

**THE JOURNAL OF
THE INTERNATIONAL INSTITUTE FOR PSYCHIC
INVESTIGATION**

Vol. XIX

JANUARY, 1941

No. 4

EDITORIAL NOTES

The Council of the International Institute for Psychic Investigation presents its compliments to all members and readers of this Journal with the earnest hope that there may be a speedy ending of the grave national conditions and the many personal troubles which have befallen so many. May Light arise during 1941.

The daily papers of December 13th last gave prominence to the clause in Sir Oliver Lodge's will relating to the package containing the secret message which he carefully memorised in his lifetime and which he hoped to be able to transmit after death through mediumship. His views regarding this are cautiously expressed, for none knew better than our late Hon. Member the hazards and difficulties of such transmission. The following is his statement:—

“ I advise all my children to be cautious about accepting bogus messages as authentic, but to be receptive of such genuine communications as have identifying points in them, and to consult with the Society for Psychical Research about the treatment of my posthumous package deposited by me in their custody in May, 1930, the contents of which I say that certainly neither they nor anyone but myself knows anything and yet which I hope to make clear and definite before the times arrives for the innermost envelopes in such package to be opened.

“ I may need some reminder of it and some help by being told of the writing inscribed in intermediate envelopes contained in such package. . . .

“ It is an absurdity about which I have never spoken and that cannot be guessed, and yet if given by me correctly and with definite precision ought to be conclusive, but sufficient time must be allowed me and I ought to be allowed an opportunity of expressing satisfaction with what is understood about it before the final envelope is opened.”

In *Light*, of December 12th, the Hon. Sec. of the S.P.R., Mr. W. H. Salter, in reply to a query by the Rev. C. L. Tweedale whether, if a correct description of the contents of Sir Oliver's sealed envelope should be given through any medium or mediums, the S.P.R. would admit this to be a case of proved survival, states :—

“ In due course and after careful examination of the relevant documents, the Council of the Society will presumably make a statement as to the result of the experiment, but it would be idle at the present time to speculate as to what statement would then be made.

“ It is, however, a matter for consideration whether any description, however accurate, of the contents of a sealed envelope could furnish evidence of so high a degree of cogency as has already been furnished by the Cross-Correspondences published by the Society. Sir Oliver Lodge was well aware that previous experiments with sealed envelopes were defective as evidence of Survival because they did not exclude the possibility, the theoretic possibility, that the contents of the envelope might have been conveyed by subconscious Telepathy from the mind of the author of the writing in the envelope to some other mind during the author's life. This was one reason why Sir Oliver devoted so much time and attached so much importance to the study of Cross-Correspondences.”

We note with regret that our member and Life Patron, Mrs. St. Clair Stobart has relinquished the leadership of the Spiritualist Community, whose work first at the Grotrian Hall and now at the Wigmore Hall, by means of public services, has been for many years one of the leading features of London's psychic activity. Mrs. Stobart was at one period the Chairman of the British College of Psychic Science and has a record of sustained inspiring work for the cause which has commanded wide admiration. A born pioneer on many lines she has been intuitively guided in her ventures and has often been ahead of her group. She is one of the great women of Britain who has, at personal cost, allied herself with an unpopular cause, giving it unstintingly the wealth of her personality and powers and means. The Spiritualist Community will continue the work she inaugurated at its offices in Gloucester Place and at Wigmore Hall and its Council has fittingly expressed its deep appreciation of Mrs. Stobart's labours.

TELEPATHY AND CLAIRVOYANCE

The October, 1940, issue of *Philosophy* contains an important article by Prof. H. H. Price, President of the S.P.R. and Professor of Logic at Oxford, entitled, "Some Philosophic Questions about Telepathy and Clairvoyance. This Quarterly is the Journal of the British Institute of Philosophy and the fact that serious discussion on these strange powers is even admitted to its pages is something of moment. Prof. Price considers that while the educated public is now prepared to accept these things, the philosophers for the most part have lagged behind. They do not so much reject them as ignore them—in spite of the fact that if they do occur they must be supremely important, since it will follow that the human mind has powers entirely different from sense perception, introspection, memory and inference.

For Prof. Price's part he assumes that they do occur and proceeds to try to account for them. After discussing various hypotheses regarding Telepathy, he makes the interesting suggestion that instead of asking, "Why does Telepathy occur sometimes?" we should rather inquire, "Why does it not occur all the time?" The answer may be that this would paralyse action, therefore any organism which survives must develop some "repressive mechanism" whereby most "impacts" are prevented from reaching consciousness. This idea fits in very well with most types of mediumship and also most cases of spontaneous telepathy, since the image or impression seems usually to come from a "relaxation" of attention rather than concentration. Many who have studied the subject think that this suggestion contains a germ of the truth. Prof. Price prefers it himself to another suggestion he makes, viz., that there is no special repressive mechanism, but that in normal life the numerous "impacts" cancel out. A good "subject" would then be one with unusual selective powers. While Prof. Price can offer a possible hypothesis for Telepathy by suggesting that we are not such clear-cut individuals as we appear, but that all minds are subconsciously in touch with each other, or a world-mind or soul, he finds it impossible to express any opinion regarding clairvoyance, unless the solution be on somewhat the same lines—though it is difficult to formulate an exact hypothesis. However, whatever we may think about these speculations one thing emerges, "sense experience or something not wholly unlike it is not necessarily connected with our organism or nervous system." In other words, as many intelligent sceptics have seen, directly Telepathy and Clairvoyance are admitted, to say nothing of Precognition, the whole case for materialism is gone. Prof. Price does not say this in so many words, but he undoubtedly recognises the truth of it.—B.A.C.

VOICE MEDIUMSHIP IN FULL LIGHT

BY MRS. HEWAT MCKENZIE

The *Mystery of the Buried Crosses*, "a narrative of psychic exploration," (E. P. Dutton and Co., New York, 1939), was the last book published by Hamlin Garland, the well known American writer and psychic student and the author of an important contribution to our literature, "Forty Years of Psychic Research." Mr. Garland died last year. In this latest work there are many valuable observations regarding voice mediumship, the psychic gift used in the explorations, which, in the general interest aroused by the narrative, do not seem to me to have been sufficiently noted as a valuable addition to our knowledge of this gift, so comparatively rare at the moment in British mediumship. There are only a few copies of the book in this country and, as under present circumstances more may not be available, it seems worth while to review its main features as, when published, it was not widely noted in our press.

In 1934, after a lecture upon psychic matters given by Mr. Garland, he received a letter from a man called Parent, of Los Angeles, California, in which State Mr. Garland resided, saying that he wished to bring to his notice interesting results and records through the mediumship of his wife, Violet Parent—who had died in 1929—obtained between the years 1914 and 1924. Mrs. Parent was a public clairvoyant in St. Louis before her marriage and had psychic powers from childhood. Following her marriage and residence in Los Angeles she had a severe illness; during her recovery she began to have a series of "visions." Records of these were made at the time, quite carefully considering that the Parent's were humble people. Garland was interested enough to visit Parent and was shown a small valise full of notebooks, bundles of manuscript and many spirit photographs. In addition he was told of many cases of crosses, rings, amulets and "sacred rocks," etc., discovered by Mrs. Parent, through her visions, in isolated spots in California which were stored elsewhere and would be put at his disposal should he accede to Parent's desire that he write up the story of the mediumship.

Mrs. Parent it was stated declared that in her visions the spirits of former Mission Fathers of California and some of their Indian converts came to her in her sleep and described and shewed her the burial places of certain treasures hidden by the Indians more than a hundred years before. The Parents tested these communications and guided by the said padres on many journeys they recovered nearly 1,500 crosses, etc. The journeys were only made possible by neighbours providing an old car at week-ends. They also accompanied them and witnessed the finds having been told previously by Mrs. Parent what they might expect.

Garland was impressed by this interview and with Parent's sincerity, but, as he was busy with other matters, could only promise that he would look into the matter later; it was nearly two years before he found it possible to do so. He found that Parent had died in the interval and his belongings removed. After considerable trouble he located a relative who knew of Parent's desire that he should have the records and finds and so they unreservedly came into his possession. A fuller examination renewed his interest and he determined to find a medium of his own and make an attempt to verify the work of Mrs. Parent. This was not easy to do but through friends in Chicago he was told of a non-professional sensitive, a Mrs. Williams of that city, who was at the moment in California and would like to make his acquaintance. "Mrs. Williams produces independent voices in the light," said his correspondent, a Chicago doctor, and it seemed like an answer to his prayer. He invited Mrs. Williams to call and liked her at once. She was young and intelligent and ready good-humouredly to meet all his questions. She said that she did not require a dark room for sittings but sat in good light. She required no special conditions and was not easily disturbed by conversation or noises. She agreed to work with him stating that she made no charge for any service she could render. She had been told nothing of his requirements and at this first interview he handed her one of the crosses for impressions. At once she said, "This came from Mexico or beyond. It was found here. It belonged to a woman, either Indian or Spanish. It has something to do with sun-worship and cannibalism."

The next day he began work with Mrs. Williams and for two years they co-operated in research seeking to validate the statements made in the Parent records. Through her he made contact with some friends of his own who claimed to be interested and some of the padres said to have worked with Mrs. Parent. Under directions received by means of the voices, he and the medium and various friends made many journeys into different parts of California and located crosses, tablets and "sacred rocks" similar to those in the Parent collection. This involved great physical labour which almost wore out the searchers. "After many hundreds of miles of motoring," says the author "we located and unearthed at different times sixteen artifacts, similar in substance and design to those in the collection. Some were found in deep gullies, buried under heavy rocks, others were high on cactus-covered hills. One was hidden in a ledge of sandstone behind a wall of cactus plants which I was forced to chop away before I could reach the cleft in which the cross lay, wholly out of reach. It was in a spot, inaccessible even for a man, without a cutting tool." Sometimes they were directed to pick up pieces of rock no different seemingly from hundreds of others lying about. When these were broken open with a hammer they were found to contain a cross, or beads, or meteoric fragments, or a perfectly round ball in one instance, which had been buried for safety in this way. These "sacred rocks" were made of adobe, a kind of concrete which when opened gave out a curious oily smell which the Parents had also noted in their records. They were told that this came from the oil of certain nuts used in the manufacture of the "rocks." Mrs. Williams' voices gave the chief directions for the journeys in séances held in Mr. Garland's home, but also, while on the journeys in the car, the whispering voices guided them more particularly when they came near the location until they were told to get out and search, when the voices often led them to the very spot.

Here is one result well attested as an example of their search and findings. They (the medium and Mr. and Mrs. Garland) taking with them a strong country girl as chauffeuse, journeyed to San Fernando following instructions given by the voices. They were all nearly exhausted with the exertions

required and the heat when they reached the spot and began digging, but on further instructions given at the moment to, "Overturn the rocks," and while Garland stood by, this girl upheaved one embedded in the gravel and pointing to the deep pit in which it lay said, "There's a cross." It was lying amid a mat of white roots into which the weight of the rock had pressed it. As Garland picked it up he noticed that its form was outlined in the pit. The girl affirms in a statement that the white roots were growing over the cross when she first saw it. It was similar to others in the Parent collection and bore the heads which Father Serra, a communicator, called Arabian. "Wild cattle and the danger of snakes, as well as the extremely rough ground, had to be encountered here and there was no likelihood that any medium would venture to plant anything in such a spot," says Garland. There was nothing to mark its position from hundreds of other rocks.

They were not always successful, neither apparently was Mrs. Parent. Garland satisfied himself fully as to Mrs. Williams *bona fides*. She did not know California, she knew nothing of its early history and nothing of the Parents. Father Serra, a former mission priest, a cultured, scholarly communicator, and a deceased friend of Garland's, called Fuller, who in life had been associated with him in psychic research, were the chief communicators responsible. "I do not pretend," says Garland in his summing up, "to have solved the problems of these barbaric buried amulets. I merely present them. I am nearing my final *entrada* but I do not expect death to explain life. If it does I shall certainly attempt to share my wisdom with those I leave on this side just as those heroic priests have tried to do with me."

Those who know the wild history of California's early days can realise how in dangerous periods the missions were often attacked and the lead crosses, cast by the priests for their native converts and highly valued, were buried for protection and forgotten or unclaimed. Early mining pioneers as well as Indians may have been responsible for the caches of coins and currency notes which the Parents claimed to have found on many of their journeys, sometimes near crosses, often quite separately. These amounted to a very large sum,

sufficient to buy a small house and keep the Parents in comfort.

"No one aids us but the dead souls who lead us where we find buried money. They say, 'We do this to help you,'" is a comment in the records by Parent.

Appendices list the long series of discoveries of crosses and money with the various dates of finding, taken from the Parent records, also the testimonies of the friends who accompanied them and saw the findings. Garland personally interviewed a number of these, all respectable citizens. He never found any money himself, but does not doubt the statements. He could not conceive that the Parents had either the wit or means to carry out such a costly hoax for which no motive or advantage could be discovered. They had never attempted to dispose of any of the crosses. It was this conviction which decided him on personal investigation. "The invisibles must guide me as they guided Violet Parent," he said to his sceptical friends who heard his story.

Various Museum authorities in Mexico to whom Garland submitted the crosses for inspection had no such crosses in their collections but had historic records regarding the casting of such by the mission Fathers. They were, however, sceptical as to the validity of these and inclined to consider them spurious. Mexico City Museum said it was easy for the Fathers to cast lead crosses as this metal could always be obtained from the armoury belonging to the soldiers whom the early friars accompanied on their conquests, but it had no such specimens in its collection. Garland had several of the crosses assayed by expert metallurgists and gives their report. They were composed largely of lead with traces of tin, copper, iron and aluminium. These experts believed from their appearance that they had lain in the ground for a long period. The crosses fell into two groups. Those which looked the oldest bore the heads of different animals, monkeys, wolves, etc., or emblems associated with sun worship, or Oriental-looking heads wearing turbans. These were said by some early explorers, who gave information through the voices and by the priests also, to belong to the pre-mission period and used by Indians who were sun-worshippers at their ceremonial dances which took place

usually on hill-tops on which they often had temples. In several of the explorations such hills were indicated and the inference was that some of the crosses found had been washed down from such places. Only one footnote in the works on early California, which Garland was later led to study, referred to these crosses which it was said by the 'voices' were often fixed by a band to the forehead or carried at the waist. Some of the crosses had double bars, called by Parent "rain crosses." When the missionaries came to California they found the Cross already in use and they proceeded to make their own which bore the figure of the Christ; some of these are in the Parent collection bearing dates from 1790-1800. They forbade the use of the barbaric ones to their neophytes but they could not control other Indians. Some of the Christian crosses had writing upon them evidently made by steel dies which the voices stated had been given to the missions by a sea-captain. In one of the "sacred rocks" found and split open by the Parents in the presence of witnesses, a collection of such dies was found and are in their collection. The Fathers did not seem to have reported the presence of the barbaric crosses to their superiors in Europe or references to these had been withdrawn from their reports, but now, through the voices, those who made themselves known wished to make reparation by acknowledging this fact and that also, with larger knowledge, they saw that they had often grievously misunderstood the first Indians they met. This is all very interesting and in line with many other reports of suppressed knowledge which might have told against the originality of the Christian Cross. These earlier Indians were said to have originally wandered from Guatemala and Yucatan and Garland made an effort to find out from the early explorers to whom he spoke whether these might not have received the idea of the Cross from missionaries from Europe of an earlier date. But of this he could find no confirmation. They declared that it was a natural symbol used by many tribes.

Among many affidavits, in the interesting appendices, is one from Mrs. Williams, sworn before a public notary, in which she states that she had never done such work before joining Garland. She thought in fact, when she heard of it first, that the whole thing was a hoax and that the Parents

were frauds. She had never been interested in American Indians and had read little either of Indians or of California before her meeting with Garland. She stated that she had complete confidence in her guides and in the information given and felt that any failures in verification were due either to mistakes on the part of herself or the sitters, or in lack of memory on the part of the communicators. She had never desired to commercialize her mediumship, but to use it for scientific understanding. She had no wish to profit from the publication of Garland's book nor to gain any publicity from it.

WERE THE BURIED CROSSES 'APPORTS'?

Garland discusses whether these finds could be 'Apports,' objects transferred by psychic means from some collection perhaps. There is plenty of testimony to the occurrence of such apports during séances and also in 'Poltergeist' phenomena. But such happenings are not preceded, or rarely, by visions given to the medium of the place where they will be found, nor is guidance given at the moment of finding. When they appear they are usually in full view and not buried under rocks, etc. It is often noted in the Parent records and corroborated by witnesses that, on approaching a location where a cross was buried, Mrs. Parent confessed to a strange feeling of chill which warned her to stop and look round. This was sometimes accompanied by nausea. "She was nearly always sick," says Parent. Such sickness in mediums during the production of physical phenomena is not unknown, but it could in Mrs. Parent's case be caused by contact with a communicator taking sudden possession, in anxiety that she should not miss the spot. There is no record that Mrs. Williams experienced any such feelings.

THE VOICES

In the reception of the voices Mrs. Williams always sat in a fully lighted room or in daylight. She used an aluminium megaphone which voice mediums often use to enhance the volume of the voices or to concentrate the force. The medium remained fully awake during the sitting and often took part in the conversation. A few minutes after the sitting began

without any preliminaries she would say, "They are here, can you hear them?" She placed the larger end of the megaphone against her breast and asked Garland to listen at the smaller end. He could hear a very faint, shrill whisper, high and thin, hardly more than a squeak, which became stronger as he addressed it. In this way he and his wife and friends received excellent evidence regarding personal friends, complete strangers to Mrs. Williams. Her appearance during conversations was perfectly normal and while the whispering went on Garland watched her lips closely, but could not detect the slightest movement in them. At times she repeated the messages to make sure they had been heard correctly. Sometimes the whispers seemed to come from the cone of the trumpet, sometimes from the air above her head. They were high in vibration, but always fairly intelligible. The whole procedure throughout seemed perfectly natural. Mrs. Williams, when asked about her gift, said that she had sat with a committee of Chicago doctors for a two-year period of investigation. This committee had tried in many ways to find where the voices came from. They even pasted surgeon's plaster on her mouth, but this made no difference. Beyond recognising that the voices were not produced by the usual organs of speech they came to no conclusion. Garland on a visit to Chicago met some of these doctors and had the statement confirmed. Another group of doctors placed a round spoon, which completely covered the tongue, in Mrs. Williams' mouth. The voices continued clearly and there was no vibration in the handle of the spoon. They used a stethoscope but there was no motion in throat or chest or solar plexus. Garland repeated the experiment by using an "all-day sucker," a child's flat sweet with a handle, which completely filled her mouth, the voices were not impeded in the slightest degree. He compares a previous experience with 'Margery' Crandon of Boston, in using the Richardson voice cut-out machine in her mouth while the voice of "Walter," her guide, whistled and sang. I have been present at a similar experiment with Mrs. Crandon and also recall the mediumship of Hazel Ridley of Buffalo, U.S.A., who made several visits to England to demonstrate a similar gift to that of Mrs. Williams. She did not use a trumpet and the voice seemed to issue

from the region of her solar plexus. She also sat in a good degree of light. She was tested at the British College of Psychic Science and her work reported in the magazine *PSYCHIC SCIENCE*, Vol. V, January, 1927.

One of the Chicago doctors, a dentist, confirmed to Garland in writing that on one occasion he was treating Mrs. Williams professionally, and while holding the matrix for a filling for the three minutes required for setting, he held a perfectly clear conversation, question and answer, with his deceased wife. The voice seemed to him to come from his timing instrument on the table beside him. Mrs. Williams' mouth was wide open, his hand was in her mouth holding the matrix and her throat was full of saliva.

Mrs. Williams declared that she knew no more about the origin of the voices than her observers. She could hear them, but had no sensation or feeling that they were produced from any particular portion of her anatomy.

The question of how to improve the volume of the whispering voices was constantly in Garland's mind as the sittings went on. He at last found a suitable instrument, a transmitting box with 60 ft. of wire which could be held against the chest of the medium; this connected with another box which contained a receiver and an amplifier. In this larger box was a key which when pressed down made it possible to address the medium, but unless this was done no sound could reach her if she sat in another room. The experiment was made. The medium sat in one room holding the transmitter; Garland, his wife and daughter and a friend, sat in another with the receiving instrument. A curtained heavy closed glass door was between. Both rooms were fully lighted. Fuller's voice was heard by the listeners at once and when amplified could be heard most distinctly by all.

Other communicators made themselves known and a long conversation ensued. At the close of the experiment the medium said she could hear some of the replies made to Garland's questions to the communicators, but not a word from himself when asking the questions. A still more drastic experiment was made with the medium in a room fifty feet distant with two closed doors between and using the one-way transmitting wire. Garland remained in the room with the

medium and stood over listening for her participation in what might be going on in the distant room where his wife and daughter were listening, but he heard not the faintest whisper from her lips nor any voices. When he rejoined his wife and daughter they told him that Father Serra had spoken freely urging further exploration. "The mechanism is a success," declared Garland to his friends, "it is as if we are using a telephone." He was still not quite content and thought the instrument might be attached somehow to the loud speaker of his radio but experts on both sides advised that this would only produce distortion of the voices. Another time he placed the transmitter in a cardboard box on a stand before the psychic instead of on her chest. She did not touch the box and at forty feet away the voices were heard clearly. He carried the receiver into his daughter's studio next door, a distance of 150 feet and the voices came clearly, Fuller giving some clear instructions as to their work. No ventriloquist would have submitted to the various gaggings and tests imposed and, what would have been doubted if the sitting had been held in a dark room such as many voice mediums use, had to be accepted as demonstrating the complete independence of the voices.

To the criticism as to whether he was justified in trusting these whispering personalities which may have been the medium's subconscious mind or his own, Garland replies, "Suppose they are, the mystery remains about the perfectly clear directions given to visit particular places unknown to myself or to the medium." He had no knowledge of the landmarks given in the directions, which were found as stated. The voices also guided them while on the journeys. Whose intelligence supplied this information? Some journeys were abortive as to finds, often because of the rough cactus ground which they could not tackle, but the landmarks were always found. Fuller, on one occasion, stated that the Indians sometimes forgot where they had buried their treasures, that they were not always aware how districts had been altered since their day by roads and were evidently working from old memories of locations. Fuller claimed that before giving instructions he took the trouble to verify the statements of the Indians; whether this was correct or not the

fact remains that guided by him they were uniformly successful in findings.

Garland did not doubt that on occasions his own thoughts or those of the medium affected the communications, but this only accounted for a very small part of the messages, often completely at variance with either their knowledge or thoughts, and justifying themselves. Professor Fallico, one of the Chicago doctors who confirmed to Garland the extensive investigation of Mrs. Williams' gift, goes probably as far as we can expect those who are not convinced of survival, and his statement is valuable.

Dec. 6th, 1938. "I have known Mrs. Williams for four years and during that time I have had occasion to confirm the personal integrity and high sense of honour which in the estimation of all who know her she possesses. I have also carried on a series of psychological tests both with and without her knowledge relating to some of the baffling phenomena she produces. These tests have led me to conclude that the usual hypothesis set up to explain manifestations such as these are of little importance in view of the facts. Although, therefore, I would hesitate to offer, at the present moment, any explanation whatsoever, I do not hesitate in the least to say that we have in her work and especially in some portions of it, some principle operating which is not included in the orthodox categories of natural facts. I have been specially impressed by Mrs. W's psychic visions in which temporal and special limitations are or seem to be no barrier whatsoever. I am inclined to think that in these visions is a psychological fact of prime importance in our further understanding of the nature of the psyche."—*Signed, A. B. L. FALLICO, M.A.*

And yet records of such visions and intimations of facts in which temporal and spatial limitations provide no barrier to the mediumistic vision are of common occurrence in both ancient and modern history. How has science followed up this wonder woman or what has even American Psychical Research done to continue the exploration? Nothing has come to my notice; Garland himself never, as far as I know, completely associated himself with the belief in survival, although many of his remarks seem to approach closely to this view. "When they tell me," he says, "that I am surrounded by scores of mission padres, eager to prove their

continuing life and memory, I reply in good faith (at the sittings), but as I break the connecting current and go out upon the street, swarming with business men and pleasure seekers, I lose that faith. I find myself still the doubter, still the investigator, demanding proof and still more proof. I return to my desk each morning, resolved upon further experiment and exploration." Garland judges himself in these words. "Insatiable" was the word rightly applied to him by his own faithful friend, Fuller, who laboured with him from the other side for two long years. "We are not dead, we are not far, we are here," said one of the padres.

[We are not told in the book to whom the Parent collection of crosses has been bequeathed, though at one period in his lifetime Garland mentions that they were in the care of the South-West Californian Museum. Many illustrations of the beautiful, though sometimes crude, crosses appear in the book.]

THE SPIRIT PHOTOGRAPHS

One of the statements made by Gregory Parent when he first wrote Garland was, "My wife has discovered many hidden objects and she has taken many spirit photographs." When Garland saw the latter he was keenly interested, they were different from any photographs he had ever seen. They were all small and printed on cheap paper. Each print presented a group of tiny figures varying from two to three inches in height. Several were Indians standing among the chairs and tables of a cottage sitting-room. None were the usual two dimensional ectoplasmic forms, they seemed solid. The faces were well modelled and the forms threw shadows. They seemed as real as the furniture around them. When he secured the collection he gave these further attention, examining each closely with a magnifying glass in an attempt to discover the method of production. They were apparently taken with a cheap camera. Most of them were faded and none gave evidence of professional skill. The figures seemed to have been photographed as they stood among the humble furnishings of the Parent home. There were several snapshots of W. T. Stead, not very good, the postures were awkward. Some of the Indian heads were so well modelled that Garland had no difficulty in placing their tribe, Ute, Sioux,

Omaha, some wearing plumes and blankets or breechclouts with mountain lions' tails. Garland mounted them in a book, carefully copying the dates and explanations which Parent had made on the back of each so that he could trace the course of this phase. It began in 1916 and ended in 1918. On the earlier films the forms were very tiny and without detailed features, but week by week they grew in size and definition, and in 1918 became almost life-like in expression. Some were marked "dead souls" and were said to be recognised as former friends and neighbours. Parent assured Garland that they were all taken by his wife in their own home with her own camera.

At one of the early séances with Mrs. Williams, Sir Arthur Conan Doyle, who had manifested to Garland through other mediums, was announced. Asked his opinion of the Parent spirit photographs he expressed the opinion that they were not true spirit photographs, but more in the nature of ectoplastic thought forms and that he had come to the conclusion that the photographs depicted in his own book *The Coming of the Fairies*, which had roused so much discussion when published, were of the same nature. There were many photographs of priests and several said to be of Father Serra. When Garland, through the voices, contacted this priest, he held the book turned away from the medium so that she could not see when he pointed to a very small and faded photograph. "Father Serra is this a true photograph of you?" "It is." "Who is the woman standing near you?" "My mother." "Are there any existing portraits of you in existence?" "Only a painting in the museum in Mexico City." A second exposure taken at the same time showed Serra and his mother in different postures from the first and with differences in the dress of the woman. Father Serra's face resembles the known painting, Garland notes, but the expression is different. The priest declared that there were no paintings in existence of his colleagues whose photographs were on many of the prints, but he named them, and these were confirmed by other communicating padres.

Gregory Parent communicated on one occasion and Mrs. Parent several times. Garland put the latter through a long questioning as to the genuineness of the spirit photographs.

"Did you focus your camera and use a time exposure?"
"No, I couldn't use a time exposure with my little camera."
"I could never see any faces or forms, I saw nothing but spots."
"White misty spots?" "No, I mean dark spots, I never knew what they were till my films were printed." "What about this hanging drapery, did you put it up?" "Yes, Mr. Stead gave me instructions, others said they could materialize in the folds of the cloth." "Some Indian figures appear to be cut-outs" said Garland. "A few of them were, I used a few cut-outs when my powers began to fail." On this admission, Garland said, "I must know which are genuine and which not," and he went over the book of prints page by page with her. "The first few pages are all real," she said, "All the pictures of the padres and of friends are real." Then she made a most unexpected admission that she had cut out the genuine spirit pictures from her own early prints and pasted them on a sheet of cardboard. "They were all real in the first place, but I cut them out and *used them to help to bring others.*" "It is important" says Garland, "to bear in mind that our medium, Mrs. Williams, remained critical of these photographs."

Whether we are to accept this view offered by Mrs. Parent through the voice is doubtful. Both Garland and the medium were unsure as to the genuineness of the photographs and their thought may have coloured the statement. On the other hand, it is noted that this phase of the mediumship only lasted a short time. Mrs. Parent's powers may have failed and she may have tried to use some of her original photographs as mascots to encourage others, but this should have been noted. No original films of the photographs seem to have been with the collection nor does Garland note that he inquired about these. Some of the photographs have outdoor backgrounds, hill and sea-shore, and yet all were noted as having been taken indoors. There is also the curious variation in successive exposures, such as Serra and his mother, which has been noted before in other spirit photographs. The recognition by name of many of the padres, by one and another of the voices, and always in agreement when Garland was pointing to these prints in a room distant from the medium is also of interest. Some of the communi-

cating priests promised that they would appear on photographs of Garland's own taking, but though many attempts were made, no success followed. Genuine psychic photography is a rare gift. We can only regret that the inquiry was not made while Parent was still alive.

.....

We learn that Mrs. Eileen Garrett, who was resident in the South of France at the outbreak of war, and engaged in both psychic and social activities, has decided to return to the U.S.A. We hope by this time she has been successful in securing a passage. We would remind readers of her valuable contribution to our subject in her autobiography, *My Life as a Search for the Meaning of Mediumship* (Riders, 10/6 net).

It is pleasant to hear that *News from the Next World*, by the Rev. C. L. Tweedale (Werner Laurie, 12/6), reviewed in our last issue, is going into a new edition.

.....

BOOKS ADDED TO THE LIBRARY

	Cat. No.	Pub- lished.
BARBANELL (Sylvia), "When Your Animal Dies" ..	2269	1940
DODD (Alfred), "The Marriage of Elizabeth Tudor" (Misc.)	140	1940
EDWARDS (Harry), "The Mediumship of Jack Webber" ..	1140	1940
HOLE (Christina), "English Folk Lore" (Misc.) ..	141	1940
HUNT (Roland), "The Seven Keys to Colour" ..	3074	1940
PALMSTEIRNA (Baron Erik), "Widening Horizons" ..	3075	1940
PRICE (Harry), "The Most Haunted House in England"	3076	1940
SPENCE (Lewis), "The Occult Causes of the Present War"	3077	1940

ERRATUM

The title of Mr. L. E. Eeman's book as given in the footnote on page 88 of the last issue of PSYCHIC SCIENCE should be "Self and Superman" not "Man and Superman" as printed.

PERSONAL PSYCHIC EXPERIENCES

By MONA ROLFE

[Mrs. Rolfe, the writer of the following, is the Organising Secretary of the I.I.P.I., succeeding Mrs. Greenfield in that position. Many members, by reason of present conditions, have not yet been able to make Mrs. Rolfe's acquaintance, and this record, which indicates that she is what is called a 'natural' psychic and has had so many experiences of her own, some quite unique, as a child, a girl and a young woman, will encourage inquirers to seek her guidance. Mrs. Rolfe has studied in Brussels, Paris, Vienna and London, and holds degrees from the last three. In Vienna she studied under Freud, attended lectures by Jung and followed his methods in psychological treatment of patients. Later, on the recommendation of Freud, she became secretary to Dr. Boulenger, the Director of a Government Institution in Brussels for defective children. She has also had secretarial experience in other capacities. The death of her son in 1928 led her to study Spiritualism and she did this thoroughly. She trained her psychic powers, spoke and demonstrated, led a large Healing centre, which only ceased activities at the outbreak of war, and at various times undertook the training of the psychic powers of others. Mrs. Rolfe is a representative of the British Soroptimists and one of their interpreters, a distinguished honour.—ED.]

The other day a friend said to me: "You have had an extraordinary life. What do you consider your most wonderful experience? I do not mean only a psychic experience, but the one which influenced your life the most."

It was unnecessary even to think. One event stood out clearly from the strange, almost uncanny incidents of a busy life, and that was the day that I found Phoebe Payne's book on the table in my dentist's waiting-room.

Man's Latent Powers, an attractive title, but little did I think when I opened the book at random, I was to meet someone who understood and could explain all the difficulties of my childhood, my girlhood, my very life. That day did indeed "shed its pollen on my memory."

The book fell open at page 39, and there I read Miss Payne's description of her vision in the Cheddar Caves. I saw myself, a lanky child of twelve, telling my governess, with chattering teeth, of the "monsters with grinning lips, and ghoulish leers, that, furious at the intrusion of human beings, mouthed and gibed and chattered at us" as we passed beside them in those very caves.

Words of Mademoiselle Hanot's stand out in my memory: "*Petite bête, menteuse quelle imagination!*" while I knowing that every word was true, stood, white and anxious, in my efforts to convince her. Later there was the similar experi-

ence with my father, on whom I endeavoured to impress the truth of what I had seen; for, incredible as it seemed to me, none of these grown-up people saw what I could see as plainly as I could see them. The *real* things to me were a closed book to them.

I turned the pages, reading a few words or a paragraph here and there, and again another sentence struck a chord. "Life for me has always been a double-textured thing." As a light will illumine a dark cellar, this book lit up the dark memories of my childhood, and showed me that I had been right; here was someone who understood. When I go back over it all, it is the perfume of time which I feel, place is unimportant: and yet *place* plays such a great part in those lost days, that I want to recapture some of the fragrance, as well as the gloom. I may not lose sight of the gloom which looms so largely with those memories, because through the suffering caused by misunderstanding I realise that my psychic powers developed.

Certain experiences stand out. There is that day when a pair of brown hands appeared in a shaft of sunlight, and led me to the window out of reach of the adder slithering across the scrubbed whiteness of the nursery floor.

There is the wondrous moment to the waiting, expectant child, when, at Mass, a glorious Christ-like figure of light enveloped the humble form of our little village priest at the altar; a brief, fleeting vision of the Spirit.

I test my memory by trying to count these visions, and I recapture a few. There was a visit to a cave in Guernsey, through which we were guided by a small girl in a red pinafore, carrying a flickering taper to light our steps. I can re-live the acute suffering there in that damp cellar-like place. I stood aghast at seeing my two brothers walking right through the poor young man crouched in the corner, ragged, emaciated and suffering. As we came out of the cave I described this sad young man to the other people who, with us, had been visiting the caves, begging the child guide not to shut him in there alone. Two of the women with us crossed themselves, and moved away from me. I was seeing back into the past when the caves had been used to house political prisoners, who had been left there to starve to death.

There come to me memories of evenings beside the wood fire, when little elves and pixies came to warm their fingers in the cheery blaze. I used to notice that certain woods attracted them more than others. Apple wood and silver birch, which we children used to drag ourselves from the forest, would bring vast numbers of these busy chattering little people.

There were days in the Herb Walk with a small brother, when we sat motionless and silent watching the colour radiance from the flowers rise like wisps of smoke, and the fairies painting the blossoms busily, while they swung themselves from stems and boughs filled with the joy of life. Days in the bluebell woods with my brothers, when every bough and spray was vibrant with minute perfect beings, tuning in to a sweet disturbing music which exists, perhaps, only to open the ears of others to the song of life.

There are moments also when the memory of clear bell-like notes break the silence; so near, yet coming from so far, that they sounded like the bell of a sheep strayed from the flock on the distant mountain-side. These were indicative to me always of danger to someone I loved.

What I am telling here comes to me in shreds. Phoebe Payne opened the door and visions and memories of visions come tumbling out.

My father had always found me a difficult child. After the death of my mother at the age of seven, I had closed an entrance, and self-expression came from me with difficulty, because I was so misunderstood. But the incident in the Cheddar Caves made him yield to the persuasion of the governess, and send me away to school.

He sent me to Brussels, where I lived with a very matter-of-fact family, and attended a day school. Long hours of study, and the effort of trying to adapt myself to the family who were totally different from anyone I had met, left me little time for the companions of my silence. Yet even there, strange things happened. I did not talk about these things, I was growing wise and learning to hold my tongue.

One late afternoon, taking a short cut from the school to the tram, I was stopped by a man, who held my arm in a grip of steel. Suddenly, from nowhere (for we were standing in a narrow passage, only just wide enough for two to stand

abreast), appeared two Nuns. They did not speak; they took my wrists firmly in their hands, and as they did so the man released his hold. With one glance at the women, his face became like white paper, and he fled.

I must have been about nineteen when I discovered that part of "me" (a me which could see and hear and remember), could leave the other "me" and walk downstairs alone, also that this "wraith" could, when bidden to do so, go to other people's houses, see what they were doing, and bring back the information desired.

I used to wonder what method of communication was used between these two parts of myself but otherwise, to me, this was just an interesting game.

It is difficult, looking back, to remember at what age I acquired these different habits, but I believe they came at definite stages, in a perfectly ordered sequence.

I must have been about twenty, perhaps a little over, when I discovered that if I concentrated very deeply in a moment of anxiety or distress, the solution to my trouble would be given to me as a vivid picture. This picture came and went as a flash, so that I felt convinced that my own mind must have been quickened to meet the occasion, because the detail in the picture would be impressed on my mind with intense clearness and accuracy.

Two of these pictures may be worth recording. Just after my twenty-fifth birthday, an unexpected opportunity occurred for me to go to the East for six months as teacher of English in a College for student teachers. The College was built on the most up-to-date American system, and was the last word in comfort, even luxury. It stood in large grounds surrounded by forest, some distance from the nearest town. I arrived at the end of May, the climate was exquisite, and the gardens and woods were ablaze with colour.

There were about eight hundred students and a very large teaching staff. The Principal was a Russian, and the two languages in general use were German and Russian, but the students were of many nationalities.

My story concerns three members of the staff in particular; a young German Professor of Science, a young Russian Professor of Physics, and a German girl, Olga, who taught

Botany to the "first-years." These three were great friends, and it was a triangular friendship of great beauty, entirely free from jealousy or self-seeking.

We had a half-holiday on Thursday afternoon, and on the particular Thursday I have in mind we met for lunch as usual and discussed how we were going to spend the afternoon. The three friends had left the dining-room before me and as I mounted the stairs, Olga was coming down, dressed for walking. I chatted to her, watched her cross the hall and pause between the double doors of the immense porch, to speak to Serge, her Russian friend, and pause again for a few words with the young German, who was standing outside on the path. He turned back into the house laughing, and remarked to me that evidently ladies did not like men with long hair, and he had better spend his afternoon getting his hair cut.

We did not meet again until the evening meal at seven o'clock, when Olga's place was empty. When the Principal heard she had gone into the forest in the afternoon he was much concerned that she had not returned and organised a search party. Olga was found, brutally murdered, in a clump of bushes not far from the College garden.

The days which followed were made weary and miserable by the endless surmise and police questioning. The only person who could not give a satisfactory *alibi* was Serge, the young Russian. He was arrested, and the trial took place in the Courthouse of the little town.

We were all there, for Serge had many friends and no one believed he could have done this terrible thing; the evidence was slight, the judge hesitated to attempt to close the case; the atmosphere was tense. We were sitting on benches in front of tables which were somewhat similar to the desks in one of our English elementary schools. I was at the end of one row, and next to me was an elderly Russian Professor who understood and spoke English well.

I was wishing, praying I could help Serge, and as I prayed a picture formed itself in clear-cut natural colours on the desk in front of me. I was struck by the extraordinary clearness of every detail, and the way the colours of the flowers and sky completely shut out the background.

I saw Olga go out of the College, and cross the grounds

to a little gate in the wall, go through the gate, shutting it carefully behind her, and walk away into the forest. I saw her stop once, twice, then again to look either at the ground or above her head at something which interested her. I saw a ragged, unshaven, ugly man come out of the undergrowth, stop beside her, speak to her. I saw her take out her purse and give him a coin. He turned and walked away, but stopped and returned to speak to her again. He was evidently asking for money, for she shook her head and turned away. I saw the brutal blow which felled her to the ground. I saw the man stoop over her, take her purse, look inside it, then I saw him seize a scarf which she was wearing and knot it round her throat.

The scarf was of knitted silk, and machine-knitted silk shirrs and gives when it is pulled. Each time he knotted the scarf and pulled it, I heard the silk stretch and shirr. Then I saw him rise, and begin to run. Never have I seen a man run as this one did, and I felt that I was meant to remember this, for after the whole picture had faded, the man's legs remained, running, running, running.

I spoke to the Russian Professor at my elbow, and told him what I had seen. He stood up and asked for the permission of the Court to allow me to tell of a "waking dream" which I had had. The puzzled and harassed judge was glad of anything which would relieve the tension, and immediately gave his permission.

I had only been in the College a few weeks; I knew only half a dozen words of Russian. When I stood up I was prepared to speak in English. Yet I was able, without the slightest effort, to describe in perfect cultured Russian all the detail of the picture which had been placed before me on the plain wooden desk.

The police recognised my description of the man, and agreed that his method of running helped him to get away many times; but they also said he was serving a long term of imprisonment in another part of the country, and could not—by the most impossible means—be near the College. However, the judge ordered a remand for further evidence. The police made enquiries. It was found that the man had escaped from prison. He was caught and convicted. Serge was free.

Another similar case occurred in 1937, when I was travelling with my family to the West of England during the summer holidays.

We had a long drive from the station to an outlying village. The road lay through hilly country, and as it twisted and wound between high banks, topped with hedges, the taxi made slow progress.

We were just reaching the top of a stiff climb, when just on the brow of the hill as the road began to dip down again, we saw a bicycle half in the ditch, and a body beside it. Our driver stopped, and went forward to see what had happened, and found the figure was a girl, a little over twenty from all appearances, and that though badly injured, she was still alive.

We carried her to a patch of grass by the road, and made her as comfortable as we could, and I offered to stay with her, if the others would go on to the village for help.

I had done all I could for the girl, the sun was hot and I was tired. I was praying earnestly that we might find the person who had so callously left her to die. Once again, clear-cut as a cameo appeared the picture. It was set on the grass. I saw the girl riding slowly up the hill. I saw her reach the top a little overcome by the effort, but steady on her machine. I saw the small red sports car overtake her, and as it tried to pass touch the bicycle and throw its rider down. The driver certainly braked instantly, I heard the screech of the brakes, so suddenly did he apply them. Then he jumped out, touched the motionless figure (apparently concluding, she was dead), pushed it out of his way, and the bicycle also, climbed back into the car and vanished in a cloud of dust.

Once again I was impressed with the *detail*. The car was a little red sports car, I saw the number quite distinctly, as well as the figure of a lifeboatman in oilskin and sou'wester, on the front. The driver was a handsome young man, with dark wavy hair, and somewhat dusky skin, well-dressed, a well cut suit, with smart tie and handkerchief to match in an unusual shade of purple. The girl at his side was quite beautiful. Fair skin, exquisite natural colouring, golden hair, soft and pretty. She was wearing a shantung frock—

natural colour—covered with a pattern of circles in crimson. She had an unusually large ring on the third finger of her left hand, all the more conspicuous because it held an enormous ruby, cut with many facets.

The back of the car was open; it was piled with suitcases showing many labels of foreign hotels. These were so clear that I remembered the names and even the coloured pictures on them.

It seemed a long time before our own car returned with the local nurse and the village policeman. It took longer still to convince them that the information I offered them was worth following up. The girl only lived a few hours; she was the sole support of a widowed mother, but before she died we had the satisfaction of knowing that her friends would follow up the case as far as possible and bring the young man to justice. One of them, in fact, came a few days later, to tell me that the little sports car had been held up and that the marks on the car corresponded with marks on the girl's bicycle.

Man's Latent Powers has explained so much to me. It has helped me to understand the working of the Psychic faculty. It has taught me that psychic gifts are precious, and should be used and cherished.

Perhaps, some day, Phoebe Payne herself will help me to understand a little more of that "double-textured thing called life," for to me, as to her, that "other world was never wraith-like nor unsubstantial" but REALITY.

THE SEVEN KEYS TO COLOUR

By Roland Hunt. (C. W. Daniel & Co. Ltd. 4/6 net)

Roland Hunt is a well-known student of spiritual philosophy and has given special study to colour reactions as they affect the consciousness of man, who, existing by the radiations of light has that in himself which can suitably respond. He claims colour treatment, through the use of the various rays, as an important ally of medical science little recognised in this country, though increasingly many doctors, treating mental and nervous diseases, make use of its therapeutic power. By means of fabrics worn by patients, by lamps and screens, by diet and drinks and colour-charged air, patients may be persuaded to absorb radiations they lack and Mr. Hunt has many cures to record as the result. He presents his findings in simple, happy language never allowing his reader to forget that man is a unity. This is a book which psychic students who study the colours of the aura will find of use.—H.

"The Most Haunted House in England"

BORLEY RECTORY*

BY B. ABDY COLLINS, C.I.E.

The "Most Haunted House in England" was only built in 1863, I have seen it myself, and can bear testimony that it was one of the worst products of mid-Victorian architecture. We usually associate haunting with ancient houses but here we have a modern erection of the villa type plagued with "ghosts" of all kinds. However, it appears to have owed its most interesting visitors to older foundations, one of which may have been a monastery.

The manner in which the haunting has been established and Mr. Harry Price's methods and conclusions will be discussed later. First we will look at the actual happenings. These fall roughly into three periods. Borley rectory was built by the Rev. Henry Bull who lived in it as rector with a large family of sons and daughters (14) from 1863 to 1892. He was succeeded by his son, who died in 1927. During these 65 years, so far as this record goes, there were really only two types of manifestation. A nun was seen many times by various members of the family. She tended to "walk" from the house along a certain path by the side of the lawn into some trees (often on July 28th; said to be the date of her death) but she was seen by non-members of the family in other places, e.g., by Mr. Cartwright, who passed the rectory along the road, standing by the drive gate four times in ten days. This was in broad daylight in 1927 and she seemed quite substantial, though she vanished when he tried to accost her. On another occasion (July 28th, 1900) three of the Miss Bulls were returning home from a garden party before sunset. They entered the garden at the end furthest from the house and as they emerged on to the lawn they saw the nun gliding rather than walking towards them along the path. She looked very ill and they felt frightened. One of them ran into the house to fetch another sister, Miss Elsie Bull. She said she would go and speak to the "ghost" but hardly had she taken two steps when the figure stopped and turned towards her. Miss Elsie stood terrified and the figure vanished.

*["Borley Rectory—the most Haunted House in England," by Harry Price. Longmans, 10/6.]

These two examples from a number will show how the existence of this ghost is clearly established. "It was a solid human being" as Mr. Price says, "not a subjective image, a phantasm or figment of the imagination." Mr. W. H. Salter considers that this opinion is not warranted by the facts. A careful reading of "Phantoms of the Living" and the Report of the Census of Hallucinations on which he relies, does not, I think, bear out this opinion. Personally, I agree with Mr. Price on this point.

The other ghostly feature of this period was a phantom coach and horses which was seen by the two rectors and others. If seen, it made no noise, and if its progress was heard, it was invisible. On one occasion at least the driver and his companion on the box seat were headless! It seems to have been less substantial than the nun but was clearly seen and heard nevertheless. Mr. Price discusses at length the legends about these two phenomena without being able in any way to clear up the mystery.

The second period, the period of the Poltergeist (so called) begins with the induction of the Rev. G. E. Smith to the living in 1928 and ends with three untroubled years (1932-1935) at the end of which his successor the Rev. L. A. Foyster moved out of the rectory. Mr. Price was introduced to Borley towards the beginning of this time and paid occasional visits from 1929 onwards. During this period the old ghosts were put in the shade. Both nun and coach were rarely seen. Instead, the kind of phenomena associated with Poltergeists were very frequent. Articles were thrown about and broken, persons were struck and even injured (which is unusual), fires broke out, doors were locked and unlocked, bells were rung, etc., etc. Mr. and Mrs. Foyster in particular were subjected to a most unpleasant persecution. Mr. Price saw some of these things himself. For instance, the keys of the library and drawing room fell *simultaneously* on to the floor: a candlestick hurtled through the air past his head as he was going downstairs and crashed to the floor: in his presence a new cake of toilet soap jumped out of its dish at the end of the room far from those present, who all saw it clearly by the light of a good lamp. On another occasion, at a scratch meal in the house, Burgundy, brought by a friend of Mr. Price,

turned into ink on being poured into a glass and Sauterne became eau de Cologne. It is needless to describe all these phenomena in detail. It is sufficient to say that they were very abundant, often unique in their character, and very inexplicable. There are, however, three curious features about them. First of all, they do not seem to be associated with any young boy or girl about the age of puberty, as is usual in these cases, e.g., in the case of Eleonore Zügun so ably investigated by Mr. Price himself and those of Misses Gwen and Hannie so successfully "cured" by Mr. and Mrs. McKenzie at the British College. In fact, so unusual is the absence of such an "agent" that many would be disposed to deny that these things were the work of a true Poltergeist at all. Secondly, although attempts at exorcism "by book and candle" seem to have failed, prayer was often efficacious. For instance, on October 13th, 1931, when Mr. Price and a party were visiting the house, Mrs. Foyster who was in bed upstairs owing to a heart attack heard the two doors of her room suddenly locked, although the keys had disappeared some time previously. Her husband fetched a relic of the Cure d'Ars and with the others recited first a short prayer and then the Lord's Prayer. Hardly had Mr. Price said Amen, when there was a loud click and "the door was miraculously unlocked." Thirdly, on January 23rd, 1932, a spiritualist circle came over from Mark's Tey (near Colchester) with a medium and held an all-night sitting. We are not told how they proceeded but the rector notes in his diary "Next morning the house was entirely different and (with two exceptions noted below) demonstrations definitely stopped until 1935." The two exceptions appear to have occurred in May and June of that year and amount to little or nothing. The circle held more sittings and nothing more occurred, save towards the end of the period when a few things disappeared and some bangs were heard. Mr. Price seems to have made no attempt to investigate this very striking fact.

Were these really poltergeist phenomena? Without knowing more about the work of the Mark's Tey circle, I hesitate to pronounce an opinion, but in view of the absence of an "agent" I am struck by one feature of the case. These phenomena only started after the death of the Rev. Harry Bull.

Mrs. Foyster who was somewhat "psychic" saw the figure of Harry Bull several times clad in a dressing gown of peculiar colour recognised by the villagers as his. A friend of Harry Bull's, one Mr. Harley, has placed it on record that when he lived for some weeks with him at Borley, the rector told him that he had often communicated with spirits and said that the only way for a spirit, if grieved, to get into touch with the living was by breaking glass or some similar manifestation. He added that if on his death he were discontented he would adopt this method of communicating with the inhabitants of the rectory. As we are told that there was some family secret (undisclosed) and attempts to communicate by table tilting and other ways received the answer that he was responsible for the disturbances, there seems some ground for thinking that they were due to the Rev. Harry Bull.

The third period begins with the departure of the Foysters from the rectory in October, 1935, after which it was not occupied by an incumbent again. The rectory was leased to Mr. Price on May 19th, 1937, for a year, sold to Capt. Gregson in 1938 and finally gutted by fire on the night of February 27th, 1939. During this period there seems to have been no poltergeist phenomena. Crashes and knocks were often heard but nothing was broken or seen to move. Articles were displaced, marks were made on the walls, strange smells were noticed, and on one occasion a door was locked. An old coat and a gold wedding ring also mysteriously appeared. These things were clearly established by Mr. Price and his band of investigators. Perhaps the most interesting are the pencil marks which appeared mysteriously on the walls, sometimes under the eyes of the observers. These marks seem to be the aftermath of some messages to Mrs. Foyster written on the walls in her time asking for help and for masses to be said, and are certainly very mysterious. How can a "ghost" make a mark on the wall under the eyes of the observer *without a visible pencil?* Mr. Price with his usual thoroughness had the substance of the marks analysed and found them to consist of true pencil "lead," i.e., graphite. These marks are therefore to those attracted by psychic research, many of whom like to play

about with strange phenomena in a dilettante way without serious purpose, of the greatest interest.

Mr. Price has written a most interesting book which everyone should read. It will rank with books like Glanville's "Sadducismus Triumphatus" and Joseph Priestley's "Original letters by the Rev. John Wesley and his friends" as a valuable record of facts. But we had expected more of Mr. Price. His book seems to have been written too much with an eye to a big sale among the relatively ignorant public and with too little regard to work that has been done in the past at the British College and elsewhere. This tends to be the weak point in Mr. Price's publications. The uninstructed might think he was the only person who had ever investigated these matters. We had hoped for a serious analysis of the evidence and some hypothesis as to the causes. Mr. Price does definitely say that Borley Rectory was "haunted" but he goes little further. As I have pointed out above, with that strange disregard for other people's work which in a less generous nature might have been mistaken for lack of appreciation, Mr. Price failed to follow up the one clue—the work of the Mark's Tey circle—which might have put him on the track. Science always puts its faith in a hypothesis which is fruitful and especially in one which "works." The laying of ghosts by spiritualist circles adopting the spirit hypothesis is usually effective and was effective in this case. Why did Mr. Price ignore it?

THE MARRIAGE OF ELIZABETH TUDOR

By Alfred Dodd. (Rider. 12/6 net)

Mr. Dodd is a well-known Shakespearian student, on the Baconian aspect, and is interested in this work to prove that Francis Bacon and the Earl of Essex were sons of Queen Elizabeth by the Earl of Leicester, through a morganatic marriage made some months before Bacon was born. New material brought to the author's notice led to research on these matters and a re-examination of the Sonnets, which he holds are the work of Bacon and contain a private and disguised review of this secret family relationship. The long 'suit' which Bacon so persistently put forward for years to the Queen and her chief ministers is said to have been a plea for recognition, though always concealed under a veil of words. Mr. Dodd's investigations swell in an interesting way the mass of research which has gathered round the life of the 'Virgin Queen' and which well may, says the author, continue for centuries. Many fine portraits of the characters discussed adorn the pages.—H.

NOTES BY THE WAY

The times are not conducive to regular public meetings and much London Society work has necessarily been cancelled out, but the Institute, which has so far been preserved from attacks by raiders—except for one incendiary bomb, quickly extinguished by our careful caretaker—has been able to carry on Demonstrations of Clairvoyance and Psychometry on Saturday afternoons during November and December which have been well attended.

In the New Year similar meetings will be held on alternate Saturdays and on the intervening Saturdays there will be talks on interesting psychic matters and Question afternoons.

The Library is always available for both town and country members.

The Institute has some new mediums under its supervision and continues its useful work of testing and training such future workers.

* * *

Mrs. Bertha Harris hopes soon to reside permanently in London and will be readily available for members. Her valuable public work will be welcomed by many societies. Mrs. Lilian Bailey has not felt able to visit London recently, but we hope shortly to have her with us again. She was able to visit the Edinburgh College recently with great acceptance, and it is good to hear that this centre has had an excellent uninterrupted autumn session.

* * *

We note with regret the passing of the author, J. D. Beresford, in October last. Healing in its practical and psychological aspects, of which he made a careful personal study, was the theme of several of his well-known books. He lectured on several occasions on this subject to the British College of Psychic Science and also assisted the Brighton Psychic Centre by lectures on various occasions.

* * *

The passing of Mrs. Florence Everett, our Hon. Associate, is also reported. In the early years of the British College, Mrs. Everett who had considerable experience of psychic work in U.S.A. gave valuable honorary service in an administrative capacity, and retained her association when the College and the Institute were amalgamated.

* * *

BOOK REVIEWS

WIDENING HORIZONS

By Baron Erik Palmstierna. (John Lane, 9/6 net)

In his previous book "Horizons of Immortality" Baron Palmstierna opened to us some of the voluminous records of psychic recordings received by his group of friends, using the sensitivity of Adela Fachiri, the well-known violinist. In the present volume we have further selections from these records; some are answers to questions from the sitters, others deal with subjects raised by the communicators or present advice and guidance given by the guides of the group who claim that they speak with knowledge from advanced spheres. "Readers of all these messages," says the author, "which have been pouring out during a number of years, cannot but recognise their consistency and homogeneity and the persistence of the senders when proclaiming views they hold, notwithstanding divergent opinions on earth. They do not avoid straight speaking, nor do they retract a single statement. This fact calls for our attention and consideration." This dogmatic or absolute quality is a feature of communications from reliable guides, but it does not relieve the reader from continuous scrutiny and judgment of their value.

Religious questions of the deepest import, discussion of the individuality and its problems and human relationships in their many complex aspects are discussed as well as the method and variations of the psychic faculty, all with seriousness and wisdom. Special emphasis is laid on man's ability to attune himself to reception of the spiritual waves by which the communications are sent from different levels of thought. The author assists the reader by valuable introductions to the several groups of messages, placing the contents in relation to classical and contemporary scientific and philosophical concepts.

In an appendix he discusses how far the 'subconscious' mind of the sensitive and those of the sitters may have 'coloured' the messages and gives many cogent reasons for refusing this in the main. This section should be carefully read: his arguments are consistent with those of others who have had like opportunity of sitting with a good sensitive and a serious continuous group as against the use of immature sensitives and sporadic sittings. He notes, "Caution and discernment is always required (in contacts) with the universe of life outside our boundaries, but such sensitivity also points the way towards access to the realm of our profoundest aspirations." That is well said and meets the senseless quibbles of those who refuse to examine the best communications received through psychic channels. This is a book for the serious student and should be widely read.—B.McK.

"DO WE REALLY DIE?" (Longmans, 6d. net), by the Rev. W. H. Elliott of St. Michael's, Chester Square, London, is, the author tells us, a reprint of a chapter from a previous work of his which he thinks may be of use in to-day's need. Mr. Elliott has a large public and his personal avowal of belief in survival is courageous. "There

are times when I feel one or another of them (his friends) very near to me." His view throughout of death and conditions in the other world are in accordance with much of our thinking. I regret however that he finds it necessary to add after his avowal, "It is not a question of spiritualism, about which I express no opinion." Spiritualism's contribution to the proved fact of survival should be gratefully acknowledged by all serious thinkers whatever views may be held as to practical experiment by individuals. Private intuitions, such as the author's, proved the incentive for all Psychical Research and should not be regarded as 'prying into matters hidden from us' as one Churchman, the Rev. Ashby, recently remarked in the *Daily Telegraph*. The booklet will be read with pleasure by many.—B.McK.

WHEN YOUR ANIMAL DIES

By Sylvia Barbanell. (The Psychic Press Ltd., 5/- net)

In very early records of Spiritualism mention of the post-mortem appearances of animals can be found, or at least accounts of the psychic discernment of such, side by side with reports of the appearance of humans, recognized as deceased relatives. This in itself is significant, for there seemed nothing in the current religious thought in America, eighty years ago, which could suggest the survival of the humbler creation, though the human need for such evidence was always urgent. Ghosts of animals, tales of were-wolves, etc., were common in folk-lore, but that animals, cherished by man, should manifest, re-opened a vista of the unity of all creation and should be put to the credit of Spiritualists. The testimony has persisted to the present day, and pet dogs, cats, horses, monkeys, parrots, all the creatures with whom man has made friends and domesticated, have continued, often surprisingly to their former owners, to reveal their continued existence in various ways and have shown the appearances and characteristics which were theirs in life. The idea is that they are in the care of some friend of the owner for the time being, and that as long as love and memory persist they too retain their allegiance.

We have long needed such a book as Mrs. Barbanell has now given us, to which animal lovers, faced with separation from their friends, can turn for records of those who have found a way back. The author's attention was aroused by just such a need on the part of some friends and she set to work to collect many scattered instances of animal survival. But she has done more than this, she has also given us an arresting picture of the intelligence and psychic powers of living animals which presages the retention of similar powers when out of the body. She speaks as a convinced Spiritualist and argues that the organic relation between man and animal implies a similar fate after death, extinction or survival. As human survival has been proved to her satisfaction so has that of the animal by the same means, the psychic powers of sensitives. 'Educated' animals provides a fascinating chapter which will be new to many, and the stories of the fidelity, even to death, of our humble friends, of the telepathy and

psychic sympathy manifesting between owners and animals and between animals themselves, are carefully selected. From these she approaches the psychic manifestations, through clairvoyance, psychic photographic 'extras,' some of which are produced as illustrations, and the most extraordinary manifestations of all, materializations of animals, apparently as living as in earth life. The latter are rare but well verified. One of the most extraordinary manifestations of my own psychic career was at a Kluski séance in Warsaw in 1922 when, under excellent conditions of control, I looked in the face of a great ape with a most intelligent countenance who scanned my features as interestedly as I did his. Others present also saw him, and he manifested often, before and after my visit. Dr. Geley of the Paris Institute and other savants have testified to the reality of the appearance as well as of other animals and birds through this famous non-professional medium, a banker by profession. I asked Kluski how such manifestations affected him and his reply was that 'creation was one' and he found no ill effects: that often human materializations with the emotions they brought affected him adversely, but not the animals. They were said to be brought by and in the care of an African. Mrs. Barbanell refers to this mediumship which was unique in many other ways.

The life of animals in the other world comes under discussion in these pages, naturally all this matter depends on other side communications. The consensus of opinion is that the pet animal is cared for as stated above and that wild animals, insects, etc., have a sphere of their own and also have their guardians. Whether they continue as individual souls or merge in some group is a debatable point at present, but that progress of some kind is possible for all we may be sure; they too, are living souls. The author closes her book with a plea for the consideration of animal life in the modern world, in the field of sport, of diet, of dress, and particularly the grave injustices associated with vivisection. If they are indeed co-equal with man in the possession of a soul life then He who notes the fall of a sparrow will not allow man to escape the penalty of injustice offered to them.

Miss Lind af Hageby, that great server of the animal kingdom, writes an interesting introduction to the book, characterising it as of the vital variety, "lively, entertaining, suggestive, provocative, which should be read by all Spiritualists and by their opponents." I hope it will have a large sale.—B.McK.

ENGLISH FOLK-LORE

By Christina Hole, (B. T. Batsford Ltd. 10/6 net)

This is a beautifully produced book with fine illustrations, many from old prints, and deals exclusively with the folk-lore of our own country. Birth, childhood, marriage, home and field work, death and burial, have all their quota to give. These and the whole world of nature in which man is placed had its appropriate ritual, signs, omens and significant indications, for our ancestors, to remind them of that invisible world of powers which interwove with visible creation.

Admittedly many superstitions and foolishness gathered alongside, but psychic investigation has proved the correctness of much. One interesting custom was new to me. In the days when many men were transported to the Colonies for misdemeanours and communication impossible, a life-index was used in Norfolk and perhaps elsewhere. The relations kept a bottle of the man's urine hung up in his old home. While the liquid remained clear they knew he was well, if it became cloudy he was ill, if it faded away he was dead, and was duly mourned. I remember, when on a visit to Austria, meeting a famous woman healer who diagnosed disease from bottles of urine. These she would sometimes keep by her to watch the course of the disease or mark improvement in the patient and her results were remarkably correct.

The moment of death was associated with many strange customs. Once it was certain says Miss Hole everything was done to make the passage clear for the departing soul. The patient might be laid on the beaten earth floor to give him the comfort of Mother Earth. All bolts and knots were loosened, the mirror veiled, the fire extinguished and the animals put outside. The passing bell was rung to protect the naked soul from the attacks of demons, the bees and rooks told of the passing and the hives hung with crepe. Some of these customs are within our own memory in rural Scotland.

Witches and Witchcraft, both black and white, are dealt with, strange cures are reported, fairies and pixies and their pranks and service to man are called up, ghostly animals are seen and ghosts of humans which exorcism by the church was sometimes effectual in 'laying.' Water divining has a mention and many incidents of clairvoyance which in psychic study are now well placed. The author offers no personal opinion on all these strange matters, nor can I gather that she has any first-hand experience. She is content to tabulate the records, verified as far as may be by testimony, and leave the reader to enjoy her interesting groupings.—B.McK.

THE OCCULT CAUSES OF THE PRESENT WAR

By Lewis Spence. (Rider, 6/- net)

The subject matter of this book is not one acceptable to general ideas in this country, but as it is unwise to close our eyes to any presentation which seems to attempt to explain the rise and power of the Nazi régime, and as this comes from the pen of Lewis Spence, the well-known student of occultism, who has had access to literature denied to most of us, this review seems useful in order that readers who wish to procure the book may have an idea of its contents. During the last war a similar idea regarding Germany was held by a number of psychic students. The late A. P. Sinnett and Dr. Ellis Powell were amongst these and lost no opportunity of making their views known.

Mr. Spence outlines in a very clear and concise way the theory of the active workings of the powers of evil on the human plane. He traces historically the cult of Satanism and its poor brother Witch-

craft ; a black story and terrible to contemplate, but it cannot lightly be set aside ; the evidence he presents bears all the marks of authority. From the rise of the Vehmgerichte in the 13th century, the fearful trials ending in the torture and execution of sixteen Wurzburg witches, to the order of the Illuminati, founded by Weishaupt in Paris in 1748, he brings us to the present day. His picture of the German character will by some be considered biassed, but Chaps. vii. and viii, "The Nazi Pagan Church," and "Nazism and Satanism," which give many quotations from the sayings and teachings of the present leaders, should be very carefully read before any judgment is pronounced. Such sayings as, "One is either a German or a Christian, one cannot be both," indicate the thought which lies behind the leadership and throw light on present events. In fact one of Mr. Spence's strongest arguments is that Nazism though not, "initiated by Satanism has been annexed by it."

He gives much attention to the power of Alfred Rosenberg, a Baltic German from Reval, not so well-known here as some of Hitler's other supporters, but who "for twenty-one years has acted as second self to the Führer," and from whom Hitler has received most of his racial ideas. Rosenberg's book, *The Mythos of the Twentieth Century*, embodies his hatred of Christianity and contains the assertion that Christ was a "Hitler-figure," but the main point of interest is that the German book is full of arguments and even exact translations from occult manuscripts and Luciferian scripts. Rosenberg may well have had access to such manuscripts in his native Reval, the Baltic countries having been much concerned with occult activities in recent years, and Mr. Spence states that though these extracts may not be understood by those unfamiliar with occultism, to those who know there can be no shadow of doubt as to their meaning and aims. They are markedly in evidence in that part of the book dealing with the reconstruction of "German Christianity." Mr. Spence gives a picture of that sinister background of dark forest lore, of blood and earth, and of the cruelty and rapine of the Nordic Sagas, to which the German mentality still clings, and the author contends that this dark basis in the soul of the people has formed a fruitful ground in which the forces of evil have sown their doctrines. He holds that this war is not due to a normal desire on the part of the Germans for the re-establishing of their country, to a human wish for revenge, or even to a human love of fighting and all that it entails, but rather that it is the visible manifestation of the Luciferian forces working out their unending conflict against Light, using men and nations as tools. We cannot read these records of much that has been said and done in Germany without pondering on what these powers are that have so distorted and destroyed all that is good and wise and reasonable in a people which has, in common with all mankind, the power to choose between good and ill. And if we begin to realise even dimly, what the might of this unseen evil is, in the same moment we realise that the unseen Light is stronger still, and we press forward with more certain hope to the rescue of our brothers from this "darkness visible."—R.L.

Life Patrons

ANON. (T.)
Lady CURRIE.
Mr. A. C. HARRIS.
THE LORD HESKETH.

Mr. ROY HOLMYARD (U.S.A.).
Mrs. HEWAT MCKENZIE.
Mrs. ST. CLAIR STOBART.
Mr. JOSEPH DE WYCKOFF (U.S.A.)

Life Members

MR. B. F. ANDREWS.	MRS. KITCHEN.
MRS. BLAMIRES.	MRS. ASHTON JONSON.
MR. W. R. S. BOND.	MR. H. LAZELL.
MISS O. M. BUBB.	MRS. LINDLEY.
MISS E. M. BUBB.	MR. CHARLES MARSHALL.
MRS. CHRISTIE.	MR. STUART McDONALD.
MRS. E. M. CHUBB.	MR. F. A. MEIER, M.A., B.Sc.
LT.-COL. N. P. CLARKE.	MRS. E. C. MELLOR.
MR. LIONEL CORBETT.	MR. ORLANDO MIDDLETON, F.R.I.B.A.
MR. SHAW DESMOND.	MRS. R. E. MILLER. (Ret.)
MRS. DEVENISH.	MAJOR C. H. MOWBRAY.
LADY CONAN DOYLE.	MAJOR J. R. PINSENT.
MRS. R. W. DUNDAS.	MRS. PODMORE.
MRS. DUFFUS.	MRS. DR. W. H. POSTHUMUS (HOLLAND)
MR. J. ARTHUR FINDLAY.	MRS. MEYER SASSOON.
MR. A. H. FLOWERDEW.	MR. K. E. SHELLEY, K.C.
MR. J. GILCHRIST.	MRS. R. J. TANNETT.
MR. ASHLEY GILLETT.	MR. A. W. TRETHEWY.
MDE M. GREATREX.	MRS. VIOLET VAN DER ELST.
MR. D. GRINLING.	MRS. WALTERS.
MRS. HACKNEY.	MR. STANLEY WALTERS.
MRS. CHESNEY JACKSON.	MRS. NICHOLAS WILLIAMS.
MR. ALEXANDER S. JENKINS, U.S.A.	MR. R. WILSON.
MISS P. JOSEPH.	MRS. DE WYCKOFF.

LIFE MEMBERSHIP £25. New Supporters welcomed.

DONATIONS

Mrs. Bridges - - £3 14s.

REGISTER OF ADDRESSES

- BRIGHTON.**—Brighton Psychic Centre, Royal Pavilion, Brighton. Hon. Secretary : Capt. Creswick, O.B.E., 32 Hove Road, Hove.
- CAMBRIDGE.**—The Cambridge Society for Psychical Investigation, Photographic Club Room, Ram Yard. Secretary : Mr. R. Edmunds Wing.
- EDINBURGH.**—Edinburgh Psychic College and Library, 30 Heriot Row, Edinburgh. Hon. Principal : Mrs. C. Allan.
- GLASGOW.**—Glasgow Association of Spiritualists.
- LEEDS.**—The Leeds Psychic Research Society, 114 Parkland Drive, Meanwood, Leeds, 6. Hon. Secretary : Mr. L. Allison.
- LEICESTER.**—Leicester Society for Psychical Research, 35 Highfield Street, Leicester. Secretary : Mr. J. Herbert Wicks.
- LETCHWORTH.**—Letchworth National Spiritualist Church, The Howard Hall, Letchworth, Herts. Secretary : Mr. G. Kenyon Rogers.
- MANCHESTER.**—Spiritualists' National Union, 64a Bridge Street, Deansgate, Manchester, 3. Secretary : Mr. Ernest Keeling.
- RICHMOND.**—Richmond Spiritualist Church (The Free Church), Ormond Road.
- SHEFFIELD.**—Sheffield Society for Psychical Research. Hon. Secretary : Mr. Alex Taylor, 52 Furniss Avenue, Totley Rise, Sheffield, 4.
- TONBRIDGE.**—Tonbridge Spiritualist Society, 8 Shipbourne Road, Tonbridge. Secretary : Mrs. Pink, Portman Park, Tonbridge.

AUSTRALIA

- ADELAIDE.**—St. John's Spiritual Church Incorporated, Carrington Street, Adelaide, South Australia. Secretary : E. E. Mack, 104 Unley Road, Unley, Adelaide.
- N.S.W.**—United Spiritualist Church of N.S.W. (affiliated to the Greater World Christian Spiritualist League). Hon. Secretary : Mr. James Dolton, 210 High Street, Willoughby, New South Wales.
- SYDNEY.**—Society for Psychic Research, 335 George Street, Sydney. Hon. Secretary : Mr. C. Bartle.
- NEW ZEALAND.**—Bycroft Psychic Library, 15 Middleton Road, W.2, Christchurch. Secretary : Mrs. G. Lovell-Smith.

SOUTH AFRICA

- PORT ELIZABETH.**—Port Elizabeth Psychic Centre, 51 Mutual Buildings, Main Street, Port Elizabeth, C.P. Secretary : Mrs. Lucy Smith.

L'ASTROSOPHIE

grande revue mensuelle d'astrologie et des sciences occultes

WORLD-WIDE CIRCULATION

Every Month : LES ARCHIVES ASTRO-BIOGRAPHIQUES

(Biographical lists with dates and hours of birth of all living celebrities.)

ENGLAND AND COLONIES : 10/6 per annum. POST FREE

DIRECTOR : DR. FRANCIS ROLT-WHEELER

Cap de Croix, Nice (A.M.), France

LONDON SPIRITUALIST ALLIANCE Ltd.

(Founded 1873, renamed 1884)

WITH WHICH IS INCORPORATED

THE QUEST CLUB

16 QUEENSBERRY PLACE, LONDON, S.W.7

Telephone: Ken. 3292/3.

Three mins. from

Telegrams: Survival, London

South Kensington Station

President:

MISS LIND-AF-HAGEBY

Hon. Treas: Capt. A. A. CARNELL Secretary: MERCY PHILLIMORE

Hon. Librarian:

Inclusive Membership Fee

ONE GUINEA PER ANNUM

(Dates from first of Month following enrolment)

No Entrance Fee

Excellent Library, Lectures, Sittings with Approved Mediums, Spiritual Healing. Advice and Help concerning the Development of Mediumship. Comfortable premises. Open Mondays to Saturdays, from 5.30 p.m.

Enquirers welcomed.

LIGHT

A Journal of SPIRITUALISM, PSYCHICAL,
OCCULT and MYSTICAL RESEARCH . .

Leading Psychic Newspaper and Journal of the L.S.A.

Founded 1881

Editor: GEORGE H. LETHEM

What "Light" stands for:

Light proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto: "Light! More Light!"

3d. WEEKLY. YEARLY SUBSCRIPTION, 15/2 POST FREE

Subscriptions to: 16 Queensberry Place, London, S.W.7

Free copy sent on application.

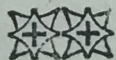
Printed at the GROSVENOR PRESS, Christmas Street, BRISTOL

PSYCHIC SCIENCE

VOL. XVII

April, 1938 to January, 1939

QUARTERLY TRANSACTIONS OF
THE BRITISH COLLEGE OF PSYCHIC SCIENCE



Published by the College at 15 Queen's Gate, S.W.7

INDEX TO VOL. XVII

APRIL 1938—JANUARY 1939

Arrangements have been made with the Printers for binding the volume
in cloth at 3/-.

	PAGE
BOOK REVIEWS IN VOL. XVII	
A.B. One Step Higher	55
Abbot, W. E. M. .. The Immortal Road	203
Archbishop's Commission Doctrine in the Church of England ..	54
Austen, A. W. Teachings of Silver Birch	217
Barbanell, Maurice .. Parish—The Healer	222
Boddington, Harry .. Materialisations	111
Burniston Brown, G. .. Three Experimental Fire-Walks ..	80
Bozzano, Ernesto .. Discarnate Influence in Human Life	220
Carrington, Hereward .. The Psychic World	52
Challoner, H. K. .. The Path of Healing	90
Cuddon, Eric Hypnosis : Its Meaning and Practice	168
Goldney, K. M. and Soal, S. G. Report on Medical Tests with Eileen Garrett	163
Doyle, Arthur Conan The New Revelation and the Vital Message	218
Elliot, Rev. Maurice The Psychic Life of Jesus	224
Leaf, Horace What is Mediumship ?	218
Kaeyer, Sigrid I was in the Spirit	53
Kingsford, Anna Clothed with the Sun (Reprint) ..	53
Marryatt, Florence .. There is no Death	218
Osborn, Arthur W The Superphysical	51
Palmstierna, Baron .. Horizons of Immortality	50
Payne, Phoebe Man's Latent Powers	108
Ryan, Charles J. H. P. Blavatsky and the Theosophical Movement	110
Saltmarsh, H. F. Evidence of Personal Survival from Cross-Correspondences	107
Saltmarsh, H. F. Foreknowledge	191
Shirley, Hon. Ralph .. The Mystery of the Human Double ..	53
Soal, S. G. Preliminary Studies of a Vaudeville Telepathist	49
Scribe, The Fragments of the Hidden Life of Jesus	218
Sturge-Whiting, J. R. .. The Mystery of Versailles	223
Syed Mehdi Imam .. The Poetry of the Invisible	54
Tyrell, G. N. M. Science and Psychical Phenomena ..	166
Waite, A. E. Transcendental Magic (Reprint) ..	112
White, Stewart Edward The Betty Book	219
Wilkinson, Rev. D. H. D. The Other Life	106
Yeats Brown, F. Yoga Explained	112

GENERAL CONTENTS

April 1938

PAGE

Frontispiece : Mrs. J. H. Curran

Editorial :

Tributes to Stanley de Brath 1-5

Ernest Newman on "Yoga for the Composer"

Swedenborg. The 250th Anniversary of his Birth

Baron Palmstierna on Swedenborg

Miss Nellie Tom-Gallon : her passing and work

Horace Leaf, F.R.G.S. and his work

Prince Christopher of Greece, Memoirs and Psychic Interests

MCKENZIE, MRS. HEWAT : A Great Clairaudient. (Mrs. Curran, Patience Worth's Medium) 6

YERBURY, H. E. M., INST. C.E. : Appreciation of Stanley de Brath 12

de VESME, CÆSAR : The Insensibility of Faqirs 14

LEAF, HORACE : Time and Space in the Light of Psychic Science (with Portrait) 27

COX, S. O. (Hon. Principal) : Some Evidential Sittings with College Mediums 36

DALLAS, HELEN ALEX : Some Comments on the Article by Rev. R. W. Maitland on Physical Phenomena 38

Notes by the Way :

Capt. H. W. Seton-Karr's Death

A. J. Findlay's Resignation as Chairman of I.I.P.R. 42

Letters to the Editor :

Mr. S. G. Soal on Mrs. Blanche Cooper's Mediumship 44

Mrs. McKenzie's Reply to Mr. Soal 47

July 1938

Frontispiece : Mons. Augustin Lesage

Editorial :

Resignation of Mr. S. O. Cox as Hon. Principal of College 57

Exhibition of Psychic Paintings by Lesage, at the College 57

Dr. Rhine's "New Frontiers of the Mind" 59

Alice Bailey's "Unit of Service" 60

MCKENZIE, MRS. HEWAT : Retirement of "Miss Francis" 61

OATEN, ERNEST W. : "Out of the Body" Experiences 64

MULDOON, SYLVAN : Census of "Out of the Body" Experiences 73

BODDINGTON, HARRY : Illustration from "Materialisations" 73

FINCH, MAUD : A Phantasm of the Living 74

O.BRIEN, COL. R. F. C. : Psychometry, Prophetic and Clairaudient 76

BROMAGE, BERNARD, M.A. : The Contribution of the Catholic Church to Metempsychics 81

DALLAS, H. ALEX : Telepathy ; A Personal Record 91

HIVES, FRANK : Water Divining (By Plan) at a Distance 96

MCKENZIE, MRS. HEWAT : A Famous British Medium (with Portrait) Bertha Harris 100

Notes by the Way : Passing of R. H. Saunders, of Dr. Maxwell-Telling and Mrs. R. E. E. Spencer. 103

Visits from Lotte Plaat, Eileen Garrett, Helen MacGregor and Margaret Underhill 104

Haunted House in Edinburgh 104

Sir Newman Flower, Knighthood Honour 105

October 1938

PAGE

<i>Frontispiece</i> : Dr. Eugène Osty	
<i>Editorial</i> :	
Passing of Dr. Osty : his work for Psychological Research	113
Yogi Vithaldas and a Demonstration of Hatha-Yoga at the College. (With portrait.)	114
Prof. William James on Yoga	116
VERNON WORSLEY, LOUIS S. : Ultra-Physical Agency and its suggested connection with Mental Disturbance and Crime	118
FINCH, MAUD : A Dream and a Sitting	131
DALLAS, H. ALEX : Some Experiences in Proxy Sittings	133
MACCORMACK, R. W. : Experiments with Table Movements. (With Leeds Psychic Research Group)	140
NORMAN, H.P. : A Psychometric Experience. (Illustration of "Assignat")	157
de VESME, CÆSAR : Passing of and Appreciation by Miss Dallas	160
<i>Notes by the Way</i> :	
Resignation of Dr. Nandor Fodor as R.O. of I.I.P.R.	161
Passing of Mrs. Garrett of Conway and Mr. Frank Hives of Rhodesia	161
Robert Blatchford in "Prediction"	162
Sittings with Eileen Garrett, Report on, by K. M. Goldney and S. G. Soal	163

January 1939

<i>Frontispiece</i> : Prof. William McDougall, M.D., F.R.S.	
<i>Editorial</i> :	
Passing of Prof. McDougall of Duke University	169
Prophecies from Mediums on the National Crisis.	170
MCKENZIE, MRS. HEWAT : Amalgamation of The British College of Psychic Science and The International Institute for Psychological Research	172
RIVERS-MOORE, COL. C. M. : Psychic Findings at St. Mary's Priory, Hurley. (Illustrated)	176
CUMMINS, GERALDINE : Influenced Books	186
MCKENZIE, MRS. HEWAT : Telepathy or Spirit Return	192
GIBBES, E. B. : Radiation and Psychometry (a Cummins Script)	204
WARCOLLIER, RENÉ : Experimental Telepathy	210
<i>Notes by the Way</i> : College Lectures and Demonstrations	214

Printed at the GROSVENOR PRESS, Christmas Street, Bristol.