inanimate" matter.

Miss Penrose is a Cornishwoman, born in a family where dowsing is a tradition. When she was a little girl her father taught her to trace subterranean water sources, using a freshly cut hazel twig as a channel for her vibrational force. Miss Penrose discovered later that she could discard the twig, and that she got more satisfactory results when using her bare hands, assisted by a spherical or pointed plummet of wood or metal attached to a thread and used as a pendulum.

I have not seen her at work in the field, but I know that the results have been very satisfactory. She was an official water diviner for the British Columbian Government for some time, and many settlers owe their water supplies to her careful and accurate work. She also dowsed for minerals for mining companies. She is now in Jamaica where she has gone to look for water on a ranch where polo ponies are bred. From there, she hopes to journey to Chili to undertake a water survey on a large *estancia*.

Her map work I know, and its approximate correctness has been proved to me in one instance, at least. It is a fascinating and bewildering sight to watch this slight, delicate-looking woman rapidly tracing out the direction and position of minerals or mineral-bearing rocks on a boldly outlined map. A large scale map is best for the purpose, and she will then sketch in with different coloured chalks, the indications she finds. Her mode of work is as follows.

She first passes her hands over the paper, faster and faster until they are flying to and fro. Her arms then swing out above her head and behind her back. At each revolution she counts, for to her all minerals have their own numeration, and she knows what she is finding according to the number of movements involuntarily made. She then takes her "familiar," and as it swings to and fro, after having been orientated North and South, she follows its changing direction with a rapidly moving pencil, marking the outlines of water boring or mineralized zones. Here is the actual description Miss Penrose gave me of the way in which fuller knowledge came to her.

"I discovered that I was no longer a 'diviner,' just as one who discovers sources from surface waves. I felt that I went into the earth and *down*, and worked from there, gradually becoming conscious of the vibrations of the minerals themselves. Everything is moving, and has definite form and force, however primitive or slow-moving it may be according to our ideas. Everything has likes and dislikes. Everything obeys real and active laws, which laws are distinct one from the other. No two minerals have the same reactions. My progress is from outside and on the surface of the earth, to inside and in the earth. Water, metallic minerals and oil, each have a different effect on me.

Water, I sense as 'clean,' and when uncontaminated it impresses me as being definitely 'good.' It is the least tiring to work for, but it calls forth some virtue from oneself. When working for water, my veins are full of golden electric particles, rushing through in a continuous, living stream. The sensations from the water can be felt at the edges of the stream like liquid velvet, and when going against the stream, the velvet is full of particles or specks. Contaminated water gives me a most uncomfortable sensation. It causes a mental and physical shock. I sense more a perversion of purity than an actual impurity.

Diamonds are purity intensified. They have the effect of flooding the system with a white light, contrary to the sensation of the charging of my veins by other minerals.

Oil is heavy. It feels as though I were working in a grey, slimy fog, however brightly the sun is shining. It seems to both taste and smell filthy, no matter how deep down it is,

and somehow I sense that it is antagonistic and unclean. Fanciful though it sounds, I sometimes wonder if it is the cess-pool of the bad emanations of earth. Once when working on a strong oil dome, I went down as though I had been felled by a pole-axe, and I was temporarily paralyzed up my left side. Oil brings on attacks of physical sickness, which may be the result of exhaustion, for oil is the most tiring of them all."

(This reaction is indeed a normal one for a "sensitive" to experience, as oil is the product of biochemical decomposition of pre-existing plant and animal life.—D.N.)

"Tin gives me the most extraordinary feeling of joyousness and deep lying happiness. A spring of pure joy seems to well up in me. As I walk over the ground in which tin is found, I want to open my arms and embrace it all from the sheer love it brings with it.

Silver is most painful. It gives a stab through the feet or hands like a red hot knife or sword, and I feel as though long silver needles were sticking in my veins.

Gold is happy, yet mischievous. It is very elusive, and will fool you if it can. Dowsers say that it gives off phantom images of itself. There seems to be a more intelligent mind at work here. Where the veins are broken, as is so often the case in gold workings, there seems to be still a sort of magnetic contact. These spark across to each other like two pieces of electric wire. Gold is the most difficult of all to get into contact with. It has tiny, tiny gold needles which run through the veins and prick."

This to me is a most remarkable description. To what a radiant fairy-land has this eager poetess led us! My pen tugs restlessly to rush me away to enthusiastic surmises on the life and characteristics of the elemental spirits whose influences Miss Penrose so graphically describes. But this is neither the time nor the place. I am watched sternly by a mining engineer armed with a fierce blue pencil with which he would stab such airy, fanciful bubbles to a sighing death.

Our task is to attempt to find a scientific, or at least a plausible explanation for this gift of Miss Penrose. She herself says that she is not conscious of any mediumistic powers. That she possesses these to a high degree cannot, in my opinion, be questioned, for she is obviously a link between

the mineral world and ours. This she proves, not by her reactions in the field, for these can be duplicated by an automaton, but by her super-sensitive condition as described above, and by her remarkable work in map divination.

She has encouraged and developed this harmony of hers until it is capable of registering the slightest contact with the elements underneath. To her the old Hermetic axiom, "As above, so below," is a living reality. She was probably trained in their school, and if she could but recall all the secrets of the earth which were hers during those days of initiation, she could open wide to us those gates at which present-day scientists have so long battered.

But the debatable point is, to what extent is Miss Penrose influenced in her work psychically? In field work, I think, only in the intensity of her reactions. The varying sensations she experiences which she ascribes always to certain minerals, are merely a matter of deduction. She has noted carefully the impressions she has received at different times, and has now docketed them as belonging to such and such minerals. There is nothing psychic in this, nor can they be caused by the characteristics of elementals. That these are present seems probable, as Miss Penrose has told us of the fear which sensitive animals, such as dogs and cats, have of her while she is engaged on this work. It surely cannot be suggested that their uneasiness is caused by the electric forces round her then, or domestic animals could no longer be kept as pets in these days of electrical appliances.

Again, it is unnecessary to suppose that supernatural powers are responsible for the detailed descriptions which she gives of the depth, quality and quantity of her "finds." There are various mechanical methods used by mining engineers in field work which can give results similar to those which Miss Penrose achieves. But I feel that she could improve this branch of her work considerably by a conscious realisation of the lines on which she works, and by concentrating in a steady manner to ensure results as reliable as possible. She should think of herself as a highly charged battery which begins to function immediately it is connected with earth. She adds to its expenditure by attempting to aid it consciously. She is right in her refusal to think of herself as psychic at this time.

It would only cause further loss of vital force. I am convinced that she is helped by strengthening forces, but that their primary work is to gather together the force which runs out of her in all directions like quicksilver, and which they concentrate on that portion of the ground on which she is actually walking. The underground attraction should be sufficiently powerful to draw her own sympathetic force in the direction of deposits, without these "feelers" from her scattering wastefully in every direction.

DISCOVERY BY MAP READING

Now as this was a process beyond any attempts of mine to understand, I besought an explanation from my friend and guide, "Johannes," and he tells me that Miss Penrose is mistaken in her belief that she receives no external help here.

She begins work by passing her hands, which at the time are literally live terminals, rapidly to and fro over the paper until the right vibrations are raised, when she then passes under psychic control. The impressions of minerals to be found are conveyed to her by psychic suggestion. I am told that she has working with her an eager metallurgist, who is training her for other and more important work.

Miss Penrose takes her pendulum, which serves to gather together the force emanating from her hands, and this she swings over the map from North to South and the vibrations which are superhumanly controlled, cause the sensitised pendulum to orient in harmony with an electro-magnetic force directed by the guide in outlining the boundaries where he knows the minerals are to be found. It seems that the least that his instrument can do for her control is to provide him with as large a scale map as can be found.

The rest is pure deduction from a matter of experience, and further proceedings should be treated by her as a routine and scientific affair, as is the case of work in the field. It is here that guesswork or summings up on intuition alone would be very dangerous. Engineers say that her deductions would be more valuable if they were founded on a scientific knowledge of her subject, or—and this is probably the better plan—if they were worked out for her by a mining engineer, mineralogist or geologist. This assistant should work in conjunction

with her, registering her reactions as they were reported to him, thus short-circuiting the present-day lengthy and uncertain means of the four main groups of geo-physical methods available, which are magnetic, electrical, gravitational and seismic. This is entirely a matter of reducing the forces to geological terms. The high vibrations of gold, for instance would not be mistaken for the inertia of oil reactions. Only on this practical, scientific basis can this unusual sensitivity of the worker be applied by means of trial and error to reliable use.

The conclusion seems to be that the outstanding gift of Miss Penrose is her exceptionally high magnetism. It would be interesting and instructive if she were measured for electromagnetic force both before and after her period of work. There is an instrument, the micro-ammeter, which would register her condition at this time. In the force which escapes her she has created a definite bond between herself and the minerals which she contacts when at work in the field.

In map work, her psycho-motive force is used, as in all cases of mediumship, to supply the necessary conditions for the reception of higher assistance. With more practice, this method should tire her much less than field work, and if carried out scientifically as suggested, it should be a very valuable asset to her, commercially. Her difficulty will be the usual one in mediumship, of preventing her conscious impressions from interfering with those inspirationally given.

In conclusion, a scientific summing up would be that in human practice this psycho-motive force of Miss Penrose can be taken up by the specialist for the determination of its psychical possibilities. These methods in their simple equation consist in measurement of vibrations, and to this is also applied the measurement of radium contents or emanations. It is curious how this human reaction appears to be so closely related to the scientific and mechanical means adopted by the geologist and mining engineer for the tedious and complicated processes of geo-physical determination of the earth's crust for the discovery of subterranean minerals. It may well be that this gift, transmuted in the human body, is the direct application of present-day mechanical procedure.

But I feel that Miss Penrose can do far more for us than that.

She does not share the common delusion that the mineral world is inanimate. Subconsciously, she has been aware of its life all the time. She may even explain to us some day, how, and to what extent, it is evolving.

With all my heart I wish her success in this, the far higher part of her remarkable work.

[The College had the privilege of a visit from Miss Penrose, during her stay in England, when she kindly gave a demonstration, to a few members, of her gift in map reading for minerals as described by Mrs. Nicolaus.]

A COMPLETE GUIDE TO PSYCHIC ACTIVITIES

A want long felt by Spiritualists, investigators and mediums will be met by The Francis Mott Co., Ltd., who announce this week the forthcoming publication of the **MANUAL AND WHO'S WHO OF SPIRITUALISM AND PSYCHIC RESEARCH.**

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MIND AND VIBRATION

By MR. S. O. COX, *Hon. Principal of College.*

(In the course of a Lecture at the College on Oct. 9th on the above subject the following extracts from a Home Circle communication were read. The exact words of the communicator were received by raps.)

Greetings . . . is speaking. I come among you for the first time. To you I bring tidings from the Realms of Mind. Communication such as this hampers not my mind. Reason is my own. There is no possibility of my words being misunderstood. Were that not so it were better not to speak at all. We may speak briefly upon subjects which cannot be exhausted by prolonged reasoning and argument ; but at least we shall have spoken. What our discourse loses in brevity of statement it gains in clearness of purpose. We speak slowly, but our minds are not shackled. Better one pearl-drop of thought than a sea of incoherent babblings.

The present is one of those recurring journeys which we undertake from the Sphere of Philosophy. There it is that we debate and reason, and then set forth through the spheres to teach and lecture. Those Halls of Wisdom hold noble souls whose great love of humanity keeps them in touch with the spheres. Of this I shall tell you.

It is in the Halls of Wisdom and Philosophy that the vital questions of life are discussed. The Minds I have mentioned are in communication with Intelligences yet more removed, Intelligences not always of this planet. This wisdom is reasoned forth by minds which at their present stage of progression know no flaw. The teaching then commences, first to pupils and initiates, and then abroad to those who desire to listen. Thus the journeys recur and recur until some knowledge of God's purpose in life has been gleaned.

There can be no end to life or the possibilities of development and the gleaning of knowledge ; yet such is the provision made by God, that each stage of existence is of supreme importance. Each stage of existence has its limitations which enslave for awhile. It is inevitable. But we are patient. We realise that each stage of existence has assigned to it certain duties,

certain opportunities and therefore certain responsibilities which must be undertaken before another state can be entered upon. Therefore it is wise to absorb the beauty and knowledge of the state in which you function, fulfilling those obligations which rest with each, otherwise there is ever a regret and much time is lost in repairing the ravages of foolishness and perversity. But again we are patient. We are alive to the difficulties which beset the mortal frame ; but no duty is imposed which cannot be attempted, and it is one of the laws of that Supreme Intelligence that just so much knowledge is given as can be assimilated.

Evolution, then, will see a betterment of each stage of existence. As life on earth improves, so will the standard be higher in the spirit world. In this respect you must undo much that has been done. You must condemn much that has been sanctioned. Progress has been made and evolution is an accomplished fact ; but the process can be accelerated. We are content that the goal will be reached. We should be more content were it reached quicker. True, time is of no importance ; but let not that theory betray you into indolence, stagnation and worse. The more time that is yours, the more should be crowded into it, not the more should something be delayed. This applies to my world as well as yours. There are countless hordes of spirits so content that they put progress from them in the belief that there is time enough. Alas ! alas ! that time should be so wasted and a foolish contentment take the place of knowledge and progress.

We can best assist humanity by removing the ignorance, superstition and orthodoxy which surround it with the very darkness of night. Upon some matters you have the strangest misconceptions.

(The communicator then enumerates many of these misconceptions.)

Mistake us not. We do not advocate any foolish licence. Each individual has a duty to the State. Freedom does not mean that lack of responsibility. We speak of freedom in its noblest sense. But we do say that your laws concerning government and social questions are foolish, stupid, violent and archaic. The wonder to us is that humanity has progressed at all when we see the iron fetters which bind you down, the

orthodoxy, superstition as black as night, and mental inertia which shackle the mind on both sides of the grave. Thus far destructive criticism. We now turn to constructive ideas before leaving your world for ours.

A government should represent the State, and truly has it been said that a State receives the government it deserves. The governors should be wise so that they can fulfil their duties. No one man can possess all the qualities suitable for leadership, though possessing one leader ensures singleness of purpose which is very valuable; but failing a man who has these attributes we must resort to a system of Council which should be composed of the wisest men in the State. But here we must fall back upon the individuals who actually form the State. A government should reflect the temper of the people; but while that temper is so diverse upon questions of humanity you will never achieve the unity of purpose without which real progress cannot be made. You cannot censure any government for divergence of opinion when it is composed of individuals from the populace. Improve the populace and you will assuredly have a better government. In unity lies strength, progress; but ceaseless strife saps the energy of any State. Let us see how the individual can be improved, how better citizens may be made, how beauty, health and mental vigour increased, the progress of humanity hastened.

It is in the rearing of children that the State should give greater attention than heretofore. The task is no easy one, but it must be undertaken if the people of the land are to be improved. The children are future citizens, their minds are plastic and receptive, free from dogma and noxious beliefs, so that the application of a wise and progressive education at each stage of their lives cannot be too much insisted upon. You must realise that this is perfection; but nothing else can satisfy us. Even before the child is born vast influence can be brought upon its physical perfection. Of this you know not. You are ignorant of these matters; yet what wonders can be achieved if you but knew. Thus you must see why the mind of a mother should be filled with all that is noble and beautiful. She should concentrate upon the divine work entrusted to her and so produce a work of art of which any artist might be proud. Harken to my words. I speak to you across the span of years

with love of humanity still actuating my motives and I tell you that this is the key to a better universe. Your women must realise their responsibilities. From childhood the females should be carefully educated, for they are more susceptible to the influences of sex. Do this ; rear the children wisely and with care ; watch and tend them : implant only the noble, beautiful and good ; and you will not only make your earth a beautiful garden, but you will lift our spirit spheres to a higher level.

Once earthly death has taken place the mind reigns supreme. According to the development of that mind so will be the progression. It is safe to say that the mind receives less attention than anything else. The faculty of thinking, far less of reasoning, is acquired by few. The method of progressive and systematic thinking is but little understood. As has so often been said, it is the mind which you bring here. We do not purpose to enter into the shortcomings of that mind. It is often ignorant, full of dogma and preconceived ideas which have never been reasoned. But it is inevitable. Inevitable because you foster throughout early life things which do not matter. Inevitable because you prefer shadow to substance. Often the mind of a savage proves more teachable than that which is the product of your civilization. You know not of the depths to which a soul can sink through dogmatism and theology. The mind is restricted ; it becomes smaller and smaller ; it surrounds itself with a wall of self-complacency ; it is unteachable. Those who would help are beaten off as messengers of evil and corruption. And thus they remain. Time passes, and still they remain. Terrible, terrible, terrible. This is the great offence against life, against progress, against God. This is the unforgivable sin. But you know it not. You speak of sinning against the body, but never against the mind which is far more serious in its ramifications. Again you know it not. You wallow in your ignorance, your false values, your hypocrisies ; and it is we who see the result, the poor distorted minds devoid of all that makes for real knowledge and which will take countless years before error is replaced by wisdom. But not all are so cursed. Those who have escaped from the tyranny of prejudice and dogma are free to commence a fresh life when they come here.

The greatest marvel of life is that there is no cessation of activity, no end. Life can best be described as a series of compartments containing the souls in various stages of progression. The soul gradually becomes more purified as it continues its journey. Each stage of development is of value ; nothing is superfluous. Each stage has its duties, its opportunities, its responsibilities, and all contribute to that perfection which we believe is the destiny of each. Therefore concentration of purpose means conservation of energy. If you diffuse your energies you certainly will not acquire concentration. To achieve concentration is a laborious task ; but it is the purpose of life. Without it you cannot hope to reason. Since it has such importance in life we shall devote a little time to the method of its achievement.

(The method by which concentration may be achieved is then discussed.)

It is this lack of concentration, this lack of correct reasoning, which is responsible for many of your ills. The foolish doctrines and laws which you cherish are the result of this lack of reason. Mere opinion is not sufficient. Pause to think ; take time to formulate a decision ; be as ready to ask an opinion as to give one, for no one can know all. We are not unheeding of your difficulties. If concentration were easily acquired, it would not be so rare. We can lead, but not drive ; we can show, but not give. Effort must be made by humanity alone. We but tell you that correct reasoning will remove many ills and that concentration is the method by which it can be achieved. From humble beginnings wonderful power can be built, power of mind which can only be accomplished by concentration. This is the power which governs the stupendous force of Vibration to which we will now turn.

The Universe is Vibration. Vibration governs your world as much as any other part of the whole. This vibration is the greatest phenomenon in life, and it is one of the mysteries why ignorance is so universal regarding it. No two souls can be said to vibrate in perfect harmony. Perfection in this respect, especially on earth, is almost impossible, neither is it desirable. God did not intend that semblance of perfection which is the ultimate goal ; it would prevent effort. In time, harmony will be realised, but not yet. Nevertheless two souls can be in

harmony without that similarity of vibration which we mentioned. Perfection of vibration can only be attained by progress. A wonderful harmony does sometimes exist between two souls which means of course that their vibrations are similar. Generally this produces the vibrational unity which is manifest through life. This subtle blending of vibration with vibration produces the unified power which is productive of that universal energy which is the force in the cosmic universe. The counterpart of vibration is energy and the etheric functions of both are different but related so as to produce that unity of which we have spoken. But neither vibration nor energy produces that essence of consciousness which is of spirit and enclosed as the mind.

The Mind is individual consciousness ; vibration is a state, and it is the mind which is the energising force in that state. Vibration is non-productive in the sense that it is not concerned with any destined goal. It is there, will always be there, impotent if you so wish until energised by the creative conscious power which we term Mind. This consciousness is its own vibration, and as it aspires its force joins the etheric counterpart of its progressed consciousness. This coition produces again that perfect unity which is composed of energy or individual consciousness and the etheric vibrations.

We see that this individual consciousness is responsible for its vibrational activities, for it is assisting to produce that unity which is indicative of life. It seems indeed that God's great purpose has been to instil co-operation into all that has conscious life. Nothing can stand alone. Love, service and similar duties can only be fulfilled with the assistance of others. We see the same law in matters of sex, the Law of Co-operation, of mutual assistance in fulfilment of an ideal. The mind in spirit is actuated by the same ideal, the ideal of completeness which leads it on through vibrational changes.

The restlessness of spirit or the life urge is manifest in everything which partakes of the functional vibrational activities which we have before designated as energy. In this life-manifestation we have the essence of the etheric universe which is governed by the vibrational activities of the cosmic world. Let this be clear. Co-operation, we affirm, is the law. We then see that the essence of consciousness which we term

Mind is striving for the progressed counterpart beyond the vibration in which it is. This is progress which gradually refines and purifies, refines and purifies through age after age as you count time, until the mind is permitted to contemplate upon the wonders of the Universe where all problems will be solved and nothing will perplex. No vibration such as this is of other vibration, the one of the other and both of the one, vibration within vibration, each the product of the other, infused by coition with the essence of consciousness into vibrational activity which constitutes life.

This inter-relationship of vibrational activity is the basis of life. Consciousness must function within a certain vibration; it is of that vibration, and yet that vibration would not be apparent without contact with the conscious mind. No revelation concerning vibrational activity can be vouchsafed to the mind until that mind has raised or lowered its vibration the required amount. This is what we mean when we say that mind is responsible for and makes its own vibration. Mind is dependent upon a certain vibration for its existence, and that vibration is not apparent until the consciousness of mind has reached it. One is of the other and the other of the one, each of each and within each, each part the outcome of a previous part, which part bases its existence upon the previous part. It is therefore of the one but manifesting with the other, infused constantly by the consciousness of mind so as to produce that functioning unity of the etheric universe. Thus each is of each, within each, of the one and the other and of both.

We think we have made this clear. The relation between vibration and the essence of consciousness must be understood before the cosmic unity can be grasped. Vibration is the basis of life, and though there is much we could add relative to this great subject, we feel we have said enough. The vibrational activity of the mind is unlimited. The possibilities of progress are beyond your imaginings, and this progress is as important on earth as elsewhere. You are in one vibration, I in another; but all is functioning life. This is the meaning of God's purpose in life to which we shall refer in conclusion.

There is no longer any doubt of the purpose of life, its origin or its destination. Of the latter we are not permitted to reveal much. At each stage of progression, within each vibra-

tion, appropriate knowledge is proffered to the enquiring mind. That there are few enough who listen we have discovered from our own missions. The pernicious habit of indifference so widespread on earth is as widespread here. Death has brought no enlightenment. But the great life urge which strives forward towards betterment and progress must prevail. In the higher vibrations we glimpse the encouraging results of toil and effort. Here we see mind and spirit becoming more beautiful, receptive and sensitive. We see it responding to the delicate vibrational activities unknown to a grosser existence. We see it gradually unfolding like the petals of a flower so as to expose the unclouded soul within. We find the soul becoming more receptive, it expands. The selfishness and self-seeking which hampered it in the earlier stages of existence are forgotten and it can bathe in the full light of truth and beauty. Thus it continues its divine journey upwards and onwards towards the realms of thought and contemplation where, in reality, time stands still and the wonders of the Universal Law are revealed.

But what profits it to reveal mysteries which you cannot comprehend? Can you span the years to stand upon the brink of eternity? Think you that vibration such as we have hinted at can be drawn aside like a curtain to expose the inner room to view? And were it possible would not the blinding light within dazzle thy eyes and understanding? Verily would it be so. There are moments when we can scarcely bear the light. Therefore be content that truth comes little by little as it can be absorbed. For the rest, we have shown the path to those higher realms. More we cannot do. It is only for you to remember, remember, remember.

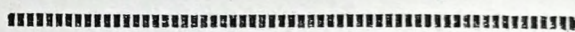
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QUESTION (by Leader of the Group).—Does every incarnated soul start earthly life vibrationally equal?

ANSWER.—The Divine essence is equal and therefore the vibration of that essence is the same.

QUESTION.—What then of the environment into which a soul is born?

ANSWER.—Much depends upon the body that essence is encased in. We have shown how much can be done to ensure

perfection of body. Regarding environment, this also influences the development of the soul; but you must understand that such is the result of the social slavery you call civilization. But you are asked to strive against limitations of body and environment, which constitutes effort. But each soul can depend on one thing—justice. The Law of Birth will be explained to you later.



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THE IDENTITY OF THE "WALTER" RIGHT THUMB:

A REPLY TO THE EXECUTIVE COMMITTEE A.S.P.R.
AND MR. B. K. THOROGOOD.

BY PROFESSOR HAROLD CUMMINS

The July, 1935, issue of the *Journal A.S.P.R.* carries two documents attacking my "Notes on 'Walter' thumbprints of the 'Margery' séances,"* a report which concerns eight negative prints (in dental impression compound) of the "Walter" right thumb, specimens of crucial interest, in the possession of individuals and societies in England. The prints are found to be identical with the right thumb of "Kerwin" (Dr. "X"), in agreement with my earlier examination of other examples, †, ‡. Special mention is made of the cores of these imprints, in seven of which the feature appears clearly and unquestionably as a *rod*.

Now, in a "Statement by the Executive Committee" and in Thorogood's '*Walter*' vs. Dr. 'X.'§, there is brought forward the allegation that my latest observations are, after all, in support of Thorogood's contention that the core of the "Walter" right thumb is a *staple* rather than *rod*. Whether this is an honestly mistaken position, arising from unfamiliarity with correct methodology of fingerprint description, or is but another move to assail blindly all evidence threatening their stand on the case, is of no particular consequence at the moment. The immediately important issue is to assure a true rendering of facts, and the present note has that object.

By way of further introduction, I wish to reiterate that my study of the right thumb attributed to "Walter" indicates its identity with the right thumb of Dr. "X." This conclusion is of course in disagreement with Thorogood's professed position, but it should not be forgotten that other students of finger prints, men of recognized authority, likewise have pro-

* *Proc. S.P.R.*, Vol. XLIII, part 139, April, 1935.

† *Proc. A.S.P.R.*, Vol. 22, 1933.

‡ *Bulletin XXII*, Boston S.P.R., 1934.

§ *Jour. A.S.P.R.*, Vol. XXIX, no. 7, July, 1935.

nounced them identical. *And not only do I repeat that the right thumb of "Walter" and that of Dr. "X" are identical, but it may be emphasized again that they agree in the detail of the core. I have pointed out elsewhere*, † the fallacy of Thorogood's conclusion*: "That the core of the 'Walter' right thumb is a staple [whereas that of Dr. 'X' is a rod]."*

Confusion is created by the Executive Committee and by Thorogood, taking advantage of the fact that "Walter" prints are rendered in two forms—positive and negative. The positive is comparable in its reliefs to an actual digit, the surface duplicating the ridges and furrows of the skin. The negative, on the other hand, represents a direct impression of the digit (or positive die) in wax, hence the original reliefs are reversed, the skin ridges being indented as furrows, while wax forced into the skin-furrows forms linear elevations. *The Committee and Thorogood base their discussion on the false premise that the linear elevations in such a negative imprint are the ridges to which descriptions of finger-print minutiae apply, including the core details now under consideration. Finger-print science follows the practice of describing pattern details in terms of ridges of the actual skin (registered by furrows in the plastic negative). In ignorance or disregard of the fact that this is a definitely fixed standard, recognized and followed by finger-print workers the world over, the Committee and Thorogood now wish to read into my report the commission of their own flagrant error!*

When the core head in a clear "Walter" right thumb impression is intact, that is to say undisturbed by such an artifact as that of Thorogood's so-called "standard," it plainly shows a single rod, a straight *skin-ridge* forming the central axis of the pattern. If the impression is a positive this core presents itself actually as a ridge, since the positive is a duplicate of the natural skin reliefs. In a negative impression this ridge obviously imprints as a furrow, as it is in the English prints treated in my "Notes . . ."‡. But whatever the nature of the print, positive or negative, the feature is only properly described and referred to as a *rod core*.

Thorogood writes: "It must be perfectly clear to anyone

* *Proc. A.S.P.R.*, Vol. 22, 1933.

† *Bulletin YYII, Boston S.P.R.*, 1934.

‡ *Proc. S.P.R.*, Vol. XLIII, part 139, April, 1935.

that a staple at the core of the actual thumb would give a *rod core* in an impression left in wax by pressing the thumb into it—in other words, in the negative print, whereas a rod in the actual thumb would give a staple in the negative impression. Now if, as Dr. Cummins claims, all the *negative* waxes which he examined while in London showed a rod at the core it is obvious that the impressing agent must have borne a staple at its core." *This is incorrect description*, though of course Thorogood is quite right in his picturing of the reversed modelling of ridges and furrows in the negative plastic.

The term *core* has a very definite connotation in finger-print description, applying as it does to various configurations of *skin-ridges* in the centre of a pattern. A *rod core* is thus invariably so designated, whether it is viewed as a ridge on the thumb or positive replica, as a furrow in a negative plastic, as a black-printed line in the ordinary ink print, or however it may appear in the various printing reversals which are familiar to the practised identification worker. Likewise, a hairpin-shaped skin ridge constituting the central axis of a pattern is invariably described as a staple core, regardless of how it may be recorded in different types of impressions and reproductions therefrom. *Recognized practice consistently describes core structures (and all other minutiae as well, such as endings, forks, inclosures, islands) in terms of the actual skin, irrespective of the type of impression under examination.*

If there is any reader who is unconvinced that the Thorogood representations are indefensibly out of line with this generally recognized canon of finger-print description, he needs only to consult a competent expert for additional testimony on the matter. As an indication of the predictable character of such testimony I insert a statement by G. Tyler Mairs, an expert of authority.

TO WHOM IT MAY CONCERN :

This is to say that I have read the manuscript entitled "The identity of the 'Walter' right thumb: A reply to the Executive Committee A.S.P.R. and Mr. B. K. Thorogood," as well as the published report "Notes on 'Walter' thumbprints of the 'Margery' séances," both by Harold Cummins. Dr. Cummins' statement with regard to the established practice of describing

pattern details, including core structure, are correct. His designation of *rod cores* in the published "Notes . . ." is in accord with long established usage.

[Signed] G. TYLER MAIRS.

Dated *August 20, 1935.*

Brooklyn, New York.

[A passage dealing with Mr. Thorogood's writing is here omitted. It does not affect the argument.]

On June 18, 1935, I received a letter containing an inquiry respecting the core detail mentioned in the report. The sender, "Henry Osgood," remains unknown to me. Since my reply is so clearly the only outlet on the question, both messages are copied here.

"New York, N.Y.

"I wonder if I might impose on you to the extent of asking you a question regarding the Margery thumbprint business[.] Several of us who have read with interest your recent London report find ourselves disputing over one point and beg your aid in clearing it up [.] The question is whether in saying that seven of the eight English right prints have a rod at the core you mean that the wax impressions have a rod [or] that the prints indicate that the thumb or thumblike impressing agent has a rod[.] These two alternatives are of course the opposite of each other and have us amateurs confused[.] The pictures reproduced in the report seem not to help definitively[.] Would greatly appreciate a correct telegram stating the truth of the matter[.]

HENRY OSGOOD, 375 Park Avenue."

"New Orleans, *June 18, 1935.*

"Actual thumb would show single straight ridge called rod[.] English prints are negatives and this ridge appears as furrows[.]

HAROLD CUMMINS, 310 Audubon Street."

Little comment on the foregoing is indicated. It suffices to note that I did mean precisely what was written in the report, and further, that my wired reply to Mr. "Osgood" has exactly the same meaning, as should be clear to the reader who has followed these pages. *I say again that the "Walter" prints*

in question have rod cores, and that in this feature as well as other pattern details they are identical with the "Kerwin" (Dr. "X") right thumb. Thorogood is mistaken in his assertion: "It seems evident that in spite of his avowed disagreement with my conclusions Dr. Cummins actually agrees with me in regard to this fact. The Committee is likewise in error, stating as it does with much self-assurance: "Dr. Cummins, therefore, although he does not seem to realize it, thoroughly supports the conclusions of Mr. Thorogood." Thorogood and the Committee are deficient in finger-print science, and they wrongfully read their own errors into my report, as if I too had committed the infractions.

Finally, the reader who remains puzzled by technical discussions of finger-print evidences may well consider these questions. Who is the more competent to pronounce judgment on the identity of the "Walter" right thumb—representatives of recognized finger-print science, versed in their field and unbiased in the case, or the Committee-Thorogood combination? Would the Committee and Thorogood be willing to abide by the verdict of a tribunal of finger-print experts, called together by agreement to accept their pronouncement as the final word on whether the "Walter" right thumb and that of Dr. "X" are identical—and if not, why?

EDITORIAL NOTES

I have published Mr. Harold Cummins' article above, in the interests of truth. Dr. and Mrs. Crandon have given so many proofs of supernormal action in their séances that I do not regard this matter of the identity of Dr. "X's" right thumb-print with that of "Walter" as fatal to the estimate of "Margery's" mediumship as genuine in many cases. These cases have been obscured by the controversy which has arisen over the single point here in question, which must be regarded as settled by Mr. Cummins' article, despite Mr. Thorogood's denials.

In connection with artificial reproductions of finger-prints, it may be worth while to show the method by which these may be made.

It is well-known that gelatine is soluble in warm water. The "carbon process" in normal photography is also well-

known: gelatine holding finely-divided carbon particles is spread uniformly over a sheet of paper. This is sensitized to light by dipping it into a solution of bi-chromate of potassium. It is then sensitive to light and exposed under a negative, the parts open to light become insoluble, the shaded parts retain their solubility. The result is a positive print which reproduces the shades of the original. I have used this process myself many times.

If now we have a genuine finger-print, and photograph that in the normal fashion, and expose this negative over a film of sensitized gelatine (without any carbon admixture), the unshaded parts of the negative transmit light which makes the gelatine insoluble where it acts. Washing away the shaded parts of the gelatine there remains a copy *in relief*, showing the ridges in the original finger.

This will show how a relief impression can be obtained of the original finger; and if this relief is inked and pressed on paper, an exact copy of the original fingerprint can be made.

I do not mean to imply that this method has actually been used: all I do say is, that having seen artificial positive reduplications of a thumb-print, I was at once convinced that no such imprints could be accepted as supernormal unless one had been present at the séances at which they were supposed to be produced and had seen the whole process; just as no psychic photograph could be accepted as genuine unless one had similarly been present at its production, or had the testimony of reliable experimenters who had been so present. It follows that no finger-prints can be accepted as indubitable proofs of survival unless there is absolute proof that no artificial process was used.

Paraffin "gloves," which retain the skin-marks of the original fingers have been made many times. Anyone who wishes to have a statement of these cases should read the article "Plastics" in Dr. Fodor's *Encyclopaedia*. Much fuller detail is recorded in Dr. Geley's *Ectoplasmie et Clairvoyance*, in the experiments by himself and Professor Charles Richet which remain as positive proofs of the facts. (See pages 236 to 286 in the original French, or in my translation under the title *Clairvoyance and Materialisation*.)

If the drawing on the opposite page can be accepted as what



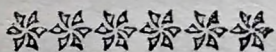
This photograph is of a pencil drawing made through the mediumship of Miss Pery for Miss Houghton on March 4th, 1874. It was made in response to a request for an exact representation of spirit-states. It was given to me by Mrs. Campbell of Gipsy Hill in 1889.

it purports to be—a representation of spirit-life, may we not take the differences in size of the faces as symbolising their state of advance. Taking the larger figures as corresponding to normal size—and we know that the etheric body is the matrix, cell for cell, on which the material body is formed—the existence of the monadic faces would scarcely seem a desirable one. But if these are they who neither by intellect nor by conduct have developed any kind of spirituality, the picture would agree with much that we have been told elsewhere in plain words.

The faculty that we here call Clairvoyance is the normal faculty of sight "over there." It is for each of us to realise how far we are prepared to have our secret thoughts revealed to all around us in that land where "there is nothing hid that shall not be known and nothing so secret but it shall be brought to light." Want of spirituality must be the same thing as want of the life-giving power.

It is quite unnecessary to suppose that each one of us must examine such things for himself. Much more effective conviction can be obtained by reading the books in which men of irreproachable character and high scientific standing, have recorded years of painstaking and reliable work and set down their experiments. In any case, I can promise to such researchers a mass of most interesting reading far more exciting than any modern novel, with the additional information that it is all true, as they will eventually find out for themselves. If it is true, it is certainly worth while to discover all we can, and to do our utmost to help those, who in that world and in this, are seeking to spread knowledge which alone can give the joy of truth, and will fit us to take our place in that life that awaits us all.

EDITOR.



A RECENT KATE GOLIGHER SITTING

BY F. MCCARTHY STEPHENSON

(This article and photographs will be warmly welcomed by many readers. They have been sent to PSYCHIC SCIENCE through the kindness of Mr. F. W. Warrick, who has for many years kept closely in touch with the Goligher circle and encouraged the mediumship.—*Editor.*)

Those who have made a study of the Kate Goligher phenomena at Belfast as reported by the late Dr. W. J. Crawford, will be acquainted with the work carried out by me at the request of Dr. Crawford's literary executor since the death of the Doctor.

An account of the sitting which I arranged for in September, 1920, was published in Dr. Fournier d'Albe's *The Goligher Circle*, p. 71; some of the results of this test sitting are illustrated in the above-mentioned work. I would mention here that one of the photographs illustrated there (Fig. 7a) showing an emanation on Miss Kate Goligher's lap was obtained when there was no interval of darkness. I stood close to Miss Goligher and was quite able to see her by means of the red light (as could the other members of the circle—who all certified thereto) and can positively assert that there was no opportunity for anything to be placed on her lap normally; in addition to myself and two of the Goligher family there were two lady doctors who searched Miss Goligher. There were also a professional photographer and Mr. Stoupe and Mr. Hunter, the latter two experienced psychic researchers.

Since then Miss Goligher has been happily married and has only recently been willing to give further sittings; an account of the last was published in PSYCHIC SCIENCE of July, 1933, with illustrations of the photographs obtained on that occasion by infra-red rays.

I give here a report of a sitting which I attended recently at Belfast with Mrs. Donaldson (Kate Goligher), on the 22nd October of this year, at which Mr. Donaldson (Kate Goligher's husband) obtained photographs also by means of infra-red rays.

At this sitting a special contrivance was made use of to



Fig. 1. THE GOLIGHER CIRCLE SHOWING MEDIUM'S HANDS HELD

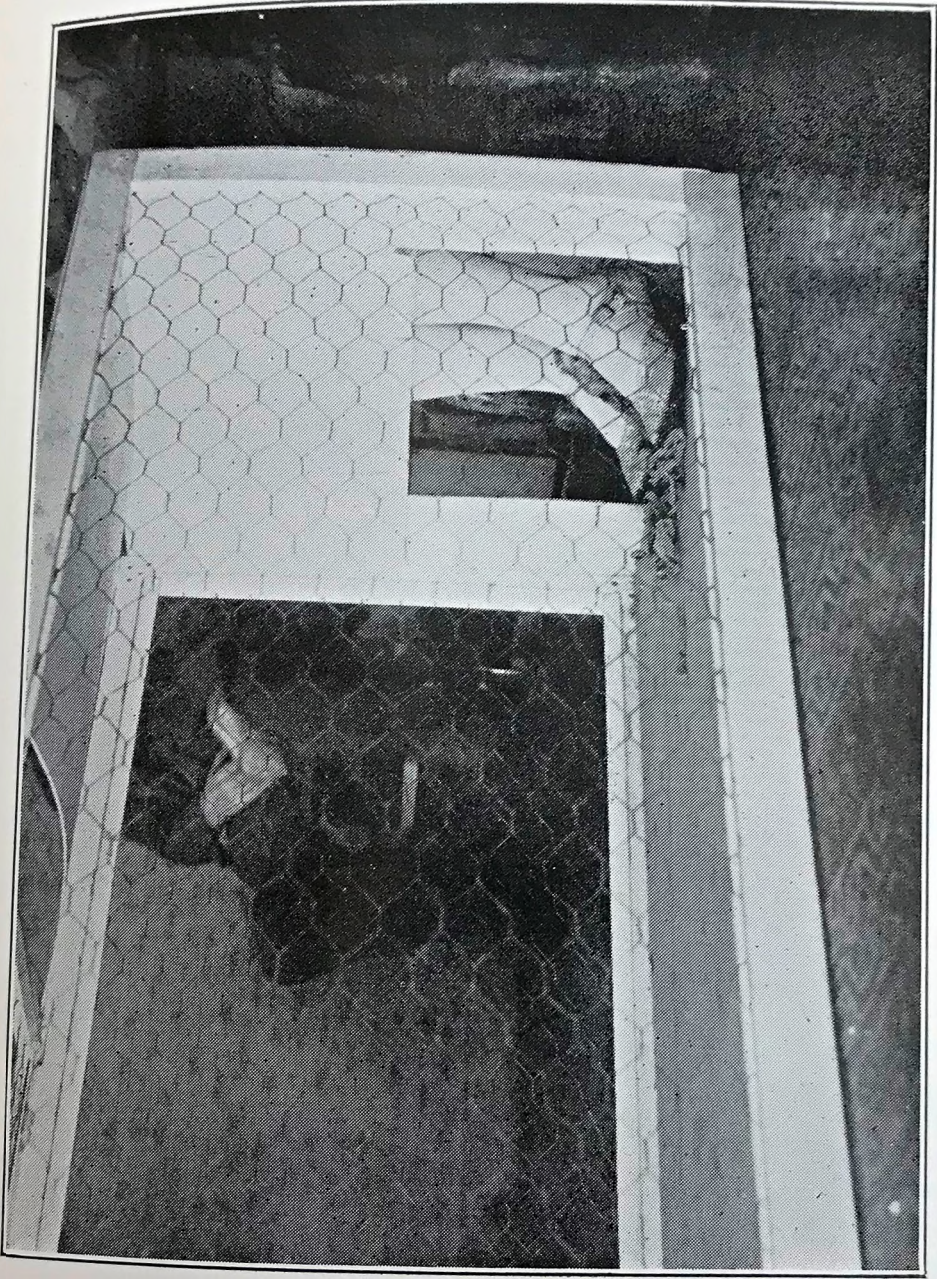


Fig. 2. BOX FOR MEDIUM'S FEET



Fig. 3. PROTRUSION OF ECTOPLASM
(Compare this with Plate 4 in *Psychic Science*, July, 1933)

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render the conditions even more strict than before. A box with sides of wire netting was constructed as shown in the photographs, with an aperture just large enough to take Mrs. Donaldson's feet. This cage measures 2 feet wide by 2 feet high by 5 feet long, and the hole for the feet is about 15 ins. wide by 12 ins. high; part of the covering near the medium is of three-ply wood instead of wire netting, as shown in the illustrations.

The picture of the circle shows the medium's hands being held; in the sitting I am now reporting the medium's hands were not held. As will be seen I was sitting quite close to her (on her left; the infra-red rays give a sorry picture of me) and can testify that any movement on her part or of the wire cage would not have escaped my ears. "About four minutes elapsed between the taking of the two photographs. Instructions as to the taking of the photographs are given by three knocks by the control after permission has been asked whether the photographs can be taken. The medium is not in trance."

I must not omit to emphasize how much all students of psychic phenomena are indebted to Mr. and Mrs. Donaldson for their kindness in giving these sittings. Mr. Donaldson has spared no trouble or expense in this matter.

I should have mentioned that at this sitting two exposures were made which yielded the result illustrated here and another of an emanation of quite a different character—more like very fine woven material. This latter does not stand out sufficiently from the background to yield a satisfactory printing block for reproduction herein.*

* Anyone interested can obtain a photographic print of it from the College for 6d. post free [which F.W.W. would supply].

NOTES BY THE WAY

Major C. H. Mowbray writes an interesting article in *Light* of Oct. 3rd on Mr. Lynn's mediumship.

The Listener in an Editorial article, says: "Men who start with a presupposition against anything extraordinary because it is rare, are right to demand to examine it; error comes when, from their inability to use laboratory tests, they jump to the conclusion that the occurrences did not happen at all."

Mr. Denis Conan Doyle in an interview with the author of *Is there a Hell* in the *Daily Sketch*, speaking of the conditions that "come through" from those who are unhappy, agrees in terms with which most spiritualists will concur. "We believe that what happens to a man after death depends entirely on his behaviour in this life."

In *Clartés Nouvelles* points out that "Spiritualism's greatest message is the avoidance of War. Personal messages have a high degree of value, but peace on earth is our first necessity."

The Confraternity Meeting at the Fortune Theatre emphasized that clergy all over the country are realizing that Materialism is our common foe, and that concrete belief in man's survival after death is the key-note to a spiritual outlook, based upon knowledge and experience, rather than on faith, based on tradition.

* * * *

Major C. H. Mowbray gives a vivid picture of Materializations in which a nude woman stood in front of him and he passed his hand over her body. The Séance seems to have been well conducted. The Medium was Mr. Guy L'Estrange.

The Ven. A. F. Sharp at the second Confraternity Meeting pleaded for co-operation of the Church with spiritualists, giving proofs of the identity of "the great leader" whose name was not mentioned, "out of respect for the desire of the Bishop of London."

Life within the Atom, Mr. W. D. Verschoyle spoke on this, that "life as we know it cannot exist in the atom." (I think that what is meant is the energy which maintains the movement of electrons within the atom is drawn from the spiritual world.—ED.)

* * * *

Mrs. Hewat McKenzie was the speaker at the Grotrian Hall service on Sunday, Nov. 10th. "In the 'Garden of Memory' men from many climes wearing their finer bodies, of which spiritualists had first-hand knowledge, spoke of the new life accorded them, developing a fitness for their own congenial activities, pleasant to contemplate. Struggle as known in the physical world was gone, and limitations of material surroundings, but in place of those came a need for new determination towards mental and moral achievement,

if the conditions of growth in that new world were to be satisfied."

In the *Sunday Dispatch* "investigation" Sir Oliver Lodge, dealing with the scientific position that messages from the departed are "all imagination" due to mind-reading or telepathy, he says: "For the orthodox scientist, though extremely unwilling to admit telepathy in general, is yet prepared to go to any length rather than admit the supposition that the dead have any influence, or can send any sort of message to the living."

This puts the telepathic paradox very concisely: Telepathy does not exist—yet it explains all spiritualistic phenomena. This is curious science.

* * * *

Another session is at an end, and members of the College have been privileged during its course to enjoy many interesting lectures and demonstrations. Among the former our thanks are due to Mr. S. O. Cox, our new Hon. Principal, whose talk on "Mind and Vibration" gave us a glimpse of the teachings forthcoming in his home circle.

Mr. J. B. McIndoe, President of the Spiritualists' National Union, on "Mediums and Molecules," gave helpful analogies between physical experiments in science and the behaviour of the psychic force through a medium.

Mr. J. D. Beresford, whose recent novel, *On a Huge Hill*, again introduces the subject of the Healing Power, dealt in his lecture with many remarkable cases of cure by non-medical or surgical methods. He suggested that there was an underlying factor common to all these cases, and suggested that this might be found in a definite, if but brief, integration of the personality, which allowed play for a new factor through which the cure was accomplished.

The author of *An Austrian Background*—a delightful account of pre-war Austria—Countess Nora Purtscher-Wydenbruck, made a thrilling story of her psychic experiences in a home group in Austria, with a private medium, whose control, "Herr Nell" (a familiar name to the College as the guide of Frau Silbert of Graz), seems to have been a very wise and helpful influence, although he acknowledged no connection with the Silbert guide.

* * * *

Our Editor, Mr. Stanley De Brath, celebrated his eighty-first birthday, at a Discussion Tea at the College on Oct. 10th, when many expressions of goodwill were extended to him. His answers to questions, some of which appear in this issue, were valued. Other welcome visitors to these friendly teas were Miss Geraldine Cummins and Miss E. B. Gibbes, who both spoke on the important subject of Automatic Writing as it related to Miss Cummins' scripts and also in a very helpful way in reply to many questions.

Mr. Ernest Vicker's course on " Psychic Physiology " was one of the most helpful on physical phenomena that has been given at the College, and it is hoped that the substance of these lectures may be published and reach a much wider public. These were followed by a well attended class taken by Mrs. Hewat McKenzie for practice in Thought Transference.

Mr. Hendry's Healing practice class has been very well attended, as has Mr. Sharplin's Healing Clinic on Tuesday evenings, and we are very grateful to both these Healers for the care given to this important branch of work.

* * * *

Our medium demonstrators, both in public and in private work, have given much fresh evidence by their gifts, and the visit of Mrs. Bertha Harris, of Chester, for one week, brought us in touch with a new worker whose powers are well established and were fully used. She will make return visits next year.

Another new medium who gave several group sittings was Sabira, of Warsaw, said to be a Tartar princess, and introduced to the College by Dr. de Radwan. She is distinguished for diagnosis and psychometry, and some striking evidence was given to her groups.

* * * *

Mrs. Knowles, a clairvoyant, is being given practice groups to strengthen a gift which is regarded favourably, and Mrs. Evelyn Thomas, whose work is increasingly appreciated, is to take regular Monday groups next term ; and is also available for private sittings. Mrs. Richardson is willing to give us more time, and her work which has been tested by various members of the Council, we would recommend to the consideration of members.

* * * *

We regret to say that Mrs. Mason had recently to undergo a very serious operation, but the last reports of her condition are satisfactory. Miss Francis also has been laid aside for several weeks ; the services of both these mediums are in steady demand and they have been greatly missed.

Mrs. Fairclough, whose trance mediumship is steadily improving by regular use at the College, visited the Edinburgh College for a fortnight in December, and is much appreciated in the Northern Capital. We regret to hear that Mrs. R. E. Miller, the Hon. Principal there, was unfortunately taken ill during a visit to Norway, but will be in residence again in the New Year. Splendid assistance was given in her absence by Col. and Mrs. Graves who have much first hand experience of psychical evidence. We are sorry to lose their valuable help, for they are now on their way back to New Zealand.

* * * *

Denis Conan Doyle, has most willingly consented to become an Hon. Vice-President, and his co-operation is a strength to the work in which his father was so deeply interested.

* * * *

Prof. D. Fraser-Harris has very kindly agreed to act as Hon. Consultant for Research Work at the College, and Major C. H. Mowbray has kindly consented to supervise Research work; we are very glad to welcome both these valued helpers.

* * * *

Some hypnotic experiments were carried out recently by a member with Dr. Cannon's Psychograph, and the resulting chart with the "subject" was interesting, as were also those obtained by Mrs. Ruth Vaughan and Mr. P. Sharplin when under control of their guides. A report of these may be given in a future issue, and we thank Mr. and Mrs. Hankey for the skill and time they have given to make these experiments useful.

* * * *

We note the passing of a former member, Susan, Countess of Malmesbury. At one period she made practical tests of Psychic Photography with the Crewe Circle, by bringing her own plates and her own photographer to develop these. One result produced an "extra" of her first husband, Lord Malmesbury, and seemed to be a reproduction of an oil painting in her possession. On a second occasion an "extra" of a relative appeared, distinguished by a strange facial disfigurement. Lady Malmesbury was convinced, regarding both these experiments, that the conditions were satisfactory as well as the visual proofs which were secured.

* * * *

Mrs. David Gow has given daily voluntary help at the College during the term and has been able to relieve the heavy staff work in a most helpful way. Miss Hine's regular work on the Library is beginning to tell in greater attention to the needs of readers and in care of the books which are continually being added to by the newest publications.

* * * *

The College has most considerate and generous friends. One very generous donor who has given proof of his interest on previous occasions has again been pleased to remember the College needs and we extend to him our grateful thanks. Recently one member of the Council has provided an Addressograph which will save much time and labour, and another Councillor has presented an excellent new typewriter, which was badly needed by our secretary. We thank them both. To another member, Mrs. Holt, for her kind gift of 100 copies of her communicated writings "Threads of Gold"

we are most grateful. The book is handsomely bound and would be an appreciated gift, both from its appearance and much more for the wise and beautiful teachings it contains.

* * * *

Prediction, a new monthly, is promised in the New Year. We are told that it will deal with astrology and palmistry, but will also give close attention to Spiritualism. Mr. James Leigh, who has for some years been Mr. Ernest Oaten's assistant on the *Two Worlds*, has come to London as editor, and this gives assurance that psychic matters will be handled thoughtfully.

We are glad to hear as we go to press that Mr. Hannen Swaffer, who has been very seriously ill, is now happily convalescent.

* * * *

At a recent question and answer gathering of the members of the International Institute of Psychical Research in November, Dr. Nandor Fodor showed lantern slides of fairies and ghosts and other strange phenomena secured photographically. Among these was one taken at the College by Major Mowbray in the presence of Lewis, the Welsh miner, at a séance held under satisfactory conditions some years ago. The photograph shows a bat-like winged creature which was subsequently said by an authority to resemble an elemental recognized by natives on the Gold Coast, of which the guide of the medium was said to be a native: on no other occasion was anything of the kind secured with this medium.

* * * *

Professor Charles Richet has died in Paris on Dec. 3rd at the advanced age of 85, leaving behind him a distinguished record as a physiologist, a poet, a psychologist and a novelist. He was a member of the Academies of Medicine and of the Sciences, and to him was awarded the Nobel prize for the discovery of Anaphylaxis, which marked a decisive advance in modern medicine.

The first (French) edition of his work, translated by me as *Thirty Years of Psychical Research*, was speedily exhausted and a second appeared. The whole work bears the impress of an acute scientific mind in its careful verification of facts. In his conversations with me as a friend and translator, he laid no stress on theoretical considerations, but much on the factual aspect of the matter treated, which he rightly maintained warranted his claim that Psychical Research takes rank as a new science.

The distinguished physiologist could not get rid of the supposition that "the reasonable soul and flesh is one man." It naturally follows that till soul and flesh are re-united, man is no longer human. On this ground the Church maintained the monstrous doctrine of a General Resurrection. Richet gave the three hypotheses by which it is currently met.

Richet—eminent man of science, brave, kindly, courteous, devoted to truth alone, tolerant of other opinions, but resolute in refusing all unproven hypotheses, wrote this book which reveals his deepest convictions. Those who use it as he meant it—as a storehouse of valid experiment on which the new science is securely founded, will find data which will satisfy their minds. They can find the later data which will satisfy their hearts.

* * * *

THE COLLEGE ENDOWMENT FUND

The College has been in existence for fifteen years—nine years at 59 Holland Park, and six years at its present quarters, 15 Queen's Gate. Its history has been one of achievement, but unfortunately funds have not been sufficient to permit of the development of its activities to the extent that the Council feel desirable.

At present the College is dependent wholly on the annual subscriptions and donations of the members. There are already in existence two funds to which donations have been invited for many years, viz., GENERAL PURPOSES and the MEDIUMS' FUND, which is used for the testing of mediums, payment in sickness and free sittings in special circumstances. With these donations the College has hitherto been able to carry on, but as the work is of increasing importance, the Council have recently given fresh consideration to the necessity of assuring the progress of the work unhampered by financial difficulties, and to accumulating sufficient capital for placing the College on a permanent basis. Accordingly it has been decided to establish

A COLLEGE ENDOWMENT FUND

to which donations, large and small, are invited. In order that this Fund may be set aside for specific purposes, and not used for GENERAL PURPOSES, it will be vested in three Trustees who are members of the College.

It is confidently anticipated that this Fund will be generously supported by all our members and sympathisers, so that the study of Psychic Science and Spiritual Philosophy may be perpetuated in the name of the BRITISH COLLEGE OF PSYCHIC SCIENCE.

BOOK REVIEWS

BEYOND HUMAN PERSONALITY

Messages from "F. W. H. Myers" transmitted through Geraldine Cummins. Introduction by E. B. Gibbes. Ivor Nicholson. 6s.

This most interesting book follows on the same author's *Road to Immortality*, and in some degree repeats that book, but it contains also Part I—the immediate Life after Death, teaching on Re-incarnation, Affinities; Part II, Beyond Human Personality; and Part III on Prayer.

It is Part I that is of such transcendent interest and Part III scarcely less so, for our ideas on Prayer require drastic revision. Part II, I admit, interests me but little for in the very nature of the case it must be to the average man essentially speculative, and remote.

Part I is however so vital as to be a revelation to many who are unmoved by the very vague anticipations of "harps and crowns" or the scarcely less vague "robes and jewels" that take their place. We want something much more definite and more akin to our present life. This book gives it.

The Introduction states a sitting with Sir Oliver Lodge of Dec. 10th in which Myers (I shall drop quotation-marks, for I think it is really he who is writing) gives his sanction to the idea of the unifying invisible etheric body in each one of us. I have referred that idea to the Teacher brought by my unseen Friend, and have recorded his approval of that idea in *Psychic Science* of July, 1933, p. 87. This was long anterior to the publication of the book under review. On this etheric body the cells of the material body are built up.

The development of Consciousness is given as actually existing in six steps: 1. Limitation in the material world; 2. Its expansion in "Hades"; 3. Further expansion in the next phase, followed by 4, 5 and 6, which are beyond the ken of the present reviewer.

Residence on Plane 2 is said to be short. It is an intermediate stage in which the soul is a spectator and perceives at intervals the episodes in its past existence. The soul then enters Plane 3, which Myers describes as the World of Finite Reality, or the World of Illusion, using that word in the same sense as the Eastern Maya, applied to the material world. It is this part of the book which presents a comprehensible development. Myers says, "I should perhaps have called these planes, 'seven levels of consciousness,' but the word 'plane' is of a popular character so I deliberately chose it to convey my conception of eternity." The conception of the soul as intermediate between body and spirit, as the channel of Life from spirit to body, and as belonging to the world of Energy whose physical manifestations in the material world are known to us as Gravitation, Heat, Light, Electricity, Magnetism, Radiation, Cohesion, Muscular and Nervous Force, and a few other forms, is developed in Chapter III of this book. It is manifest as the etheric body described by Sir Oliver Lodge in his book *My Philosophy*, p. 238 and 258.

"Every molecule, every cell has its metetheric counterpart" (p. 45). On the third plane "men are the possessors of bodies which reproduce in shape and general appearance the discarded physical form, though they are clothed in an ethereal substance which vibrates with great intensity" (p. 41). "Women do not bear children, though the illusion of sexual passion may be experienced as long as it is the soul's desire. . . . A pure but passionate love experienced by a certain number of normal men and women on earth is creative in character. It enlarges and inspires the imagination, so that death does not put out this fire for ever. On the contrary, in the world of Illusion and the world of Eidos, men and women know pure yet passionate love again. Thus they create with their whole being and because of their greater sensitiveness such self-creative experiences are often heightened and intensified and increase the vigour of the soul" (p. 42). An example is given of a hypothetical family illustrating the normal changes in the Beyond.

Re-incarnation is dealt with in comprehensible fashion. Animal-man whose whole personality is of the earth earthy, and whose whole desires are for material pleasures and is incapable of aspiration, re-incarnates again and again. Re-incarnation is by his own wish, and till he rises above that type and seeks a higher and better life, the world will continue in its present position. "I have not noted any evidence of a continual progression of births and deaths for any particular soul. The majority of people only re-incarnate two, three, or four times. . . . There is no set law" (p. 78).

To me the amazing thing is that so many persons never seem to reach any definite conclusions from what they read. The evidence from Crookes', A. R. Wallace's, Geley's, Richet's and Sir Oliver Lodge's writings and those of many others, is concordant, consistent and valid. It shows a distinct philosophy of life in harmony with Science and Religion alike, each in greater or lesser degree, but even when read, it is driven out of ordinary minds by the lucubrations of half-informed writers who rush into print and emit half-baked experiences, which though good in themselves, obscure the larger view.

This book should correct this tendency. I hope everyone will read it and buy it for it should be read reflectively. Only one adverse comment is called for—"soul" is often used for "spirit." The soul, in ordinary parlance, is the etheric body animated by the sexless spirit.

Christ, the Supreme Master, did not suggest in any of his reported utterances, that woman was fundamentally inferior to man. Indeed, in His attitude towards women and in His whole life, He seemed to express the view that the psyche is neither male nor female, that we are all equally the children of Our Father. Whether an individual be man or woman his only claim to superiority is the possession of wisdom which is ageless because it is divine.

S. DE B.

THE DARK GLASS

By March Cost. Pub. by Messrs. Collins.

Those who remember with pleasure the previous novel by March Cost, *A Man named Luke*, will prepare to enjoy *The Dark Glass* with keen anticipation, and those who relish fiction dealing with the variegated pattern of human loves and hopes and fears will not be disappointed. This writer has insight of a rare order which makes bare to readers the unconscious web of thought playing upon her characters and subtly moulding the outward man and woman.

This is no single plot, but a series of glimpses of various lives which act and react on each other as they work out their individual destiny.

The common thing to all is the beautiful house in which they live as paying guests of Miss St. Cloud, who, when adverse fortune overtook her, decided to adapt her family house for this purpose and supervise it herself. Nothing of its former richness and beauty of furnishing is changed, the ancestral treasures are there for all to enjoy, the guest rooms are each individually charming, and she manages to attract distinctive people, many of whom deeply appreciate the privilege of such a home, and repay her by their affection and esteem. Usually in novels, a boarding house and its inhabitants becomes a synonym for gossip, backbiting and jealousy, but the atmosphere of Jordans End seems to bring out the best in the guests.

On All Souls Eve a new mirror is hung in the hall and we are left to imagine that it exercises some mystical influence, for in the twenty-four hours which follow each guest experiences an illumination regarding his real motives and character. Some have glimpses of the future, so detailed that they call a halt in present plans or modify them considerably. Some see the past and how they have reached their present mental dilemma, and are able to readjust themselves anew to life. Some see as in a waking dream how they have misjudged others and taken supreme sacrifices for granted, and begin to make atonement.

Miss St. Cloud herself, separated by pride from her lover, realises how her action has probably brought a noble house to an end and sees in imagination the Highland funeral of the dead chieftain in the most intimate detail, a wonderfully moving description.

A Doctor, an Actress, a Writer, a Professor, a Mystic, a Mother and her sons, and others young and old, each receive illumination and life is henceforth a different thing in so far as they do not forget the clear vision of All Souls Day.

To psychic students the interest lies in seeing the portrayal of souls in action, vibrating for a brief period on a higher key, or learning from past mistakes and by an expansion of consciousness winning hints and guidance for wiser living from glimpses into the future. Is this possible for all? The author would wish it to be so, as with her skilful pen she, in this most attractive book, pours forth treasures of wisdom for her readers.

B. McK.

WALTER FRANKLIN PRINCE

A Tribute to his Memory. Published by the Boston S.P.R.

This is a book of appreciations by 24 of his friends, and should be read by all who value the great services he rendered to Psychological Research.

Some spiritualists in England regard him as "*der Geist der stets verneint*" with even more aversion than Goethe's Mephistopheles. This Memoir will correct that estimate which is founded on the numerous cases in which he detected fraud, and omits those in which he supported mediums whom he found to be genuine, such as Mrs. Chenoweth. One friend, Dr. Saunderson, says, "His amazing diligence and patience in gathering facts and testimonies, his prodigious memory, his balanced judgment, his illuminating insight, and that intellectual integrity that would not swerve a hairsbreadth from what he believed the truth to be, reminded me over and over of Darwin" (p. 19).

This estimate of his character is repeated all through the book in various phrases. As an instance, Dr. Rhine gives the following :

"He prepared objects similar in appearance, but different in history. The subject responded appropriately to both. Another object was washed in soap and water. Most dramatic was the case in which the object given the subject was a well-enveloped and sealed note that had been picked up in a bottle on the beach. The veridical account of the shipwreck and the other details make the experiment a most impressive one."

Professor Hans Driesch says :

"Dr. Prince once told me that his conversion had taken place in Mexico while he was working with Dr. Pagenstecher. He went there as a decided sceptic, and returned as a "psychist," nay even with a strong inclination towards the spiritistic hypothesis.

"We all know that the standard work of Dr. Prince, *The Doris Case of Multiple Personality* deals in the main with abnormal psychology and only occasionally touches on paranormal phenomena."

This phenomenon of psychiatry is brought out very strongly by Dr. Worcester and is so exceedingly instructive that I have prepared an article upon this aspect of his work. It will repay the closest examination, for it testifies not only to Dr. Prince's patience and kindness, but also to the very rare cases of positive results of applied knowledge.

It is hard to quote from the mass of commendation, but perhaps the testimony of Mr. Will Irwin will give a fair idea of Dr. Prince's real convictions. Mr. Irwin asked what he thought of the whole subject. He replied frankly and simply, "Clairvoyance and Telepathy, proved absolutely and scientifically, even before the Duke experiments."

And what is called survival of human personality after bodily death ? "One has to be careful there. An overwhelming desire tends to blind the judgment. Scientific results have been very promising, I should say that I believe it myself. But we still lack the final clincher." Mr. H. Addington Bruce's Note gives perhaps the best analysis of his life but we have taken so much space on the Doris Fischer case in this issue

that it is perhaps scarcely allowable to say more here. We earnestly commend the book to all unprejudiced readers.

S. DE B.

PREDICTION OF THE FUTURE.

By Pierre-Emile Cornillier. Translated by L. E. Eeman.
(Author-partner Press, 5s.)

That prediction of events, beyond any possible normal expectation actually does occur is certain. I have collected a few in an article on Prevision in *Psychic Science* of October, 1932, to which sceptics may refer.

Six years before the battle of Omdurman, Sheik Hassan el Merg-hani foretold the end of the Mahdist rebellion even to the place of the final battle. The prediction of the whole course of the Russo-Polish war in great detail was sent to Paris month by month countersigned by twelve members of the Polish S.P.R., a full month before the events took place; I have given the whole details in my book *Psychic Research, Science, and Religion*, p. 82.

Another prediction of the war of 1914 was published in the Greek newspaper for August 1914. It was given in June of that year. Sir Arthur Conan Doyle received in February, 1914 a parallel prediction, made by the medium Mrs. Foster Turner (p. 298, *Encycl. Psy. Sci.*, by Dr. Fodor). I have had a personal prediction of events that took place nine months later (*Psy. Science*, xi. 3.) Many other predictions are given in the Encyclopaedia, p. 196. Endeavours have been made to analyse these by "explanations" on the nature of Time—the Fourth Dimension.

In this book a new method is suggested. It is stated that predictions are due to three causes:

1. The medium's own perceptions in the hypnotic state.
2. Definite information from a Guide, in the trance state.
3. Future events pre-exist only as plans conceived by astral intelligences (p. 16).

In all this no light whatever is shown on HOW the foresight is gained, by the discarnate intelligences. There is one very remarkable prediction yet to be fulfilled. I give it in full below:

"I asked the Entity referred to—my wife's grandfather, who always seems to take the keenest interest in all political events in the United States—to give me a prevision on President Roosevelt's future. He agreed . . . and promised me to disclose a "salient fact" which he would communicate to me. On September 3rd, 1935, he disclosed this. But this fact is so unexpected and of such a character that it seems impossible to publish it now.

"On the other hand it would be deplorable to lose the evidential value. . . . I have therefore resolved to write it down as it was given to me, and to send it in a sealed and registered envelope to Mr. L. E. Eeman, who has since deposited it with the Westminster Bank, in whose safe keeping it will remain until the time

of the event is announced. This, according to the prevision, will occur before the expiration of President Roosevelt's present term of office."

We must await the opening of the envelope till such time as the event may occur. (p. 27). It is noticeable that in all M. Cornillier's book, there is no mention of Time, and no indication how the extended faculties of the discarnate, enable them to foresee the Future: but the fact is taken for granted on the basis of numerous predictions of the Future which he gives. The book is thoroughly worth reading and meditating on.

S. DE B.

THE COLLECTED GHOST STORIES OF OLIVER ONIONS

Published by Ivor Nicholson & Watson. 8s. 6d. net.

Oliver Onions' ghost stories, which now appear in collective form, are of the subtle variety which portray the effect of the supernormal atmosphere on the sensitive who by chance encounters it. Too often the "playing with fire" which in ignorance such people indulge in, has a tragic end, when a little knowledge of psychic law and some common sense might have delivered the ghost, and instructed the sensitive. But that would not have made such a good story as we find in "The Beckoning Fair one," "The Painted Face" and others in this volume.

In a "Credo" the author postulates his view that ghosts are around us all the time, though we cannot always sense them. But occasionally the surface of life is jarred, disturbed, and another layer of reality is disclosed, in which sights and sounds and apprehensions of a ghostly nature may be detected. But the visible ghost is rare, though the ghost apprehended by the delicate disturbance of the ether, and which we can *feel*, is very common to many persons. Some may contact our environment to bring blessing and happiness. Some come bound in the thongs of old miseries, some may even have definitely evil intentions against us, who for the moment seem to have occupied the space, and use the things they considered as their own. "Who are the Real People?" then, asks the author, who claims that for twenty-five years he has made timid excursions into such regions, and that these stories are the result.

B. McK.

BRIDGING TWO WORLDS (Vol. II).

"Spirit Communion with Byron, Tennyson."

"A cruise to Greece under Psychic Guidance of the Poets,"
with a foreword by Mrs. Hewat McKenzie.

By Wallis Mansford. (Rider and Co., 5/- net).

"Ah, did you once see Shelley plain,
And did he stop and speak to you?
And did you speak to him again?
How strange it seems, and new.
But you were living before that,
And you are living after. . . ."

To communicate with Byron were almost as enviable. To communicate with Byron, Tennyson, Brooke and Flecker has been Wallis Mansford's good fortune. And all through his book there runs a note of gratitude to fortune for all that it has given him.

On a first reading it seems that this author is too easily pleased; but second thoughts show that parts of the book which seem the least convincing are in reality the most evidential. Byron's messages are shot through with a naiveté that ill accords with the record of the Pilgrim of Eternity. And yet a certain childishness lay at the root of the vanity that was one of the many components in his make-up.

Byron's cordial appreciation of Wallis Mansford's lines in his honour is a little difficult to understand, for they have less to commend them than Wallis Mansford's other poems. But second thoughts show that just as criticism infuriated Byron in life, admiration might well disarm his critical faculties in another world.

Elroy Flecker rings just as true. Here there was no vanity. Mansford asked him if his proposed recital on "Greece and its associations with Byron, James Elroy Flecker and Rupert Brooke" was to his liking. Flecker's immediate comment was "Is it correct for my names to appear second instead of last?" Flecker cannot have foreseen Wallis Mansford when he wrote his lovely lines "To a Poet a Thousand Year's Hence."

" I, who am dead a thousand years
And wrote this sweet, archaic song,
Send you my words for messengers
The way I shall not pass along.

I care not if you bridge the seas
Or ride secure the cruel sky
Or build consummate palaces
Of metal or of masonry.

But have you wine and music still,
And status and a bright-eyed love,
And foolish thoughts of good and ill,
And prayers to them that sit above.

How shall he conquer? Like a wind
That falls at eve our fancies blow.
And old Maeonides the blind
Said it three thousand years ago.

Oh friend unseen, unborn, unknown,
Student of our sweet English tongue,
Read out my words at night alone.
I was a poet, I was young.

Since I can never see your face
And never take you by the hand,
I send my soul through time and space
To greet you. You will understand."

When Mansford reads out their words at night alone he must have a keener appreciation of the poets of Greece than the rest of us. And if his spirit communion with them continues, we can only hope that he will write us another book about it.

J. D. E.

THREADS OF GOLD

By P. H. Privately printed. Can be obtained at the College, 5s.

This beautifully bound volume by a valued member of the British College contains many gems of wisdom received by her in moments of quiet meditation. These strike the real note and will be acceptable to those who also love to dwell in the silence. "Keep the mirror of your mind bright by the constant use of progressive thought," one of the meditations, has borne fruit in this volume.

A group of poems is also included; these are presented as received requiring no alteration, and all came in the course of a month, though the recipient has never previously written a line of poetry. They touch on life and nature, the latter being particularly fragrant.

I hope other students will secure and value this contribution. The author has most kindly presented a considerable number of copies to the College which will benefit by their sale.

B. McK.

HAUNTED WOMAN

Play and Preface by Francis J. Mott. Pub. by The Francis Mott Co.
6s. net.

The history of Mary Baker Eddy the founder of Christian Science has already become something of a legend, and Mr. Mott's preface and play, which latter by the way has been banned by the Censor, throws fresh light on the growth of the legend. He gives full credit to the healer, Phineas P. Quimby, as the source of Mrs. Eddy's own healing and inspiration and pictures her in the play as a being, powerful and remorseless in the pursuit of her aims, but haunted by the remembrance of the unfairness she has shown to the memory of her benefactor. The author agrees that her teaching had more chance of success if put forward as original and inspired than if she had allowed its origin in Quimby, though in the first edition of *Science and Health* it is said due acknowledgment of this was made, and the betrayal only came later when in subsequent editions the references were expunged. Belief in the evil powers of other minds playing upon hers for destruction, "Malicious Animal Magnetism" as it was called in her day, was her constant companion, and her chosen associates in her advancing years, which were surrounded in mystery, were pledged to form a thought wall of protection around her.

The power of Mind over matter is our daily fare to-day, but when Mrs. Eddy in the eighties of last century promulgated the view, she was the object of scorn and derision; little as we can agree with many of her dogmatic statements, time has justified her main proposition.

Mr. Mott's outline is sympathetic though resolute in its attempt to

vindicate Quimby and readers will appreciate his motive in writing the play. Dr. Alexander Cannon contributes an introduction.

YOUR ANIMALS AWAIT YOU!

By White Arrow. Price 2s. 6d. net. Pub. Arthur H. Stockwell, Ltd.,
Ludgate Hill, E.C.4.

This little book, as the writer says, give thoughts of happiness and beauty. It is a book that will appeal to all animal lovers, and one which might well be read to children, teaching them to be kind to "these our little brothers" as St. Francis of Assisi calls them.

When we look back and remember Animals we have known, it is not difficult to believe that a place on the "Happy Plane" is reserved for them (indeed, the reverse would be much more difficult to believe) but according to White Arrow, not only domestic pets, but so-called wild animals also are to be found there living in perfect amity; as he reminds us, it was said long ago by One whose word we cannot doubt, "The Wolf also shall dwell with the lamb . . . and a little child shall lead them."

P. H.

HOW TO BE A MEDIUM

By W. H. Evans. Rider & Co. 5s.

The author of this little book is well known to many Spiritualists and what he has to say on the subject of Mediumship should be of value to those interested in its development. The title may mislead the beginner into thinking that all that is necessary in order to develop some form of mediumship is to read the book and endeavour to carry out any instructions contained therein. I am sure the author does not wish to convey that idea. The would-be medium will however find much to interest and instruct. The remarks on Conditions and the Séance Room and the advice to mediums and sitters are worthy of attention. Regarding mischievous spirits the author rightly says that our protection lies in ourselves.

On page 139 we read, "Everyone who has once proven the fact of survival should be content with that proof, and instead of constantly seeking to converse with friends, strive for something beyond it." The importance of this cannot be overestimated.

S.O.C.

GOD IS MY ADVENTURE

By Rom Landau. Ivor Nicholson & Watson. 10s. 6d. net.

The widespread and deliberate rejection of traditional religion throughout Europe only throws into stronger contrast the new movements which rapidly advance to occupy the empty ground. Spiritualism is one of those which seeks to satisfy some of the questionings of man's soul, and there are many others which satisfy the cravings of others.

The author of *God is My Adventure* is a sculptor and a journalist, widely travelled and able to meet men and women of various nationali-

ties. Fifteen years ago, in those gloomy post-War years, he felt a need to know for himself what other men had found on the deeper side of life, he set out to contact the leaders of various movements, and if first-hand access were denied him, to seek for understanding through the followers they had gained.

His voyages of discovery in the realm of mind and soul are as fascinating as those of explorers in new lands. He meets Keyserling, the admired philosopher of Germany, and known throughout the world as one who has influenced the thought-currents of the world: seeking him again only last year he discovered that he is suffering under the new German regime, but finding in himself that the awakened spirit of man is equal to all calls upon it. Rudolf Steiner, the founder of the Anthroposophical Society with all its ramifications in science, education, medicine and agriculture and art as well as in direct soul study, attracted him deeply, and to-day he holds that Steiner's teaching is a living growth—resulting in new experiments on many lines, particularly on the Continent. He studies the seership of Steiner, and his ability to enter into the secret processes of Nature by communion of soul. Shri Meher Baha, the Indian mystic, is interviewed, but he makes no more of him as a satisfying leader than did Paul Brunton as recorded in *A Search in Secret India*, and yet he acknowledges his great influence over many.

A very interesting chapter is given to the sincerity and healing power of the Rev. George Jeffreys, and a description of great healing services at the Albert Hall and the Crystal Palace indicates that we have here a Lourdes in constant being in England. Frank Buchman, the founder of the Oxford Groups, is not so sympathetically regarded. There seems to the author to be too much cultivation of the rich, too little room for the poorer section of the community, a shallowness in some of the methods, and a total absence of encouragement to intellectual growth in the groups, which repels him.

Ouspensky, the author of *Tertium Organum*, is an interesting study and in him we have the appeal to the intellect, and to man's ability to find his own answers to the problems of life. Ouspensky expects his pupils to wrestle for truth. Gurdjieff, the mystery man who gave Ouspensky illumination, though he is now separated from him, is still alive and is shown as a man with strange powers, and with undoubted hypnotic influence over those who approach him. Perhaps the most attractive study is Krishnamurti. The author makes his acquaintance at the height of his fame as the coming world teacher, the hero of thousands. He witnesses to the courage with which he lays aside all the wealth and adoration which could be his, and goes out alone to continue his work of teaching and assisting individuals while refusing to be institutionalized. He sought him recently in his retreat in California and had many talks with him as to his present and future aim, and can only find a desire to help others to experience that inward peace which he himself has gained. And so Rom Landau learns from all these contacts and finds that all teachers have the same message to man, the old Greek adage, "Know Thyself." In that knowledge man

finds union with God and with his neighbour, it is "the life of the spirit identical with the life as realised to the fullest by Jesus Christ." Some react to it by meditation and contemplation, some by intellectual struggle, some by an outgoing in service, seeking the lowest and poorest as Ghandi does.

This is a worth-while book, which enlarges and deepens our sympathy with all who take the road for the great adventure of the spirit. An excellent bibliography gives a guide for study of these various movements.

B. McK.

OTHER BOOKS RECEIVED

- ROLF'S LIFE IN THE SPIRIT WORLD (A revised edition of GRENADIER ROLF). Hillside Press, 3/6.
 MAN AND COSMIC ANTAGONISM TO MIND AND SPIRIT, by George Hackenschmidt. Universal Publications, Ltd, 12/6.
 HE WHO SEES, by Noelle Roger. Harrap, 7/6.
 COSMOLOGY OF NUMBERS, by Grace H. Silcock. Fowler, 2/-.
 DREAMS THAT COME TRUE IN RELATION TO SECOND SIGHT, by A. M. Symns. Fowler, 3/6.
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I am asked by a valued correspondent in Kent for a list of my published books, and I give it as under :

- PSYCHIC PHILOSOPHY. Preface by Dr. A. R. Wallace. (Spiritualists Nat. Union, 25 Thornton Lodge Road, Huddersfield). 5/-.
 PSYCHICAL RESEARCH, SCIENCE, AND RELIGION. (Methuen). 5/-.
 THE RELIGION OF THE SPIRIT (1929). (Rider & Co, Paternoster Row, E.C.4.) 3/6
 THE DRAMA OF EUROPE. 1930. (Stockwell & Co., 29 Ludgate Hill, E.C.4.) 7/6.
 PHYSICAL PHENOMENA OF SPIRITUALISM. (L.S.A., 16 Queensberry Place, S.W.7.) 1/-.
 TRANSLATIONS OF

- Dr. Geley's FROM THE UNCONSCIOUS TO THE CONSCIOUS. 12/6.
 Professor Richet's THIRTY YEARS OF PSYCHICAL RESEARCH. 12/6.
 Dr. Osty's SUPERNORMAL FACULTIES IN MAN.
 Dr. Geley's CLAIRVOYANCE AND MATERIALISATION. Copiously illustrated. 12/6.
 M. Cesar de Vesme's PRIMITIVE MAN, Experimental Spiritualism (Laureated by the French Academy of Sciences). 12/6.
 Dr. Bozzano's ANIMISM AND SPIRITISM. (Rider & Co.) 5/-.
 Any of these can be obtained from Messrs. Foyle, 121 Charing Cross Road, W.C.1. or from the College, 15 Queen's Gate, S.W.7.

- THE HISTORY OF THE BIBLE, price 6d. can be obtained from the L.S.A., 16 Queensberry Place, S.W.7.
 HOW TO MAKE THE BEST OF LIFE. (Rider & Co., Paternoster Row, E.C.4.) 3/6.