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Frontispiece

RUTH VAUGHAN

Photograph by Dora Head, 1, Oxford Street, W.1

I first became acquainted with Mrs. Ruth Vaughan in 1928, when a friend introduced her to Mr. Hewat McKenzie as a promising sensitive, and asked for his help in her development. For several months Mr. McKenzie had a weekly sitting with her, inducing the trance condition and giving careful guidance to the early stages. He was deeply interested in the quality of the communications : these were not evidential at this stage, but seemed to come from a group of teachers interested in Mrs. Vaughan. This was the last piece of work of this kind that Mr. McKenzie undertook, and after his death Mrs. Vaughan decided to develop for professional work. She joined Mrs. Kitchen's class at the College for the more specific psychic contacts, but the later stages were undertaken entirely by Mrs. Elizabeth Ford who first introduced her to psychic facts, and we owe it to her painstaking and constant work with Mrs. Vaughan up to the present day that we have such an excellent worker. Her exclusive association with the College and with the L.S.A. has also tended to strengthen and consolidate her mediumship.

Mrs. Vaughan is of an exceedingly sensitive nature ; she possesses a fine ethical standard and has a cultured mind. She has a great love and knowledge of music and of many aspects of art, and is fitted particularly for finer psychic and mental contacts. Her personal approach to sitters is always gentle and courteous.

Her chief helper is a doctor who has shown by his careful control that he values his instrument and he has made fine use of her in clairvoyance, psychometry, diagnosis of illness, and subsequent successful treatment, as well as in dealing ably with the general philosophy of life.

Mrs. Vaughan's growth in psychic power has been gradual, each stage being well established before the next was embarked upon, and she is a good example of the wise development of mediumship, which rightly handled will impose no strain upon other aspects of the personality, but will rather enhance these.

We value her help to-day, and I personally believe that there are still many aspects of her mediumship to be unfolded.

B. MCKENZIE.

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

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EDITORIAL NOTES

A most interesting pamphlet, entitled *The Intra-Atomic Quantity*, has been sent me to which I desire to draw special attention. It is dated Oct. 1st, 1933, and is by Dr. R. A. Watters, F.R.S.A. (London), the Director of the Dr. W. B. Johnston Foundation for Psychological Research at Reno, Nevada, U.S.A. It would be premature to review it, but a summary is as follows :

It opens with a contrast between the 'mechanistic' and the 'vitalistic' theories of Life and states both fairly.

He starts from Mrs. A. Gaskell's theory of an Intra-Atomic Quantity, set forth in her book, *What is Life?* published by the Charles C. Thomas Publishing Co., Springfield, Illinois, U.S.A. This Intra-Atomic Quantity answers to Life, or the Soul. "The new unit is a Quantity, patterned after the physical body, but because of its peculiar characteristics, it cannot enter into combination with the physical body, and, as a consequence, must remain separate and apart from it." . . . "This new unit could not enter into combination with atoms after the manner of the hydrogen atom, not having the mechanism of the hydrogen atom. This means that it could not form chemical combinations." It therefore corresponds, to this degree, with the well-known property of the forms of energy—they do not form compounds.

Dr. Watters remarks : "It may be admitted that the search for the Intra-Atomic Quantity has the appearance of a hopeless impossible task. Mrs. Gaskell, however, has offered an encouraging suggestion : "The crucial experiment consists in causing death, and testing for and measuring the intra-atomic

system, the quantity life, that according to the theory becomes separated from the body (the atomic system) at the moment of death. The experiment at first may be only a rather rough one—relatively speaking—and merely establish the fact of life as a quantity.”

This “quantity” is obviously like the “quantum,” of the “all or none” order. There are degrees of life in varying species, but each species must be living or dead; there is no intermediate state.

“It would seem that the fact of death as the separation of a quantity from the body demonstrated by laboratory test will amount to conclusive proof that the quantity that escapes is Life. . . .”

This is Dr. Watters’s point of departure. “Mechanistic philosophy contends that nothing leaves the physical body at death. Vitalistic philosophy contends that there are facts in disagreement with the mechanistic theory; it also contends that something *does* leave the body at death. Only a small percentage of present-day psychologists (like Prof. Hans Driesch, etc.) lean towards ‘Vitalism.’ They, like most biologists, feel that the facts advanced by the Mechanistic school may be sufficient to warrant the conclusion that ‘Life’ is best represented by a series of physiological and psychological phenomena; but that the contention by the Vitalists that a Soul is responsible for the animation of matter is an error.”

We may anticipate that these experiments will be impugned somewhat vigorously by the mechanistic school. This will be no matter for discouragement. The harmony with much that spiritualistic philosophy has promulgated is evident.

The first Bulletin of the American Psychical Institute at 20 West 58th Street, New York City, under the directorship of Mr. Hereward Carrington, has now come to hand. It is the instrumental test of the independence of a “spirit-control,” by a study of the mediumship of Mrs. Eileen Garrett, who is well-known to many readers of *Psychic Science*.

These experiments are perhaps the first really detailed *instrumental* investigations of the content of the sub-conscious that have ever been made, as those of Dr. Osty were the first purely instrumental analysis of Rudi Schneider’s physical

mediumship. Like the physical experiments detailed above, they are worthy of the very closest study.

They have been conducted with inexhaustible patience and in a thoroughly scientific manner, as would be expected from the distinguished names on the list of the Scientific Council given on page 4. Mr. Hereward Carrington, the Director of the A.P.I., merits the highest applause and gratitude of all interested in Psychical Research.

I have always endeavoured to restrict the matter in *Psychic Science* to reliable data in harmony with its title (and as such, definitely "scientific"); and therefore I hail both these series of experiments as more in accord with real science than anything yet come to hand. The A.P.I. experiments take rank with Dr. Osty's purely instrumental work.

A large number of the spiritualists who are perfectly convinced of the origin of "messages" dealing with their private lives by communications covering many years, will not need the scientific corroboration here offered; but even these will find much information of a varied kind which will aid an intelligent analysis and enable them to distinguish the personal sub-consciousness of the medium interfering with genuine super-normal information; while those who are as yet unconvinced will discover instrumental data which are new to them.

A brief analysis of the method employed will now be given.

"Scientific proof of survival rests mainly upon the validity of the 'messages' which purport to come to us from some spiritual world, through the organisms of certain peculiarly endowed individuals called 'mediums.' Whether or not such messages actually originate with, and are sent from, that source constitutes the *crux* of Spiritualism."

Are these entities what they claim to be? This is the point which these experiments are directed upon, and to which a definite answer is sought.

The psychological method employed depends on the well-known fact that every individual differs from all others in the structure of his mind. Ideas, memories, associations, thoughts, ideals and aspirations differ by reason of differing heritage, environment, education, training, business and social contacts. From this arises the fact that typical reactions to single words

are characteristic of each individual. The subject is instructed to speak the first word that comes to his mind as soon as the stimulus-word is uttered, without thinking about it.

We now come to the instrumental tests. For these a galvanometer was employed: not for the purpose of eliminating fraud as used by experimenters who cannot distinguish between a clonic reaction and an attempt to push a handkerchief, but to register the electrical resistance of the medium under internal stress.

One great advantage of the galvanometer is that the emotions of the subject which cause an increase or diminution of "electrical resistance" are not under voluntary control, for emotions cannot be inhibited. Ordinary simulation is rendered impossible. This eliminates all conscious fraud. The extent of agreement between two sets of reactions can be treated with mathematical precision in the form of a "Coefficient of Correlation." Taking perfect agreement between two sets of reactions as being expressed by $+ 1.00$, it may be stated that if two lists are compared and the degree of correspondence between them is greater than $+ 0.5$ we are probably dealing with the same individual, while if the degree of correspondence is considerably less than $+ 0.3$, we are certainly dealing with another personality. The device, properly connected, should register the slightest emotional changes in the subject, the mirror swinging over the graduated scale marked in degrees so that the extent of the variation can be immediately read. "Combining the instrumental test with the psycho-analytic procedure, we have the basic principle of these experiments. The medium, after being properly connected with the galvanometer by pads above and below the hand, which is immobilised, is asked the series of 100 test-words—first in the trance state, and afterwards in the normal condition. The two lists are then compared for similarities and differences in emotional reaction and time reactions, i.e., the length of time required to give the appropriate responses.

On the Spiritualistic theory a man is thought to carry with him after death his memories, general ideas and associations, emotional reactions, etc., and therefore can be tested *post mortem* precisely as he can be tested *ante mortem*. If the list of 100 test-words be given him when communicating through

a medium, theory demands that he should react to them quite differently from the medium in her normal state, if he is really an independent entity, as he claims to be ; while if he is merely a fragment of the medium's sub-consciousness, he should not.

MRS. GARRETT AND UVANI

If some fundamental memory connection existed between 'Uvani' and Mrs. Garrett, similar to that shown to exist in cases of multiple and dual personality, we should certainly expect to find some degree of connection between the reactions noted. As a matter of fact this was shown not to have been the case. The conclusion to which we have been driven, therefore, as the result of the argument thus far, is that 'Uvani' is really some sort of independent entity, with no emotional or memory connections with the normal Mrs. Garrett, or with any accessible portion of her sub-consciousness.

THE TRANCE STATE

One distinguishing characteristic of this state is that supernormal information is very frequently given in it, while this is very rarely true of similar conditions. (We may, however, compare the prediction of the course and results of the Great War, given by Mlle Sophie under medical hypnosis. (*Vide, Revue Metapsychique*, Dec., 1925.)

This differentiates mediumistic trance from all other varieties of trance, unless in very exceptional circumstances. In Mrs. Garrett's case experiment has definitely proved the genuine nature of her trance and the temporary elimination of her normal personality, for were this in evidence it would have affected the galvanometer deflections, which are beyond voluntary control. Quite aside from any supernormal information (which is not taken account of in this study), the fact remains that if Mrs. Garrett were feigning trance and consciously dramatizing her control 'Uvani,' she could not prevent the emotional reactions of her normal self from being revealed by the galvanometer. The first fact definitely proved by experiment, is that Mrs. Garrett's trance is genuine ; and the trance personality that is 'Uvani' is some sort of independent entity, quite apart from her normal mental life. Mr.

Carrington remarks, " This in itself is assuredly a conclusion of no little importance ! "

It must not be assumed that in thus revealing the principle of these experiments we have exhausted their detail. That is by no means the case. The graphs and the lists of words and responses given in the Appendices are singularly full and give much material for thought. Difficulties and objections are given their full weight on pp. 77-81, but these are far too various to be treated of here. My intention is merely to show the principle and the chief results of these experiments, which, as I have said above, constitute the first application of an exhaustive system to the phenomena of mental mediumship.

Dr. Jung's standard-word list used in Garrett experiments :—

1, Head ; 2, Green ; 3, Water ; 4, To sing ; 5, Dead ; 6, Long ; 7, Ship ; 8, To pay ; 9, Window ; 10, Friendly ; 11, To cook ; 12, To ask ; 13, Cold ; 14, Stem ; 15, To dance ; 16, Village ; 17, Lake ; 18, Sick ; 19, Pride ; 20, Table ; 21, Ink ; 22, Angry ; 23, Needle ; 24, To swim ; 25, Voyage ; 26, Blue ; 27, Lamp ; 28, To sin ; 29, Bread ; 30, Rich ; 31, Tree ; 32, To prick ; 33, Pity ; 34, Yellow ; 35, Mountain ; 36, To die ; 37, Salt ; 38, New ; 39, Custom ; 40, To pray ; 41, Money ; 42, Foolish ; 43, Pamphlet ; 44, Despise ; 45, Finger ; 46, Expensive ; 47, Bird ; 48, To fall ; 49, Book ; 50, Unjust ; 51, Frog ; 52, To part ; 53, Hunger ; 54, White ; 55, Child ; 56, to take care ; 57, Pencil ; 58, Sad ; 59, Plum ; 60, To marry ; 61, House ; 62, Dear ; 63, Glass ; 64, To quarrel ; 65, Fur ; 66, Big ; 67, Carrot ; 68, To paint ; 69, Organ ; 70, Old ; 71, Flowers ; 72, To beat ; 73, Box ; 74, Wild ; 75, Family ; 76, To wash ; 77, Cow ; 78, Friend ; 79, Luck ; 80, Lie ; 81, Behaviour ; 82, Narrow ; 83, Brother ; 84, To fear ; 85, Love ; 86, False ; 87, Anxiety ; 88, To kiss ; 89, Bride ; 90, Pure ; 91, Door ; 92, To choose ; 93, Hay ; 94, Contented ; 95, Ridicule ; 96, To sleep ; 97, Month ; 98, Nice ; 99, Woman ; 100, To abuse.

Anyone may use this list and discover their own reactions to each word, but there must be no thought about what to say. Just the first words that come into the mind. If you don't care to write that, just put a dash. This may be treated as

an amusing game, six or more persons having the words read out and writing down their impressions. The galvanometer reactions cannot well be reproduced here.

* * * * *

The College experiments on "psychometry" do eliminate the "telepathic idea" as far as is possible. They should be compared with Dr. Denton's, and with the very remarkable clairvoyance described in Dr. Osty's *Supernormal Faculties in Man*, p. 57 (French edition). This was given on an ampulla half-filled with blood (?) found under extraordinary conditions in a tomb near Baalbec in Syria.

Systematic experimentation should always eliminate telepathy as far as is possible, as was done in this case, and the real history of the object presented to the medium should be known to the persons who put up the object, but *not* to those present at the experiment, beyond just enough to keep the medium straight.

The revelations made can then be compared with the previously written history.

The next stage is to ascertain the limits in space and time (past and future) of the medium's faculty with verifiable objects, and the extent to which it strays off the object itself to the character and details of persons who have handled it; also whether the clairvoyante ascribes any of her knowledge to "spirits," or entirely to her own automatic perception.

Experimenters should be fully conversant with all previous work done on the subject: Dr. Denton's *Nature's Secrets* (1863); J. Grumbine's *Psychometry* (1900); O Hashnu Hara's *Practical Psychometry* (1913); Dr. T. d'Auté Hooper's *Spirit Psychometry* (1914); *Les Enigmes de la Psychometrie*, Bozzano; Dr. Osty's *Supernormal Faculties in Man* (1923); and any other works to be found in the libraries of the L.S.A. and the College. They can then avoid repetition of work already done.

* * * * *

We are delighted to welcome Professor D. F. Fraser-Harris, M.D., (Lond.), D.Sc., F.R.S.E., to a seat on the Council Board.

EDITOR.

SOME FURTHER "KATIE KING" PHENOMENA

By DR. GLEN HAMILTON of Winnipeg, Canada

Before making known the truly amazing nature of some further "Katie King" phenomena witnessed in the course of the 1931 and 1933 experiments with the materializing medium Mary M. and group of auxiliary mediums, I shall briefly recall to the reader the main steps in the development of the 1930 phenomena, as already reported, with one exception, in *Psychic Science* of January last. Followed in chronological order they are these :

In March, 1929, through the mediumship (purely mental) of a young man known in this connection as David, the writer was unexpectedly the recipient of a prediction to the effect that Katie King was "coming back,"—how or where was not stated. David's mediumship being at this time in its early stages (he sat with us only occasionally and then always apart from and without the knowledge of the larger group), and the return of the almost legendary Katie seemingly a subject for fairy stories, this prediction, in the larger interests created by the Mary M. phenomena, was speedily forgotten.

But the matter of prophecy in this connection did not end with the 1929 announcement: the same forecast was made through David early in January of 1930, preceding by one month the initial appearance of "John King," the alleged father of Katie; and by two months the initial appearance of Katie herself, as described in the article referred to above. It will also be recalled that both of these newcomers claimed to have come among us for the purpose of assisting Walter, Mary M.'s chief control, in the bringing about of further materialization-phenomena of even greater magnitude than anything we had so far recorded. It will be remembered as well, that, speaking through their respective mediums (Katie through Mercedes, John through Ewan,* and Walter through Mary M.), presently the controls began to make known to us the nature of these alleged coming materializations—first a ship-model built of teleplasm, a feat never before attempted by supernormal intelligences; and then the materialization of

* "X" of the former articles.

Katie herself: she was to "stand among us, full form," and to reveal her lovely face, her long and abundant hair, her veil and her shining robes.

The building of the "ship," how eleven sittings were devoted to making visible this unique form, how it came into view June 4th, 1930, a white teleplasmic mass roughly but unmistakably imitating the outlines and parts of a sailing ship, I have fully set forth in the January number. Photographed by a battery of cameras under experimental conditions of exceptional rigour and caution conclusively establishing it as supernormal, we saw that the ship-teleplasm furnished incontrovertible evidence that the Mary M.-Ewan-Mercedes trance intelligences could and did supernormally mould and modify teleplasm to meet their needs and desires, after it had assumed its state of objective reality in our dimensions.

In the matter of the still more stupendous undertaking, the objective revelation of the beautiful Katie, the Katie-John-Walter combine was equally successful. It is true that she did not at this time "stand among us," but her face, at least, the face, hair and veil of an exceedingly beautiful young woman were fully revealed to the eyes of the cameras (seven of which recorded the veil, five the face and hair), and the phenomenon was seen to occupy practically the same location as previously occupied by the ship. Like the ship-mass too this head-mass was seen by the stereoscopic recordings to be unmistakably three dimensional, and to be resting in the air out from the cabinet several inches, unsupported, so far as one could see, by anything of a visible nature.

Apart altogether from the extreme caution with which the experiment of November 12th had been conducted, there were many indications that the phenomenon of this date was indeed of transcendental origin, among these the fact that no less than four mediums, Mary M., Mercedes, Ewan, and Anna, were each, at the moment the photographs were taken, in a state of trance showing complete loss of consciousness, the Mercedes trance being of an especially profound nature, as previous repeated medical examinations had shown. There was, too, Walter's customary manifestation of pre-knowledge regarding the details of the mass within a few moments of the firing of the flash.

Such then, briefly, were the nature and the manner of coming of the first Katie materialization.

II

THE SECOND KATIE MANIFESTATION

Brilliant as was the achievement of November 12th, it was evident that the various working controls were far from being satisfied with their accomplishment. There had been success, but from their point of view failure also. "We must be patient; we must build in a different way," this from Walter a moment or two after the flash. Much more important to us at this point, however, is the fact that in the same breath that he gave voice to his disappointment he let it be known that plans for still another Katie materialization were already under way! "*We must build more in the centre of the room . . . I think for the work we are planning that it would be better to have no cabinet at all: we require the space that it occupies.*" That these italicized words accurately foreshadowed the second Katie phenomenon the reader will himself presently see.

Sittings came and went, twenty in all, before the phenomenon in question came into view February 25th, 1931. At all of these, with the exception of that of February 22nd, not a single objective manifestation was encountered—no psychic lights, no supernormal bell-ringing, no voice by means of the teleplasmic "talking-machine," no extrusions of amorphous teleplasm—nothing but trance speech from our various trance friends. As before, some of their utterances were serious and spoken with great earnestness, some were whimsical, many extremely witty, others nonsensical in the extreme.

As we had been repeatedly informed before, back of the nonsense talk, the controls insisted, was a serious purpose: they desired us to be relaxed, hence the fun to make us laugh; we were to be gay, hopeful, to be contented and non-expectant, for when in this state psychic energies, they claimed, energies of which we knew nothing, were available for their use. This was true, they said, of both mediums and sitters.

But there appeared to be another and equally important purpose back of these whimsical conversations: hidden

within them we found later, like gold within dross, were unmistakably exact references to the as yet unborn phenomena :

Walter : "Katie, would you lend me your hair ?"

Katie : "What ?"

Walter : "*I want to put it on the medium.*"

Katie : "Who ?"

Walter : "*I want to put it on the medium. I want to make her beautiful.*"

Katie : "I might consider it, but my father . . ."

Walter : "We'll make it right with him."

Katie : "Oh, my father always told me
When first I went to sea,
I should always answer, No sir,
To what Walter said to me."

Walter also, jokingly as we thought, made reference to Katie's shining garment, *folded* and ready, he said, in a box, awaiting the time when the actuality of its objective state in their world, could be made known to us in our world.

In view of certain features in the final phenomenon, this reference to borrowed hair and folds in the alleged unseen gown cannot be too carefully noted.

But to return to the energy-extracting methods employed, apparently by the directing controls as a preliminary to the manifestation of February 25th. Frequently both Ewan and Dawn (Mary M.) were heard pounding their feet on the floor, rubbing and slapping their hands together, rubbing their fore-arms. Sometimes also they were heard rubbing the wood of the cabinet as if muscular activity, as the controls claimed, assisted in releasing the required forces. Following these exertions, especially as the final experiment drew near, Ewan would not infrequently be heard coughing and gasping like a runner spent to the point of exhaustion, and at other times whimpering as if in actual distress. Mary M., too, at times, was heard groaning and uttering sounds of distress. Occasionally, after a sitting of this type, Dawn complained of being nauseated ; some of the sitters also complained of the same reaction following a prolonged sitting of this order.

Practically all of the Mary M. trances showed anaesthesia of the skin and coldness of the extremities. As a rule she

remained upright on her chair, but there were occasions when she fell to the floor in a completely relaxed condition, and of course in a state of complete unconsciousness. Ewan's consciousness was not always fully in abeyance, but he likewise at times fell to the floor, body limp, skin anaesthetic, and as well, his pulse weak and rapid.

The profoundly deep Mercedes-trance described in the first Katie report was repeatedly witnessed during this time, the writer's medical findings of February 12th revealing "complete anaesthesia, mouth and chin rigid, abdominal muscles soft, respiration extremely subdued, hands spastic, pulse about 82."

From previous experience—and we had at this date recorded some forty-one teleplasms, some of which were of unusual magnitude, as the reader may recall—it was plainly evident what was happening: employing the various methods known to them, the operating controls were securing, storing and utilizing the various psycho-dynamic forces required to make manifest the phenomenon they had at this time in view. Whatever its nature, there could be no doubt that the three principal mediums were experiencing a considerably heavier physical reaction than anything we had so far observed. Its well-nigh incredible nature the concluding experiments were to reveal.

The final experiment may be regarded as being divided into two parts:

(1) The sitting of February 22nd, at which the final instructions and predictions were given out and a "trial" registration of teleplasm was put through;

(2) The sitting of February 25th, at which these prophecies were fulfilled by the appearance and registration of what we now know as the second Katie King manifestation.

Experiment of February 22nd, 1931

On February 22nd the controls said that they were ready, that their work was completed. When the sitting had been in progress a little under an hour, Katie, through Mercedes, suddenly and without warning, signalled for a flash to be released. This was done, and at once Walter made it known that a mass had appeared entirely covering the face of the medium Dawn. Subsequent development of the plates showed

that as usual his pre-information was correct. Scattered throughout the Walter conversations following this came what amounted to a practically full revelation of the nature of the phenomenon to manifest thirty-six hours later, a revelation which for accuracy and detail has never been exceeded, and seldom equalled, by any other objectively manifesting group of controls. The verbatim report by Dr. Bruce Chown, one of Winnipeg's best known younger physicians and specialists, covering this portion of the sitting, (with irrelevant matter deleted), is as follows :

The Walter Predictions

Walter (through Mary M.): "How would you like to photograph Katie on the bed? (To Katie) Will you change places with your medium when you have been placed on the couch? Would you agree to give yourself to these people?"

Katie: "Father, could we? . . . I said when I came here I would do anything in my power to assist in this work, and I still say it. I know I have the co-operation of my medium. She will go any length to give the world the truth. With Walter's co-operation I give my consent."

Walter (to T.G.H.): "Now, can you focus your cameras on the bed in the centre of the room?"

T.G.H.: "Yes."

Walter: "We'll try. Remember, *this will not be ectoplasm*, but the real Katie King from head to foot . . . on the bed. I want you to listen carefully to my instructions. My medium is to rest for twelve hours before she comes here and Katie's medium is to rest for the same period. I mean rest in their homes on couches or beds. They are to take a liquid diet. If possible I will do it as my last experiment for some time. . . . It is only through the magnetism of this medium's body that I have been able to do my work. . . . Get the cameras focussed on the bed. Not the head; *there will be no head* unless there is a body and feet. The *head* is *nothing*. You will see Katie in all her beauty, the real Katie. . . . Remember it is not Mercedes you will photograph. *Her clothing will not be seen. The shining garments of Katie will cover her outer form. . . .* Make no changes in Mercedes' clothing, and have her arms

bare. *You will probably see the arms of the medium hanging over the side.* There will be no joking in this experiment—when you get Katie in this stage you have a sacred moment. These predictions speak for themselves and need no comment. We pass on to their fulfilment.

Experiment of February 25th, 1931

Following the control's instructions to the letter, Mary M. and Mercedes undressed, searched, sponged and redressed in their regulation séance clothing by Miss Ada Turner, cameras all opened before the sitters were in their places, Dr. Chown seated within the circle immediately at the foot of Mercedes' couch-bed in the capacity of recorder and special scrutineer, the sitting of February 25th began at 9.05 p.m.

From this point on I shall rely on Dr. Chown's progress notes, again with unimportant conversation omitted.

Katie: "Good evening. I have some instructions for you . . . I don't wish anyone to touch my medium during the process. I want Walter to adjust my medium on the bed. This is a dangerous thing, no, not dangerous, but difficult. Black Hawk, through Dawn, is to escort my medium to the couch and then he is to go and Walter return."

Mercedes is heard issuing from her place.*

Walter: "Is everything ready?"

T. G. H.: "All ready."

Walter: "Now, friends, I am asked to tell you not to get weary, or tired, and to sing just as if it did not matter . . . Katie is all right. . . . It may be a considerable while or it may not be long. It depends on you, on your sympathy, your thoughts, your kindness of heart. Laugh if you wish, cry if you must, it's just as pleasant and will amuse someone. . . . Mercedes is in good condition. . . . After the picture, if you get it, I will allow you to examine her. . . . We are going to have a wonderful meeting to-night. . . . She is not right over yet . . ."

9.49, Ewan is heard in violent commotion almost weeping.

Walter: "I think Katie's father wants to say a few words."

* Mercedes left her chair in a state of ordinary trance and took her place on the bed in the centre of the room escorted by Mary M. also in a state of trance. T. G. H.

John (through Ewan): "Everything is quite good. Be careful. Be prepared at any time. Don't get tense. It's all right."

Ewan cries out as if in bodily distress.

At the back of the circle the medium Anna falls to right and then forward with head on recorder's knee. Ewan is in violent movement.

John: "Are you . . ." (Ewan gasps and moans).

Mary M. (under Walter's control): "Are you ready? One! Two! . . . (gasps) . . . Are you ready? (In a very hoarse voice) One, two, three, fire! (9.55).

(In the flash the recorder could see a white mound on the couch, a figure sitting at either side at the head.)

No sound until 9.58. Heavy breathing from Mary M. 9.59, Walter speaks: "You can now examine the medium (Mercedes)."

Dr. T. G. H. examines the medium Mercedes and reports: "Pulse 90-94; legs very rigid; hips rigid; I place my hand under the heels and lift and the whole body rises from the couch; neck rigid."

Dr. Chown and Dr. J. A. Hamilton confirm the above.

Voice through Anna in trance says to take great care of her. John urges haste in examination. Walter says: "Close quickly! Bring Mercedes out! A good slap will bring her out. . . . Sponge her face and hands."

John: "Wonderful! Wonderful! You've got what you wanted! Remember, it took a lot . . ."

Words are wholly inadequate to describe the measure of our astonishment at the nature of the phenomenon disclosed by the cameras (ten lenses including those of the two stereos). Every prophecy was fulfilled: no teleplasm was visible; Mercedes' garments could not be seen—they were covered by the shining garments of Katie; the arms of the medium were hanging over the sides of the couch; masses of supernormal hair of great beauty lay around the medium's head* and face, making plain Walter's words spoken apparently in jest thirteen days previously, asking Katie to lend him her hair that he might make his medium beautiful. Even of the folds in the

* Mercedes' hair was cut short to the angle of the jaw as at the time of the experiment of November 12th, 1930 (See plate 3, *Psychic Science*, January, 1933).

gown the control had shown fore-knowledge, days in advance of their actual showing—evidence upon evidence indicating that once more we were witnessing transcendental manifestations, the outcome of planned and deliberate efforts on the part of supernormal beings living in a world apparently as real as our own. (Plate 1)

There was the matter, too, of the veil manifested at this time, a veil in all appearances exactly similar to that shown in the November 12th (1930) manifestation—white, gauze-like, on close examination under magnification seen to be a finely woven net. (For microphotograph see Plate 6 in Jan. *Psychic Science*). The location of this veiling can be seen in Plate 2 and 3, one fold overcovering Mercedes' face (her face giving evidence of the profound nature of her trance-sleep) heavy folds over her breast and over the white supernormal garment beneath, with still another portion lying crushed together closely adjacent to the medium's left cheek, and beneath which an object appears to be concealed. The veiling, it will be seen, is abundant and seemingly deliberately arranged as a decorative and beautifying adjunct. It stands out to an extraordinary degree when looked at with the stereoscope.

And what is the nature of this concealed object? Carefully examining it by means of the various photographic findings, especially those supplied by the large portrait camera and the two stereos, we find it to be nothing more or less than a flattish face-form with closed eyes, which we must presume to be a more or less two-dimensional representation of the Katie face, the lips, chin and eye outlines distinctly resembling these features as found in the Katie face of November 12th. This discovery, we saw, lent new meaning to Walter's words spoken three days previously, when he said, "the face is nothing"; when he plainly indicated that even then the controls were aware that there was a strong possibility that the head and face of Katie would not be visible to the cameras, or if it did appear "it would be nothing," that is, relatively unimportant. Such a phenomenon, however, from the experimental point of view, is important in the extreme, for it undoubtedly throws light on the obscure processes involved in these seemingly miraculous productions having their roots in a parapsychical world. (See photo. No. 6.)

One other feature of this February 25th materialization remains to be mentioned, and that is, that not only were five of the twelve persons present in complete trance (Dawn, Mercedes, Ewan, Elizabeth, Anna), but several of the sitters, after the séance was over, stated that their sensation of loss of vitality immediately prior to and during the giving of the signal was more pronounced than anything they had ever experienced in these experiments; that they were, in fact, on the verge of losing consciousness for several moments, furnishing excellent proof that all these mysteries, inexplicable as they are in the light of our present-day knowledge regarding the ultimate nature of matter and mind, are apparently based on certain breaking-down and building-up energy-processes of which we as yet know nothing.

III

THE THIRD FACE AND VEIL PHENOMENON

(November 29th, 1931)

Nine months were to pass before we again witnessed an objective manifestation said to be backed by John and Katie King. This occurred at a sitting held on November 29th, 1931.

During this interval, a period which included the summer vacation when our group was disbanded for nearly three months, forty-two sittings were held. During the first half, remarkable deep-trance writings and drawings had been obtained through Dawn (Mary M.), dealing with the nature and beauties of the alleged non-material world in which our communicators claimed to be existing; and, as well, three interesting extrusions of amorphous teleplasm, two of which showed supernormal manipulation. During this time also the Kings appeared to be absent, bearing out John's statement of March 8th that Katie might have to leave us but that she would return in due time and give us a more perfect representation than the last. Walter in the meantime was, as formerly, the chief operator and directing trance intelligence, controlling not only his own medium Dawn, but as well apparently frequently controlling Ewan, whose trance state he said had to be deepened for the work which lay in store for them. We

presumed that he referred to a contemplated third Katie emergence.

Holidays over and full-group sittings resumed on September 13th, John and Katie reappeared on October 18th. John and Walter both spoke of the coming manifestation at considerable length, and again their pre-information was found to foreshadow the coming phenomenon with an exactness that can only be regarded, from our limited standpoint, as miraculous. Due to their scientific importance, the trance utterances of this date demand full reporting :

Dr. T. G. H. asks where the form is to be.

Walter : " In the *centre* (of the cabinet) *between the two mediums*. Let me see how I can explain it to you : *it will be a form and it will be a cloud . . .*"

Dr. T. G. H. says he will focus ten inches in. He asks about the height of the form.

Walter : " High as the mediums seated, but it may float up so you must be ready. It will be very light. Have the room as cool as possible. . . . Bring Dawn out of trance as soon as the photo is taken. I will say, one, two, three, fire !"

Ewan-control : " I . . . I . . ." (finds difficulty in speaking, apparently).

Walter : " It's John, it's John."

John : " It's all prepared, ready for you to see now. . . . *First of all you will see Lucy* and be sure your cameras are set this time. I was going to suggest that you move them further around and above the mediums. Try and get her face from an angle and from the side. . . . It is important to ascertain the depth of the figure. *This figure will be in complete depth*. I want to tell you something about Katie—she is still going to appear if she possibly can. That's all I want to say. I have been superseded for the present by other workers, but do not believe that I am not here. I am anxious to help the controls when I am required. We can speak to you more easily. Walter does not want me to tell you any more."

Katie asks for a sea-song.

After more conversation Katie leaves. Victor sees her going up toward the ceiling, robes and veil. John seems loth to let her go. He says good-bye to her with much

tenderness. He says that Lucy has been in a deep slumber which is necessary to repair. He asks us to speak gently to Mercedes to awaken her.

(Extract from progress report by Dr. Bruce Chown.)

Walter likewise seemed to be certain about the form having depth: "I am satisfied," he said through Dawn (November 2nd), "that we will be able to give you not merely the flat face but the full face, side back and front. That is what I am aiming at, a sculptured head and face in ectoplasm." He went on to say that it would not be woolly, the significance of which statement was to be brought home to us later.

On the same date he went on to say that the lower part of the figure would be composed of "flimsy stuff," and two weeks later, fourteen days before the actual showing, that the form would stand at least a hand's breadth higher than the seated mediums, and that in depth it would be almost as large as Mercedes herself, who was of a rather slender build.

Katie and Lucy also spoke from time to time of the coming phenomenon, the latter more frequently than the former, a fact which I shall again mention. At the sitting of November 22nd, Katie spoke of her friend William Crookes, who, the controls claimed, was now often present and the leading unseen scientist back of the marvels now appearing. She spoke also to the effect that something new was to be given; something never done before. We were to be prepared and gather those about us who would lend both physical and spiritual aid.

The reaction experienced by the various mediums during the eighteen preliminary sittings of this series was as great as in the preceding demonstration, the Chown-reports from time to time noting such conditions as these: "heavy breathing and gasping on the part of Ewan. He appears to be choking. Mercedes gasping and coughing. Ewan again gasping and sobbing. Anna gasping. Dawn walks about (in trance) scuffing her slippers on the floor. She gasps and blows. She cries out, gasps and falls against the table in the centre of the room. Ewan sobs; Dawn continues to gasp. Ewan falls to the floor now breathing like a patient far gone in pneumonia,

40 or more per second."* Although the mediums experienced no detrimental effects following the cessation of these periods of distress except a feeling of extreme fatigue and occasionally also of nausea, I have no hesitancy in saying that such conditions undoubtedly demand the presence of an experienced physician as a safeguard to their bodily safety and well-being. There is no doubt in my mind that in these cases the drain on the medium's vital forces is pushed to a degree demanding careful and watchful medical oversight.

The evening of November 29th saw the final experiment. Covering the beginning of the sitting and the taking of the photographs, Dr. Chown's record is as follows :

Ewan gasping even before circle was seated. 8.24, Dawn making peculiar noises. 8.39, Ewan rubbing hands, slapping and rubbing becomes more violent. This is followed by a period of silence. Control asks group to sing. Ewan stamps his feet in time to the music. It ceases. Mercedes sings a hymn in a quiet voice. 8.55, Dawn-control : " One, two, three, fire ! "

The flash is fired. 8.56, Ewan : " Quick ! Quick ! Give me your hand." (This is L. H. from whom he had released his hand a moment before while moving violently about seemingly under great psychic distress). He pants, gasps and sobs : " Quick ! quick ! " (to T. G. H. who is changing the plates).

9.01, Ewan now breathing fast and sobbing.

Walter-Dawn : " Too late ! too late ! There won't be be another. Too long. Speak up ! " (This to the Ewan control).

Ewan-control : " You should have moved quicker when the mediums were doing everything they could. We couldn't hold it. Gone down, gone down."

The various photographs secured on this occasion (several of the plates were developed at the close of the sitting in the

* Extract from Dr. Osty's report on Rudi Schneider phenomena translated by Margaret L. Hamilton :

" As soon as he has passed into the somnambulistic state, Rudi breathes with an extraordinary rapidity, notwithstanding that the entire musculature of his body is contracted. Under these conditions he labours to produce and exteriorize the " force " from which he will make the invisible substance given to Dr. Osty to discover. When its creation is difficult, Rudi has his arms held instead of his wrists and with his hands rubs quickly up and down on his controller.

presence of the recorder) show a most astonishing phenomenon—the presence of a veiled figure standing between and slightly back of Mercedes and Dawn, but closer to the former, in height and position almost exactly as Walter had foretold. Cameras securing side views showed the form to have depth, precisely fulfilling John's prediction given over six weeks previously. There could be no doubt, too, that the face showing behind the draperies also had depth—the face of a beautiful young woman. One could clearly see the eyes, the nose, the mouth and the contours of the left cheek.

The draperies consisted entirely of soft veiling similar to that seen in the first and second Katie manifestations. These veils were also clearly seen to be not phantasmic veils, but veils in our dimension, veils for the moment as real seemingly as our own clothes. Proof of this lay in the fact that the folds in front of the supernormal face crisscrossed each other, that is, part of the face drapery went to the left, part to the right.

If the reader will take his magnifying glass and look closely at the "hair" in this case, he will see that it is not hair at all as we know it, but simply wavy lines of pure white "something," we know not what. Walter, it will be recalled, in speaking of the form-to-be described it as a "cloud" as if he anticipated just some such revelation. Our curiosity is here stirred to the utmost. Are we beholding metetherial hair in the process of being transformed into a material counterpart? Is it a cloud of teleplasm in an attenuated state, from which the face is drawing its psychic and probably quasi-physical sustenance? We cannot say with any certainty; but in the light of still other recent face-and-veil phenomena, the first supposition seems to be not without some foundation.

But what of the identity of the face in this case? To our great surprise, it did not resemble the Katie face as we had expected, but the Lucy face as disclosed, it will be recalled, a year previously in conjunction with a teleplasmic manifestation of very great magnitude obtained under experimental conditions of the utmost rigour and caution that we could devise, the full story of which yet remains to be told. Although both Ewan and Dawn, in a state of light trance following the flash, had stated that the face would be found to be Katie's,

plainly they were in error. A careful search through the records, however, brought to light any amount of intimations supporting the Lucy identity, chief of which were John's assertions that we would "see Lucy first," and Lucy's own claim that she was "coming back" apparently in a special manner.

The identity of the supernormal countenance, however, is not at this time the matter of first importance; what is of importance is the fact that once more we are face to face with an interlocked group of events forging one more link in the chain of evidence unquestionably indicating that around us is another world, a world of intelligence and consciously directed effort of which normally we have no ken.

Such were the materialization phenomena witnessed and permanently registered by the Winnipeg investigators in 1931—the "shining garment" manifestation of February 25th and the Katie-Lucy manifestation of November 29th.

But objective revelation did not end with the phenomena just outlined: experimental work of the present year has resulted, among other things, in the securing of two more registrations of this order, the first January 9th, again revealing the presence of a supernormal veil and countenance (the countenance undoubtedly resembling the Katie-face of 1930); the second, April 23, revealing not only veils, but disclosing as well, and in a way undreamed of, some hint as to the "mechanistic" *modus operandi* by which the unseen operators apparently project these mysterious representations of material objects into our time and into our space. These astonishingly illuminating phenomena I hope to deal with more fully in the near future.

It is undoubtedly a fact that many of us have grown more or less accustomed to the idea that faces of the dead can be, and are at times reflected, or better, represented by the "bridge"—substance, teleplasm; we find it much more difficult, somehow, to accustom ourselves to finding thus supernormally represented objects such as hair, garments and veils; we are staggered by what such phenomena imply.

Readers familiar with the splendid work of the French school of investigators in the field of materialization will recall the

fact that Prof. Charles Richet, the eminent medical scientist,* states that "there is ample proof that experimental materialization (ectoplasmic) should take definite rank as a scientific fact." The reader will also recall that this same investigator defines teleplasm as the "formation of divers objects . . . which take on the semblance of material realities—*clothing, veils, and living bodies.*" Hence the appearance of the supernormally produced veils and garment in Winnipeg is in line with phenomena already observed in Europe by a scientist of unquestioned standing. It is well to recall, however, that the phenomena observed by Richet (and other continental savants) were the product of one medium's organism alone, while the Katie phenomena are the product of several mediums' organisms functioning at one and the same time. This fact, taken in conjunction with the various controls' constant display of pre-knowledge regarding each and every psychic event registered, make it necessary for the Winnipeg experimenters to accede the probabilities, first, that the intelligences back of the Mary M.-Ewan-Mercedes manifestations enjoy a supernormal existence independent of and apart from the mediums through whom they communicate, operate and manifest; and second, that in their metetherial state of existence they would seem to be cognizant of certain objective realities in appearance very like our own. Giving thought to our present theories of matter and energy, and giving thought also to the fact that all our sense perceptions are dependent upon one or other of various forms of energy, these energies being associated in all cases with those stabilized forms which we call elements, or matter, we have not far to go to acquire a reasonable hypothesis in these matters: Postulate objective realities constituted not of matter as we know it, but of stabilized energy of another order with which

* Prof. Charles Richet received the Nobel Prize in medicine in 1913 for his work on anaphylaxis.

Extract from special cable to the *New York Times*, February, 1922: "In a revolutionary address delivered before the academy of science, Prof. Charles Richet, the celebrated physiologist, warned his fellow academicians science no longer could afford to ignore occult phenomena. 'I believe with all faith science no longer can permit to pass in silence or idle sarcasm the innumerable facts accumulated by such masters as Sir Wm. Crookes, Sir Oliver Lodge, and other savants of England, America and France,' the famous scientist declared. 'Certainly there is to be found in these facts the unusual and the unexpected but nothing illogical or contradictory. Savants cannot disregard them *a priori.*'"

our sensory equipment does not normally make contact, and the possibility of objective realities in an unseen world becomes a logical sequence.

Assuming then the reality of other-world energy-forms, how do they come to be fleetingly represented in ours? In my opinion, teleplasm both in its known visible state and in its presumed invisible state, supplies the answer, for I regard teleplasm—and I base my assumption on a study of the sixty odd masses photographed during the past five years—as a highly sensitive substance responsive to other-world energies and at the same time visible to us in the physical. It therefore constitutes an intervening substance by means of which transcendental intelligences are enabled, by ideoplastic or other processes, to transmit their conception of certain energy-forms which to them appear objective, into terms of our world and our understanding. As in every branch of human inquiry in its beginnings, the mysteries here confronting us are profound; nevertheless here as elsewhere we shall yet discover natural laws holding their inviolate sway.

T. GLEN HAMILTON, M.D.

[This remarkable study calls for close attention. It has often been said that physical phenomena are produced by the less intellectual types of operators. This may be true in many cases, but it is not an invariable rule. Every soul has its work in the Unseen, and without these physical phenomena we should be in danger of ascribing *everything* supernormal to the sub-conscious mind of the medium—a mistake to which we are even now all too prone. (*Vide* "Report of a Personal Experience with a Trance Medium," *Psychic Science*, Vol. VI, 2). Wallace, Crookes, Richet, and many more, including myself, were convinced of the reality of the Supernormal by physical phenomena, and these may, and should, lead up to conclusions on the nature of Energy and of the directing mind which will have the strongest effects on scientific theory.

EDITOR.]

NOTES TO ACCOMPANY ILLUSTRATIONS

*Plate 1.**—Wide-angle view of experiment of February 25th, 1931. Mercedes in catatonic trance on the couch in the centre of the room. Mary M. can be seen in the left centre foreground bending forward, her hands in the hands of the medium Ewan. Dr. J. A. Hamilton is seen to the left, his left hand placed on Mary M.'s shoulder, a control contact which he states over his signature, he maintained before, while the signal was being given and after, up to the time he went forward to examine the trance state of the medium Mercedes. The writer may be seen in the right foreground and next to him the medium Elizabeth, fallen sideways in trance.

Obscuring Mercedes, who is wearing her usual dark séance dress, is to be seen, completely enveloping her, the glistening white robe alleged to be the shining garment of "Kate." Mercedes' arms are to be seen protruding right and left from beneath the folds of the robe.

Superimposed upon the robe and overcovering part of the face and right arm of the medium, is the supernormal veil. Long, wavy and abundant hair, also supernormal, completely overcovers the medium's hair which is straight and cut to the angle of the jaw. (See Plate 4 in article entitled "Katie King Materializations," *Psychic Science*, January, 1933.) The hair and veil phenomena may be best seen in Plate 3 of the present article.

The "Katie" face, while not very distinct, is readily discernible in practically all of the eight photographs secured, occupying a position on the couch in close approximation with the right cheek of the medium. The "Katie" forehead is overarched with supernormal hair; the features are indistinct, partly on account of the overcovering folds of veil. Nevertheless, especially in the stereoscopic views and in the views obtained by two rectilinear cameras, the eyes which are closed, the nose and mouth and contours of the cheek and chin are clearly discernible, the face presenting however a foreshortened

*The two white perpendicular streaks seen in Plate 1 to the observer's right, are due to the presence of sparks from the exploding flash-powder. They are pure artefacts and must not be interpreted as being associated with the phenomena.

or flattened appearance rather than the normal three-dimensional aspect.

The whole presentation—gown, veil, hair and face—incredible as it may seem, is nevertheless established as wholly supernormal, as the text has endeavoured to show.

Plate 2.—Supernormal Robe phenomenon : View obtained by stereoscopic camera.

Plate 3.—Supernormal Robe : View obtained by eight by ten camera, giving excellent view of supernormal hair and veil.

Plate 4.—Enlargement of face section of Plate 3. Note in the medium's countenance the appearance of profound slumber.

Plate 5.—The Katie-Lucy materialization of November 29th, 1931, so called

1. Because the trance intelligence "Katie" appeared to be largely responsible for its manifestation ;
2. Because the materialized veil of this date is similar in appearance to the "Katie" veil seen previously ;
3. Because the face seen behind the veil strongly resembles—not Katie but another alleged control called Lucy, photographed a year previously.

Plate 6.—Illustrating more clearly than do Plates 1 and 2 the "flat" face of "Katie King" whose hair is "lent" to the medium. Séance of February 25th, 1931.

Plate 7.—Séance of January 9th, 1930. The most remarkable photograph of any. The face above medium's head is veiled.



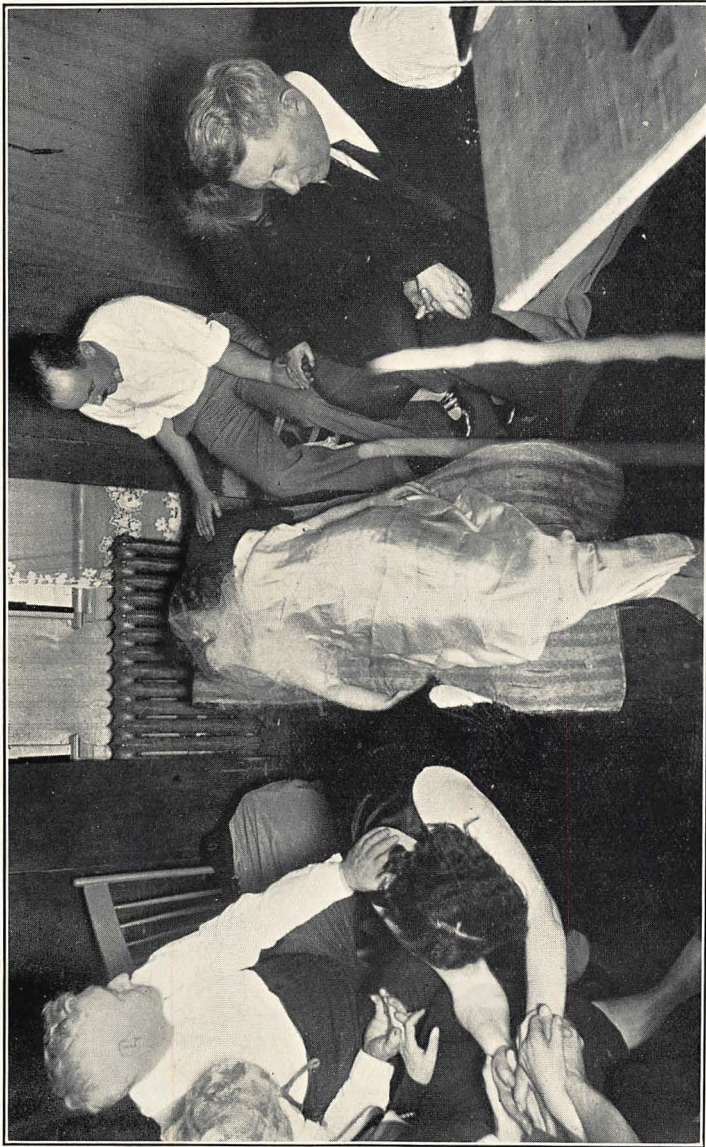


PLATE 1. WIDE ANGLE VIEW OF EXPERIMENT, FEB. 25TH, 1931

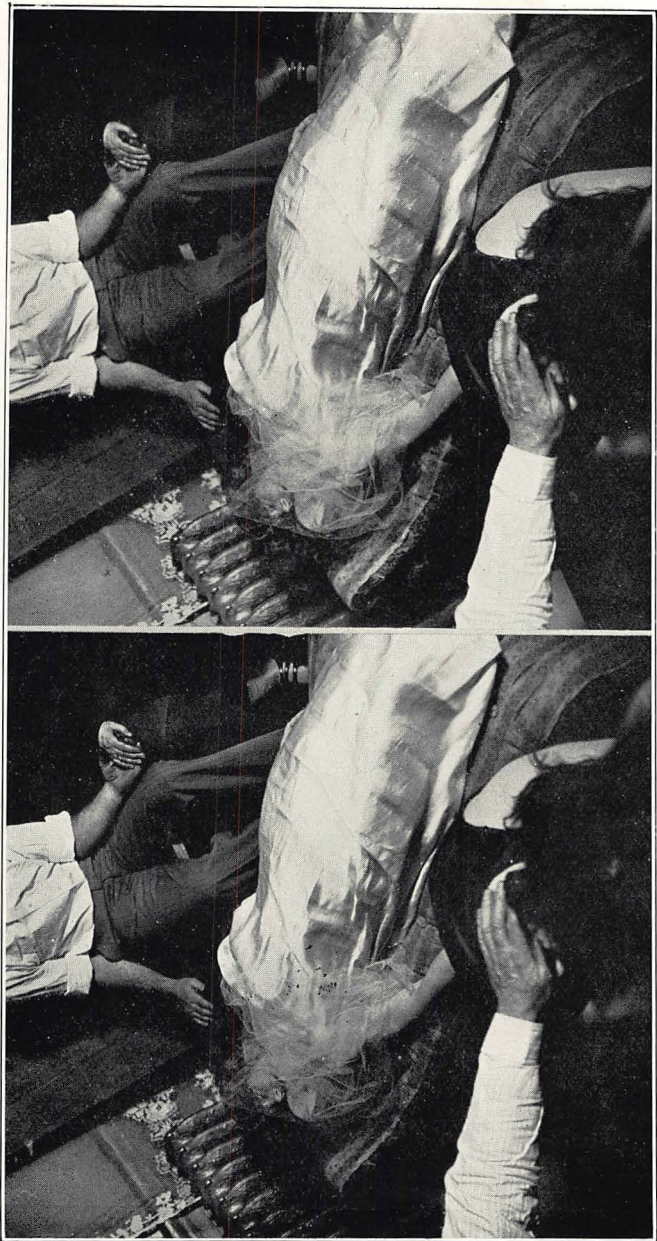


PLATE 2. STEREOGRAPH OF PLATE I



PLATE 3. MERCEDES' FACE, "KATIE'S" HAIR, SUPERNORMAL CLOTHING.
SEANCE OF FEBRUARY 25TH, 1931

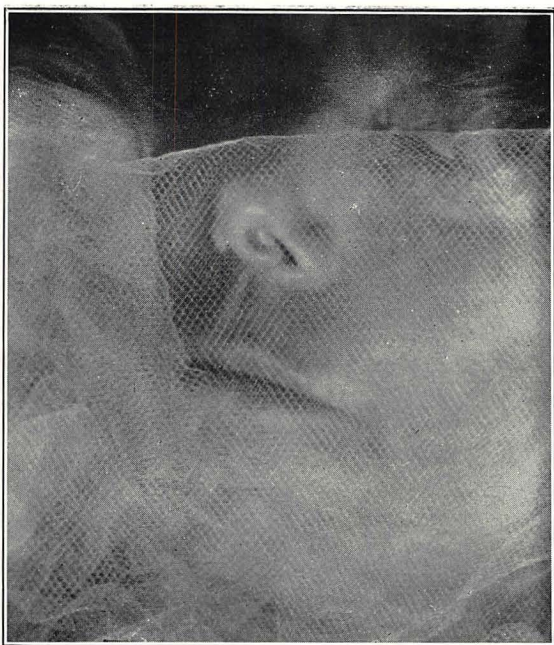


PLATE 4. ENLARGEMENT OF PART OF PLATE I



PLATE 7. ENLARGEMENT FROM ANOTHER PHOTOGRAPH
To my mind this is the most remarkable of all.
SEANCE OF Jan. 9th, 1930

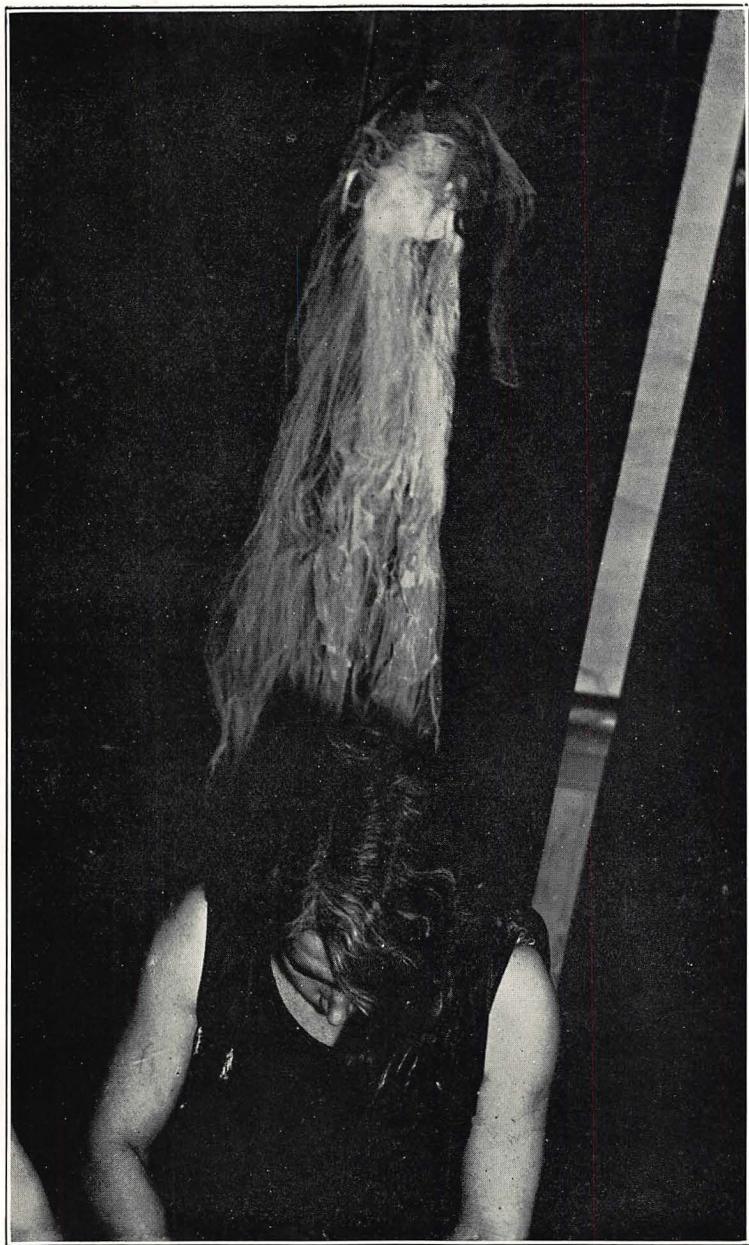


PLATE 5. SEANCE OF NOVEMBER 29TH, 1931



PLATE 6. "SHINING GARMENT" PHENOMENON OF FEB. 25TH, 1931

View obtained by Rectilinear Camera showing quite clearly the flat Katie-face form to right of medium's face, underneath veiling. Suggest use of magnifying glass.

SOME "KATIE KING" MATERIALISATIONS

BEING AN ABSTRACT OF A PAPER BY SIGNOR BOZZANO
COMMUNICATED TO *La Revue Spirite* OF JUNE, 1933.

Experiments had been carried out for eleven months with Eusapia at the *Circolo Scientifico Minerva* of Genoa, so that the personality of "John King" was perfectly familiar to the different groups who successively followed one another at the séances. I addressed to "John" the proposition which here follows: "My dear John, you know all the members of this circle and should also know those whose 'fluids' are most in harmony with Eusapia's mediumship. I propose that you should yourself choose among these persons, those who should form a special séance so as to get the maximum output from your medium."

"John" readily accepted the proposal, and immediately indicated nine persons amongst us, among whom were myself, Professor Henry Morselli, Dr. Joseph Venzano, and three ladies. He named the following evening as suitable, in that same house, and added that Mr. Morselli should tie down the medium as closely as possible to a camp-bed, and that he would show himself and other phantoms under full gas-light. He kept his promise.

We therefore assembled on the fourth floor of Signor Felix Avellino's house. He was one of the members of our circle, and, as it contained no mediumistic cabinet, one was improvised in the bay-window of the dining-room, in which was placed a camp-bed screened by curtains. Professor Morselli handed over Eusapia to two ladies who were to undress her and thoroughly search her clothes. These proceedings having terminated, the séance began. We took our places round the table waiting for the medium to go into trance. "John" soon manifested and ordered Mr. Morselli to tie the medium to the camp-bed. The medium rose automatically and laid herself on the bed. Mr. Morselli at once tied her down, hands, feet and trunk with two ropes, making special knots which he well knew, having employed them in his duties in the lunatic asylums where he was employed.

We then placed ourselves in two lines facing the cabinet, Professor Morselli being in the first rank facing the division between the curtains, about four and a half feet distant. We lowered the gas to the point at which we could read the small print of a newspaper, and perceive the time by a watch, also could clearly see the details of the engravings on the walls.

Professor Morselli writes :

“ Three or four times the curtains swelled out, a little above the level of Eusapia’s body ; and the table, which by ‘ John’s ’ order, we had left in the middle of the half-circle of the sitters, began to move without any person touching it. It seemed to dance. Then, to be quite certain, I hastened to verify that the medium was still lying on the bed, all knots being intact.

“ At 8.50 the curtains suddenly opened, and about 18 inches above the bed and six feet above the floor, there appeared the first apparition. . . . It was a young woman, whose head, shoulders, and the upper part of her body could be distinctly seen. The apparition was white, and I had the impression that she was not lit only by the rays of the gas-light, but was partly self-luminous, like very pale moonlight. She herself seemed colourless, her contours somewhat ill-defined, as if she were seen through a fog ; the lower part of her body being a kind of cloud. A turban surrounded her head, her hair being just visible over her ears. Another veil was round her neck and covered her chin, somewhat as Turkish women dress. . . . Her brow, nose, and cheeks were uncovered, and the body was veiled in some kind of stuff which seemed very finely woven. The head seemed larger than natural size, but this was probably due to the veils. She bent forward on her right side in an attitude of gentle resignation. The eyes seemed to me indistinct, I could not see whether they were regarding us or not, as my companions affirmed. The apparition remained motionless in this attitude for 15 or 20 seconds, but when I said that I could not see her clearly on account of the veils which seemed to me to hide her a little, she raised both hands to the height of her ears and with a gracious gesture she uncovered rather more of her face ; she then inclined her head with a bow of salutation, and dissolving

fairly rapidly, disappeared. She was a characteristic face which I seemed to recollect ; and I heard the sitters near me whisper a name familiar in the history of spiritualism—'Katie King.'"

Such is the summary description of the first apparition observed by Professor Morselli. For my own part, I say that the materialised form, in the opinion of all the sitters, strongly resembled all the well-known photographs of "Katie King," and when Signor Avellino said, "It is Katie King," the form turned towards him with a slight smile. But her face was as white as marble.

The second apparition, radically different from the first, followed almost at once. Professor Morselli describes it in the following terms :

"We were discussing the apparition and the table began to dance again, when, at 11 o'clock, a second apparition was visible in the cabinet. This was the figure of a man whose visible parts were the same as those of the previous materialisation—head, shoulders and the upper part of the chest ; their colour white. I could clearly discern the form. It was that of a giant of a man—voluminous head, large face, broad ; nose short and rather flat ; beard thick, short and curled ; square shoulders, muscular neck, and broad chest. A veil of the usual tissue covered his head and part of his face and beard ; we could see its folds round the neck like a piece of gauze.

"This second phantom remained in view for a minute and gave us time to observe the physiognomy, and even to discuss whether it were the traditional face of 'John King.' It seemed to us that he saluted us with expressive movements of his head. He then dissolved rapidly, first the features became ill-defined, and then the contours disappeared, leaving the darkness of the window. I got up immediately and hastened to verify the state of the medium. She was still stretched out in a semi-lethargic condition, panting and perspiring, but still securely tied to the bed. She complained that her wrists hurt her being too tightly fastened, and I therefore undid the knots with some difficulty, and leaving her hands free left her, tied only by her body and feet."

I have nothing to add to this faithful and complete description of the apparition, unless the circumstance, that when we were discussing next day the identity of the phantoms, "John" confirmed that the first had been "my daughter Katie," and that it had been really himself who had manifested as he had promised.

ERNEST BOZZANO.

I have thought it worth while to make the above translation more especially with reference to the "gauzy material" with which both apparitions were partially enveloped. The excessive delicacy of this veil is remarkably well shown in the photograph by Dr. Glen Hamilton in the preceding article, and its three dimensional quality appears most distinctly in the stereographic print. It is well worth while looking at this in a stereoscope. If anyone wants photographic copies of these originals, they can be procured by sending 6d. each, and a stamped addressed envelope, to Mr. F. W. Warrick, 6 Nile Street, City Road, London, N.1.—EDITOR.



“ THE AURA ”

*Précis of a Lecture given at the British College of Psychic Science
on 17th October, 1933.*

Lecturer - - - - DR. W. G. RICHARDS.
Chairman - - - - MRS. R. CHAMPION DE CRESPIGNY.
Notes - - - - MRS. M. W. HANKEY.

(8 Slides were shown, which had been prepared by Mr. H. Buckingham, from measurements taken by Dr. Richards and from what he saw himself clairvoyantly, illustrating the rings in the aura, the mental aura, the “ Golden Bowl,” a healthy aura, showing rays at right angles to the body, a diseased aura, showing drooping rays, patches due to disease and life centres.)

The figures, colours and character of that portion of the aura I have investigated were worked out on Dr. Albert Abrams' lines, or methods following Abrams. That is, I used the reflexes of a human being to take the place of a loud-speaker or ear-phones as an indicator, a tuning set of several rheostats in series, stepped up by a valve set and coils just as are used in wireless. The aerial is the wire between subject being tested and the set. I retained Abrams' tuning in ohms as I found 1 ohm corresponds to hydrogen, 2 to helium, and so on through the atomic table. Further, I feel certain that the Universe is a mathematical proposition, and figures are immensely important.

The colours that are measured in the aura were worked out in two ways, first by taking the frequencies I found there, which are life frequencies, and finding out what tints best increased the activity of each ray in the aura, and then by measuring the unseen colours in ohm frequencies, which I found corresponded to colour films in my possession.

Having done that, I referred my work to Mr. Buckingham, a clairvoyant, who agreed with what I had already worked out.

The human aura is exceedingly complicated, and it is absolutely an essential part of our personality ; it contains all the frequencies which give us life.

The constant aura of every human being has five rings surrounding the body. First there is a narrow blue line, $\frac{1}{2}$ inch across. In man and in all forms of life there is round this blue layer a very fine edge of bright yellow, termed by Mr. Buckingham, the Etheric Shell, but I did not discover this, as the

frequencies from the blue layer pass through it, but when I was told about it I could prove its presence by measurement ; it is about an eighth of an inch in width. Next is the red layer, 4 inches across ; then orange, 4 inches ; and primrose yellow, 4 inches.

The inner layer—the blue—is the colour which surrounds minerals ; the blue and the red surround vegetables ; blue, red and orange surround insects and reptiles ; birds and mammals get an additional yellow.

Colonel Lefroy, who was adviser to the Government on wireless during the War, told me that some years ago he had said he believed there was a unit of life just as there is a unit of electricity, the electron, and a unit of light, the photon, and he said, " If you go to work, you will find it."

Well, I went to work. It took a long, long time, but eventually I got certain frequencies which I found extended round the protons of the atoms in the body, and they were followed by a different set, and a third and a fourth, and finally I got a fifth, which extended out to 10 feet round the body.

Beyond the $12\frac{1}{2}$ inches of the fixed aura, the clairvoyant sees certain colours. Now when I came to measure them I got the whole spectrum, from the red to the violet, red nearest the body, beginning about 13 inches from the body and covering a band of $3\frac{1}{2}$ inches. It is said that the selection of colours which the clairvoyant sees there corresponds to your character. Well, I cannot tell you anything about the characteristics that belong to the personal colours in the aura ; it would take years and years of observation and measurement to get anything like accuracy.

Kilner described three layers in the aura— $\frac{1}{2}$ inch round the body—which he said was clear, and which he called the etheric double. He then saw a thicker layer for about 3 inches round the head, and outside that he saw more or less a streaky aura, the whole being greyish-blue. He was able to see patches of diseased auras, and also in cases of paralysis he was able to see that the aura was diminished, and was not so perceptible on the paralysed side.

Mr. Buckingham made me a pair of glasses very much the same as Dr. Kilner's solution, and the first time I used them I was able to pick up two patches on the aura of a patient, and

then find that they corresponded with spots underneath, which I found to be infected.

Kilner found that male and female auras varied in shape when he looked at them. As far as I can make out by these measurements, they are exactly the same width in male and female, therefore what Kilner saw was probably something rather different but, as I will show, there is layer over layer, and the whole thing is extremely complicated.

Here are examples of the measurement of auric rings in various stages of evolution :

MINERALS :

Blue 2 inches.

VEGETABLES : A small plant :

Blue $\frac{1}{2}$ inch.

Yellow $\frac{1}{8}$ ”

Red 2 inches.

INSECTS : WORMS :

Blue 2 inches.

Yellow $\frac{1}{8}$ inch.

Red I ”

Orange I ”

MAMMALS (Measured from a bull terrier) :

Blue $\frac{1}{2}$ inch.

Yellow $\frac{1}{8}$ ”

Red $1\frac{1}{2}$ inches.

Orange I inch.

Yellow $4\frac{1}{2}$ feet.

Now that little ring of yellow, $\frac{1}{8}$ inch across, is the golden bowl referred to in Ecclesiastes, where the author refers to the golden bowl being broken and the silver cord being snapped.

The mental aura (yellow), as seen by Mr. Buckingham, extends about 4 inches from the body ; it stands up round the head, and goes down the body to just below the abdomen. I have measured it but have not been able to prove yet that it changes in brightness in the way Mr. Buckingham sees it. Other qualities may affect it, but I have not yet been able to substantiate the mental connection by finding it alter in people who are diseased in mind.

Another clairvoyant not only sees this yellow mental aura, but he sees a whole series of colours across. The fact is, every clairvoyant sees what he is focussing for, but the things I put

to you to-night I have been able to substantiate by actual measurement without seeing them, and so have been able to confirm what Mr. Buckingham has described. He has looked at cases for me who have been afflicted by mal-development or by temperamental symptoms, and he has always seen them marked in the aura. He has made a diagram of a series of spots in auric intensity, some of which I have been able to verify by clinical effects. The following are some that I have been able to check up.

Above the eyes are spots which correspond to the spots where I first got evidence of the biomorphs ; then two more, one on each side of the head just behind the eyes on the same level with the others. On each of these spots a series of frequencies is found corresponding to the fur inner layers of the aura. At the navel is a spot where the fifth or outer layer of the aura can be picked up, in addition to the four inner layers, each layer on a different rheostat in series.

Over the episternal notch is another spot ; this is the most important life centre in the body. Colour has more effect here than on any other centre in the body. At a sitting with Mrs. Cooke, her control, " White Eagle," informed us that the silver cord was attached here. Mr. Buckingham remarked that to him the cord appeared to come from the forehead, and we were then told that it arose from the episternal notch but passed upwards through the head and emerged from the forehead. This, of course, I have not been able to check, but a number of other statements made by White Eagle I have proved to be correct, and he is certainly correct about the clinical importance of this centre.

Another important centre is that over the heart, about half-way between the nipple and middle line of the body. This is the best centre for testing and treating heart and lung. Another point just above the pubic bone is connected with the sex organs. Another centre over the lumbar spine has a similar connection, and this affects the bladder and eyes. There is also a centre over the splanchnic plexus. Then there are centres over certain glands. The others, I have not had time to check up, but the positions suggest connection with various organs. It is known to occultists, of course, that certain life centres called by Easterners the Chakras, occupy spots in

situations close to certain glands, for instance, pituitary, pineal and thyroid.

One day Mr. Thomas and Mr. Buckingham went to look at a case for me. They went separately to see the same case within a few days, and they both described to me the condition of that patient just by looking at him. They both told me the liver was the worst spot ; it was nearly black. They both described various lesions, some black, some dark brown, and both saw a faint cloud on the chest. The next day I mentioned this spot to the patient and said, “ What happened here ? ” He said, “ Feel,” and I put my finger on the place and felt a little thickening of the skin, and he said, “ That was an injection of arsenic last year.” The effect of that injection of arsenic was seen in the aura by both these gentlemen a year after. I was able to check up both their findings, which completely agreed.

You get a particular sort of dark colour not only in cancer but in tubercle in its advanced stage, and other infections. It is mainly a question of how many layers in the aura are affected. Red spots indicate inflammatory conditions, and you can likewise tell when the inflammation has gone and the aura is recovering by a yellowish colour.

The aura is an extraordinarily complicated thing. To begin with, there is the fixed aura that everybody has got. Then you have the mental aura, which varies, and then there are colours in the outer auric layer 13 inches to 16½ inches from the body, which also vary in different individuals when looked at by clairvoyants.

Now the question is what these correspond to. During sleep the three outer rings of the aura completely disappear. So they do under an anæsthetic, and so they do, too, in an ordinary trance ; with a person in trance, I have been able to measure up the frequencies of the aura disappearing one by one, outer frequencies first, and as consciousness returned they came back in reverse order, one by one.

Clairvoyants have seen the form leaving the body during sleep ; I have never seen that, but as I can measure the outer rings as they disappear, I can grasp that certainly something leaves the body, but what shape it is I do not think is an easy matter to prove. However, it would naturally suggest itself

to the mind of a person that the shape would be the same as the body. Anyway, something leaves ; if you think it out, it is entirely impossible to lose consciousness while the full tide of life is there.

During sleep you are just a human vegetable ; you have exactly the rings of the aura that the vegetable has. At death the whole lot disappear, except that which corresponds to the mineral. The golden bowl is broken, and the little golden ring, the golden circlet that you see around the body, disappears. I have not measured that on the human body, but I have done so on plants, and on flies and wasps, and such like which I did not hesitate to slaughter for the purpose, and if that ring breaks with the plant and the insect, it breaks with the human. The writer of Ecclesiastes all those years ago must have been an occultist or a clairvoyant to have referred to life as the golden bowl, and he must have had knowledge of the silver cord connecting these parts of the body which leave us in sleep.

I am not going to attempt to say what is astral and what is etheric, because there is much contradiction as to what the layers of the aura correspond to. So I prefer to refer to them as the mineral layer, the vegetable layer, the reptile layer and the mammal layer, and those terms certainly help us out at present in deciding to what particular body they correspond.

I have dealt with the aura from the point of view of physics, and now I am going to talk to you about the aura in connection with the rise of consciousness.

Occultists and others speak of the seven stages of consciousness. No. 1 is the physical ; that is the life which is in the mineral. The mineral has one ring ; the mineral has a sort of consciousness, because it can react to other minerals. It has polarity, the two sides of the atom, positive and negative ; the central sun is positive and the electrons which move round it are negative.

So that in minerals you have a response to external things, and though you cannot exactly call it consciousness, it shows a form of awareness ; and they have chemical affinity, for some elements will more readily combine with some others than they will with those of a different kind, and, as you know in your chemistry, there are certain elements which will not combine with anything.

When we come into the vegetable kingdom, polarity has become sex—one step in consciousness—and in addition to sex you have self-preservation ; you have various mechanisms to carry on a plant's life. Its roots will go and search for suitable food. Flowers will turn to the sun as sunflowers do, or they will avoid the sun like lichens, which get to the shady side of the tree, and they have all sorts of mechanical devices for getting food, for instance, Venus' fly trap and sundews. True, it is not consciousness, it is more a dream condition, but there is a big step-up, and in even the humblest form of bacteria the golden ball surrounds it.

Another step upwards you have the reptile kingdom, and in the reptile kingdom you get a third ring, which brings with it another form of emotions—higher emotions. The reptiles and the insects have sex ; they have self-preservation, but they are emergent on a different plane. They have attained a kind of group soul. They have the herd instinct. You have only to mention the ants and the bees to see the marvellous herd instinct, absolutely self-sacrificing for the whole herd, and there you get a most extraordinary kind of knowledge. A naturalist tells me that a friend of his made a special study of the ants, and found that if they move, owing to their nest being broken up, the worker ants carry off the eggs and the stores. The line of workers runs backwards and forwards to the new nest, and when the last grain or egg goes out of the nest the last ant leaves with it. Some mind behind the herd has sent just sufficient workers to pick up the exact amount of stuff that is there, and no more.

When I was in Scind, one day I saw a long string of ants going along, carrying grain, and a number carried rubbish. I followed them, and when they got to the mouth of their home the ants that carried the grain went in, but the ants with the rubbish were shot out. I broke open the hole and I found there was a little space with two chuckers-out, two fellows with enormous jaws and antennæ, and they heaved out anything that was not wanted. I presume they were guided by a sense of what was alive and what was dead ; nothing else could have guided that instinct. That is a tremendous step forward on the plant, and these creatures have three rings in their auras.

Then we come to the mammals and the birds, and they have

four. There we get another step forward. We get concrete mind, and I could tell you innumerable tales about the evidence of mind in cats and dogs, horses and other animals.

When I was young, I once saw a rooks' trial. There was an enormous circle of rooks. At one end of the ring sat a very large rook with very deep caws, a little in advance, and in the centre was the delinquent. Most of the conversation took place by the gentleman who was conducting the trial, but when he stopped other rooks round the circle made a few remarks, and the wretched criminal would turn his head round and give a feeble caw. This went on a considerable time till at last the judge gave a very loud, fierce caw, and the whole lot flew up into the air and came down and pecked the criminal to death. Now that certainly indicates mind; they not only decided that he had done something worthy to be put to death, but they gave him a chance to talk, and all his friends and relations a chance to talk, too. And that is demonstrative of concrete mind.

Then we come to man, where we have abstract mind emergent. Perhaps not all men get on the abstract mind plane, but certainly it is emergent, and if you think these things out in different stages you will see that each new stage is emergent, and is gradually increasing.

One stage above abstract mind you have concrete spirit, and how often we touch that I will leave you to judge. Out of that again arises pure spirit, which we do not touch on this plane.

It is deeply interesting to me to see with each of these rings, as you come up through creation, some fresh consciousness, and we have got to think of life in terms of consciousness; the difference between each stage in creation is the degree of consciousness which is reached.

To illustrate further my research work, I will tell you about some experiments that I made with Mrs. Cooke, under control. Mrs. Cooke very kindly consented to go into a trance state and to go under control. She sat down inside the cage where the patient sits, and before we started we measured up her aura and saw it was normally working. We took the reaction, which on a certain portion of my subject gives measurement, the number or intensity of which never alters through the

whole life. It is a perfectly stable thing and remains the same through all stages of life. It is a recognition mark.

When we had got that, Mrs. Cooke went into trance, and as soon as her control entered this stable number altered and we got something quite different. That was very striking. I asked " White Eagle " if he would kindly step aside and let me measure Mrs. Cooke's aura again in trance, but not under control, and he stood aside. We measured again and found that Mrs. Cook in trance, not under control, had the three rings of her aura, the mineral, the vegetable and the reptile ; that was all. By the way, the three rings are all that one can pick up round the embryo during the first month of pregnancy. I am not going to suggest that Mrs. Cooke was in the reptilian stage but that happened to correspond, and showed she was in a lighter state of change of unconsciousness than actually going to sleep.

Then her control came back and we examined the aura. It was now stratified instead of being in rings. All frequencies stretched from the body to $8\frac{1}{2}$ inches out. After that was over we assisted Mrs. Cooke into a chair outside, and the moment she had sat down the control said to me, " This is simply splendid, Doctor ; I congratulate you ; I must shake you by the hand." Mrs. Cooke has very nice, soft hands, but I got a grip of iron. I was shaken hard, and it felt like being gripped by a person with an extraordinarily strong forearm. You can say that was imagination, but I assure you I was not expecting it at all, and in thinking that over I can see how it happens. Now, if you put into my cage a jar of oil, and take a reaction on my subject, my finger slips into his abdomen as though he had got a soft podgy mass there, but if I put a chunk of metal, his muscles are absolutely hard.

In addition to that, other physical characteristics come along. During the time that my subject's wife was pregnant, we examined her blood month by month, and I used to go into the cage and feel it. We felt this during the time, month by month, but the peculiar thing was that with an eighth month blood in the circuit, if you placed yourself in the circuit you got a feeling that was definitely uncomfortable ; you got a feeling of distension under the ribs, and I used to think it

would be an interesting experience for all young husbands to feel the same reaction.

“White Eagle” was so interested in the experiments that he came again and directed operations, when we found some exceedingly strange things occur.

For instance, we found that when “White Eagle” was present, instead of having the auras with the frequencies in rings, as they are generally seen, they ran right across; they were superimposed on each other. Well, he made these rings change; he changed them to all sorts of numbers. He said once, “Now I am going to touch a power region and extend this vibration to the corner of the room.” We did not expect he was going to do that, and so were unprepared, but we had a wire about 5 feet long and a ring that had been 8 inches before extended out then to 5 feet.

When I first went to a sitting with Mrs. Cooke, “White Eagle” gave us the colours to use in cancer. He described particularly flame coloured red, and he said, “After you have given that you can then give a green, because the patient might be too sore after red, and it wants soothing down.” That turned out perfectly right for treatment. I have taken up the study of the aura from the medical point of view, and it has been an extraordinarily useful thing. In a bad case of cancer, for instance, these rings, 4 inches across, will contract sometimes to as little as $\frac{1}{2}$ inch, and all the frequencies in them, instead of measuring III,III will only measure II, and so one can get some idea of what the vitality is, and if you work out your measurements on the aura, when the patient comes again you are able to read the results, which is very encouraging when the thing you work on is the life vitality. Any method you use, drugs, electrodes, colour, anything you can do, if it stimulates the life force it is doing something towards the recovery of the body. And where in the ordinary way one would just select a certain number of drugs, by this method one can check up the reaction. And so knowledge of the aura is an extremely valuable thing in medicine.

In the sittings I have had with Mrs. Cooke I have obtained valuable information which has proved correct, and I do urge researchers, when getting in touch with the Other Side, to work for things that are really worth while.

I have mentioned the term biomorphs. I call frequencies in the rings which are not colour by this name because they are forms of life. I cannot tell you the full story of their discovery because it would take too long, but they are the life force which fills up the spaces in the atoms and operates the brain and other organs. Without them the body is a mere arrangement of protons and electrons, a lifeless mass.

I have described two experiments with a medium which I think may be of interest to students and permitted their publication as they appear interesting and may encourage others to follow up this work.

Readers are requested to remember that these are but two initial experiments and not to lay too much stress on work that must be repeated again and again with variations, before they can be held to constitute real evidence for survival. We have a great deal more to learn about trance conditions of all kinds.

W. G. RICHARDS.

Ninth Annual Dinner

WILL BE HELD AT

The Café Royal

ON

WEDNESDAY, MAY 9th

PSYCHOMETIC EXPERIMENTS WITH RUTH VAUGHAN

Sitters : LT.-COLONEL N. P. CLARKE and MRS. M. W. HANKEY.

Shorthand Notes : MRS. M. W. HANKEY.

AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE, LONDON

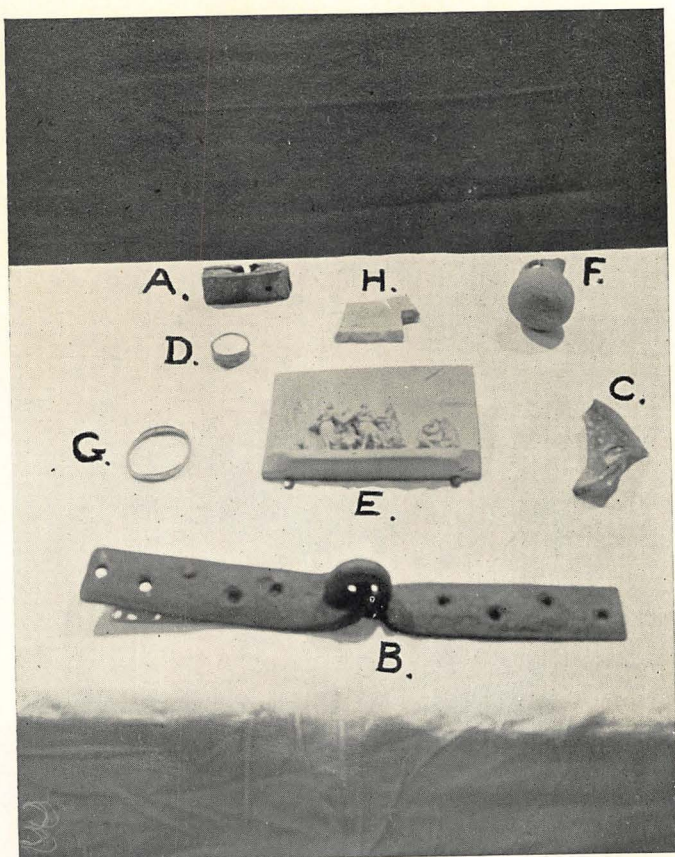
October—November, 1933

In order to eliminate the possibility of Telepathy (that everlasting "last ditch" of the sceptic), Colonel and Mrs. G. B. Kensington, of "Voakes," West Chiltington, Sussex, kindly supplied the articles used in these experiments. With the exception of the little earthenware pot (Article "F") the history and nature of the objects were completely unknown to the sitters.

It will be noticed that some of the objects date back to very ancient times, and their history for (in some cases) thousands of years has been to lie buried, undisturbed, under the soil. In such cases it is impossible to gauge the value of the psychometric findings. But certain indications, such as those suggesting religious processions, temples, fear, music, etc., lead one to conclude that the medium was on the right lines.

On the other hand, some indications were quite clearly completely wrong. The medium was allowed to continue on this wrong line simply because the sitters knew nothing about the objects. A sitter must, of course, be careful as to giving information. But a medium, at times, requires help, and if such help is given with due care, far better results may be expected, whereas a sitter who maintains an obstinate silence may stop the psychic flow completely. But this need not necessarily involve telepathy.

Supposing for example, a blind man were to start to walk from Kensington to Piccadilly. He might shortly find himself going down a Mews, off his road. Unless he were stopped, and brought back to the road, he might eventually find himself describing the washing of a car at the end of the Mews. But he would not reach Piccadilly. If, however, he were put back on his road and eventually reached his goal, it would not



A. Wrought iron block from village bellfry

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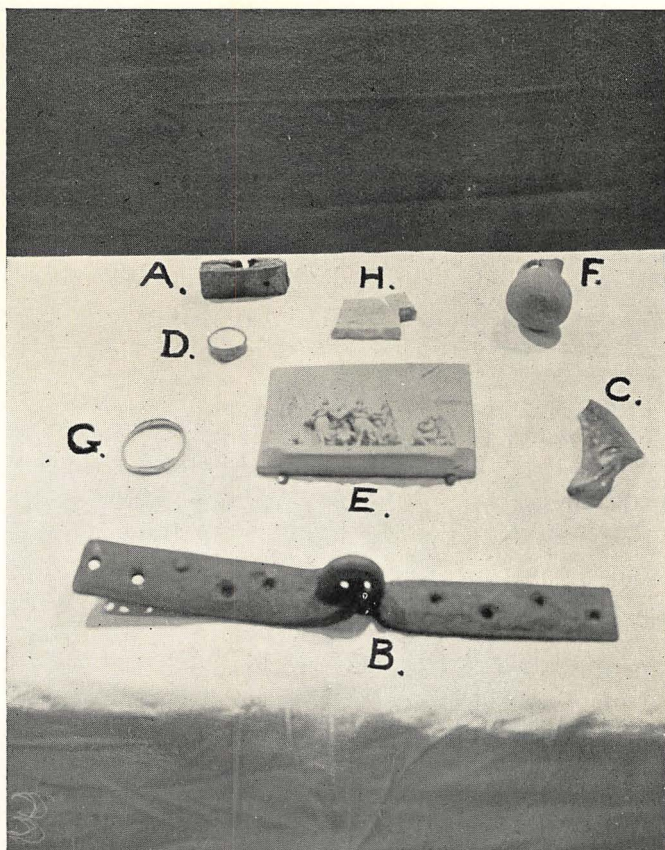
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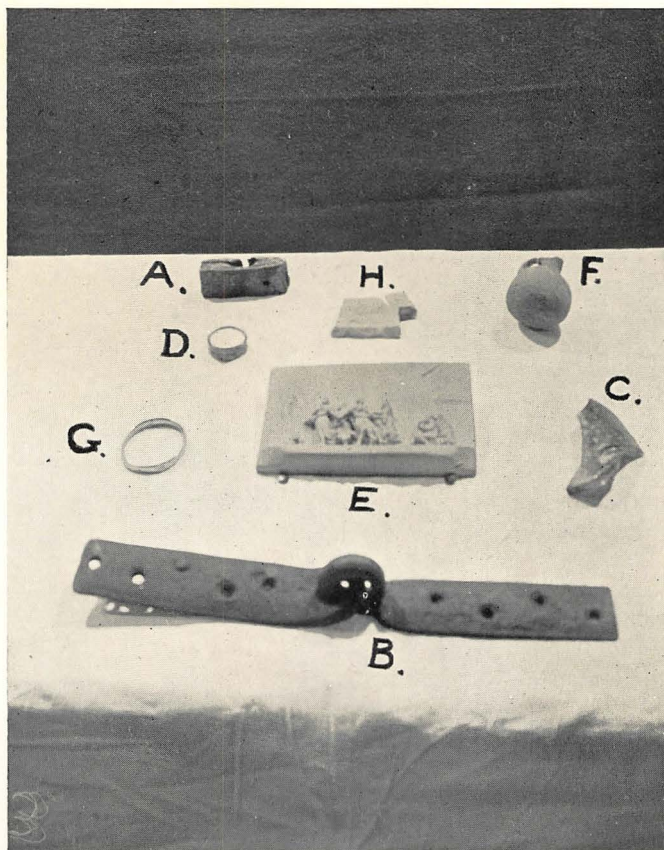
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ON

WEDNESDAY, MAY 9th



- A. Wrought iron block from village belfry.
 B. Iron hinge from village stocks.
 C. Fragment of thick stained glass, broken, from Paestum.
 D. Ashes in glass covered tin.
 E. Soft lava carving from slopes of Vesuvius.
 F. Earthenware jar from excavations at Tel Duweir, Palestine.
 G. Gold bracelet.
 H. Piece of marble, $\frac{1}{2}$ inch thick, from Forum at Paestum.



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be correct to say that this was entirely due to his companion, and that he, as a separate entity, had nothing to do with it.

During these experiments, Mrs. Vaughan sat with closed eyes, and appeared to be under control, although conscious, and she undoubtedly felt keenly the emotions she described. If she failed to get any " picture " she said so frankly, asking what should she do? She remained in this peculiar, dreamy condition, however, and it seems therefore that she either functions in two different planes of existence at the same time, or that she flits from one to the other, whilst remaining under the influence of the condition.

The typescript of all the sittings is far too long to reproduce in full. Much has therefore had to be cut, and naturally the more interesting elements have been retained.

N. P. C.

FIRST EXPERIMENT, 27th October, 1933

Sitters : N.P.C. and M.W.H.

ARTICLE " A "

Rope stopper from village church bell. Wrought Iron. Nearly 300 years old. A block of wrought iron, about 3 ins. x $1\frac{1}{2}$ ins. x $1\frac{1}{2}$ ins., with a hole $\frac{3}{4}$ in. diameter through it. Found on timber framework of a church belfry. Old. Had been lying undisturbed for many years.

MEDIUM'S IMPRESSIONS

There is a great noise first of all comes with this, and rather a crashing feeling first, and then there is sudden stability. A very static feeling.

(Annotations by Col. Clarke and Col. Kensington.)

(Correct.)

There is a rumbling noise.

And very cold ; not just the cold in this thing.

And a pressure—a terrific pressure, crashing down into what looks like earth and mud . . . something like that.

It is very peculiar this—I don't get any person with it at all, not any personal sensation.

(There should not be any personal influences.)

And then, just as I said that, something flew across very

quickly, like "sht!" almost like a missile. That is not this (*object*) that I am describing, but it is one of the pictures this is making come up.

(*N.P.C. asked: "What sort of thing flew across?"*)

I will try and get it back again. It went very quickly. I could hardly see it. No colour. I couldn't see much colour to it, but I could see the air being cleaved, and looking at it etherically, there were lines and waves in the air, working like that, quivering all over, flying back from the thing I saw going across very quickly. And the line it was going on was slightly slanting downwards but not falling.

(*Quite a good description of bells clanging. A bell clapper swinging down but not "falling"?*)

There is a curious sound . . . it seems stupid . . . I don't seem to connect together . . . a kind of sound like wind, a whistling sound.

(*Sounds like wind blowing through slats in belfry?*)

Now, connecting round this, a terrific bright light, like a sort of star, but the star—it is not a shooting star; it is a star that goes up, like that!

(*There was a fire in roof of church, close to spire, about sixty years ago.*)

I have to say this, but I don't know why—it seems as though it is important. This substance is not natural. It is *made* in some way, but nothing seems to fit.

(*The object is formed from three separate pieces of iron welded together in a rough and ready way, and they do not "fit." Only observable after the object had been heated subsequent to sitting.*)

There is a huge sort of wheel; it is moving rather slowly, going across in front of me now, moving very slowly, and sinking into earth a great deal as it moves.

(*Might be a reference to bell wheel, and its sinking below floor level.*)

I am getting this crashing noise more than anything, terrific noise, and I feel, you see, that it doesn't seem to be used for what it was meant to be used for. It has got out of its proper use.

I know this is a derelict bit of stuff, so it is not being used for anything now, so it is probably something that is destroyed, but I get such an awful feeling of destruction with it—a sort

of disintegration in some way. And I can't get any constructive feeling about it.

(It is a derelict fragment.)

(N.P.C. asked: "Can you get back to where it was constructed, and when?")

Well, there is water. I have got water here with it, a lot of water, a tremendous lot of water.

("What was the cold you felt?")

There is death on it. Of that I am absolutely certain. It was a chill, but it was a wet cold, too. But there is a great sound of water here, and the noise of it.

(This might refer to the surrounding churchyard.)

The chief things that present themselves are the terrific noise, and that very quick movement. What I can't get away from at all is that destructive feeling.

You see, there was great pressure exerted here, tremendous pressure.

(Might be the breaking of a holding down bolt, or the reaction of the edges on the stopper.)

(N.P.C. asked: "Do you mean when it was used, or in the making of it?")

I think that that terrific feeling of pressure comes from the use, not the making.

ARTICLE "H"

27th October, 1933.

Sitters: N.P.C. and Mrs. M.W.H.

Irregular piece of marble facing, about 3 ins. x 2 ins., much weatherworn. From Forum of Paestum (Italy) now being excavated. Paestum was founded 600 B.C. Sacked by Saracens in A.D. 871. Finally destroyed 16th century A.D. The great Temple at Paestum bounded one side of the Forum. Very beautiful music comes right round this thing at once. It goes a long way back, the associations with this. I think it is in England; I don't know.

(Not in England; see later.)

There are people walking past it—long files making rather slow walk past, and I can hear that rather peculiar music sound. There is rather a psychic feeling with this thing, as

though it has been in a very psychic atmosphere, not just coming into this place (*the College*) or anything like that.

(*Suggests religious procession as might be expected there.*)

It has had human hands touching it a tremendous lot, or human association.

(*Part of an altar, or handrail? or of a tomb?*)

It has been in a place where there is a tremendous lot of sorrow and unhappiness.

(*Tomb or prison?*)

It has been worn into this condition.

There has been heat on this. It was in the earth for some time, under a great deal of pressure.

(*Paestum changed hands several times, and was sacked. Eventually, after the Forum had been broken up, soil accumulated, and the site was buried and lost.*)

As I look at it now, a very strange green-coloured film or formation comes over it. What that suggests, I don't know.

(*Might be due to rain stains?*)

There is a great feeling of silence now; I have got away from that music, and have an awful feeling of being apart from everything and everyone, almost like a buried feeling.

(*As in a deserted place.*)

When I look further in, I see most beautiful colours round this thing, especially certain shades of rather enamelly-looking blue.

It goes back a long way.

(*True.*)

I was wrong in saying it was in this country. It isn't.

(*Correct. Italy.*)

I get right under the earth with it. There is some special reason for going under the earth with it, because the air is strange and old and disused, with nothing fresh about it, but there is a great feeling of tragedy. There are strong psychic emanations, as though I get spirits round about all the time, and strange voices, too, speaking in a different language.

(*Tragedy might well refer to various "sackings," and language to old Italian.*)

This hasn't got anything on it, but on a piece that was near it there were some rather curious marks, in a slightly darker colour.

(The medium had not examined the article. She was correct in saying it had no markings.)

Everything round it is very angular ; not curves at all, but angles and straight lines, and the shape of a building or something. It has very angular figures connected with it.

(The Forum and temples were all square and angular.)

No sound of water is here, though I go a little away from it and I do get near water. Can't see if it is sea or river at the moment, only it is very, very blue, and very, very smooth and translucent looking.

(The Forum was as close as it could be to the Mediterranean.)

Besides that psychic influence that is round here, there is a sort of malevolent feeling that comes up from this. I don't want to hold it in my hands very much.

(Sacrificial rites ? or sacking of Paestum ?)

And I am seeing what looks like something—I can't see what it is—being poured out. I don't know whether it is water, but it is from a rather curious shaped vessel. It is thin. It goes to a little foot at the base, and then it is very thin, and widens out rather in that way, and I think it has got a small, rather delicate handle, and a small neck and lip, beautifully curved, and from that something is being poured, and is touching this.

(Libations ?)

(N.P.C. asked : " Is it a small or a big handle ? ")

Rather small in proportion to the size of the thing.

There is a dull sort of knock, knock . . . knock . . . knock . . . going on, a thudding sound.

(Excavations ? or robbers breaking into tomb ?)

Somebody has lit a little sort of candle, a little light, and it has gone out because there is not enough air for it to burn in, just close to this. It is a funny little flat shaped thing, rather . . . oil . . . I expect it is oil . . . but it has got rather a rancid, heavy smell.

(Light from excavators breaking into tomb ? Accurate description of the oil lamp of those days.)

(N.P.C. asked : " What happened after that ? ")

There is someone standing near here, rather a tall person, whom I can't see very well. I am only noticing the wrist, which is thickly scarred, as though the flesh has been eaten

into ; my wrist is clasped round tight. That is all I see. The flesh of that hand was eaten into in that way during life. That is all that I can see with this.

(Prisoner of the priests ? or slave ?)

ARTICLE " F "

27th October, 1933

Sitters : N.P.C. and M.W.H.

Small earthenware jar, excavated from tomb at Tell Duweir (probably ancient Lachish), Palestine, 1933. Period, Jewish Monarchy—about 800 B.C.

Well, there is beauty round this thing. That is the first thing I can see. I don't mean the thing itself, you see, but round it.

I think this must have been in the sea a good deal. I am getting salt with it, and a feeling of brine, sort of salty water. Very, very definitely that comes.

I am swimming in a sea of salty water, like a sea of tears, a curious feeling, but it doesn't seem to be ordinary sea.

(A tear bottle ? See later.)

I am taken right back to a long time ago. A very tall and up-standing man is here now. He has got a very muscular body, very upright, and very athletic.

This has been under the earth. It is causing very curious pictures ; I haven't the faintest notion what they mean. I am seeing long sort of rod things, about as long as that (2 ft.) which are made of something like dark metal. They are near this thing (*the vase*).

(Arrows ?)

And there is a thong, leather thong, hanging quite near. The leather has got very dark in colour, and has got little holes punched in it—not holes like we punch them, but very small slits.

(For tying arrows together ?)

And then there is a little sort of tripod standing, and on it is a little brazier—no, it isn't a brazier ; it is like a little dish, and a little curling smoke is coming up from it. It has got rather a nice smell, but I can't tell you what the smell is, only that it is there.

(Incense burner?)

There is—I think it could almost be an earthquake condition I am getting, because I am looking at the earth, and it seems to be sort of moving like that.

(Duweir is in an earthquake region ; it was burnt, sacked and razed to the ground.)

And then there is a woman from a very long time ago ; I can't tell you what nationality but the hair looks fair, and she must have been someone of very high rank.

She has got a kind of purplish garment pulled round her. It comes over here and across, like that, and it is dull, rather deep purplish colour.

(Correct for ancient dress of 800 B.C.)

She is nothing to do with the man I saw there before.

By the side of this, there is lying on the floor a polished piece of metal in the shape of a round, like that, highly polished so that you can see your face in it. What metal it is, I can't say ; it might be brass or copper.

(Bronze mirror ? or burnished shield ?)

I am going right underground now, where I can almost walk along. I feel it is underground, and yet it isn't exactly underground, in rather smallish passages, and they don't go in straight lines ; they seem to curl about and go off at different angles. I can't see any more.

(Description corresponds to tomb passages of site.)

(N.P.C. asked : " Can you go deeper ? ")

I think I can. I am in a place where a lot of people are, but there aren't a lot of people underground at the moment.

When I walk along it I come to a very dark part, then I go to a sort of opening, and the opening leads me out into a very large open space, and the place I have got into now is nothing that I have ever seen at all, so I can't tell you where it is.

(Sounds like an arena, for wild animals, or open enclosure for horses.)

When I try to walk, my feet get sort of half buried ; it is sandy or uneven ground ; yes, it is sandy, saw-dusty sand, I think.

For some reason or other there are peculiar gratings down under certain parts, and from one of the gratings I can walk out and get into this large space.

(Arenas have such "gratings" for entry and exit of animals.)

This has something to do with those rods that I can see, and the leather thong. Again that is brought right in front of me. And I don't think they are very long rods; about that length (2 ft.) I should think.

(Are the rods "fasces" carried by the "lictor," bound together with leathern thong?)

(N.P.C. asked: "Do you know what they are made of?")

Well, when I touch them they don't feel as cold as metal, and yet I can't think what else they are made of.

(Fasces or arrows would be of wood.)

(N.P.C. asked: "Are they being carried by anybody?")

Oh, yes; when I first saw them they weren't being carried; I was just shown one. Now I almost get a bunch of them together, and someone is carrying them like that, and then someone put them on the back like that, a bundle, and the leather thong was round them.

(Fasces or arrows in quiver?)

And now a peculiar noise arises, rather like weeping, in connection with that thing. I hear it round it.

(Funeral?)

That was used for some religious rite. It wasn't made for it, but it was used for it.

(N.P.C. asked: "The big space you saw—was that above ground or below ground?")

The big space was above ground.

(N.P.C. asked: "And the gratings?")

There was a connection between the two. In those underground places there were small gratings. But then there were very large ones, too.

(Arena?)

(N.P.C. asked: "What was the grating for?")

(Blocking a passage? or a window?)

No; there is a grating between the passage and that space I went into and it is a fairly big one and can be moved. It can be pushed forwards and backwards.

(N.P.C. asked: "What was the object of it?")

It gives very much the impression of prison bars and prison gates, and also I am hearing it moved, not upwards but sideways; it almost rolls along. Of course, that open space is so

large that it is difficult to hear things in, but when I get quite close to the gratings and the more underground parts, I hear a tremendous amount of noise. There is also straw there.

(*N.P.C. asked: "What sort of noise there? Men talking? . . . or horses? . . . or bands?"*)

No, it is not talking. I will tell you what that noise is in a minute, because I can hear it so clearly. Animals! I should think there are animals there, animal noises.

(*Horses, or wild animals?*)

And again I have tried to walk across that space and my feet get all covered in sand, but not sand like a desert because it is not as hard as that; very soft, sinky, saw-dusty sand, when your feet go down into it all the time.

(*Arena Floor?*)

The very first feeling with that thing (*earthenware jar*) is salt, very salt.

(*Tears?*)

(*N.P.C. asked: "Can you get anything more?"*)

Well, give me the pot.

(*"Don't worry if you can't."*)

Something is being poured into this; oh, extremely carefully.

There was a curious way of stopping it hermetically. If I put it to my eye . . . I want to do that . . .

(*Here the medium put the jar to her eye.*)

(*M.W.H. asked: "Why do you want to do that?"*)

I just have to. Although I can't see anything, but there is something in the vibration of the eye here. I just have to do that, but I can't tell you anything more about it.

(*Tears? Used as a tear bottle for funeral procession?*)

And a curious strange musical instrument, not quite like a harp. It is smaller than that; there are sounds being played in close contact with that. Rather melancholy music, but very beautiful.

(*Funeral?*)

Now I am walking along a place; it looks as though it has all been levelled to the ground, but it hasn't. As I am looking down at it, flat, there are walks and paths, and marble is there, but it is all sort of flat. It seems almost like under the earth, but you can walk, like this, over subterranean passages I told you about.

(After destruction of the city?)

But there has been some kind of a bad earth disturbance round that thing. I get a great feeling of heat, now, and fire.

(Earthquake? City burnt by Assyrians?)

ARTICLE " B "

10th November, 1933

Sitter : M.W.H.

Old wrought iron hinge, used for holding down top half of old village stocks to lower half. (Medium had held same article on a previous occasion.)

I am taken to a rather gloomy place. It is rather high, parts of it . . . a building. . . . The walls are . . . I don't know how to put it into words, but there is a kind of religious feeling in this somewhere.

I feel I am in Europe. I can't quite see where. It may have been in England at one time. But at the same time it must have been out of England, because I get taken to the southern part of Europe.

There is a rather bare building. Only certain parts of it are high. Some of the rooms are very low down.

Now there is a man connected with this who went over to the Other Side quite a long time ago. He has got a very stern face, rather long, rather high-boned, and very set mouth.

A determination about him, and there is a peculiar feeling of tensity. A feeling of tenseness and anxiety and trouble and uncertainty round this.

These are human vibrations. A lot of people have been close to this thing, and always I get that same vibration of anxiety and tenseness.

The air isn't very good, and at times my forehead, touching this, gets a clammy kind of feeling on it, as though I am swollen and as though I am sweating.

Also my legs ache, and feel very tired.

And there have been people ill in connection with this, and especially, I don't know why, I am taken down to the feet in some funny way. Down the legs and down to the feet.

I think there was some awful illness round some time.

I have come back, I think, to this country. I wouldn't be

sure. It is a most peculiar picture I am getting. It is as though I see person after person just dying . . . dying . . . dying . . . all the time, and they seem to be just falling down and dying, but it is not a war or a battle, but just that feeling of people dying.

(Sounds like plague.)

There is a bell ringing in a slow, resonant sort of way, at long intervals.

(Church bells close by? or plague bell?)

(M.H. asked: "You said you felt a pain in your legs?")

Oh, awful!

("What sort of pain?")

It almost seems to paralyse my leg, and if I want to walk, or move it, I can't. I can't move properly. And I feel pain going right up, awful pain. It has a paralysing effect. I can't move properly.

Oh, and when I just put my hand on my foot then, I had such a pain across there. *(Descriptive, for stocks.)*

(M.H. asked: "Why?")

I think the blood circulation seems to have stopped. And you would find—pursuing that pain—a curious, gangrenous condition might come with it.

Also at times my eyes feel so tired, as though the light seems too much for them. All connected with this.

I am in a curious place, a smallish room, dark; the floor is cold, like a cellar, and rather uneven, and there is a sort of stone, quite small, put in one corner, and somebody is sitting on it. It is very cold, and when I get there, I get this awful pain in my leg.

(Possibly prison or lock-up, after stocks?)

A great fire . . . and roaring flames . . . not in the room, but burning all round.

I felt a pain in my leg first. It has extended now up here, to my arms, and there is a very hot feeling; it is contorting me.

(Here the medium squirmed in her chair, with an expression of pain on her face.)

It is as though I am pulled. Now the heat comes again. It is not the heat of the fire. It is another heat, but it is almost a physical feeling, as well, that has got all over me.

(M.W.H. said : " I am sorry you should have an unpleasant feeling like that.")

But it is true ! I can't get away from it now. My arm is getting all twisted with it. That sweaty feeling is breaking out again.

It is most strange. I am walking along a little passage. It is not underground. Well, if it is underground it is in a building. It is not an excavation, but I am walking along a little passage, very, very narrow, and the wall is thick, and at certain intervals there are little windows, like quite small openings, splayed, and in a peculiar way there are things across.

I have gone icy cold with it now, and I see something peculiar standing in front of me, not very high from the floor, made of some kind of metal, rather like a frame. I don't know what it can be.

There are sort of bars, or bar things, that go down at the side, and then iron—it is rusty, of course, now—it is most beastly, the feeling of it. I don't like touching it.

(M.H. said : " I don't like you to touch horrid conditions, but can you see what that thing would be used for ? ")

You know what a harrow looks like ? Sort of square, iron frame thing, but this hasn't got all those points in it that a harrow has, because in the centre it seems to be hollow. I get that outside frame, and then I get the hollow, and I have to go like that, with my hands.

(Here the medium held up her hands above her head.)

(Suggests the medium is sensing conditions of a prisoner in the stocks who had previously undergone torture on the instrument described.)

And then I have to go like that, you see. I don't know what it is, but that is what I feel like.

(Here she sagged right back in the chair, with arms still upraised.)

I can't think. I get the pain. In a peculiar way I am attached by my foot, round the ankle, but I get the pain right up my body. Then my wrist, too.

This seems to be some awful instrument of torture. It does really. I can't tell you anything different.

(Here the medium spoke in an urgent tone of voice, and seemed

in great pain. She seemed so distressed that M.H. spoke to her to break the condition.)

If you could feel me at the moment, I am in an awful sweat, and yet sort of very, very cold, and I have got that clammy felling all over my forehead, exactly as though I was going to die.

That is all I get. Then I get the words, Tear . . . Wrench . . . Break.

Oh, you know, wrench . . . like a wheel, and then I hear that word, and there is a curious grinding . . . grinding . . . grinding.

And if you walked past where I am now, you see, if you walked past it, then you go on down that passage, and there would be a space there where I saw what looks like sort of bones, or something like that, quite distinctly. It is all right ; you needn't worry. I don't get that awful feeling now, because I have got past that place, and these are the letters I see— L . . . that is something to do with the place. T . . . that is also something to do with the place. L and T. I am not sure which comes first. That is all.

* * * * *

The sitters' best thanks are extended to Colonel and Mrs. Kensington for their co-operation, and the ingenuity shown in the selection of the articles they supplied for psychometry ; also to Ruth Vaughan for giving up a great deal of her time to the sittings.

The accompanying illustrations shows all the articles which were submitted to Mrs. Vaughan, but, as already stated, it was impossible to print the complete record.

* * * * *

Many interesting details in connection with the ancient times have been touched on by the medium in these experiments. There is very little that can be substantiated owing to lack of knowledge of the early history of the objects. Any suggestions or criticisms of the subject matter will be welcomed, and will be submitted to the Editor for possible publication in the April number of PSYCHIC SCIENCE.

A NEW RECORD OF PSYCHIC EXPERIENCE FROM NORWAY

By PROFESSOR I. GRÖNDAHL, London University

Death, where is thy Sting? (Norw. *Död! Hoor er Din Brodd?* Publ. by Aschehoug, Oslo) is the exultant title of a recent book by the magistrate in Fredrikstad, in the south-east of Norway. Judge Ludvig Dahl is well known throughout the Scandinavian North, by the works in which he has liberally placed the psychic experiences of his home circle before the public, and the fervour and eloquence with which he has advocated the theory of Survival. "*Pervival*" is the word rather suggested by Dahl's philosophy, the individual asking Nature's question: "When did I grow less by dying?" To English readers also the author will be not unknown by the volume *We are Here*, published by Rider, 1931. The present work being in Norwegian a brief mention of some points may here be useful.

The first chapter is a rapid review of the last 50 years of psychic research and the eighth an epilogue discussing the new light thrown on the Christian faith by the progressive experience of communication with the deceased. It is the account of this continuous experience which will interest psychic science rather than the inevitable controversy, although we can share the pleasure with which the judge answers the (Norwegian) bishop who is so naïve as to speak disapprovingly in this connection of "digging up one's dead"—that we cannot possibly do that, as we never buried any.

The general character of the family séances, to which enquirers are hospitably invited, can be gathered from the above-mentioned "*We are Here*." There we are introduced to the medium, Ingeborg, and the two departed brothers, Ludvig and Ragnar, who open the planchette séances with the signal "*Vi her!*" Not always, however, are the communications recorded from the deceased, for once in the early days of her mediumship, Ingeborg unknown to herself, appeared as communicator at a sitting miles from her residence.

A couple of sealed letter readings are very remarkable. Judge Dahl relates (p. 126-131, here abridged): "On my

return from a visit to Denmark in February, 1932, I found among post awaiting me a letter fastened with three large seals. It was dated Stavanger 21/1/32 and had typed on it, together with my name and address, the words '*Please do not open!*' Besides this letter there was another, signed A. B. and dated 'The West of Norway, 21st Jan. 32.' The writer says that after reading my books he felt a strong desire to write to me. 'What I want,' he continues, 'I may as well state in a letter directed to your son Ludvig. May I, in case your son can help me, have the letter back unopened?'—I produced both letters at the planchette séance with Ingeborg the same evening, the 7th of February. On the 15th, Ludvig said through the planchette: 'We have found the man who sent the anonymous letter from the West. He lives at Haugesund and his name is Georg Blom. But I cannot see if it says post box 17 or another number. He asks me to find his father, whose Christian name I am unable to read. The difficulty is that the letter is so very much wrapped up. The outer envelope contains an inner one, also sealed, which would not be so bad if the letter itself had not been folded in carbon-paper. I have however, with Ragnar's valuable help, got at the letter. The beginning is for me, then it goes on to his father, whom I have not yet come into contact with!—On the following day Ludvig continued: 'I suppose you are anxious to return the letter as soon as possible. There is no reason why you should not write to him. But he will agree that the letter should lie here until his father gets the opportunity of reading the part of it that is for him. I hope the power of our eyes has not dissolved the letter.' (Dahl: 'That, surely, is a joke?') 'Of course! I only meant to say that the interior may have become somewhat brittle. You may smile, but it is unlikely that it should remain wholly unaffected by the more than ultra-violet rays which we have made use of. But we can guarantee that the seals are intact, and that all is in order.'"

Dahl wrote the following day to the address given and by return of post received an enthusiastic reply, stating that the letter had been secured exactly as described by the communicators. "Your sons have read the letter correctly in every detail. I could hardly believe my own eyes . . . Yours, etc., Georg Blom."

The judge has still got this sealed letter among his papers. So far the real addressee has not been found.

A no less striking case occurred while the proof-sheets of the present book were being read, and just in time to be included (p. 134-139). A professor of applied mathematics in the University of Oslo had through a common friend, the editor of a technical magazine, submitted to the Dahls a sealed letter which was in the medium's hands only for a few seconds, her father being present. At a séance on the following morning, Ludvig declared that he had read the document, which was in cipher and contained three questions. Ludvig's reading was conveyed to the professor, who admitted that he was non-plussed. Three questions had been put in a fortuitously jumbled alphabet and had been enclosed in three envelopes, the two inner ones folded in extra paper and the outer one glued and sealed with five seals. The reading was wholly correct. Ludvig explained his method of interpretation, which was as ingenious as it was natural. The undersigned happened to be with the Dahls when this confirmation arrived by post. Evidently such things formed an almost everyday occurrence there. A sceptic in the capital, a brother judge with whom the author has had some argument in the press, challenges the communicators to read a document (presumably his psychic creed) which he keeps locked up in his desk. Then he would declare himself convinced. But this, surely, is to miss the whole point about the function of the *medium*.

The "Dahl circle" are the object of a good deal of interest—not all of it sympathetic—amongst their curious and critical countrymen. Whoever takes sufficient interest in the questions involved to look forward to their solution one way or another, cannot but be thankful to these zealous, courageous and self-sacrificing people, who have thus opened their doors both to the researcher and to the bereaved.

ILLIT GRÖNDAHL.



ANNUAL MEETING AND CONVERSAZIONE

Everyone who has the task of organising a group of people, whether it be a Coal and Coke Company or a Psychic College, knows that they look anxiously to their Annual Meeting to test the probability of success in the following twelve months.

The Annual Meeting of the College must have been a sheer satisfaction to the President and Council. There was an air of alert keenness about those who attended, a readiness to air their views and put forward suggestions that showed that the life-blood flows strongly in the body of the College.

For these hard times the Balance Sheet was satisfactory ; there were gifts and benefits to record, generosity on the part of various members who have put their hands in their pockets to make possible the good ideas of others.

Through all the business of the meeting, and then at the friendly gathering afterwards, there was this air of "aliveness" that means so much to those responsible for the welfare of the College.

It was a gathering of intelligent, well-dressed people congratulating each other on the work already achieved, and with an awareness of all the promise of the future that made an atmosphere of contentment and goodwill. M. H.

MEDIUM'S RECEPTION

QUEEN'S HALL, S. KENSINGTON

If I could have reincarnated Browning on December 6th, I would have done it, out of kindness to him.

For he once wrote a powerful attack on a Medium, whom I think he called "Sludge." It was scathing, it was vitriolic ; it casts an evil odour as foul as the dirty exhaust of a motor car.

In kindness I would have had him come to the Reception given by the British College of Psychic Science for their Mediums, and see what the genus is really like.

Once a year the College does it. The Mediums carry through an affair that flows through quick hours of delight for everyone.

For that night—and on many another—I wanted to be a Medium. This time I wanted the lovely frocks the feminine ones wore ; I wanted the flowers with which they were presented.

And Mr. Sharplin took charge of the platform with perfect tact and in the happiest humour.

First he introduced Mrs. Mason, who in the clearest way gave an account of the interesting personality of her child helper Maisie. Tremendously interesting for the student, this proving of separate existence and thought, detached from the Medium.

Followed Mrs. Barkel on to the platform, to fall into light trance giving White Hawk his opportunity for a most brilliant display of knowledge of the surroundings and intimate spiritual life of certain members of the audience. And he salted it with the wittiest joking on every-day things, such as his message from Alfred Russell Wallace for Mr. Stanley De Brath. Tremendously, acidly evidential, though.

Frau Lotte Plaat brought us to a graver note with her exposition of the auras of some that she saw before her, and the meaning and warning of their colours. Very valuable work this.

Then the Rohamah Rhamah, picturesque and imposing in his robes, took the platform. But we forgot the look of him in the interest of what he had to tell of his experiences. In particular, an account he gave of being in the lonely outskirts of Southampton—and how unutterably dreary *they* can be!—and wanting to go towards lights and human company, and being driven by his guides to go an utterly different way that led to his fine, calm assistance of the Law as against Robbery, held us. The occurrence brought him the presentation of a gold watch from the Authorities of the city. I wish I'd thought of the story, before it happened to him; I could have made some money out of writing it!

Next Mrs. Eileen Garrett. Statuesquely upholding the dignity of her gifts, with the calm certainty characteristic of her, giving examples of her perfect clairvoyance.

Oh!—a great evening, my friends; right along to the sharing of refreshment and much good talk amongst one's friends. No wonder Mrs. Champion de Crespigny looked delighted at the success of it. No wonder we all congratulated Mrs. Hankey over the artistically efficient management of it.

NELLIE TOM-GALLON.

THE MARGERY MEDIUMSHIP

DUDLEY-KERWIN (DR. "X") FINGERPRINT CONTROVERSY

[Dr. Crandon visited England in December, 1933. He was entertained at dinner by the L.S.A. on Monday, December 18th. He made a speech and distributed the paper which is reproduced below. It raises many points which call for further proof.—EDITOR.]

In March, 1929, Mr. Dudley announced that he had discovered that the right and left thumbprints long known as those of Walter were in fact those of Dr. Kerwin, a living man. Mr. Thorogood has investigated this subject exhaustively, with the following results: He first procured complete impressions of both hands and all fingers of Dr. Kerwin. He then conducted a long series of new experiments in which he obtained complete hands of Walter, in relief. He demonstrated that these hands were produced supernormally.

THE LEFT THUMBPRINTS: On August 23, 1927, at Mr. Fife's request, Walter produced, according to the records, three thumbprints which he said were of his left thumb, Dudley and Fife pronounced them to be identical. Mr. Bird published what purported to be one of them in the *Journal* in 1928. *This wax is not available.* The other two alleged left thumbprints were retained by Mr. Fife and he now has them.

Mr. Dudley now claims that the one he published (1928) is identical with Dr. Kerwin's left thumbprint, and in his exhibit it appears to be so. It is true, however, that the two that were retained by Mr. Fife are entirely unlike the one Dudley published and is now using, and entirely unlike Dr. Kerwin's left thumbprint. Furthermore, the two we have are identical with the left thumbprints recently obtained supernormally by Mr. Thorogood. It is, therefore, apparent that the one used by Mr. Dudley for his comparison for some reason or other is not authentic.

It is also alleged that Mr. Hutchinson (of Cincinnati) was given one of the three prints made on the evening referred to. We have not seen this wax, but it is said to be identical with Dr. Kerwin's left thumb. If this be true, it would necessarily differ from the two we have that were made at that time and also differ from the left thumbprints recently obtained by Mr. Thorogood.

It is possible that Mr. Hutchinson was mistaken as to what was given him. It certainly seems improbable that one of the

three left thumbprints produced (the first left thumbprints we had ever had) would have been so casually disposed of. Some other wax may have been given him or some change may have been made in it or some substitution may have been made. We do not undertake to answer that problem.

The conclusion, however, in regard to the left thumbprint, is that we have two of the authentic old left thumbprints and many recent ones produced supernormally. All of these are different from Dr. Kerwin's left thumbprint. It is clear that the one used by Dudley is not authentic.

THE RIGHT THUMBPRINT: For purposes of comparison, Dudley used a right thumbprint produced in February, 1927 and published by him in the *Journal*. *We do not have the wax*. The right thumbprints recently procured supernormally by Mr. Thorogood agree with most of the old right thumbprints; and the markings on the casts made from most of the old paraffin gloves produced before dental wax was used agree with those of the standard "Walter" hands. There is a great similarity between these right thumbprints and the authentic right thumbprint of Dr. Kerwin, but they are not identical. Walter's right thumb has a staple in the core and Dr. Kerwin's has a rod. There are other differences which demonstrate that they are not the same. Whether the print used by Mr. Dudley for comparison is like Dr. Kerwin's it is impossible to say as, without the wax, the differences cannot be detected.

The general conclusion is that neither the right nor the left of the so-called Walter thumbprints is the same as Dr. Kerwin's, and that the Walter prints are produced supernormally.

As to whether the Walter prints are actually the thumbprints of Walter Stinson there is no evidence except Walter's statements, for the reason that there are no authentic prints of Walter Stinson made while he was alive with which comparison can be made. It is true that a partial print of his was found on a razor-handle which was consistent with the authentic Walter print so far as it goes, but it is not extensive enough to make complete identification possible.

Finally, it is demonstrated that Mr. Dudley's declaration is unfounded.

NOTES BY THE WAY

Mr. Prevost Battersby's able reviews of psychic books, now appearing in *Light* should be a great asset to that paper. Mr. Battersby has a long record of distinguished military and Press service and his book on *Psychic Certainties* establishes his position in psychical research. His strong common-sense should be a check on the half-baked extravagancies so apparent in many published books. Among others, the remarks on *Miracles and Modern Spiritualism* in *Light* of November 17th should be taken to heart by the writers and readers of a *Commentary on the Scriptures*, stated to be by a Bishop and twenty-two doctors of Divinity, used as a text-book in a Theological College!

Light has now reduced its price from 4d. to 2d. This should lead to widely increased circulation.

* * * *

The *Daily Mail* of September 22nd and 23rd has given much space to Mr. FitzSimon's book, *Opening the Psychic Door*, reviewed in this issue. The book is supported by Dr. Fielding Ould, president of the L.S.A., and by Mrs. St. Clair Stobart.

* * * *

Mrs. de Crespigny has sent to *Light* of October 6th the record of a sitting with Mr. Gerald de Beaurepaire (medium) on September 29th. The first to speak had been a judge in the Supreme Court of the U.S.A. He said, "I have brought one here—his transition recent—in very tragic circumstances. He wishes to speak to you. Is a spirit in prison. He will arise from it. Will stand shoulder to to shoulder with us."

Then with great difficulty and agitation, Mr. Justice McCardie came through and gave some comments on the mismanagement of Mrs. Meurig Morris's case, expressing the greatest regret and desiring to "come back as I was."

* * * *

The *Zeitschrift fur Parapsychologie* gives the cases here following :

(1) The clairvoyante was consulted by a man with regard to a lawsuit in which he was engaged. He was told: "The man who has the case in hand will not be able to see it through. I see a sudden death for him quite soon." A few weeks later he was accidentally killed.

(2) A young lady, a complete stranger, was told: "I see you with a friend being badly frightened—some catastrophe of Nature. There is water—lots of water; railway lines—a station." Not long after, while waiting at a small station, there was a cloudburst which caused serious havoc.

(3) A Bank Manager consulted the medium on business affairs; he had with him a newspaper containing a portrait of Kreuger, the

Match King, then at the height of his prosperity. The clairvoyante said: "That man will shortly be overtaken by grave misfortune. He will take his own life." At the time nothing seemed less likely.

* * * *

Dame Edith Lyttelton succeeds Sir Oliver Lodge as President of the S.P.R. In her address she said:

"We know that many human beings have mental powers which extend beyond their senses and their consciousness. Sometimes these powers seem to bring us tidings from another field of existence. Spiritualists believe that such communications come from spirits. We are all aware of the deceptions and confusions which obscure this question. No evidence of the identity of the dead will carry intellectual conviction of survival because of the immense ramifications of telepathic power which are now recognised or conjectured.

"In the matter of communication with the dead I prefer to think that the super-conscious part of a living mind may establish contact with another plane of being, rather than that the discarnate spirits visit the place on which we live, though I should be far from saying that this never happens."

* * * *

Canon J. S. Bezzant has broadcast a lecture on "Man's Hope of Immortality" on Sunday, October 1st. It would have been interesting had he stated that some of the ideas regarding the after-life are considered by spiritualists to be proved realities. As it was the lecture was a scholarly refutation of the materialistic dogmas regarding man's origin and destiny, and a finely reasoned argument for recognising man as a spiritual being whose mental and moral qualities demand a continuance of conscious life beyond the grave.

One wonders when the Churches will recognise that proved realities have far more purchase on minds than scholarly disquisitions.

* * * *

A Sitting with Mrs. Mason. My wife and I had a private sitting with Mrs. Mason on June 22nd, 1933. We were both strangers to her. Notes taken immediately after the sitting. Mrs. Mason went into trance and about two minutes after, "Maisie" said:—

"There is a lady here, middle-aged, fair hair, brown eyes; she died suddenly, they didn't expect her to; she had an operation, she had much pain here (Maisie was rubbing her hand over the lower abdomen). She left three daughters; one is married, one is 'over the water.'" Then "Maisie" spoke hesitatingly:—"Kitty," "Kit," "Catty," and finally quite distinctly "Kathleen." The lady says her husband is with her and that they are both happy.

Facts. My sister-in-law died fourteen years ago after an abdominal operation. She was apparently making an excellent recovery, and was sitting up in bed for breakfast, when suddenly she fell back against the pillow and died. She did leave three daughters as stated. The eldest is married, the youngest is in the Sudan, and the name of the middle one is Kathleen.—(From *Light* of October 6th.)

E. Le Cronier Lancaster,
Consulting Physician to the Swansea General Hospital.

* * * *

Psychic plays are coming more and more into prominence, and almost without exception, take a spiritualistic line.

In old time plays, "ghosts" were common enough as in *Hamlet*, but they were almost invariably presented as weird uncomfortable beings.

Doomed for a certain term to walk the night,
And for the day confined to fast in fires.

In the modern play, the "ghosts" are often lovable, because of adoption by the playwright of the spiritualistic habit of regarding the "dead" as continuing to live active conscious lives just beyond the range of human vision. Thus, in "If only Father—" a deceased grocer returns in visible materialised form to help his family out of their difficulties; and in the new play, "The Immortal Garden," the members of the audience are able—through the clairvoyance and clairaudience of an aged General (in which they are supposed to share)—to see and hear people who have "passed over" and to join in their perplexities and rejoicings.—(From *Light* of October 13th.)

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Another similar play is "Afterwards" dealing with trick and genuine mediumship at the Whitehall Theatre, London. While pretending to be a medium "Tilly" falls into a genuine trance and warns a young widow of a conspiracy against her.

* * * *

Mrs. Estelle Roberts gives in *Light* of October 20th an interesting series of answers to special questions. How do you see the spirits you describe? "I see them objectively as clearly as I see you, but they do not come to me. I go to them. I find myself on their plane, in their element in which I feel more at home than with the people on earth. I am somewhere in terms of space, in a definite place which is interpenetrating with our world. I can as well describe the habitation of spirits as their personal appearance. . . . They only want to know of Tom, Dick and Harry—how they look, what they have got to tell them. So I refrain from speaking of the spheres and of the different stages of soul evolution, and I give them what they want.

“As the age of a person is disclosed here by his height, so I translate into our terms what their spiritual state, reflecting on their bodily appearance, discloses to me. I see their mouths moving, I hear their messages. It is to me, in that state, like ordinary hearing.” . . . I have to listen as attentively as if I listened to a high-speed message through the telephone. . . . Sufferings and emotions are conveyed by a reflector-method. I feel their joys and their sorrows. They become temporarily mine.” There is much more which students should carefully consider.

* * *

At the third Annual Conference of the Link on Sunday, October 15th, a most interesting account is given in *Light* of October 20th of the turning of the meeting into a “direct-voice séance” with Mrs. Perriman as the medium. Four hundred people were present.

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Mr. J. Arthur Hill's *Evidence of Survival* continues in *Light*, and shows remarkable evidence, inexplicable of the telepathic theory, the information given being unknown to any sitter or to the medium Wilkinson. These instances should be studied by all who think that telepathy from the living accounts for the very personal revelations made. We must heartily congratulate the editor of *Light* on these recent issues which show a very high standard in the selection of evidential matter.

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Sir Oliver Lodge has written a foreword to Dr. Nandor Fodor's *Encyclopædia of Psychic Science* which should appear in the course of a few weeks. He says he did not believe such a work was possible, and pays tribute to Dr. Fodor's great industry, knowledge and fairness of presentation and treatment of very difficult problems.

* * * *

In Father Herbert Thurston's book *The Church and Spiritualism* he made the curious suggestion that perhaps “the spirits of the unbaptised” may be responsible for séance-room happenings which could not be otherwise explained. This theory, or supposition, is an interesting instance of clerical efforts to discredit phenomena which are completely explicable by the triviality of the average mind, incarnate or discarnate.

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What is to be the future of Spiritualism? Mr. Hannen Swaffer who is well-known as an untiring propagandist and pressman states very emphatically that “as an organised movement, Spiritualism will never become a great force” but that “as a truth it will permeate and conquer the world.” (*Light* October 27th.) This is entirely our own view. Primarily, survival is a question for Biology: in the next place it supports the “resurrection” of Jesus Christ,

which was the direct cause of the spread of Christianity: and in the third place it disproves the Church theory of a resurrection of the flesh and Day of Judgement.

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Re-incarnation. Mr. Frederick H. Wood writes referring to *Rays and Reflections*, that according to "Lady Nona" herself she seems to have lived many lives since, though not necessarily on earth. What appears to have happened in her case is a special resuscitation of memory and language connected with that remote Egyptian incarnation for the express purpose of proving "extended survival" to us incredulous mortals. Nona's *bona fides* has been tested and therefore her statements have weight. She certainly teaches Re-incarnation, and regards it as a necessity until the spirit is sufficiently purified to need it no more.

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Writing in *Light* of November 3rd of the manifestations of C. [H. Spurgeon, Dr. Glen Hamilton says :

"Whether the objective state of the discarnate is a transitory or a permanent one, whether the vehicle employed is the etheric body, as suggested by Sir Oliver Lodge, or whether it is due to certain psycho-dynamic forces now possessed by the discarnate personality, cannot be said with any certainty; but undoubtedly many facts now established, both in our own work and elsewhere, show all these possibilities open to consideration. Accepting these findings as sound, and accepting also the teachings of the surviving Spurgeon as authentic, have we not before us what amounts to a stupendous re-statement of the central claims of Christianity—the reality of a spiritual world; the certainty of man's survival; the reality of a living and loving Christ; the truth of His teachings and His way of life."

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An interesting test of Mr. John Myers took place at Mrs. Dora Head's studio on November 6th, signed by Mrs. Head, Major Mowbray, Mr. Graham Moffat and Mr. J. B. McIndoe. *Light* of November 17th prints the Report in full and reproduces one of the "extras" obtained with Mrs. Dora Head's camera on a plate never touched by Myers, which, through an oversight, was not exposed to light through the lens. This was due to the make of Mrs. Head's camera: it is a reflex one and has a mirror in it for focussing, and she overlooked the operation of the mechanism necessary to remove the mirror from the front of the plates during exposure. Consequently the extras obtained were really skotographs.

It is really curious that supernormal photography should still be doubted by many persons despite the ease with which control

can be made. In the present case no one can question the honesty and competence of the investigators.

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Miss Pixley, the author of *Listening In* gave an excellent lecture at the L.S.A. on the Power of Revelation, from which we extract the following: "The soul is our eternal ego. Spirit is the eternal life-principle that animates the human body, and is that activity of the soul that corresponds to the circulation of the blood. The brain is that sensitive material instrument which, vitalised by the Spirit, becomes the Mind, thus uniting the finite and infinite principle in Man. Once the Spirit is incarnate it becomes subject to finite laws; it is a hostage, as it were, in this finite world; it is captive to the mind of man. While it is incarcerated in the body, the mind of man is the dominating factor. He can control his spirit. He can surround it with the walls of prejudice, fanaticism, fear, or avarice; he can reduce it to a negligible nonentity."

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In delivering the third F. W. H. Myers Memorial Lecture before the S.P.R. on Wednesday, October 25th, Dr. Osty said that Psychical Research has now arrived at a stage when the researchers need no longer restrict themselves to record what their senses have perceived in unsatisfactory conditions. Photography and cinematic procedure can now give us visual information on the normal or paranormal origin of phenomena. To the question of the philosophical implication of the discoveries with Rudi Schneider, Dr. Osty gave the answer:

"Like the paranormal knowledge of reality in time and space, the paranormal knowledge of the organising processes of life, that behind the use of the mind in feeling, thinking, and acting on matter, there is another intelligent plane of being, usually not manifest, which very probably represents the fundamental reality of ourselves and forms parts of a plane of life quite different from that in which we exercise our ordinary intelligence."

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We have received a copy of the Bulletin No. 2 of the Calcutta Psychical Society founded this year under the patronage of Sir Prodyot Kumar Tagore. The President is Dr. Surendra Nath Das Gupta, M.A., Ph.D.

Vice-Presidents. The Hon. Mr. Justice Manmatha Nath Mukerjee; The Hon. Mr. Justice Satyendra Chandra Mallik, I.C.S.; Babu Hirendra Nath Datta, M.A.; Dr. Hiralall Haldar, M.A.

Secretaries. Dr. Sarasi Lal Sarkar, M.A. and Babu Saroj Kumar Chaudhuri. It contains some excellent articles, more especially an able article on mediumship by H. S. Mukerjee.

We send our best wishes to the new Society and hope that it may find good mediums in India.

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"The time may come when we may find the historicity of certain Scripture stories rehabilitated from the psychic side."

The *Psychic News* of November 25th quotes the statement above from a remarkable review of the book *Is the Bible True?* by Dr. Basil F. C. Atkinson. It states that "two weeks ago, the Guardian reviewed Man's *Survival After Death* by the Rev. C. Tweedale" and quotes the following very important passages from that review:

"The beliefs summarised here are rapidly spreading; they are actually steadying those unsettled by modern materialism and converting them to belief in a future life and in God; they are giving inexpressible comfort to thousands."

"Churchpeople must face this great question anew. This book ought really to be widely read, whether we agree with it or not. The time has gone by for demolishing the whole thing with a few Protestant proof-texts or with the Roman Catholic devil-origin theory."

This is really the first time that the ice of Church reserve has been broken by an authoritative Church newspaper.

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The College Lending Library has been increased so largely of late, that it has been found necessary to find additional accommodation for books. We have been fortunate in getting the loan of a very fine mahogany bookcase from Colonel Clarke, who has also lent some comfortable armchairs for use in the Reception Room. Members are reminded that the Reading Room is open daily for their use.

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We extend our thanks to Mrs. and Miss Raikes, Mrs. Hodgkin, Miss Hawkes, Mrs. Kimber, Mrs. Shackle, and others who have contributed flowers for the decoration of the College rooms.

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We are happy to say that Miss Jacqueline is now making steady progress, after many months of illness, and she is now available for a few private appointments at the College.

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Friends of Frau Lotte Plaat were glad to welcome her and her husband on their visit to London in December. Their stay on this occasion was all too brief, but we hope they will return to London again in the near future. It is interesting to hear from Frau Plaat that her excellent gift of Psychometry is gradually altering, and she works now with a keen clairvoyant sense, particularly in the perception of auras.

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Mrs. Garrett returned to America in December. We hope to see her back when her American experiments are concluded.

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BOOK REVIEWS

THE WAY OF LIFE.

By Mabel D. Sladdin, of Clevedon, New Zealand. Being a series of communications by automatic writing. 2s. 6d.

This little book should be a complete answer to those who think that the supernormal facts are in some obscure way adverse to Christianity. These communications, which are a selection from daily automatic writings received during the last three years, are practical considerations for those who seek for real spiritual guidance in ordinary life. They are not recondite.

It is often forgotten that the main purpose of supernormal happenings is, by convincing men and women of continuity of survival and development after this earth-life, to prepare them for the life to come, not by the practice of any Yoga or other system of self-development, but by the steady growth of the spirit which rules soul and body.

Vital Christianity is no matter of creeds, theology, or "tenets" of any kind. It is a matter of daily practice under the guiding principle of love to others. This love is not primarily an emotion—it is the result of the veneration with which we regard the Divine Guide. It is not a system of definitions. The fables, legends, and even the true history of the Old Testament are not necessary to it. It is a Way—the Way of Life—the practice of Truthfulness, Forbearance, Kindliness, Self-control, and Sincerity in word and deed.

To those who see this, these messages should be a steady help and keep them in remembrance of the great fact that on our passage to our next phase of development, we shall all be seen exactly as we are; and on what we actually are will depend our position in what we call "the next world." It is the very best book of communications that I know.

S. DE B.

PSYCHICAL RESEARCH.

By Professor Hans Driesch, with a Foreword by Sir Oliver Lodge, F.R.S.
 Authorised translation by Theodore Besterman, S.P.R.

In his Foreword, Sir Oliver Lodge says :

"It is probable that very few of those who call themselves spiritualists will be attracted by this book : they will be repelled by the extremity of scientific caution which is displayed throughout."

This will certainly be the case with those spiritualists who fail to recognise that Psychical Research is a strictly scientific mode of investigation. It concerns itself with facts alone, and does not pretend to any philosophical connection with all the other departments of knowledge. Spiritualism is concerned with Truth, Beauty, and Goodness in the widest sense : Psychical Research with Truth alone. It is natural therefore that its standard of truth should be more exacting than that required to convince common-sense.

That "all the sitters and the medium should be undressed under strict control and dressed in one-piece garments without pockets, and that the medium should sit on an isolated chair, near which there is no table" (page 31), may well be considered a very extreme precaution even in the case of "apports." Driesch records on the same page, "a rain of violets in electric light," but adds, "there was no scientific control." These illustrate the requirements of psychical research. Less than this is required by spiritualists. Take, for instance, the question of supernormal photography. This has been studied in many hundred experiments by professional photographers. Admittedly such photographs can easily be faked, granted time and opportunity; but faking is impossible if the medium has no possible opportunity of touching the plates at any stage of the process. To take one instance only: In Budget 67 of the Society for the Study of Supernormal Pictures, May 17th, 1921, there is a very fully detailed account of a test experiment (pp. 9 and 10) by fifteen members of the Society, signed by them all, which *certifies* (underlined) that the medium did not touch the plate till fixation was complete. It is signed by Dr. Abraham Wallace, Colonel Baddely, R.E., Major R. E. E. Spencer, and eleven other reputable witnesses, including Mr. Barlow. The account shows that observation of the medium was very close.

This evidence, supported by scores of similar certificates, is accepted by spiritualists, but not by psychical researchers, because however improbable, it is *possible* that the witnesses may not be trustworthy, and because among the hundreds of portraits of deceased persons produced, it is *possible* that all their relatives may be deluded. Alfred Russel Wallace, the eminent man of science that he was, *may* be in error in certifying to the very clear portrait of his deceased mother.

Even Dr. Osty's highly scientific instrumental work, in which the medium was held at a distance from the red ray (detailed in the *Revue Metapsychique*, No. 1, 1932), is dismissed in the paragraph here following:

"Work on these lines, continued as carefully as it has been begun, will perhaps be able at last to produce a thoroughly convincing result."

There is, therefore, no reason why spiritualists who agree with Sir Oliver Lodge's philosophy should be downcast at Professor Hans Driesch's book which only emphasizes the precautions against deception practised by pure science. We accept as the first foundation of our beliefs, the testimony of reliable experimenters whether or not full precautions have been taken against deception. This foundation enables us to go on to questions of high importance in our daily lives, and to the development of Spirituality which is the great need of the age. The first step towards that end is to recognize Survival as a biological fact. Psychical Research will in the end be forced to that conclusion which many psychical researchers already privately hold.

OPENING THE PSYCHIC DOOR.

By F. W. FitzSimons, F.Z.S., F.R.M.S. (Hutchings, 12s. 6d.)

It has been said by a well-known man of science that if he had nothing better to say from the Other Side of life than the "spirit-communications" he has heard, he would prefer annihilation. This accusation of triviality has now passed into common speech.

This is quite understandable, and many advanced spiritualists will agree with him. But when another scientist writes :

"When a person with healthy reasoning powers and a critical faculty is asked to believe that life on the Other Side is much the same as it is here, that the tastes and interests of individuals are in no way altered . . . he is apt to become a little critical. Do etherealised company promoters continue to 'float' even less substantial concerns than was their wont here? Do cat-burglars still climb ghostly drain-pipes?"

Spiritualists who have read such books as Sir Oliver Lodge's *My Philosophy* and Stainton Moses' *Spirit Teachings* (to name only two out of scores of the better class of literature) and have "healthy reasoning powers and a critical faculty" are apt to become more than a little critical of the "scientific" claims of anyone who can write such trash.

Here is a book which should make such nonsense impossible if the men of science would read it. It is by a zoologist who has experimented for thirty years before putting pen to paper. The bulk of the book does consist of just such trivialities as characterise the talk of simple minds here. How would any of us like to see an exact stenographic report of our actual conversations? Would it impress them as the utterances of highly intelligent beings? At a concert in which Paderewsky made a sudden pause in his music, a clear voice was heard, saying, "And so I gave her notice on the spot!"

But intermixed with those trivialities there are long passages which deal with serious matters on which many questions are asked.

Let us see what answers we are given.

External conditions. It is generally admitted that there are two ; there is no money, therefore there is no incentive to robbery, and there is no time as we understand it. These eliminate all questions of the "cat-burglar" and company-promoter order. They live in what we call "empty space" and things are to their perceptions as solid as we ourselves. There are counterparts of every cell—animal and vegetable—for on these etheric cells all material bodies are formed.

"Reality" in any world being the response of our senses to the external environment, their notions of reality differ from those of earth-life.

Internal conditions. The etheric body is developed in earth-life and survives the death of the body. Its faculties are the same as our own, but more extended. Vision is not arrested at the surface of things, but can penetrate to their essence. They can "see thought," whether of those who have crossed the border, or of us on earth. They

can communicate their thoughts to one another, and, on certain conditions, to us. Clairvoyance and clair-audience are their common modes of perception. They can see at a glance the true character of all whom they meet. Spiritual perception differs from psychic perception. It is the result of formed character. Character is best developed in earth-life because we are insulated from one another by the body and are less influenced by others. Unselfishness is our chief need. This is inculcated by Christianity, though the religion to which we give that name is obscured by dogmas which are mostly irrelevant to conduct. When the average "religious" person passes over he is perplexed by the total absence of the conditions he has been taught to expect. The irreligious man who expected annihilation is confounded by feeling himself still alive. Often he cannot believe that he has passed through death. There ensues a long period of adjustment in either case. This period is often one of much suffering and mental obscurity. If, as is the case with the majority of mankind, earth-life has been spent on attaining wealth and spending it on bodily pleasure unregardful of the needs of others, this suffering is unavoidable. Truthfulness, Clean life and Kindliness are the conditions which secure health and happiness in the new state, because they make the character which is unashamed when all its thoughts are visible. There is no vicarious redemption, there is no Devil. God is the Author and Giver of life, physical and spiritual; He is the Power behind Evolution. His commands to us are to be found in all world-religions, to various degrees, but especially in Christianity. Nearly all that men suffer is due to human acts and deficiencies. Every soul in the unseen acts according to the character that he takes with him, and his state continues till he is willing to learn.

This has been said hundreds and hundreds of times at wide intervals among all the civilized nations of the world. It is said once more in this South African book.

Is it trivial?

S. DE B.

"THE HAND OF MAN"

By Noël Jaquin. Faber & Faber. 12s. 6d.

In this interesting and well-illustrated book, Mr. Noël Jaquin tells how the despised art of palmistry can by methods of observation and deductive reasoning be raised to the level of a definite science of practical value to mankind. His is a welcome contribution to the existing literature on this subject, notably the work of Cheiro and of Mrs. Katherine St. Hill.

Too long associated in the public mind with fortune-telling by gipsies at fairs or as a side-show at bazaars, Mr. Jaquin shows by careful analysis, illustrated by ink-impressions of hands he has studied, how Palmistry can be used as a most valuable method, not only in the early diagnosis of disease, physical and mental, but as an aid in choosing a career, or a marriage partner, or as an aid to the police in the detection

of criminals. In the latter he suggests that an imprint of the whole hand, and not only of the fingers, should be taken.

The lines of the hand, far from being merely folding creases as some people imagine, vary in shape and form from year to year, and even from month to month according to the state of health, and the mental and character development of the individual. The author illustrates the appearance of the heart-line in a healthy person, and the same line when affected by strain or disease. He shows the characteristic appearances of the ridges of the skin in a cancer patient, and in those suffering from such widely differing maladies as malaria, rheumatism, endocrine deficiency, or insanity. He shows the hands of a murderer, a drug addict and other undesirable types, while to redress this somewhat unpleasant balance, those of the possessors of brilliant intellect, Professor Einstein, and the late Sir Edward Marshall Hall, to choose at random, are depicted.

Mr. Jaquin warns the intending student most emphatically that it is only by prolonged study and intensive examination of many hands, and preferably the same hands, over a period of years, that anything like certain knowledge can be achieved, and advises him not to venture on definite pronouncements until fundamental facts have been mastered. He considers that foretelling the future, except by a process of deduction from the characters, health and capabilities, is beyond the power of palmistry. Most psychic students, however, must have met with sensitives who use the hands as a focus for their cryptesthetic faculties in the same way as others may use a crystal or a glass of water. It is interesting therefore to find that Mr. Jaquin not only utterly disclaims the use of any psychic power in his method, but is definitely of the opinion that the successful palmist does better without it. His work should be purely applied logic.

M. D.

THE GREAT DAYS OF EPHESUS (the Scripts of Cleophas)

By Geraldine Cummins. Rider & Co. 7s. 6d.

This volume is a further transcription by Geraldine Cummins of the narrative of "Paul in Athens" and is even more striking than its predecessor. Whether it is a reliable historical account of St. Paul's mission to the Gentiles or not, it is impossible to prove, but it is written in the same vivid descriptive style as the former "Scripts" and is a valuable addition to automatic literature.

Perhaps the most remarkable feature of these three scripts lies in the narrator's cool detachment from theological bias and we scarcely find any of the characteristic doctrines common to the Pauline Epistles as given in our authorised version. It would seem likely, had the writer been a discarnate modern theologian, that the doctrines of "justification by faith," and "vicarious atonement," for which St. Paul is mainly responsible, would have been insisted upon, but although the Divinity of Christ is fully accepted and realised, there is none of the dogmatic insistence on what has been recognised as a Pauline

theology. In fact the whole aim of the writer seems to be to give a true picture of the turbulent, forceful, indomitable nature of St. Paul himself and a faithful transcription of the conditions of his day.

The account of his escape from his cruel imprisonment by "men-stealers" on a miserable little boat in the Egean Sea, is one of the most thrilling passages imaginable and far more vivid than that in the Acts, describing the shipwreck of St. Paul on his way to Athens. But the majority of readers will no doubt feel that by far the most interesting and valuable content of this volume is the Appendix 1, giving a perfectly new version of the Resurrection which is a startling endorsement of Sir Oliver Lodge's latest discoveries in Psychic Science. There is surely no other written explanation in such convincing detail of the so-called miracle and for this passage alone this work is unique and stands higher than either of the former Cleophas Scripts.

It describes in some detail the process of transmutation of the material elements of the body to enable it to pass through matter and become invisible at will. But the most stupendous achievement was the return of the bodily elements to their former shape, compelling Jesus to warn His disciple not to handle Him, as He says in the Gospel narrative, "I am not yet ascended to my Father." It is clear that His manifestation after His burial was not what we know as "Materialisation," for that is of two kinds only: (a) by so manipulating the ectoplasm of a medium as to take the desired form of the departed soul, or (b) by appearing in a tenuous form independent of a medium or of ectoplasm, but in no single case as is here claimed for Jesus, by re-entering His body in which the silver cord had undoubtedly been severed. And to quote Cleophas: "Awful was the struggle of the Spirit of Jesus which compelled the body's elements to return to their former shape, it was almost a new creation. The trials of twenty years were embodied in that brief manifestation of transmutation. It was needful that Christ should display His conquest over death. He overcame death inasmuch as no part of Him had turned to corruption. . . . His holy spirit so moulded and shaped the body that it passed into the Invisible, perishing not, only being changed so that the eyes of men could no more behold it." For as we know from the Gospel version, none of His former disciples or kindred recognised Him, and is the reason why the two who walked to Emmaus with Him had no clue as to His identity.

Cleophas finally explains why such a return was bound to be of very short duration, for the "silver cord" being that which binds the physical to the etheric body, although Jesus was able by His stupendous will power and interior knowledge of the laws of Spirit to change Himself in the above described manner, yet the body, by reason of its very nature, grew more and more after the pattern of the finer elements and was forced to take a final leave of earth conditions.

The book is so full of interesting side-lights on the accepted Biblical records that it would entail a longer review than is here possible to do full justice to the subject. But to modern Spiritualists it is especially valuable to note the belief in psychic phenomena that obtained

in those days. Of course it is well known that the East and even the Middle East and Southern Europe has always been the home of Magic, mainly Black. Even Necromancy, that most degrading of all forms of psychic practices, flourished; and in every town and village men and women mediums of various attainments were to be found. But St. Paul, himself a medium and a highly developed psychic, recognised the true from the false and made short shrift with the latter. The touchstone (as we learn also from the "Acts") seems to have been the exercising of such gifts for private profit and this has long been a burning question as to how far the psychic faculties may be used as a means of livelihood and how to maintain a high standard of mediumship under such circumstances.

That human nature has not changed psychologically since the days of Cleophas is shown by the devotees of the Great Diana of Ephesus, whose image was as universally worn as "mascots" as are the images of Roman Catholic saints to-day. The anecdote of the fisher-folk who defended their idols is very telling and might have been written of the sailors of any Catholic country. When Paul rebuked them one spake saying, "We worship only Jesus and believe Him to be the Son of God. But the image of Diana hath aided us in past times. We are seafaring men, we come and we go, journey to the East and the West, and there is much hazard in our lives. Verily we need the protection of this little image when we go across the seas. Thou hast told us that Diana is no goddess, even so, she hath power over the winds and waves and she is the friend of mariners." Has human nature changed? We think not.

To Feminists to whom St. Paul has never been a "*persona grata*" it may be encouraging to read the incident where Sosthenes (surnamed the wise), a leading citizen of Corinth, argued with Paul on the position of women. The apostle frankly deprecates their assumption of equality with men, but on being reminded of the position at the foot of the Cross of those faithful women who had never forsaken the Master, and of the higher wisdom and a nobler faith in the Resurrection shown by women, he compromises thus: "I shall at least command these Corinthian women to keep silent in the churches. But there may come a time when they will be dowered with the word of wisdom. Then I may change this ordinance, I cannot say."

We also read of one Lydia, called the "Mother of Peace," who exercised a powerful influence over St. Paul. She was in fact coupled with Luke the physician and scribe as the only two who had a true understanding of him, and the record says, "She did temper a certain hardness that was in the nature of Paul," so that in after life his "fury of righteousness was softened and it so mingled with love for even the enemies of Christ that his anger died down and did not burst forth and undo certain of his labours as had been the way in earlier times."

It is a matter for profound regret, we think, that so valuable and scholarly a book should be prefaced with an anonymous foreword, although by an alleged "Theological Expert," for there is no hint of heterodoxy in its pages and the Church has nothing to fear and every-

thing to gain by the addition of this volume to its literature. For any "Expert" to write a sympathetic foreword and to withhold his name is little short of a tragedy, implying a closed mind on the part of the Theological Powers that be and a reluctance to admit that revelation did not end with the last full-stop in the book of the Revelation of St. John.

When will the Churches recognise and boldly proclaim the fact for which the Spiritualist Movement stands, that the Spirit of Man is illimitable and unassailable, realising that Truth must at last prevail.

E. M. J.

SOME EXPERIMENTS IN FOUR-DIMENSIONAL VISION

By Geoffrey Hodson and Alexander Horne. Rider & Co. 6s.

Geoffrey Hodson, the author of *The Science of Seership* and other works, needs no introduction to readers. In the present volume it is his collaborator, Mr. Horne, who describes certain experiments, with Mr. Hodson as Seer, in the investigation of aspects of matter which physicists postulate as revealing a fourth dimension.

Is this dimension expressed by our idea of Time, or does it occupy actual space?

Claude Bragdon, himself the author of *A Primer of Higher Space*, seeks in a preface to emphasize—quite unnecessarily I think—that Mr. Hodson's seership is of a different order to that of a medium. I see no difference except that it is applied to a special line of investigation. Mr. Horne calls it a "positive" clairvoyance, as distinguished from a "negative," but Mr. Hodson, on his own showing, has to observe the same laws in its exercise as the simplest medium.

The first subject of experiment was a small wooden cube. Mr. Hodson held it to his forehead in psychometric fashion, and described how he seemed to be looking through it as into a corridor, then he seemed to get inside it, and noted diagonal extensions of all the edges, with cross connections producing an appearance like a spider's web. He described his impressions as if he stood within a large square room with lines converging upon him from all sides and angles. A further extension of vision carried him above it all, and he saw lines of force rushing through the cube at a tremendous pace. "I have a curious sense of Infinity and Eternity with respect to these forces," he says. Later he has a sense of motion, of a crystalline transparency, of luminosity with colour, and of a seeming great increase in the size of the cube in relation to his consciousness.

In another experiment, Mr. Hodson made his own physical body the object of his clairvoyance. He seemed to return through intervening experience to babyhood, sees himself as an infant and yet can hold the whole of his life in one glance, as it were, and estimate the purpose of that life. Everything had a sense of "reality" for him, the past was as concrete as the present, but the future was closed to him and he experienced a sense of strain in seeking to penetrate it.

From these experiments Mr. Horne argues that Mr. Hodson did experience that "within-ness" or "throughth" (as Mr. W. T. Stead called fourth dimensional activity) and confirmed that so-called "empty" space is humming with activity: that one's ideas of space and time are non-existent in this region, and that the seer is equally at home in past, present or future.

Mr. Horne has himself written a book on "Theosophy and the Fourth Dimension," and occasionally differs from Mr. Hodson's findings. But this is a matter for further experiment, and he suggests certain lines on which others may investigate. Time bears all the past away and unrolls the future, and we must get outside of it in an enlarged consciousness such as seership demonstrates if we are to really understand what is called the fourth dimension. "All the planes," Mr. Horne holds, occupy the same actual location and interpenetrate each other, and the fifth dimension lies in the astral region.

B. McK.

LIFE BEYOND DEATH IN THE BELIEFS OF MANKIND

By James Thayer Addison. Allen & Unwin. 8s. 6d. net.

This book provides an excellent summary of the thousands of beliefs held by mankind on the survival of the soul and the life after death, as expressed by the various religions of the world, but curiously, to a spiritualist, it does not touch upon modern psychic facts. It ranges from the idea of the soul tarrying near its old home and carrying on in ghostly fashion its old avocations, or returning on anniversary or ceremonial occasions, to receive the greetings and offerings of the living, to the idea that the soul rests in the grave with its physical body or departs entirely to fields Elysian.

The Christian ideas of the last Judgment, of Heaven and Purgatory and Hell, are shown as evolutions of cruder conceptions of the same themes, and the Buddhistic abstract other world is contrasted with the realistic Mohammedan Paradise.

In the author's view, the vision of Dante, of "The Lofty Light which in Itself is true," on which all eyes dwelt, the "Love which moves the sun and other stars," is the highest conception of the other life ever attained by man's consciousness.

A very readable volume.

B. McK.

THE CHARIOTEER.

By Hanford Henderson. Rider & Co. 7s. 6d.

This book is an excellent guide to daily life in respect of many problems of the present day.

It is perhaps curious that the somewhat recondite imagery of the Bhagvat Gita should have inspired the title in preference to the more scientific presentment of Man as compact of material body, energetic soul, and animating spirit indissolubly linked to the Creative Mind,

which is more in harmony with modern concepts of Matter, Energy, and Mind. If we explain the "Triple Self" by these ideas, they are in perfect harmony with the purpose of the book, and we need not cavil at the presentment of the Bhagvat which was written in an age (200 B.C.) which knew nothing of Energy, and was concerned with human life only. Life, in its various forms from plant to Man, always starts from the Cell, and this fact unifies the concept with all Nature.

Perhaps two quotations will make the position of the author clear :

"If we really do accept the working hypothesis that the Spirit is the Master, the Body is the servant, that the Intellect is their child, we are bound by an inner necessity to treat them in the order of their importance and to make everything subservient to the Master."

"I think that I may count this a religious book, but I have tried not to make it sectarian. I am myself a Christian, a devoted follower of Our Lord, for He seems to me the greatest Teacher of the power and winder and beauty of the inner world of the Spirit. But I have wanted the book to be, for all readers of whatever faith, an occasion for renewed hope and renewed courage."

That it certainly is, and is eminently worthy of study by all who wish for *personal* commonsense guidance. As he, "The great majority of our troubles are man-made. The sovereign remedy for them all is Commonsense—straight thinking."

S. DE B.

From Intellect to Intuition.

By Alice A. Bailey. John M. Watkins. 4s. 6d. net.

Mrs. Bailey's main centre of work lies among students in the U.S.A., but her writings find a warm and increasing welcome in Britain, and through her lectures during the present year, listened to by many psychic students, her books are finding prepared readers. Not that Mrs. Bailey has much sympathy with psychic study or development, for she has contacted many who have misused this avenue of knowledge or have remained fixed in phenomenalism, and her cry is "Ever Forward" to the soul in man. But I would contend that among thoughtful psychic students who have found in the discovery of psychic facts an open door to a great kingdom, she will find her most keen and understanding students.

In the above, which is really a text-book for the growing soul, she distinguishes sharply between the spontaneous and often unrepeatable experiences of soul-awareness by the mystics of all ages, and the conscious development of the higher intuition by means of concentration and meditation leading to contemplation and atonement with the Universal Soul. This is the arduous way but the way of achievement by the knowing conquest of each step, so that it can be put into practice at any time; Mrs. Bailey has herself guided many students along this path to become Knowers of Truth.

She distinguishes between the practice and conditions observed by Eastern and Western students; the teaching of the former often

implies the withdrawal of the seeker from mundane affairs. This is impossible in the West, and Mrs. Bailey holds that in the world's "busy mart," or in scientific and artistic studies, the life of the soul can be consciously cultivated, and that in the realisation of creative consciousness by men and women in all walks of life new energy and ideas will be forthcoming to meet the problems facing the Western world and show a way out of the present chaos.

The pitfalls of the student in concentration, the danger of the "swelled head," as well as the scatter-brain, are emphasized, and perseverance and sustained effort in small doses is indicated as the way of attainment, given a fair intellect and a realization of the goal aimed at.

I hope many of our students will possess and study this book, and find that it leads them to new levels of consciousness, by the use of their intellectual powers, which can be controlled and used for soul expansion as surely as the right use of psychic unfoldment has opened to them a new field of knowledge on another plane.

B. McK.

COMPLETE WORKS OF H. P. BLAVATSKY. Vol. II.

Rider. 15s.

For many years, we are informed, the students of Madame Blavatsky have looked forward to the re-publication of her works in one uniform edition. The first eight volumes of the present series will contain every article that H. P. B. is known to have contributed to all newspapers, theosophical and others, in English, French, Russian or Italian. This second volume contains articles, mainly from the Theosophist, from 1879 to 1882.

Here, the careful student will find the version of the Ensouled Violin in which Paganini, after having sold himself to the Devil and strung his violin from the intestines of his wife and mistress (!)—afterwards imitated by Franz Stenio. (Was this preposterous mediævalism really approved by Madame Blavatsky?); comments on Dr. Charcot's *Physiology*; the marvellous history of pre-Inca Peru, and the antiquities of ancient Mexico; and ancient Russia; violent diatribes against missionaries in India; Indian psychology; notes on Atlantis; on Yoga philosophy; on Transcendental Physics; on the "Missing Link"; on Numerology (p. 285); on Human Magnets; and on many other illustrations of H. P. B.'s vast and almost omniscient information. Theosophical students of Madame Blavatsky's opinions will find much illuminating matter here; more perhaps than any of them will care to read. But was it really necessary to disinter all this questionable matter from oblivion?

INITIATION, HUMAN AND SOLAR.

By Alice A. Bailey. J. M. Watkins. 4s. 6d. net.

This is a new edition of a work first published by Mrs. Bailey in 1922. For the psychic student it presents a more difficult study than

From Intellect to Intuition, by the same author, for it deals exhaustively with hierarchies of powers in the Unseen, and with Masters, in the Theosophical sense, both in earth bodies and in the near etheric, who have laid upon them the business of carrying out the behests of still greater ones, and take charge of the growth and development of races and nations. The individual who sets himself to direct his life and thoughts to gain purification and control, also comes into the purview of one or other of those who watch the growth of humanity, and by unforeseen steps may be led to the right teachers and groups for his further advance.

Any outer initiation only endorses an inner one already won by the aspirant, and we are heartily at one with Mrs. Bailey on the warning and emphasis she gives that the way of the West is by the development of the higher intuitional centres of the body, the heart, the throat and the head, by which safe contacts with the etheric forces can be made.

It is well to know what other groups of students are thinking and working for, and assuredly all who can grow in love and wisdom are on the road to initiation and linked with all the Servers of the World, Seen and Unseen.

B. McK.

THE DAYSPRING OF YOUTH

By "M." Putnam. 7s. 6d. net.

Those who have some knowledge of man's etheric body and its interaction with the physical will find in this volume, encouragement to proceed with the mastery of their own nature, and to establish mental and spiritual avenues of receptivity. The writer "M," claims to be one of a group of occult students who has been allowed to make this teaching known by his Master, "the Great Initiate, under whose cloak America and the Western areas of Europe are being developed." "M" also seems to be identical with "Michael Juste" the author of "The White Brother". Yoga practice in breathing exercises is recommended, as through this, accompanied by right aspiration, "atoms of a higher voltage are attracted, which form around the student a mental shield which protects him from opposing forces in Nature and Man." The reality of an "Innermost" life which can be achieved by such methods is the aim, in order that men may become servers and associated with invisible powers who offer their aid to humanity. Some interesting drawings of the "aura" accompany the letterpress.

BULLETIN VI OF THE NATIONAL LABORATORY OF PSYCHICAL RESEARCH.

This bulletin is devoted to the description of a Dinner given to Monsieur René Sudre on Oct. 18th, 1933. He is the author of *Introduction à la Métapsychique Humaine*, and occupies a distinguished place among psychic students in France.

His fundamental hypotheses are :

- (1) that the great bulk of supernormal facts are true :

- (2) that these facts can be accounted for "by the combination of a fact of impersonation which I call *prosopopesis*, and a supernormal fact proper—*clairvoyance*, or influence on matter";
- (3) that there is no scientific evidence for survival.

These hypotheses have been fully discussed elsewhere, not always favourably. There is no need to criticise them here. They are perfectly legitimate statements from a certain point of view, though we do not agree with the second and third. Still, it is a great advance to have the facts admitted. Mind is the forming-power in Nature; this is fully recognised, and that it is pre-existent to organisation. But to say that "as soon as I had spoken with my departed mother. I have exhausted the whole of Spiritism" is really somewhat ludicrous. Alfred Russel Wallace in his *World of Life*, and Sir Oliver Lodge in *My Philosophy*, have outlined a consistent theory which embraces far more.

Mr. Joad, as Chairman, in his introductory speech, adduced the "farrago of stale platitudes and twaddling ethico-religious uplift which does duty for spirit-messages and has formed the stock-in-trade of mediums throughout the ages." He does not recognise that the trivial messages are produced by trivial minds addressing equally trivial listeners. There is abundant mental mediumship which is not trivial. It is not surprising that Mr. Joad's presence should "dry up phenomena." Those who have read the frank and engaging self-revelations contained in his book, *Under the Fifth Rib*,* will be surprised that his opinions were listened to by the scientific audience. He is in error in speaking of M. Sudre as the *editor* of the *Revue Metapsychique*. Dr. E. Osty denied this. Mr. Joad alludes to "what the evidence really amounts to—rapping tables, tambourines flying, handkerchiefs lifting themselves from the floor and tying themselves in knots in the air, curtains bellying, the temperature going down when it ought to go up, and so on; and because these things happen, it is therefore supposed that the human spirit survives bodily death and is probably immortal"!! If spiritualists really made such large deductions from such small trivialities they would indeed be the fools Mr. Joad makes them out.

S. DE B.

* *Vide* p. 26. "Why should I abstain from sexual intercourse with a woman because we have not been through a preliminary ceremony in the shrine of an obsolete religion where the incantation has been pronounced over us by a priest."

Can such sophistry delude anyone? The marriage contract is an agreement for life whether made before a registrar or a priest acting as such. That contract, without which a woman is insecure, is blessed by Christian, Jewish, Moslem or Buddhist priests, indicating its sacred character.

On p. 96 there is a defence of "unnatural vice" which I should consider unprintable had not Mr. Joad already printed it.

OBITUARY

LT.-GENERAL SIR ERNEST DE BRATH, K.C.B., C.I.E.

We deeply regret to have to record the passing of this officer, who in his later years was a convinced supporter of the College. Mrs. McKenzie speaks in warm terms of the able support he gave to the College in its early days. His transition on his 75th birthday, December 12th, 1933, is a sorrow to us all. He was mentioned in *The Times* as "among the most brilliant officers of the Indian Army, who, with better fortune, might well have become famous." He was Military Secretary to the Government of India, and when Lord Kitchener, recognizing his exceptional qualities, offered him attractive employment on the Staff, he was too loyal to his Department and to Lord Curzon to feel free to accept the offer at such a juncture.

After the abolition of the Military Department, he had to be content with the Aden command, but he never let his just disappointment hinder his devotion to his work. He re-organised the finances of Aden, and with the funds so provided, carried out the water-scheme which substituted clean water for the dilute sewage of the surface wells. On another occasion when armed pilgrims to Mecca seized a steamer in quarantine, and a sanguinary conflict was imminent, he sent for the Rajah in command, and by a bold move, induced him to give orders for the surrender of all arms, which were duly returned to the pilgrims on their way back.

An amusing anecdote, illustrating his sense of humour, is the following: An Indian Chief Justice, a fellow-passenger to Aden, rallied him on being head of the High Court in that settlement, and asked him, "What do you know of Law?" Sir Ernest replied, "Nothing, but I have a Legal Remembrancer to see I do nothing illegal; we don't administer law, we only do justice." The Judge had nothing to say!

Major F. G. Cardew wrote of him in *The Times*, "He was delightful to work under and a friend whose loyalty never faltered." His visits to me personally leave a gap which cannot be filled. R.I.P.

Cremation took place at Marseilles December 17th, 1933.

EDITOR.



THE APPEAL

Our grateful thanks are due to Mrs. Devenish who generously started the Appeal on our behalf, and to the following members and subscribers who kindly responded :

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*Miss FRANCIS	Mrs. ANNIE JOHNSON
Miss NAOMI BACON	Miss LILY THOMAS
Mrs. GARRETT	Mrs. HIRST
Mrs. FAIRCLOUGH	

CLAIRVOYANCE AND PSYCHOMETRY, Etc.

Mrs. VAUGHAN	Miss FRANCES CAMPBELL
*Miss JACQUELINE	Miss GEDDES
THE ROHOMAH, RHAMAH	Mrs. SPIERS

DIAGNOSIS AND HEALING.

*Mr. P. SHARPLIN

DIRECT VOICE MEDIUMSHIP.

*Mrs. PERRIMAN

AUTOMATIC WRITING.

Mrs. HESTER DOWDEN

EASTERN PHILOSOPHY.

SHRI PUROHIT SWAMI

PSYCHICAL DEVELOPMENT.

Miss FRANCIS	Miss JACQUELINE
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* Exclusive to the College.