

THE QUARTERLY JOURNAL
OF THE
INTERNATIONAL INSTITUTE FOR
PSYCHIC INVESTIGATION

EDITOR - MRS. HEWAT MCKENZIE

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EDITORIAL NOTES

The Council and Members of the Institute remember at this time of world distress the many members and friends in the invaded countries from whom no news is being received. Poland, Czecho-Slovakia, Norway, Holland, Belgium, and now France and Italy are cut off. Likewise Germany, Austria and Spain are silent, and from our Swedish friends no recent communication has reached us. Our thought forces must be increasingly active in efforts to convey to them singly and collectively our sympathy and regard.

To the many members who have perforce removed to various parts of Britain for the duration we also send our greetings and trust they will keep in touch with us if possible. To Miss H. Alex. Dallas particularly, who has removed from Sussex to Devon, we send our thoughts for renewal of health.

To our members who are on active service, and particularly to our Councillors, Major A. N. Harper and to Mr. Eric Cuddon in the R.A.F., we extend our sincere greetings.

* * *

The Institute will be closed for work during August. Preparations for the Autumn Programme are in hand and this will reach members early in September.

* * *

It is announced that the Studentship for the Study of Psychical Research offered by Trinity College, Cambridge, has been awarded to Mr. Whateley Carington (Whateley Smith), a student of many years' standing and the author of several books and many reports published by the S.P.R.

At this hour psychic students may well strengthen their hearts in the pursuit of the knowledge which may be called upon for the enlightenment and comfort of their fellows,

by recalling some brave words regarding the importance of our subject uttered many years ago by one of its most devoted and cultured students, F. W. H. Myers, in the Epilogue to his *Human Personality and Survival of Bodily Death* :—

“What the age needs is not an abandonment of effort, but an increase ; the time is ripe for a study of unseen things as strenuous and sincere as that which science has made familiar for the problems of earth. For now the scientific instinct—so newly developed in mankind—seems likely to spread until it becomes as dominant as was in time past the religious. The scheme of knowledge which can commend itself to seekers must be a scheme which, while it transcends our present knowledge, steadily continues it ; a scheme, not catastrophic, but evolutionary ; not promulgated and closed in a moment, but gradually unfolding itself to progressive inquiry.

“Nay, in the Infinite Universe men may now feel, for the first time, at home. The worst fear is over ; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude ; the true security is in the telepathic law.

“Love is a kind of exalted but unspecialised telepathy ; the simplest and most universal expression of that mutual gravitation or kinship of spirits which is the foundation of telepathic law. This is the answer to the ancient fear . . . an answer to the dread that separate centres of conscious life must be always strangers and often foes ; their leagues and fellowships interested and illusory ; their love the truce of a moment amid infinite inevitable war. Such fears, I say, vanish when we learn that it is the soul of man which links him with other souls ; the body which dissevers even while it seems to unite. . . . ‘We are everyone members one of another.’

“To these facts we now appeal. We look, not backward to fading tradition, but onward to dawning experience. We hope that the intercourse now at last consciously begun—although as through the mouth of babes and sucklings and in confused and stammering speech—between discarnate and incarnate souls, may through long effort clarify into a directer communion, so that they will teach us all they will.”

ANNUAL GENERAL MEETING OF INSTITUTE

The Annual General Meeting of the International Institute for Psychic Investigation was held on June 4th at Walton House. Mr. W. T. L. Becker acted as Chairman. The duly audited Financial report for the year was considered and adopted, and Council Membership confirmed.

A hearty vote of thanks to Mrs. Dundas for her generosity in allowing the use of Walton House for the activities of the Institute was moved and warmly supported.

The meeting then considered the response to the Appeal for Funds which had been issued to ensure that the Institute could carry on free of debt during another year. The following letter, which is being sent to members, indicates the position. In addition to the donations promised a number of members offered guarantees. The Council felt that, in view of the national situation, members had shown by their response that they valued the work of the Institute and desired that it should be maintained.

LETTER FROM THE COUNCIL TO ALL MEMBERS

The Council have pleasure in reporting that in response to their appeal circulated on May 16th, donations *aggregating* £264 have been sent, or promised, by 78 members.

The Council are aware that a considerable number of the *total* 533 members who have not responded so far may have felt that an appeal at this time was foredoomed to failure, and feel that many other members may have refrained from subscribing on that account. With the now definite prospect of continuance of activity, the Council feel sure that many members, who may have been uncertain, may wish to bear their share, and those who have not yet contributed, and who wish to do so are requested to forward their donations as soon as possible.

The Council would emphasize that all donations, large and small, are welcome and they trust that no member will hesitate on the ground that any sum which he or she is able to contribute may be too small.

No list of donors will be published.

In order to reduce the heavy costs of stationery, postage, and clerical labour, the Council propose in future not to issue formal receipts for donations and subscriptions paid by cheque, unless a receipt is specifically requested. All cheques will be paid in promptly, and they trust that members will accept their paid cheques as a sufficient receipt. With the same object in view they would be obliged if members who propose to continue their membership will assist by paying their subscriptions promptly when they become due, or alternatively will advise the Hon. Secretary that they wish to resign. The Council will also be grateful if members who have promised donations will now send them to the Hon. Secretary.

On behalf of all members the Council take this opportunity of thanking all those who have contributed, or who propose to contribute, to the success of their appeal.

By order of the Council,
H. GREENFIELD (*Hon. Sec.*).

HALLUCINATIONS ?

By B. ABDY COLLINS, M.I.C.E.

(Author of *Death is not the End*)

One of the first fruits of the foundation of the Society for Psychical Research was the publication in 1886 of *Phantasms of the Living*, by Edmund Gurney, F. W. H. Myers and Frank Podmore. This book marked an epoch by definitely establishing a connection, "not due to chance alone" between events (usually death, illness or danger) happening at a distance, to someone loved by or well known to another person and a vision or sensation of some sort seen or felt by the latter. This conclusion was confirmed by the result of a "Census of Hallucinations" conducted for the Society by a group inclusive of the first authors, by Camille Flammarion's trilogy, *Death and its Mystery*, and by work in America and elsewhere.

At times it has seemed as though these apparitions might be explained on the analogy, at any rate, of wireless waves, but a close examination of the evidence shows that there are several difficulties in this hypothesis. Equally so, second sight or clairvoyance on the part of the recipient or second party cannot be the explanation of all cases. A vision of a relative dressed in his ordinary clothes and walking or moving about is inconsistent with this theory, if he is at the time actually dying in his bed. Eventually, it was concluded by many that these apparitions could best be explained by a telepathic impulse from the mind of the principal or agent which caused a subjective hallucination in the mind of the second party, which led him to construct a scene, realistic to himself, partly or entirely from his own recollections of the other and partly from the knowledge somehow conveyed to him by some channel other than his senses.

This theory, though very generally accepted, can hardly be said to explain all the varying kinds of case very satisfactorily, though it certainly seems to fit many of them. In particular, it makes it very difficult to account for those cases in which the apparition seen is that of a person who has been dead for some time, except on the assumption of survival, and this was certainly not accepted by most of its champions. However,

I am not concerned with this aspect of the case at present, but rather with the exact mechanism of these visions.

In such books and reports as I have studied they tend to be classified in one of two ways. Either they are arranged in a series, beginning with those of an obviously subjective type, sometimes mere illusions or impressions little better than day-dreams which do not seem to be connected with anything that has happened, is happening, or will happen, in the world of sense or matter, and ending with those which present an appearance of objectivity, either because they are apprehended by more than one person or because they seem to involve some modification of space, e.g., interference with rays of light or the opening of doors ; or else they are grouped round the moment of death as a centre, viz., visions of persons alive, or just before, at, and just after death or some time later. They can, however, be classified on yet another system, which if it does not help to explain them more satisfactorily, seems to raise some interesting questions and perhaps in some degree to advance our knowledge of them.

One of the commonest forms of apparition or phantasm of which there are many well authenticated instances, is that in which a person, perhaps waking suddenly at night or sitting or lying in a state of reverie or somnolence, sees the figure of one well known to him standing clearly before him and not infrequently hears him speak or deliver some message. Now the most obvious fact about such a phantom is that it appears to be present at the place where the percipient himself is. It is part of the local scene, into which it seems to fit. In this respect, at any rate, there is nothing unnatural about it. It may, for instance, stand at the foot of the bed with its elbows resting on the rail or board. It is often attired in clothes recognised by the percipient, though sometimes it is clad in some garment he has never seen which it is found afterwards that the "agent" was wearing at the time.

For reasons which will appear later, I will cite an instance of this type of vision in some detail. It is not one to be found in books but comes from my own experience. Still it can be paralleled by many well-investigated cases. An old lady, bedridden rather from choice than necessity, lived with her daughter in this country. Her son was employed in China

in the Consular service and was at the time of the occurrence stationed in Szechwan at a spot so remote that no telegraph was available and letters from him took several weeks to reach home. One evening the daughter settled her mother for the night and left her with a night-light, while she returned downstairs. Soon afterwards, she heard a loud cry and running upstairs she found her mother in a great state of agitation. She declared she had become aware of some presence and looking up had seen her son standing at the end of her bed and looking earnestly at her. The daughter thinking she had been dreaming, soothed her and left her alone. Again the same thing occurred and then after an interval the mother saw her son for the third time. Nothing would now convince her that her son was not dead and thinking that he had some reason for appearing to her, next morning she left her bed, which she had kept for so long, and began to devote herself to charitable works.

Two or three months later news came of the son's sudden death, as nearly as the mother and sister could judge at the time when the apparition was seen. He was being carried in a closed palanquin in a lonely place by some Chinese coolies. Suddenly the palanquin was put on the ground in dead silence. He put his head out to see what had happened and in an instant it was cut off by the murderer standing ready with a sword.

With this type of apparition, which forms part of the local scene, may be contrasted that in which the occurrence of the fatal accident is seen by a relation at a distance. One well-known case is that of a sister of a fireman of a tug, who, sitting in her kitchen at home, saw in full detail the death of her brother in Chicago harbour. He was standing on his ship, dressed in a striking manner, lost his balance owing to a taut cable tripping him up from behind and fell headlong into the water and was not seen again. Later information showed that he met his end just as his sister had perceived. (Page 33, Vol. VII, *S.P.R. Progs.*)

In this case the scene appeared to be enacted in the kitchen, that is close to the sister herself, but there are numerous cases on record in which the percipient, *usually in a dream*, sees the death of, or an accident happening to, the "agent" at the place where it occurred. (See cases Nos. 24, 62, 63 and 100 in *Phantasms of the Living.*)

A third type of apparition may be considered as intermediate between the other two. An example is that of two friends who went together for a holiday to Norway. On the day that they arrived at the small hotel at which they were to stay for some time for fishing, one of them sat down to write letters, while the other went for a stroll to look at the river, which at that place was rather in the nature of a torrent and crossed by huge boulders which served as stepping stones. In the course of writing the one who had stayed at home looked up and out of the window and there, standing looking at him with a strange expression, was his friend drenched to the skin, with water pouring from his clothes to the ground. Horrified, he jumped to his feet and ran out to find what had happened, but to his surprise his friend was nowhere to be seen. All search for him proved unavailing. The river was dragged but nothing could be found and eventually the survivor had to return home. Months later, at a time of drought, the body of the missing man was found wedged in between two rocks close to the stepping stones by which he must have been trying to cross.

Here the apparition fits into the local scene of the percipient, but brings with it some of the circumstances in which the agent met his death. Another similar case is briefly described later.

A consideration of these differing types naturally gives rise to the following questions: Why in the first case did the mother not see the decapitation of her son by the Chinese coolie rather than the natural and lifelike vision of him standing at the foot of her bed? Or alternatively, why did not the sister see her brother standing or sitting in her kitchen in a natural manner rather than witness the actual death scene? Many instances of either type can be found and one is bound to ask why in one case we find the one kind of vision and in another the other? Any attempt to find an answer is rendered more difficult by the intermediate type. If we could find an answer to these questions, we should be much nearer to understanding telepathy and perhaps several other difficult things. On the other hand, it is by considering the circumstances of these contrasted cases that we may be able to provide the answers.

It has been said, and I think well said, that for the occurrence of telepathy three conditions must be satisfied.

- (1) The recipient must be in a passive dreamy state, e.g., drowsy or on the point of sleep, just awakened or in a state of reverie.
- (2) Some kind of affinity, e.g., kinship, friendship or a common interest must exist between the two parties.
- (3) The agent must be in a state of emotion aroused by danger, the imminence of death, strong desire or the like.

It will be seen from these three cases, and indeed from numbers of other similar ones, that these three conditions are usually more or less present. But this does not carry us much further. It does not answer the questions which present themselves nor indeed can we be certain that these cases can be explained by telepathy at all. Not indeed that telepathy "explains" anything. At best we know there is such a thing but not what its nature really is or how it works. In any case it may well be that the difference in type denotes that while one case can be explained by telepathy, another may be due to clairvoyance or some other cause. Here again clairvoyance is merely a name for something which we cannot explain, viz. that somehow someone sees a distant scene, though the idea and the result are perhaps a little more intelligible to the average man than telepathy.

Where, for instance, the dead or dying man appears in the local scene of the percipient, it seems natural to ascribe the vision to telepathy. On the other hand, where the percipient sees what is actually happening perhaps on the other side of the world, the major part may be played by the second party or in other words, it may be explained by clairvoyance. But what attracted his attention at that critical moment? Surely the affair must have started by some impulse from the agent? Unfortunately we can rarely be sure that in these cases the percipient's thoughts had not by chance strayed towards the agent and thus unconsciously brought the two into rapport and led to the clairvoyant witnessing the event.

Cases do occur, however, in which the person or persons whose death is witnessed are unknown to the percipient, e.g., case 138 in *Phantasms of the Living*, in which a lady in England saw in a vision the death by drowning in Australia of her niece and a friend, neither of whom she had ever seen.

The intermediate type and those in which the figure is dressed in a manner with which the percipient is unfamiliar might suggest telepathy rather than clairvoyance, but, whatever the explanation, it remains true that the percipient must contribute something to the vision. If telepathy explains all these cases, then not only must there be, as indeed there practically always is, an affinity or link between the two persons, but the percipient must have the gift (probably by no means universal) of reception of these impulses and the further ability, which does not always accompany such a gift, of being able to project the scene as it were before his eyes. If he only had the former gift, he would merely suffer a feeling of *malaise*, and there are numerous cases in which this is the only symptom (see Chapter VII of *Phantasms of the Living*).

But if the explanation lies in clairvoyance, even in the strongest cases we are bound to infer some kind of impulse from the agent. Chance could hardly explain all the spontaneous visions of this type, which seem only to happen at some crisis in the life of the other party. The only exceptions appear to occur when this power is exercised under hypnosis.

But let us return to a comparison of our two first apparitions. In both cases the recipient can be presumed to have been in a condition of somnolence or reverie and might well have turned her thoughts towards her absent relative. Their states are so parallel that it is difficult to distinguish between them. So far as the recipients are concerned, the only relative difference could lie either in their affinity or affection for their relatives or else in their psychic element, which might enable them the better to reach out and obtain information by clairvoyance.

Similar differences might exist between the agents (the son and brother) in respect of their affinity for their mother or sister, in the intensity of their thoughts in time of danger or in their ability to send a telepathic impulse ; but in addition there is a striking contrast between the actual termination of their lives. The son in China could have no moment of realisation of his end. As soon as his head appeared, it was cut off and he could have had no time, *while still alive*, to direct his thoughts towards his mother. On the other hand,

the fireman as he fell through the air and afterwards probably struggled in the icy stream for a few brief moments might well, as seems to happen in such cases (as those who escape against hope tell us), have reviewed his whole life in a flash and thought intensely of his sister. Therefore, we might well have expected that the mother would have witnessed her son's death and the sister rather have seen her brother standing naturally in her kitchen. Instead, exactly the reverse occurred. (And yet there is a case on record in *Phantasms of the Living* in which a brother who fell into the water in boarding his ship at Sydney, and was nearly but not quite drowned, appeared to his sister in England dripping with water and spoke quite naturally to her.)

However, there is a further difficulty about the Chicago case. The accident actually happened at 3 a.m., but the sister did not see the vision till several hours later—about 8 o'clock. So whatever the real explanation may be, she did not really witness the accident at a distance. Indeed it seemed to her to take place in her room. The reason for thinking this a case of clairvoyance thus seems to disappear. Most cases of spontaneous clairvoyance seem to take place while the percipient is asleep in the shape of a vivid dream.

All this makes the telepathic-clairvoyant hypothesis very puzzling and cases of the intermediate type do nothing to make it easier. What is the logical basis for the dripping figure of a man standing upright in the Norwegian case? Surely this was not a picture consciously impressed on the mind of the recipient? The agent can hardly have thought of himself standing in the inn yard while he was actually drowning. If this is a case of telepathy, it is telepathy of a subconscious kind. It can hardly be clairvoyance. In fact the intermediate cases seem to be fatal to the idea of telepathy altogether.

There is, however, another explanation of some at least of these cases which has much to commend it. According to the hypothesis championed by Sir Oliver Lodge, among others, we are each possessed of an etheric or ethereal body which may leave the physical body at times during life but certainly takes its flight at death. Such a body is not—the theory goes—bound by limitations of time and space and can move instantly to any part of the globe towards which it is attracted.

If it is this body which is in fact the soul or real person, the vehicle of the spirit, which at the great crisis of death visits its dear ones at a distance, many of the difficulties inherent in the telepathic-clairvoyant theory disappear. It has always seemed strange that persons dying "natural" deaths, lying in a state of coma or great physical weakness, should be able consciously or unconsciously to send a successful impulse such as they never succeeded in sending when in full health or vigour, and again that the recipient who usually has never had an "hallucination" in his life should experience one at that same time. Perhaps, it is intelligible in cases of sudden death where the victim has some moments of anticipation and sends out intense thoughts towards his friend or relation; but the theory will not fit all the cases it has to cover. At the same time what is more likely than that the soul, as soon as it is free, or at any rate less firmly attached to the physical body, should seek at once a distant relative or friend for whom (or in some cases a place for which) it feels a strong affection and towards whom its last thoughts in full consciousness were turned?

There is another difficulty about the classical theory at which I have hinted above. I spoke of the necessity to suppose that the percipient had two faculties or powers—the power to receive or at any rate be conscious of the impulse and the power to project a vision which "lacks, but can only by distinct reflection be recognised as lacking, the objective basis that it suggests" (Report on the Census of Hallucinations, *S.P.R. Progs.*, Vol. X, page 70). Now in many of the recorded cases not even reflection would convince the percipient that there was no objective basis for what he saw, but, taking the definition as correct and all embracing, one fact must strike the inquirer. Whereas there is a good deal of experimental evidence for the receipt of an impulse and the acquisition thereby of knowledge, there is no evidence at all for the consequent occurrence of an apparently objective vision of the person or article of which the agent thought. In experiment, the idea transmitted comes as an impression or at most a sort of mental concept, as it were a dream. The best evidence for hallucinations of this kind is pathological and it is important to note that such hallucinatory figures are not due to telepathy

and those seen by the patient are never seen by any second party, as apparitions sometimes are. ("No collective hallucinations exist: alienists do not know of such a phenomenon," Prof. Richet in *Traité de Métapsychique*, page 762.) Hypnotic subjects can be persuaded that they see persons not present by verbal command, and the French hypnotists claim that this can be achieved "by mental demand," that is, by telepathy, but such imaginary figures are never seen by others present. These visions therefore form no true parallel. Forms seen by dying persons cannot be due to telepathy from the living, since they are almost invariably, if not always, of deceased persons. Cases of persons who by concentrated will power have succeeded in appearing to others at a distance seem to favour the etheric body hypothesis, since they are usually seen by the percipient, not while the willing process is going on but while the agent is asleep later on. There is indeed one strange case on record in which a man named Weserman claimed in 1822 by concentrated will power to have made a phantom of a deceased lady appear to a certain Lt. N. and his friend. But that case is unique and capable of a different explanation. Apart from this, as far as I know, there is no evidence, experimental or otherwise, to support the theory that the objective type of "hallucination" is a projection caused by a telepathic impulse.

The supposition of an etheric body gets over most of these difficulties and accounts for the apparent reality and solidity of the vision. It does not follow that the etheric body is always seen. The second party may be incapable of seeing it and merely experience a vague and fleeting impression which is either a glimpse or a sort of day-dream caused by its presence. When a distant scene is perceived, then it is best explained by clairvoyance for which there is experimental evidence, while the intermediate type is probably a vision of the etheric body clad by the agent's imagination either in his usual clothes or those worn at the time of his end and perhaps wetted by the water into which he has fallen.

In point of fact it is by no means certain that there is really any very great difference between telepathy, clairvoyance and the travelling of the etheric body. In the case of clairvoyance, as is proved under hypnotism, although the real

person does somehow reach out to the distant scene, he also remains present in some way and can describe what he sees there. So when telepathy occurs, the agent may also reach out to the percipient and be somehow partly present in both places. If so, why should he not be actually seen at the place distant from his physical body? In any case, I should not put forward the presence of the etheric body as an exclusive explanation of apparitions of all kinds. In some cases telepathy seems a possible explanation.

The scientific world, in so far as it takes any interest at all, seems to prefer the hypothesis of telepathy *cum* clairvoyance partly because something similar is claimed to be paralleled by the experimental method, partly I suppose because it hardly seems to imply more than some kind of extension of the five senses. The idea of the etheric body is something new, not yet clearly subjected to the experimental method, almost implying survival and involving perhaps the ghostly ideas of the Middle Ages—the period of superstition, illiteracy and ignorance from which modern science has rescued us. Be that as it may, this hypothesis does overcome some of the difficulties which the explanation put forward by Edward Gurney and his friends fails to disperse.

For the existence of such an etheric body there is a fair amount of supporting evidence. First of all there is the actual departure of the soul at the time of death, which has been witnessed by clairvoyants of all times and places. (A good example is recorded in *S.P.R. Journal*, Vol. XII, pages 308-311.) *There can be no question of telepathy in these cases.* Occasionally (e.g., the case of Dr. Wiltse, *S.P.R. Progs.*, Vol. VII) the soul leaves the physical body which is thought to be dead, but eventually returns after a period of full consciousness outside it. Those who claim to project their etheric body follow the same technique. In these cases, too, consciousness is said to be experienced outside the material frame.

However, it is not possible to examine all the evidence for the etheric body or to consider the varying types of apparition, supported by good evidence, that lend weight to the idea of it. All that has been attempted is to show the difficulties that occur when one tries to fit even some of the simpler and more common types into the now classical scheme of hallucination.

THE FULFILMENT OF A PROPHECY

BY MRS. HEWAT MCKENZIE

[In view of the widespread disappointment caused by the failure of many mediumistic prophecies made last year regarding the war, the evidence for one prophecy which was fulfilled in detail seems worth reproducing now. It is recorded in *Discarnate Influence on Human Life*, by Prof. Bozzano, published in English by the Institute for Psychic Investigation, Walton House, Walton St., S.W.3, from whom it can be bought, 8/10 post free. The medium used in the first instance given was Mme. Peyroutét, whom Dr. Osty the sitter, used for scientific researches. This record has a peculiarly close connection with myself, for it was in order to be in time for an appointment at the late British College of Psychic Science with the Crewe Circle for Psychic Photography, that Dr. Geley accepted the offer of the aeroplane journey, which method of travel he had not intended to use. When the sad news reached England, the late Mr. Stanley De Brath, who had arranged the appointment for Dr. Geley, the late Miss Felicia Scatcherd and myself, held the photographic sitting with the mediums, using specially marked plates and all precautions. An 'Extra' was obtained clearly recognised as the face of Dr. Geley.]

March 18th, 1922. "... You attend a dinner regularly at which only men are present. One of them will undertake a journey and will have an accident followed by death. . . ." (I went regularly to only one periodical dinner—on the 13th of every month—in which only men took part. It was started in June, 1914, and we were fifteen diners, all interested in psychic research and mostly friends. Dr. Geley, director of the Institut Métapsychique, was one of us.)

April 24th, 1922. "... Death to one of your friends by an accident. He will fall to his death. He is a scientific man. . . ."

May 23rd, 1922. "... You will learn of the death of a friend through a serious accident. There will be two deaths."

(Dr. Geley was the only passenger in the aeroplane which crashed in Poland on July 14th, 1924.)

July 15th, 1922. "... I always see with you the death of a scientist, your friend. But what is the catastrophe? There will be two deaths. . . ."

September 23rd, 1922. "... Oh! Doctor, I always see near you this death by accident. It may give rise to an offer being made to you, which will change your professional career. . . ." (For those who are ignorant of the fact, I must explain that following on the death of Dr. Geley I was offered the directorship of the Institut Métapsychique.)

January 20th, 1923. "... You will hear of the death of a scientist by an accident. . . . Instant death. Double death, during a journey in a distant country."

February 17th, 1923. ". . . Always an accident and the death of a scientist whom you know well. Accident and death during a departure. . . ."

March 17th, 1923. ". . . Oh! You will hear of an accident—death from a fractured skull. . . . I see a death which will be the cause of something like a new undertaking, a new work for you. . . ."

April 21st, 1923. ". . . Oh! This death of a scientist is always near you! Surely, Doctor, you have no intention of going in an aeroplane?"

December 1st, 1923. ". . . Oh! What sad news of a death awaits you! Accidental death, from a fall. Two dead. The day when you will hear of it draws near. You are a friend of this person. . . ."

March 22nd, 1924. ". . . Before long you will learn of the death of a scientist whom you know well. A doctor will fall. A motor accident, or something else, far, far away, during a journey."

April 4th, 1924. ". . . Near you there is a death, which I still continue to see. An accidental death, abroad; something like a small ship sinking. . . ."

May 31st, 1924. ". . . Accidental death of a man you know well. Death during a departure, in a foreign country. . . ."

July 9th, 1924. ". . . There will be a death which will greatly surprise you. An accidental death. A departure during a journey. Death of a scientist, which will cause a revolution in your life. . . ."

Dr. Osty observes at this point:

"Five days after this last sitting (July 14th, 1924) Dr. Geley left Warsaw in an aeroplane and immediately afterwards the machine crashed and he and the pilot were killed on the spot.

"On July 19th, the clairvoyante, Madame Peyroutet, spoke for the last time of the accidental death which obsessed her in nearly all her sittings with me, *but this time she mentioned the death as having taken place.*" (*Revue Métapsychique*, 1930, pp. 50-2.)

Before commenting on the memorable episode recounted, it will be well to reproduce the other episode connected with the same case of premonition long beforehand of an accidental death. This second episode, like the first, occurred spontaneously, but in "auditory" form. The percipient was the well-known writer, metapsychist and clairvoyant-sensitive, Pascal Forthuny. In a lecture given by him at the Institut Métapsychique in May, 1926, he refers to it in these terms:

"Yes, I am absolutely certain that in many circumstances the future can be foreseen by the clairvoyant. . . . If all clairvoyants had taken care, as I have constantly done, to date and preserve the text of their predictions, depositing them in a safe place; to compare them later with the particulars of the events when they occur; they could all testify confidently that the prevision of that which is

to be is not an hypothesis, but an indisputable reality, because it is verified a hundred times.

"And here I will mention one of these documentary proofs which refers to a tragic prophecy of which I was unfortunately the exponent.

"One day, in the silence and solitude of the country, I was sitting at my writing-table, absorbed in a poetic composition, when suddenly an authoritative voice sounded in my ears, ordering me to go without delay to Paris, to Dr. Geley, at the Institut Métapsychique, and communicate to him that I had been warned of the approaching death of a French doctor in Poland, who would fall a victim to an aeroplane accident. I obeyed and left immediately for Paris, where I sought out Dr. Geley, who lived at the Institute. Dr. Geley and his family had just finished dinner and were all sitting together. I was received with their usual kindness, and at once explained the reason of my visit, recounting, that is, what the 'authoritative voice' had revealed to me. At that time the director of the Institut Métapsychique had no intention of going to Poland. He asked me brusquely: 'To whom does this refer?' I was told afterwards that I turned visibly pale. I did not know, however, to whom the prediction referred, since I had not been told the name of the victim; but the question confused me. I tried to awaken my faculties of precognition; I thought I had succeeded, and mentioned a name: that of a famous doctor. But I was wrong as regards the person; Destiny did not wish wholly to reveal its secret to me. Three months later, Dr. Geley was at Warsaw; he was invited to return to Paris by aeroplane, and accepted. After a quarter of an hour's flight, the aeroplane crashed, and the two on board were killed instantly. Notes of my tragic and only too veracious prophecy were taken at the time of my telling it to Dr. Geley; and we found the document among the papers of our unfortunate friend." (*Revue Métapsychique*, 1926, p. 368.)

Prof. Bozzano comments:—"The tragic event described, which was perceived by two clairvoyants, thirty-one months and three months beforehand, with all necessary particulars for the infallible designation of the destined victim, *but recognised only after the event*, may be considered an evidential case in demonstration of the existence of a class of premonitions capable of designating the victims of accidental and therefore unforeseeable catastrophes."

"From the point of view of the fatalistic hypothesis, this is of enormous importance. But let us proceed in order. First of all we must observe that the prediction recounted corresponds unquestionably to all the exigencies of scientific demonstration. On the one hand there are fourteen reports of Dr. Osty, drawn up by him from notes taken during the sittings; and on the other, there is the narrative of Pascal Forthuny, which is corroborated by

the testimony of members of the victim's family, and also by a document in which the prophecy was transcribed at the time by the victim designated in the prediction. It must therefore be concluded that from the evidential point of view, the case under examination is really decisive down to the smallest details, seeing that all the particulars constituting it were written down long before the event took place."

"Professor Richet, in citing the case in his book, *L'Avenir et la Premonition*, ends with the observation :

"It really seems to me that after reading this last episode, it should be logically impossible to go on doubting the existence of premonitory lucidity."

"It is indeed so ; and no one can fail to see the enormous theoretical importance implied in the fact of possessing even a single case of premonition long beforehand of accidental death, " which fulfils the severest scientific exigencies, showing itself literally invulnerable to all legitimate objections, as well as to all the sophistical subtleties of misoneistic opponents."

TANTRIK YOGA

By Marquès Rivière. (Rider, 6/- net.)

Of books on the East there seems no end, many in particular seeking to explain the different systems of Yoga to Western students. M. Rivière seeks, out of his own practical search, to show us some aspects of "the unknown face of Asia," "the face of its spirituality." His particular subject in this book, which is to be followed by a greater work, deals with the often abused Tantrik or Hatha Yoga, which he claims as profoundly instructive for the West when rightly understood. The recent book by Yoga Vithaldas has shown us much and here there are interesting chapters on the various Chakras, the centres of force and on their development. Many of the statements are verified in the experience of all well developed mediums, though, unlike the Eastern student they have no 'guru' to guide and watch their progress. Similar systems of psychic and spiritual development are known in China, Japan, and Tibet. It is the universal knowledge of the primal life force in man regarding which the West is such a laggard. The book gathers up in a simple and sincere way the basic truth underlying all Yoga practice.

B.McK.

THE AGELESS MYSTERIES

By Faith Hart. (Rider, 4/6 net.)

This is a readable book which reiterates again that the Ancient Wisdom has much to say to us to-day. The writer has sought for her knowledge in many fields "regardless of sect, society, or creed" and contributes to our knowledge on the creative power of thought and to general principles of wise living.—B.

EXPERIENCES UNDER AN ANÆSTHETIC

BY FLORENCE E. BAILEY

[The following letters from a relative of Mrs. Lilian Bailey, a worker at the Institute, describing mental experiences under an anæsthetic and drugs which have made a profound impression on the writer, correspond with those of many others under similar conditions. The present narrator, a university woman whose subject is History, had not up to the time of her operation taken any interest in supernormal happenings, but now her attention has been fully aroused. Many, during these last months, have been conscious of the nearness of powerful subversive forces, and while fears and anxieties have no doubt something to answer for in some cases, others cannot be so easily explained. The powerful concentration of intensive thought, directed towards this country by those who intended to attack her, might be registered in this way by sensitive persons and is not without its reaction in the Unseen.

A few months ago a young engineer, a healthy sports-loving type not given to deep thinking, reported to me that while under gas for ordinary dental operations he experienced such fear and horror as left him shaken for days. His violence appalled the operators. His only memory was that he had witnessed what he should never have seen. Reluctantly a few weeks later he had to submit again, and the same thing occurred, leaving upon him an ineffaceable impression.—ED.]

August 19th, '39.

On the first of August after an X-ray examination I was told that I must have a very serious major operation. My doctor and friend, Dr. G., looked very sad and serious as he gave me the news. But for several weeks I had known of my serious condition, though it did not trouble me. I seemed to be sustained by some great power which enabled me to be both cheerful and entirely without fear. It was not a thing I could speak of, but the words, "Thy rod and thy staff they comfort me," were constantly in my mind. When the moment came to go to the operating room and to receive the anæsthetic I had the same feeling of exaltation. From then on of course I knew nothing except for one thing, and at what period it happened I cannot tell. I was perfectly conscious of hands, the hands of the two surgeons, but most clearly of the one who was my own doctor, and more than that of the hands of other beings, helpers, which I cannot explain, moving above me. I was not actually conscious of Dr. G.'s person, only of his hands and his mind. I knew that he was suffering agonies of anxiety and was exerting all his will to pull me through unexpected difficulties. I could also see small white packages being handed to him. About a week after the operation I told Dr. G. about this and he was amazed. He said, "You must be psychic for you are absolutely right, especially about the white packages and our struggles." He said the operation had been terribly difficult, and to use his own words he had "never sweated so much in his life." During

the four or five days after the operation I was practically unconscious and no one mentioned it for fear of exciting me so I was certainly given no information. I learned later that my heart stopped beating and that a great flow of fluid had made unexpected difficulties. When consciousness returned time seemed to have no meaning, time seemed to be space—vast tracts of sky in which things happened without order, not this event before that, but time, space, events, all were fluid. I seemed to be involved in a desperate fight against evil and pain, yet not my pain, although that was terrible, but the pain and agony of all the world; again, like time, not to be fastened down as finite but something dominating the whole world and beyond it. Pain was translated into an army of evil spirits, I cannot find words to express this. I saw it all in terms of devilish brutality, saw battlefields where men were torturing each other through evil triumphant, agony and brutality everywhere. It may be said that these were the natural consequences of the operation and of the drugged period following, but I do not think it was entirely so, because, above it all, I could pray for the world, that God would not let war happen to release an even vaster flood of suffering. Even then the pain did not seem to matter so much as the sense of evil, the want of Divine love. I knew the agony of Gethsemane and prayed, "Father, forgive them, they know not what they do."

Again, at a point of time I cannot place, there came the most horrible experience. It seemed that I was standing outside my body fighting desperately to save it from devils, and the words "Centre of religion" spun round and round in my brain in an infernal rhythm, carrying my body with it. I felt I was at the point of complete dissolution and must hang on to my body with all my might. I awakened from this, exhausted, but feeling triumphant and safe. Later I heard that I had clutched so violently at my body that I had pulled the tube out of the wound.

At another stage I had a vision of being shown what hell meant. I saw it as a cold grey panel of a design like fan-tracery, a rather beautiful design. The idea seemed to be that the fans kept opening out into something higher, outwards and upwards always to a higher plane. And that behind this panel work was always going on to put things right, a straightening-out process. I seemed to have a guide, invisible to me, and I heard a voice say, "The boy has atoned." I asked, "What will happen to him now?" and the voice said, "Just nothing at all that you need to know, but see, we merely wipe out his name from this panel and he is no longer in hell." Then the vision, or dream if you will, passed and I found myself in a town on a hillside and all the valley below was flooded with sunshine and happiness, with beves of girls in gay frocks dancing about looking like showers of petals tumbled out from a giant basket of roses. It must have been from this point that I

began to recover and except for the incident of the trees my nightmares became less frequent. I was moved to a less noisy room and someone said, "You can see all those lovely trees from your bed," a group of magnificent forest trees in an adjoining park. Well, they terrified me. I dared not open my eyes for fear of them, for they were full of demons, malignant, twisted, distorted animal shapes. But soon that passed and I saw only the beautiful trees.

I decided to take no more drugs for sleeplessness, and the nurse agreed to let me try for one night. Between waking and sleeping I began to hear faint music, like the tinkle of Chinese hanging glass in the wind. But the sound seemed to come from flocks of small white birds and I knew they were flocks of good spirits all busy on their appointed tasks. Then I understood the sounds as words.

One group seemed to call to another, "All hail to the Highest," as though giving a familiar password or greeting. Then they said, "She's done it" (referring to me). "Put the mark on her and we can get on with the next." I knew the mark was to indicate that they had done their job, which was to help me to sleep without a drug. I had a short and perfect sleep and required no more drugs. When I am not quite sure at what point certain things happened, the nurse says, "Well, you know you were very ill and lost about a week under morphia," but I don't think that explains everything that I experienced.

August 20th.

I have been thinking more about that time business. I seem to have had, remotely perhaps, a glimpse of a great mystery. I can just faintly understand what it really meant by the sun standing still over Gibeon. It must be that in moments of deep and urgent necessity and only after one has put forth every ounce of power one has to fight on for something vital, an ecstasy arises when time stretches out to eternity, you "hold eternity in your grasp." "A thousand ages in Thy sight" is not merely a trite expression to indicate the swift passage of time, the moment and the age are the same thing in such states. The idea is touched upon from another angle in Margaret Irwin's *Still she wished for company*. It is as though all time were here *now*, stretched out like a rolling plain of downs and sky, and all events that ever were or shall be are there, limitless; but for our everyday purpose and needs we have time and events doled out, measured and conventionalised. Perhaps I have always felt this without understanding it, and that is why history has always seemed so burningly alive to me. I remember a day years ago, when I'll swear I saw—for a moment—armed men riding out of Conway.

August 23rd.

I have been trying to account for the dual state of things concerning

my memories of which I wrote you on Aug. 19th. Mentally they become if anything clearer and more vivid. At the same time the actual physical events of the week immediately following the operation are a blank. I was purposely kept under morphia, I am told, and I can remember nothing of nursing or treatment, yet the mental impressions, and what I can only call supernormal events, are intensely alive. There was a pain which I realised to the full—dreadful agony—yet it did not seem quite personal to me alone. Imagine being caught in an awful devastating thunder-storm that beats you down entirely and yet it is not your storm even if it kills you. So pain just seemed a huge cloud of something evil which was not personal unless one hugged it to oneself. But it is beyond me to make this clear to anyone else.

August 24th.

I wonder if the effect of the morphia was to subdue my body while releasing my mind. It seems to have perceived and understood so much just then, things which had never been so clear before. One talks so vaguely of good and evil spirits, of right, wrong, pain and sin, in a sentimental way. What I have gone through has revealed to me very clearly the forces of evil. If the Church sums it up as the Devil, it is right. There certainly are gigantic forces of evil, and life must be one strenuous fight against them. Their generals are Brutality, Greed, Ignorance. I believe these are enormously successful at the moment, but that love and decency and the forces for good will, by God's grace, conquer them.

This morning I have been reading the Litany. It is magnificent. The old scholars who compiled it, though their language may sound mediæval, must have been through the same mental agony that I was and I can understand now what was not understandable to me before. Listen to this:

"That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet."

And:

"Mercifully assist our prayers that we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to naught; and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee."

Whoever wrote that did so after he had passed through the scorching fire of agony, a fire which shows one clearly many things. Pray God I may never lose the vision I have received.

A HAUNTED HOUSE

(a) A 'SPECTRAL' CAT

BY M. RUTH HANSON

[The correspondent who tells this story and supplies the interesting dreams which follow, furnishes me with the names of relatives and friends who witnessed the occurrences. The name of the house is not given as it is now in other hands. It was a house built about 1878 and as the years went by the happenings diminished, or perhaps the psychic power to sense them waned. In most instances when the cat was seen Mrs. Hanson was herself present. Regarding the dreams she says, "I think they are not ordinary dreams, I can never forget them, while other dreams I hardly remember more than a few hours. Also when these occur I always feel partially out of my body, slightly above it, and surrounded by a gauzy mist, slightly luminous."—ED.]

I lived for twenty years in a house in the country four miles from a town. When moving in, a woman from the village, a mile and a half away, who had come to help, asked me if I was aware the house was haunted—she had been cleaning there the day before so I suppose had heard some of the noises which became so familiar to my husband and myself. The sounds were certainly very loud at times and included bangings, rustlings, footsteps and bell ringing. The noises were most noticeable in the room we used as a spare bedroom and in the passage approaching it. I had, at the time, an old family servant as cook; I knew her well, she had been with my mother before I was married, and she was not at all the sort of person who imagined things. She heard the noises, footsteps and saw the 'spectral' cat. This animal, of whom we gradually became aware, stalked about the place and was seen by several people whose names and addresses I enclose so that you may verify my statement. We had a cat of our own called Smut, and when the appearances occurred I often used to go and find him so as to be sure I could not have mistaken him for the ghostly one. We didn't mind this ghostly cat, in fact we quite liked him, he was so friendly—I have often seen my husband put down his hand to stroke the cat and find only empty air. After we had been in the house a short time an aunt of mine came to stay with us. On her last morning she came to breakfast very much upset, saying she could never stay the night in the house again—and she never did. It was a great deprivation to her not to come, as she loved the place in the

spring when the woods were a sheet of bluebells. Nothing would induce her to come again for longer than the day, and she took good care to leave before nightfall. She declared she saw an old woman, dressed in a shroud, bend over her when she was lying in bed. We could not laugh her out of it and she was obviously very much upset. We could not explain this apparition then, for the only one we knew of was the "Cat"—certainly there were the noises, but we tried to ignore these. Several years passed and numerous people stayed with us, amongst them my sister and my two nieces. They all complained of being awakened at an early hour by queer noises and the ringing of a bell. One of my nieces was so frightened she got up and dressed in the middle of the night, thinking burglars were about the house.

During the War period, I remember once standing talking to cook outside the pantry door when we both thought we saw Smut (our cat) walking down the main stairs, and we both moved to let him pass into the pantry where he disappeared under the table. Then we both looked at each other and said "That wasn't Smut"; we peered under the table, no cat was visible. The cook at once went through the pantry and down the backstairs to the kitchen where she found our cat fast asleep in his box, exactly as she had left him when she came up to speak to me. On one of the many occasions when the cat appeared it was broad daylight and we were showing some friends over our house. There were at least eight of us standing in the Music Room when one of the number looked down at something she saw approaching her along the floor. She suddenly got very red in the face and startled the assembled company by saying, "Good Heavens, I've seen the cat." I at once went to look for Smut and found him where I had left him asleep on my bed. I always shut him up when we had visitors, as like all cats he loathed strangers.

The next incident I remember was that of another friend who dropped in for a chat after tea. The evening was quite light; just before my friend got up to go she said, "There go cook and Smut walking down the garden." We were sitting by the windows of a large roofed-in balcony, but I saw no one. I was surprised, as I knew cook was out at the pictures in the town four miles away. I went down to the kitchen to see if she had

returned earlier than I had expected, but the kitchen was all shut up and Smut asleep in front of the fire. He could not possibly have got out of the closed kitchen without one of us opening the door for him. The woman my friend saw may have been the old woman my aunt had described, though my friend made no comment on the woman's dress.

The last appearance happened to me. I awoke one night and saw a woman's figure, which one could easily describe as dressed in a shroud, for the garments were filmy and the head was swathed in some kind of transparent stuff. She came out of a cupboard in my bedroom, which had originally been a communicating passage to the spare bedroom. She glided, no other word could describe her movement, round the bed and out through the closed door. I was not in the least frightened but sat up in bed and watched her. She seemed quite unconscious of my presence. My husband was asleep and saw and heard nothing. When she had gone I knew I had seen the old woman that my aunt had described. Then it suddenly occurred to me to ask myself how I had been able to see her, for the bedroom was quite dark, no moonlight or nightlight and the woman's garments were a dark misty grey. I never saw her again though I lived in the house for many years. The noises still continued and the cat still walked, though the former were not so frequent after we made some structural alterations in the house. I made enquiries as to who had lived there before ourselves and found out that a very old lady and her middle-aged son had occupied it for several years and that the old lady was extremely devoted to the place. I believe she left it reluctantly at her son's wish, for he thought the place too isolated for his mother to be left in alone as he had to often be away. My explanation of the haunting is that, dead or alive, whenever the old lady thought about the place she had loved so much, some of us, I being one, were able to see her "thought form" passing through rooms and garden. I really do not know how to explain the cat or the noises, because the latter could be heard quite plainly from the garden. At any rate, whatever it was, the presence was quite friendly and gave just a touch of eeriness to the place which we rather liked.

(b) DREAM OR VISION ?

No. 1.

In the late Autumn of 1918, after the Armistice had been signed, I was anxiously watching the papers to see when a prisoner, to whom I had been sending parcels ever since the Retreat from Mons, might be expected back in England. Time went on and I never saw his name or Regiment mentioned and I feared that the man might be wandering about Germany starving, as we had heard was happening in certain cases. I told my husband I felt that I ought to write to the Red Cross who were looking after the returned prisoners, and ask if they could get any news of the man. I had much to do at the time, as it was just before Christmas, and put off writing for a few days. One night I had the following dream or vision, twice repeated ; I have a feeling that it occurred a third time but cannot be absolutely certain of this.

I was neither asleep nor awake, but in what I call the "betwixt and between stage," when I found myself in a large grey misty space ; my husband was with me, and a youngish man came forward and shook hands with us both and said he was safe and quite all right.

Next morning I told my husband my dream and also our cook, who had been with us many years. I said I would not write to the Red Cross as I felt sure I should hear news of the man.

In the course of a day or two I received a card from him saying he had arrived at Leith and was safe and quite well.

In the course of the next few weeks my husband and I had the man and his wife up to London for the day. We went to meet them at the station and I instantly recognised the man of my dream, although I had never seen him before.

The Society for Psychical Research published this "Dream" in one of their Journals.

No. 2.

On a Saturday night in Nov., 1926, I had a very vivid and most unpleasant dream. I was in a vast grey space and in front of me was a woman lying in a coffin the lid of which was swinging to and fro like the pendulum of a clock. I could

not see her face, but she had a deep cut in her right side in the region of her appendix. I awoke with a shudder and thought what a horrible dream to have. I went to sleep again and in the morning had completely forgotten the dream. I had a very busy day, for I had no help and much to do on Sundays. I mention this to show I had no time to be imagining things, also I did not remember the dream. At this time my husband and I were members of an Amateur Dramatic Society who, that particular Sunday, were having a rehearsal of one of the plays in our big Music Room. Shortly before the rehearsal started (5 p.m.) I sat down for a few minutes' rest by the fire and went to sleep, when a voice said to me, "Remember your Dream." I awoke instantly with the voice ringing in my ears and remembered everything I had dreamed the night before. I told my husband about it as I felt sure we should have bad news; he tried to reassure me as I was shaken and upset. Then our friends arrived and the rehearsal started. While I was doing my part, the telephone in the hall rang and my husband went out to answer it. He was away some time and when he came back he looked flushed and upset. As soon as I could I beckoned him to come out of the room, when he told me the telephone message had been from one of my nieces saying her mother (my sister) was being taken to the Nursing Home to be operated on immediately. I did not know she was ill. She had been in London on the Saturday to meet her husband on his return from his holiday and they were going to the theatre that evening. Instead of this she was suddenly taken with violent pains and sickness. Her husband wanted her to see a doctor there and then, but she refused and said she would rather go home and see her own doctor. She spent a night of great pain and was brought to her home next morning. She fainted in the train, but felt better when she arrived. In fact she said the pain was gone, so she was all the more astonished when told she must have an immediate operation. The doctor found the abscess on the appendix had burst and slight peritonitis had begun to appear. She lingered between life and death for a fortnight and her ultimate recovery was considered a surgical marvel. I saw the vision of the woman in a coffin with its swinging lid and the deep cut in her side at least 18 hours before the operation took place and no one expected an im-

mediate operation until told she must have one by the doctors that *Sunday afternoon*. Of course her own husband who was with her when she was feeling so ill in London may have suspected something of the sort was necessary and I may have sensed this, all very improbable I think. My sister is alive still and can corroborate this, also the lady producer of our Dramatic Society remembers the circumstances of the telephone message occurring at the rehearsal.

The voice I heard has spoken to me two or three times in my life, once after my mother's death, and twice to give advice. It is an actual voice, not a vivid thought, I can hear it ringing on the drums of my ears and it seems to come from inside my ear.

No. 3.

I went out to the Riviera with my niece on February 20th, 1939, en route for Yugo-Slavia, where another niece had been living with a family for six months, and was due to return home on March 1st. I had had an attack of laryngitis, followed by influenza before I left, and still had a bad cough which I hoped the change of air would relieve. I grew rapidly worse after our arrival in Nice, so that I found it impossible to go on to Zagreb as arranged, so my niece continued the journey alone, while a nurse was found to look after me at the Hotel.

I was desperately ill and on the last day in February, when I was at my worst, I again found myself in the vast grey space, into which I had penetrated before on the occasions of my other visions, but this time I could see people all around me. The space was full of tense veiled figures, men, women, and children, all like me waiting and watching for their call. I remember I was not in the least frightened and looked around me thinking, "I never thought it would be like this." Then I heard my husband singing an old song that I had not to my knowledge heard for at least 30 years. Blumenthal's "Across the far blue hills, Marie." The lines my husband sang were:

"Till God shall bid me come to thee,
Across Death's far hills, love Marie."

He had been a professional singer and teacher of singing in his life, and had sung this song quite a lot at "At Homes"

and concerts when we first returned to England after his training in Milan in 1902.

The voice was wonderful, fresh, young, joyous, like that of my husband in his prime. He passed over in 1933 and had sung very little in his later years as he was always so busy with his pupils.

When I heard this singing I instantly started to move towards the sound, when a hand drew me back and a moment later I felt the needle injecting camphor in my side and the nurse giving me brandy.

I did not want to come back at all and for a week still hoped I might die. One night during this time, my sister in England dreamed she saw me lying on a bed and moving my head from side to side saying—"I never thought it would be like this."

She told me this dream on my return from France and also another one she had before I left.—This one was a vision of the niece who was travelling with me dressed all in black and weeping bitterly. Needless to say, these dreams made her very uneasy and she must have seen me when I was waiting with the other souls for my call to the "Great Beyond."

Books added to the Library

	<i>Cat.</i>	<i>Pub-</i>
	<i>No.</i>	<i>lished.</i>
<i>*New Books.</i>		
*BERNARD (Theos), "Land of a Thousand Buddhas" ..	374	1940
BESANT (A.) "A Study in Consciousness"	375	1905
CARRINGTON (Hereward), "Psychic Science & Survival" ..	725	1939
*COCKREN (A.), "Alchemy Rediscovered and Restored" ..	764	1940
*DESMOND (Shaw), "Chaos." (Fiction)	104	1939
*GARRETT (Eileen), "My Life as a Search for Meaning of Mediumship" (Amer. Ed.)	1,292	1939
*Ditto (Eng. Ed.)	1292A	1940
GREGORY (H. B.), "Dark Sanctuary." (Fiction) ..	102	
*HART (Faith), "The Ageless Mysteries"	1,432	1940
*HETTINGER (J.), Ph.D., "The Ultra-Perceptive Faculty" ..	1,460	1940
*HUNT (Roland), "The Finding of Rainbow's End" ..	1,521	1939
LEAF (Horace), "What is Spiritualism?"	1,821	1918
*PARGETER (Edith), "The City lies Four Square." (Fiction)	103	
RIECHENBACH (Baron von), "Letters on Od & Magnetism	2,520	1926
SLATER (Herbert), "Problems of the Borderland" ..	2,656	1915
STEINER (Rudolf), "The Gates of Knowledge" ..	2,769	1912
STEINER (Rudolf), "Theosophy"	2,823	1910
*WYDENBRUCK (Countess), "Work it out Yourself" ..		
(Astrology)	3,320	1940
*"101 Zen Stories" Tr. by SENZAKI and REPS	2,649	1939

NOTES BY THE WAY

It is pleasant to note that Eileen J. Garrett's excellent autobiography, reviewed in our last issue in the American edition, has now been published by Messrs. Rider (10/6 net). This will put it within the reach of many, as supplies from U.S.A. were limited. All serious students and all potential mediums can benefit by its study. The Book-jacket describes Mrs. Garrett as 'the celebrated International Medium' with ample justification. A letter from Mrs. Garrett a month ago indicated that she was still in Juan-Les-Pins engaged in voluntary social war service.

* * *

Miss Geraldine Cummins has paid a visit to the Edinburgh Psychic College and received an appreciative welcome both for herself and for her charming ability as a lecturer. *The Evening Dispatch* reported her address in a column describing her as "the well-known automatist, investigator in psychical research, and author." We are glad to think that the Northern group had this privilege. Mr. J. B. McIndoe of Glasgow, whom we met on a recent London visit, stated that work in that city has been well maintained during the past months, in spite of the black-out and the industrial drive.

* * *

A letter from Miss May Walker, one of our Liaison Officers, during a visit to New York, describes visits to various mediums and meetings with fellow researchers. She mentions that Mr. Hereward Carrington has a two years contract with a Radio Corporation for talks on psychic matters, a privilege not extended by the B.B.C. Dr. Nandor Fodor, whom she met, is practising as a psycho-analyst in New York. Miss Walker has now made her home in Grimsby, Ontario, Canada, and has made contact with some interesting groups.

* * *

A letter from Mrs. Glen Hamilton of Winnipeg, speaks of the near completion of the book, dealing with her late husband's work, in which she has been assisted by one of her sons. It will be illustrated with many original photographs and will, when published, prove a valuable addition to our literature dealing with modern physical phenomena.

* * *

Mrs. Hamilton particularly records her gratitude to Mr. H. A. Reed who assisted Dr. Glen Hamilton in many of his early experiments and continued the good work with Mrs. Hamilton after his death. Mr. Reed is an Englishman and is the second son of the late Mr. Byron Reed, at one time M.P. for East Bradford. By pro-

fession he is an electrician and holds an important public position in Winnipeg, where he is greatly esteemed. His installation of an electric amplifier in the Circle made it possible to study the raps obtained while the medium used was under excellent control. These seemed to come from the lower part of the medium's body, as Dr. Crawford of Belfast confirmed with Kate Goligher. The table suspended from a weight scale showed an increase in the medium's weight before each rap was heard. When Mr. Reed stood near it the raps were louder and firmer, indicating that members of the circle were also drawn upon to contribute vital force. Small wax finger moulds were also obtained under test conditions. Since Dr. Glen Hamilton's death masses of materialisation phenomena have again been photographed, some of these showing faces. One miniature face when enlarged was clearly recognized by the family and many friends as a good likeness of Dr. Glen Hamilton. We may have fuller particulars of this later. We congratulate Mrs. Hamilton, her collaborator Mr. Reed, and the mediums and members of the circle, in the continuation of this valuable work.

* * *

In London, Mrs. St. Clair Stobart reports that audiences at Wigmore Hall on Sundays are almost at pre-war standard as to numbers. On June 24th she arranged a Drawing Room meeting, at her home at Turner's Wood, on behalf of the Confraternity, for Clergy and their friends. Mr. H. Ernest Hunt spoke on "Psychic Science and the Churches" and Mrs. Lilian Bailey, O.B.E., by the courtesy of the I.I.P.I., gave a demonstration of Clairvoyance.

* * *

The Council thanks Mrs. Howell Smith and others for flowers for the rooms.

* * *

It should be noted that for the duration it is not found possible to supply sugar for the teas provided at various gatherings at the Institute.

"ESCAPE, A CONFESSION," By A.H.L. (Heath Cranton Ltd., 6 Fleet St., E.C. 1/- net) is a pamphlet by a member of the Institute. It is a story of a personal search for soul satisfaction, solved by contact with the late Archdeacon Wilberforce, a helper of many. The writer became a churchwoman and a devoted student of scientific research in Spiritualism, finding comfort and strength through many troubled ways of life.

"SONGS OF A DREAMING HEART" (Heath Cranton Ltd., 3/6 net), under pseudonym of Anna Spode, is a collection of poems, some inspirational, by the same member.

BOOK REVIEWS

THE ULTRA-PERCEPTIVE FACULTY : AN EXPERIMENTAL INVESTIGATION

By J. Hettinger, Ph.D. (Rider, 12/6 net.)

Readers will recall the valuable article in our issue of January last, by Dr. Hettinger, dealing with his investigations in psychometry (the Ultra-Perceptive Faculty) which he had presented as his thesis for the Doctorate Degree. It has now been made possible by the aid of a grant from the University of London to present the complete report of the statistical and time-factor experiments by which Dr. Hettinger shows how carefully and completely he has eliminated the elements of chance affecting his results for which the critics are always on the outlook. He claims to have done this successfully and to have established the reality of this psychic faculty which he believes will fall into its right place in science by being associated with psychological findings. Psychology must move fast and far if it is to incorporate psychic facts and we will welcome the attempt. The book gives us insight into the patience and tenacity with which Dr. Hettinger followed his facts, allowing these, as all wise scientists must do in unusual subjects, to guide him. "Let us," he says, "hold on to the facts as they are ascertained one after the other and let us use them constructively to find out other facts."

Dr. Hettinger mentions the interest his inquiry aroused amongst his University colleagues and teachers and of the generous help afforded him by advice and collaboration. His work has widened the circle of interest. He mentions that the professional experienced mediums he so wisely employed were Mrs. F. Kingstone, well known to us, and Miss F. Fallows, a younger worker. Mrs. Kingstone's excellence as a psychometrist has been long recognized. She is one of the few who knows when to lay down her article when 'other side' clairvoyance begins to operate, as if she recognized a variation in her receptivity.

We are advised that a second volume dealing with the experiments will follow shortly. This will be illustrated and will deal with the interesting and original findings of the writer relating to the impact made on the psychometrists by the subjects at the moment of the reading of the article while they casually glanced at illustrated papers and noted what attracted their attention. The psychometrist often sensed this in a surprising way as well as giving her ordinary reading from the article. A community of interest apparently is established, in which past, present, and even future is unrolled to the sensitive. This book should be in the hands of all serious investigators and we shall anticipate further contributions from Dr. Hettinger in placing our findings before scientific circles.—B.McK.

THREE FAMOUS MYSTICS. (Rider, 6/- net.)

"Saint-Martin," by A. E. Waite, D.Litt. ; "Jacob Boehme,"
by W. P. Swainson ; "Swedenborg," by W. P. Swainson

This is the third and last volume in the series dealing with Alchemists, Occultists and Mystics.

What is a 'Mystic'?

Some regard the term as an insult, or meaning a sort of day-dreamer; others believe him to be an intuitive philosopher with clair-voyant or other extra-sensory aptitudes.

The history of religion abounds with examples of individuals who are 'inspired' and have a knowledge of the inner meaning of life and who are of service to humanity. At the present time when reason and intelligence fail to give us a satisfactory answer why civilisation seems bent on destruction, we wonder whether we can get some help from intuitive faculties possessed by certain gifted individuals. In the life history of Saint-Martin, Jacob Boehme and Swedenborg we are given certain information which opens up to us a wider vision of man's existence than that seen merely through our human faculties. These three men possessed a sort of inner wisdom which they conveyed to humanity in symbolic language which tended to lift the race to a higher level. They expounded the origin of evil and showed us how to obtain peace and harmony in life and they gave us hope. The writers have made the difficult language of Boehme and Swedenborg clear and we can grasp the main principles of their teachings and compare them with modern psychology and psychic science.

Louis Claude de Saint-Martin belonged to the French nobility and was born in 1733. About 1768 he joined an order of a Masonic kind, with a Rose Croix grade, but was not permanently satisfied with Ritual and Ceremonial Magic. He says, "I experienced at all times so strong an inclination to the intimate secret way that this external one never seduced me further even in my youth," and he exclaimed more than once to his Master, "Can all this be needed to find God?" He became a true mystic and his devotion to Jacob Boehme was the chief mental characteristic of his later life. He died in 1803. Between 1887 and 1890 an Order was formed for the exposition of Saint-Martin's mystical teachings called 'L'Ordre Martiniste,' with three degrees, Associate, Initiated, Initiator, the last, as implied by the title, conveying a licence for the propagation of the Order by all who attained this high rank. The Order spread rapidly in France, North and South America and was known also in England. The Great War broke up everything belonging to occult organised interests, the Grand Master Papus died during its course and the order is now a shadow of its former self.

The story of the poor unlettered shoemaker of Goerlitz, Jacob Boehme, is an amazing one. As a boy he spent much of his time attending the cattle. At an early age he developed the visionary faculty and was able to see in the spirit world. He went to school, learned to read and write and became a shoemaker. His first period of illumination lasted for seven days in succession. During the whole of that time his higher and more extended consciousness was active, and his range of vision correspondingly widened.

In 1860, at the age of twenty-five, a second illumination was vouchsafed. One day while walking in the fields he fell into a deep and inward ecstasy so that he could look into the inmost principles and

deepest foundations of things, gazing as it were into their very heart. Ten years later his third illumination took place, that which had formerly seemed chaotic and fragmentary now formed into a coherent whole. His scattered intuitions were co-ordinated. Fearing lest he should forget what he had seen he wrote it down in order to preserve it though not for publication. This was the origin of the *Aurora*, his first work. From 1612 to his death in 1624 he continued to write, and left thirty books containing his illuminations.

It is interesting to review these illuminations in the light of modern psychology and psychic science. The reader will find here the statements of the mystics clearly and simply expounded so that he can compare them profitably with modern theories.

In the chapters dealing with Swedenborg, who is probably much better known to psychic students, we find a summary of his philosophy and of his experiences of life on the other side viewed from the spirit or astral point of view. He wrote, "The whole natural world corresponds to the spiritual world, not only in general but also in particular. Whatever therefore is in the natural world exists from the spiritual and is said to be its correspondence. The nature of 'Correspondence' may be seen from the human face, for all the affections of the mind display themselves visibly in a natural form, or in their type, and therefore it is said to be the index of the mind. Thus man's spiritual world is visible in his natural world." Many instances are given of the open vision possessed by the learned Swedish seer who did not, unlike many others, become aware of these faculties until comparatively late in life.—T. S. RIPPON.

ALCHEMY REDISCOVERED AND RESTORED

By A. Cockren. (Rider, 6/- net.)

The writer of this volume proceeds to give us a succinct account of the known historical facts associated with the lives and work of the alchemists; while absolute reliance on these is impossible, a general trend is established. The reader's chief interest, however, will be concentrated on the claim which Mr. Cockren makes to have verified for himself, by practical experiment, that the Masters did really accomplish the transmutation of metals and demonstrated thereby the Unity of all creation. He claims frankly to have discovered in this prosaic modern work, *the Philosopher's Stone*. When in California in 1927 I met Mrs. Ingalese who, after Herculean labours over many years, made a similar claim and used her discovery for remarkable healing cures for which I obtained confirmation. Mr. Cockren has used his discovery for similar benefits to humanity and both claim that they have attained their object by following the instructions embodied in the cryptic utterances of the ancient alchemical scripts. Insight, illumination, clairvoyance if you like, was required to find the key. This aspect must be but for the very few, but alchemy in a wider sense has a word for all, for it has always in its best phases been associated with the thought of man's higher development, mental and spiritual, and teaches as the author says, "that his future is far greater than at present can be en-

visaged, that Life is Law and Wisdom." Mankind certainly needs such a vision to-day, and we recommend this book to the thoughtful.

B.McK.

LAND OF A THOUSAND BUDDHAS

By Theos Bernard. (Rider, 18/- net.)

This is certainly a book which should sell, though the price is so high, partly owing to its excellent production and also to the large number of beautiful full page original photographs which it contains, many taken in the sacred interiors of monasteries in Lhasa, a privilege accorded, it is said, to no previous visitor from the West.

The author, an American, had from his childhood, perhaps because of an interest in his family in Eastern thought, or because of some interior urge (claimed later in Tibet as the sign of his previous incarnation as a famous Lama) a strong desire to visit that country and verify at first-hand the teachings on religion and life which he had, by study, already made his own. Circumstances enabled him to do this in mid-life; the way was opened in a remarkable way to his own amazement, making it not only possible to study the sacred books but to receive several initiations from a high Lama who recognized in him one who was to carry the teachings to the West. He studied the language, he learned the multitudinous social and religious observances, he was admitted to the innermost shrines, was astonished at the fabulous wealth the monasteries contained, and aghast at the poverty which existed outside the walls. At the same time he was conscious that here was a land in which all was made subservient to the study of the soul and where it was recognized that it was man's prime duty to make that his sole aim in life. In the view of the teachers he met, Tibetan thought is devolutionary, not evolutionary. They believe that here the West has gone astray. "What the world needs to-day, is not one to reveal truth, that can be found, but a leader who can show the people how to advance these teachings to accord with the new set of facts with which we are living to-day—the main problem is essentially the reconciliation of the internal with the external."

His initiations, during which he did experience a release of inner power, culminated in a three days' solitary experience in a hut on the mountainside set apart for such meditation, while his teacher kept in touch with him by thought. During this time he reviewed his whole life and how he was led upon this strange pilgrimage. Then instructed and soul-fortified he was bidden to return to his Western life as the place where he could best continue his work. After great trouble he secured some of the most famous books of the doctrines and teachings of the great Lamas, books not usually allowed to leave the country.

We are guaranteed that this is an authentic recital: it is well written and whether the reader enjoys it as a first hand account of the Forbidden City, as fascinating as *The Lost Horizon*, or views it as a guide to a spiritual pilgrimage of his own, he will profit by an original presentation of a mode of life still existing in our world to-day which seems almost unbelievable amidst the welter of Western civilisation.

B.McK.

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