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MRS. MURPHY LYDY, the talented Medium who has lately been giving séances at the College.
(Photo by Dora Head, 106, Holland Park Avenue, W.11.)

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July, 1931.

EDITORIAL NOTES.

The Very Rev. the Dean of St. Pauls, lecturing on the Future of the Human Race at the Royal Institution, Albemarle Street, is reported to have given his distinguished audience his dream of what England might be in A.D. 3000.

The population of Great Britain has been fixed at twenty millions. No persons are allowed to have children without certificates of bodily and mental fitness.

A rational costume for both sexes has been devised, cheap, becoming, and scanty.

War has been abolished and all tariff walls. Nations are self-supporting. There is to be no army, no navy, no national debt, no foreign politics, no bribery by taxation.

Social prestige is for families who can show A.I. ancestors for three generations.

In each parish united Christian worship.

No lawyers. Communal medical assistance.

Crime is very rare. First delinquents are sent to the reformatory. Incurrigibles are consigned to the lethal chamber.

Infectious diseases are completely stamped out; the only disease is the "common cold."

All this agreeable dream is in our own hands, to make or mar.

This last we do not question, but to prophesy what *will* take place, as opposed to what *may* take place if all Europeans desire it, makes it well to cast our eyes back over the salient and pertinent facts in the last 2,000 years of human history, for we may fairly assume that the future will be the result of present causes. These give but little prospect that these delightful anticipations will be realised, for character is the one factor that finally determines all social and political actions whence come the rise and fall of nations.

THE HUMAN RACE IN THE FIRST CENTURY A.D.

At that time the whole known world was the Roman Empire. It extended from Britain to Asia Minor. It was bounded on the North by the Rhine and the Danube. Asia had great monarchies

which did not come into the orbit of Roman civilisation and are foreign to the present argument. Africa was known by Egypt and the Mediterranean Roman fringe. Augustus undoubtedly desired to raise Italy to new life from the decadence of the last days of the Roman Republic by an era of peace and justice: his ideal was shared by Virgil and other great minds who co-operated with him. His private life was simple in the extreme, and his household as modest as that of any private person. He saw that prosperity could be restored by strong government alone, but that employment must be provided, and all lives secured from want. He policed the capital, erected many public buildings (thus giving extended employment) and organised the supplies of corn and water. He suppressed brigandage; repaired the roads; encouraged agriculture, and made Italy safe and comfortable. Under a strict law he forbade provincial governors to wage war, and he retained the sole command of the army. He checked municipal corruption by a valuation of land and houses. (Encycl. Brit. "Rome" vol. xxiii, p. 651.)

But slavery and all its attendant evils remained, nor can we suppose that mere edicts could abolish venality in the capital and extortion in the provinces. Three great sources of degeneracy were still in full operation:—

Religious Unbelief.—The scepticism of Ennius and Horace, and the variety of cults in Rome, show how completely the *Numen Imperatoris*—the Genius of Rome—had displaced all belief in the Gods. Such men as troubled themselves about religion or philosophy, followed either the easy doctrines of Epicurus or the more manly fatalism of the Stoics, or held with Lucretius that the universe is an endless dance of atoms, and the Gods, if Gods there be, live a life of eternal peace and exemption from passion in a world of their own; the victory is to be won by man himself over fear, ambition, passion, and luxury. The temples of the Gods were officially maintained, but the worship had long since become a mere form, and Lucian's witty satires proceed on the perennial theme that there is no evidence of Divine Government in human affairs.

Sex Immorality.—That Ovid's *Ars Amatoria*, "perhaps the most immoral book ever written by a man of genius" should have "appealed by its brilliancy and its heartlessness to the prevailing taste in the fashionable world" indicates sufficiently what those tastes were, not to speak of scandals from which even the Imperial family were not exempt.

Cruelty.—But worst of all, the amphitheatre with its scenes of blood and horror was still the favourite amusement of the Roman people. Not the populace only, but the *élite* of Roman society enjoyed, actually enjoyed, the spectacle of poor wretches torn to pieces by wild beasts, and betting on the deadly gladiatorial fights.

The social influence of these three factors is obvious, and the inherent weakness of Cæsarism at its best, is the dependence on the character of one man, and not on a rising standard of public opinion and initiative. There is plenty of evidence that political reforms had not altered private morality, and the more distant the province, the greater the opportunities for extortion; the extension of citizenship increased the number, if it mitigated the severity, of those who preyed on the provinces.

THE COMING OF CHRIST.

Into this world of dominant materialism, Epicurean wealth, and a venal populace; into a subject nation divided by religious strife into narrow bigoted Pharisees, disbelieving Sadducees, and time-serving Herodians, came the Son of Man, the express image of the Father, a glory revealed on the purely moral plane. He moved as a man with men. He was no evolutionary product. He was neither Hebrew nor Greek nor Roman in his leanings. There is no other religious teacher so distinct from the influences of his age. He proclaimed a new principle—that God is Spirit; not *a* spirit, implying limitation and individuality, but SPIRIT—the Lord the Giver of all life whatsoever, and the Origin of all Law, physical and moral. He declared that the relation of God to all mankind was that of Fatherhood—the Creative Love. He manifested the supreme powers of spirit, which are Love and Wisdom. His remedy for human ills was a change of heart. He opened his mission by the word *Metanoëite*, ‘change your outlook.’

He conducted no service, He wrote no book, He gave no definitions, He compiled no creed, He scarcely ever used argument, but spoke by parables that all could apply in the measure of their understanding; above all, He sought no money; but he showed his spiritual power of healing souls and bodies and by His knowledge of the unspoken thoughts of those whom He addressed. He appealed to the spirit in man by wisdom, a love, and a patience that were truly superhuman. He was the Light of men.

Then the powers of materialism triumphed or seemed to triumph. He had abolished the intricate ceremonial and sabbatarian rules, and his teaching was felt by the Pharisees to be subversive of their narrow and literalist orthodoxy; by the Sadducees it was felt to strike at the Mosaic tradition on which their authority depended, and at that negation of spirit and after-life which, now as then, is the most convenient way of denying the claims of morality, public and private. A common hatred united the plotters. The Mosaic Law was also the Civil Code, as the Qu’ran is the civil code of Moslems to-day. They would arrest him; try him on a charge of “constructive blasphemy,” just as many in English history have been judicially murdered on the charge of “constructive treason”; and as the legal penalty of death by stoning was impossible

to carry out in face of the veneration of the multitude, they would hand him over to the Roman power on an invented charge of sedition, justifying the lie to themselves by political necessity. Hence the hurried midnight trial to avoid a popular rescue by the crowd who knew him for a great prophet. Then came the Victory!

Can we imagine the tremendous revulsion of feeling among his followers? He was *seen*. Not only seen but touched. He was no wraith, it was Himself. The victory over the grave was no allegory, but fact—the fact of spirit-return, which we now call “materialisation.” He could appear and disappear at will. He *lived*—lived in a world where, as he had said his enemies could not come. He walked with two to Emmaus and they marvelled at the Stranger’s insight; he broke the bread and was known and vanished out of their sight. He “was seen of Cephas, then of the Twelve, then of more than five hundred brethren at once,” (I. Cor. xv., 6); then by the fiercest Pharisee of them all, whose honest convictions were revolutionised by the stupendous Fact. The Appearances were the evidence of his continued life.

It was all true then! His teaching of Righteousness and Good Will as the law of mankind and the seed of peace; spiritual power stood above worldly power, spirituality was really a possibility for man; God was an actuality; His Fatherhood and the unseen world were real; spiritual help was accessible to man: the Kingdom of God was no mystical dream but an ideal to live for and work for: he had verily entered on new life, no longer “straitened in the body.” He was independent of time and space. He was cosmic, unfettered by earthly conditions.

Celsus (circ. 178 A.D.), reproduces the reaction with which we are familiar at the present day. “Christians are like a council of frogs in a marsh” . . . “their teachers are mainly weavers and cobblers who have no power over men of education. The qualifications for conversion are ignorance and childish timidity. Like all quacks they gather a crowd of slaves, children, women and idlers. “Their talk of a resurrection that was only revealed to some of their own adherents is foolishness.”

THE DEVELOPMENT OF CHRISTIANITY.

Three causes were in operation to disintegrate the Roman Empire:—

1. The progressive deterioration of character due to wealth, slavery, cruelty, and scepticism.
2. The *theological* development of Christianity: and
3. The Northern invasions, which were not avalanches of the tribes, but progressive Germanisation of the provinces.

We can read in the pages of Juvenal the torrent of immorality and

corruption that invaded Roman society. The inveterate modern habit of whitewashing historical characters whom contemporaries who knew them have painted in their true colours, has led some to make out Juvenal a pessimist who could see only the worst side of society, but what will they say to the actual words of so restrained a historian as Tacitus,* who writes of the torchlight orgies of Nero.

The story of the next few centuries is the consummation. The wheel had come full circle. Valour had been succeeded by wealth; wealth by luxury; scepticism had resulted in indifference to the moral law; self-seeking had produced discord working out in disunion, antagonisms and civil wars; Christianity, imposed by edict, was reduced to insincere professions or theological disputation. The Law of Spiritual Consequence brought the consummation; the society was irreformable and its whole system had to be swept away. Organised revolts against Roman monopolies of trade and power had lopped off province after province, and the process was hastened by the subterfuges and treacheries that stand for policy with weak and degenerate governments.

The Western Empire having reached the summit of power disregarded the real causes of prosperity, and the terrible evolutionary law that has decreed that man must advance to spirituality or perish, worked with deadly and invincible accuracy. The Roman Empire came to its end in three centuries of blood and tears. It was the last of the World-States and the curtain of the Dark Ages fell on the European Drama. (The Drama of Europe, p. 76.)

A THOUSAND YEARS LATER.

One can well imagine the stupefaction of a Roman patrician under Augustus had he been allowed to look forward through the centuries to the time of Gregory VII. He would have seen Pliny's "perverse and extravagant superstition" prevalent throughout Europe as the religion of the most progressive and vigorous of all nations, with just such amazement as the Very Reverend Dean might see Spiritualism in A.D. 3000 recognised,

* Ipse per licita atque illicita foedatus nihil flagitii reliquerat quo corruptior ageret, nisi paucos post dies un ex illo contaminatorum grege in modum solemnium conjugiorum denupsisset. Iuditum Imperatori flammeum—visi auspices—dos et genialis torus et faces nuptiales. Cuncta denique spectata quae etiam in foemina nox operit. (Tacit. Ann., xv. 37, qu. Froude *Divus Caesar*.)

* He himself defiled by his use of lawful and unlawful pleasures, had left no wickedness untried whereby he might live more corruptly, unless it were that, a few days later, he went through the form of marriage with one of that band of polluted men according to the rites of a wedding sanctioned by religion—veil draped over the emperor, augurs present as witnesses, dowry, nuptial couch and wedding torches. Finally, everything exposed to view which night conceals in the case of a woman.

not only as the primal origin of the religious sentiment, but its "starveling hope" seen to be the natural basis of Brahmanism, Buddhism, Taoism, Judaism, Christianity and Islam—in a word, of all the religions which have sustained the hearts of men on their journey through the changing scenes of earth-life.

In that age the Temporal Power of the Church reached its zenith; Rome cited kings before the triple tiara, and laid down the law for all Christendom.

Yet in the very prime of that dominion it forgot the sovereignty of the spiritual power which ever commands Monotheism to the intellect and Rectitude to the action of mankind. Then slow, but invincible, Truth worked in the minds of men, like leaven. Steady deterioration due to the mechanical routine of "pardons" and "indulgences" and the Sacramental System as final in itself, led to the revolt of intellect against the whole Roman theology. The people of Europe divided into two groups facing each other on the stage of History—the one following the standard of private judgment raised by Luther, and the other the ancient banner of the Papacy, with very little attention to right or wrong in either case. The natural sequel was the bitter "wars of religion" of the fifteenth, sixteenth, and seventeenth centuries. It would be strange, if human nature were not so unchanged, that mediæval Christianity suffered the same declension as Judaism. The ideal of the latter was that the Hebrews should be a "holy nation and a peculiar people"; they declined upon personal salvation by the works of the Law. The ideal of Christianity was the establishment of the Kingdom of God on earth; it was degraded to observation of the sacramental system as the means of deliverance from hell; with the resultant consequences in either case.

Perhaps the most remarkable change in European mentality was the transformation of the idea of Heresy. In preceding centuries it was rebellion against the one great civilising principle; in the fourteenth century it became the assertion of spiritual freedom against ecclesiasticism. In *The Drama of Europe* I have developed the antagonism between these two ideals.

The Religion of 3000 A.D.

Consideration of the two steps, from the first to the eleventh century, and from thence to the present day, will convince any open mind that such a transformation of Europe as is implied in the optimism of "united Christian worship" can only come by united common perception of Truth, not only on the Western Continents but in Asia and Africa also. Present day divisions in politics and religion, and the desperate antagonisms of the coloured races, give but little hope of such a miracle. To consign men and women to the lethal chamber; "when a delinquent is pronounced incorrigibly anti-social he is privately and painlessly extinguished without any publicity or humiliation to his family" is not a very

“ Christ-like ” remedy, and it would seem to imply much the same mentality as that of the murderer who drowned three successive wives in their bath and made the defence, “ When they are dead they are done with.” But perhaps the Dean was not quite serious, or has been ill-reported.

The most obvious change in present European mentality is the rapidly growing conviction that survival of death is a scientific fact, provable by normal scientific method.

We are surrounded by a circumambient ocean of Life, ready to develop to fit each suitable environment. It is one of the attributes of the Infinite Mind Who fulfils Himself in many ways. He can condescend to all grades of human mental insufficiency as it develops from the primitive savage to the mentality of a great poet, scientist or divine. He can be the Father of them all, without detriment to the Cosmic range of His Nature.

An English clergyman has recently published the narrative of his mental development. The book is reviewed on p. 162 of this issue. In his final chapter he says: “ It is notorious that the unsupported testimony of the Resurrection narratives has failed to carry conviction to large numbers of educated and thoughtful minds by whom it is relegated to the sphere of legend. To me it appears that it is mainly by contemporary evidence, capable of being examined and tested, and by experiments which can be made, to a certain extent, at will, that proof can be obtained as to the fact which is perhaps of all facts the one of most vital importance to man—that he really is a spirit who survives the death of his material body. . . .

“ The history of Psychic Research is following the normal course of all advances in human thought. It was first derided and its assertions regarded as beneath contempt. It continued to press its claims. . . . Here and there a scientist of the first rank, or persons distinguished in other walks of life but equally possessed of the scientific temper, thought the matter worthy of investigation, and, after exhaustive enquiry, announced their conversion. And now it is attracting the attention of an increasing number of thoughtful persons in all grades of life And when the information given at various times through half a century and in all parts of the world, is in substantial agreement, and is moreover, though often of a kind unexpected by a particular recipient, yet inherently probable and consistent with that given to others, then, as it seems to me, the cumulative effect is weighty.”

This, we may infer, will be the key-note of the religion of A.D. 3000, for this is more and more manifest as the working of that Spirit of Truth which develops the mind of Man.

Stanley De Brath.

THE MARGERIE MEDIUMSHIP.

TWO SOLUS SITTINGS.

The following account is taken verbatim from *Psychic Research*, April issue, 1931, by kind permission of the Editor.

These two sittings, in addition to those already reported should suffice to set at rest all the objections that have been made against this brave and persevering medium. Once more her perfect sincerity is abundantly vindicated. Whether "Walter" be (as we think) the surviving Walter Stinson, or not, the phenomena must be considered genuine. (Editor.)

DR. ROBIN J. TILLYARD.

A BIOGRAPHICAL NOTE BY THE EDITOR, INTRODUCTORY TO HIS RECORD WHICH FOLLOWS OF A SEANCE FOR OBSERVATION OF THE PHENOMENA OF THE "MARGERIE" MEDIUMSHIP.

Readers will recall the fact that it was Sir William Crookes who, as a chemist and psychist of distinction, first made a breach in the walls of the stronghold of official science. The controversy stirred by his proclamation of faith in the mediumistic phenomena he had witnessed was deepened and rendered more acute by the fact that he was a member of the Royal Society of England. The Fellowship of this historic Society is a privilege accorded to few, and only to those who have well earned the right to be listened to when speaking *ex cathedra*.

Once again and with no uncertain voice, a Fellow of the Royal Society gives his considered verdict in favour of the reality of certain of the physical phenomena of mediumship. And the time being now ripe for a more general understanding and acceptance of these phenomena as a part, and an integral part, of the scheme of nature and the evolutionary processes of life, we do not doubt that what Dr. Tillyard has to say will be pondered by all serious thinkers.

It is as an entomologist that Dr. Robin J. Tillyard has chiefly earned distinction. Zoology has been his study. For eight years (1920-1928) he was Head of the Biological Department of the Cawthorn Institute, later becoming its Assistant-Director. He has since been appointed Chief Entomologist to the Commonwealth of Australia. The study of insect life with its strange permutations and metamorphoses would not improbably predispose their student to a view of the phenomenon of physical death as but another metamorphosis of greater significance to man, implying the release of the matured etherial psyche from the outworn chrysalis of the physical body. At least it may be said that an entomologist can of all men most logically and with

least strain upon his philosophical principles, accept and give endorsement to the concept of the subtle body and its continued vitality and power as suggested in the phenomenon of the thumb-prints of the discarnate human entity.

(1) A SOLUS SITTING.

By R. J. TILLYARD, M.A., Sc.D., F.R.S.

Preliminary Record of Events.

In 1926, Dr. Tillyard, passing across America on his way to London, had certain psychic experiences in the presence of the medium Margery. On reaching London he made in the columns of "Nature," a leading scientific periodical in England, a plea for a wider and more generous outlook on the part of science towards psychical research.

Sir Richard Gregory, The Editor of "Nature" published in that Journal (August 18th, 1928, No. 3068, vol. 122, p. 229 et seq.) editorial comment on a paper by Dr. Tillyard in the same number (p. 243-246).

Sir Richard said: "One of the reasons why scientific investigators hesitated to undertake research into these problems was the uncertainty that, however, faithfully they might follow up clues, they were unlikely to be able to reach precise conclusions." He then went on, in his amiable way, to dissect Dr. Tillyard's report of sittings and concluded: "We believe that Dr. Tillyard will have to bring much more convincing evidence of the actual existence of Walter's spiritual personality than that presented by him in his article before it can pass the critical bar of science."

In May and June, 1928, Dr. Tillyard found himself again in Boston en route from New Zealand to London. There and then he had the sittings with Margery which were published in "Nature," August 18th, 1928. In England he was made Honorary Fellow of Queen's College, Cambridge. He had several conferences with Sir Oliver Lodge on physical psychic phenomena in general and the Margery experiments in particular.

Just prior to Dr. Tillyard's return to New Zealand by way of Boston, Sir Oliver Lodge wrote the following letter to Dr. Crandon, dated July 13th, 1928:—

SIR OLIVER LODGE'S LETTER.

Dear Dr. Crandon,

I hear from Tillyard that he is returning to Australia *via* America. He is, I believe, writing about his experiences with "Margery" in "Nature." If his article is admitted, it will be an important step towards challenging the attention of the scientific world.

He has an idea that it would diminish the opportunities for

accusation of collusion if he were allowed a solitary sitting with "Margery" in a room arranged by himself, of course with your approval; and thinks that if he got results under those conditions, the sceptics would be reduced to accuse him of collusion,—which, considering his position as a scientific man, would be too absurd. I know that he is much impressed with "Margery," appreciating her highly from every point of view, and you might have confidence that he would treat her fairly.

More than that I cannot say, since you know what is reasonable and permissible far better than I do. It is not a privilege that I would recommend you to grant to many people; though if it were feasible I should value it myself.

I trust that she keeps in good health, and that you neither of you have been bothered with any recent controversies.

Yours sincerely,

(signed) Oliver Lodge.

Dr. Tillyard arrived in Boston about August 1st, and was present at several sittings, and on August 10th, 1928, he had his long-desired sitting alone with the medium in a place strange to them both.

Mr. E. E. Dudley, who assisted in the preparations for the séance and was outside the door during its course, made the following notes:—

MR. DUDLEY'S NOTES.

August 10th, 1928.

At 353, Commonwealth Ave., Boston.

(Office of J. J. Skirball, M.D.).

Psyche searched before and after sitting by Miss Landstrom (Miss Y.). Dr. R. J. Tillyard and Mr. E. E. Dudley searched by Dr. Skirball (Dr. X.). No one else in the room at any time.

Preparation for finger-prints and Voice-Cut-Out machine brought from Lime Street. Psyche wore only bathrobe, stockings and shoes. Was under control of Miss Y. from time that she was searched until tied in chair and from close of sitting until again searched. Psyche's wrist taped to arms of windsor chair with one inch surgeon's tape. Ankles taped to chair-legs in same way. Approximately 24 inches of tape in each piece. Ties cross-marked to wrists and to stockings by Dr. Tillyard. E. E. D. left the room as soon as taping was finished and did not re-enter until Psyche had left at close of sitting. R.J.T. alone with psyche throughout sitting. Margery so secured to chair as to be unable to move feet or wrists, and hands could not touch table.

Séance opened at 9.12 p.m. Dr. Crandon, Miss Y., E. E. Dudley, in hall with door closed and locked by R.J.T., did not enter room at any time. Walter came in at 9.15 p.m. Called

out to Dr. Skirball (oculist) "Hello, Eyeball, who's the blonde?" (Nurse is blonde).

Walter whistled a great deal, talked more or less with R.J.T., who put hot water in dish and a piece of marked wax as requested by Walter. The approximate times of completing the three finger-prints were 9.22, 9.25, and 9.29 p.m.

At 9.30 R.J.T. said that he was putting on the Voice-Cut-Out. Just before this, I think it was, Walter said that he might not have enough energy and R.J.T. said, "If you haven't enough why not take some from me?" Walter: "Because you haven't any."

With the V.-C.-O. unbalanced by Margery, Walter said, "Hello, Skirball, skittish Skirball."

9.37 R.J.T. announces that V.-C.-O. test is finished, that he has removed tapes and that marks were intact. Said, "Walter says that he is going to work on my back." Sittings finished at 9.42 p.m. Psyche searched by nurse. Nothing suspicious was found at any of the examinations.

At close of sitting Psyche's back, over the 12th dorsal and first lumbar vertebrae, showed red and swollen and she said it was painful. This condition was not there before the séance and her back had been protected by a small and very soft pillow. All discomfort from this cause had practically disappeared one hour later.

Note: On return to 10, Lime Street, the phonograph was supernormally started as we entered lower hall. Three normal negative prints of the Walter thumb were obtained at this sitting. One shows a well-marked joint line.

(signed) E. E. Dudley.

DR. R. TILLYARD'S NOTES.

OF HIS SEANCE WITH MARGERY.

Held by him Solus in the Consulting Room of Dr. J. J. Skirball, of Boston, Mass.

(This being his seventh sitting with this Medium).

Object of the Séance.—Previous séances held in May and June had proved conclusively the genuineness of the phenomena under conditions, in which both Dr. Crandon and the Séance Room at 10, Lime Street, had been eliminated. In the séance of June 1st, 1928, seven Walter thumb-prints had been obtained under strict test conditions in a small room in Dr. Richardson's house, with only Dr. Tillyard and Captain Fife, the finger-print expert, present.

It was, therefore, obvious that any attack on the accuracy of these results must be directed against the *bona fides* of either Dr. Richardson or Captain Fife, or both. Sir Oliver Lodge, fore-

seeing this, had strongly urged Dr. Tillyard to press Dr. Crandon for a sitting alone with Margery in a strange room, to see whether the phenomena could be repeated under such conditions. Dr. Tillyard foresaw obvious objections to this procedure, but was willing that Sir Oliver should write to Dr. Crandon and state the case, and also agreed to write to Dr. Crandon himself, putting himself unreservedly in his hands, and promising to agree to any conditions he might make. He suggested asking Professor Brues for the use of a room in the Bussey Institution, and to have Mrs. Brues search the medium and report the result; but this was turned down, as it was feared that opposition of Harvard University to the experiments, might prejudice Professor Brues. The idea of getting a private suite of rooms in a hotel was rejected, partly because of the necessity of protecting the name of the medium, and partly because of the difficulty of getting a bare room with plain wooden furniture that could not be damaged, and a supply of hot water. Finally it was decided to approach Dr. X. an eye-specialist, nor associated with the Crandon group, who has a fine suite of suitable rooms in a leading street in Boston. Dr. X gave his consent. The room was shut up for some hours before the séance began, with double blinds drawn, and nobody allowed to enter it.

Dr. Crandon imposed no conditions whatever, and undertook not to enter the room nor to let anyone else enter it except Mr. E. E. Dudley, who was selected to help Dr. Tillyard affix the surgeon's tape to the medium and to carry in some of the apparatus.

Preparation.—At 8.45 p.m. Mr. Dudley arrived at 10, Lime Street and took charge of the large Richardson Voice-Cut-out machine which was to be taken to Dr. X's. Dr. Tillyard took charge of Margery's séance garments, which he had previously searched, also two small, soft, white pillows, a medium-sized, rather flattish dish for the hot water, a small round dish for cold water, a white cloth folded longitudinally for the dental wax to rest upon, a small towel to protect the medium from scalding when the hot water was poured out, and a large kettle for hot water. Dr. Tillyard had also prepared, an hour previously, a set of plates of the dental wax, called "Kerr," marking six pieces with the numbers 5, 6, 7, 8, 9, 10, respectively, and making an equivalent number of notches along the edge of each piece. The bottom left-hand corner of each piece, turned upside down, was also broken off and similarly marked for identification. The pieces of wax were put into a box and carried in Dr. Tillyard's pocket.

Margery, Dr. Crandon, Mr. Dudley and Dr. Tillyard drove thus in Dr. Crandon's car through Boston to Dr. X's rooms, where they were received by Dr. X and his lady assistant Miss Y. Miss Y. took Margery into a back room and disrobed her, searched her

very thoroughly, including her mouth, teeth and hair, robed her in her séance garments, and led her back into the consulting room. Her statement is attached herewith. Dr. X then proceeded to search Dr. Tillyard, taking his coat off and putting it away, examining everything in his waistcoat and trousers pockets, including the inside of his two spectacle cases, and a small box of pills, and feeling him carefully all over right down to and including his shoes. His statement is also appended.

Dr. Tillyard and Mr. Dudley arranged the séance in a suitable part of the very large consulting room. A dark, three-sided screen was set up with its back to the large windows, through which a certain amount of light percolated even when both sets of blinds were drawn. A plain wooden chair was placed in position for the medium, inside the screen, and a small plain deal wooden table was put in front of it. A second chair was put to the left of the mediums for Dr. T., and a standing electric light, with red globe and bendable arm was arranged to left of, and a little back from, the side of the screen, in such a position that Dr. T. could manipulate it with his right hand, and throw the light on the table without lighting up the medium's face too strongly. Dr. T. carefully examined the table and chairs, and noted that they were of the plainest make, without any secret hollows or drawers in them.

Mr. Dudley placed the Richardson Voice Machine on a side table, and alongside of it he put an electric torch, for Dr. T's use to activate the luminous paint on the floats and top of the U-tube. Dr. T. arranged the two dishes on the table, folded the cloth longitudinally and put it into the larger dish, arranged the small towel so as to protect the medium from scalding, and put the unopened box of Kerr on the table. Miss Y. brought in the kettle of hot water which had been heated to boiling, and Dr. T. placed it on a large pail to the left of his chair. Mr. Dudley then withdrew to the door, outside of which Dr. Crandon, Dr. X. and Mr. Dudley stayed during the séance. Miss Y. led Margery in, reported a negative result of her search, handed Margery to Dr. T. and withdrew also. Door was shut and locked. Strong red light on. Dr. T. led Margery to her chair, sat her down in it, and arranged a soft pillow for her back. He then placed a second pillow for his own back, as Walter had said he would try to do something for the arthritis in his back, and that he would have to recline in his chair.

Dr. T. next called Mr. Dudley back into the room to help him to fix Margery in the chair with adhesive tape bandages. The four of these were cut off about two feet long each, and were placed tightly around bare wrists, binding these to the two arms of the chair, and around her stockinged ankles, binding these closely to the legs of the chair. Dr. T. then took a thick blue pencil and

cross-marked each bandage in two places so that the lines ran well out on both sides on to the skin of M's wrists and also across on her white stockings. It was quite impossible for M. to move either her hands or her feet from the strapping without betraying the fact by the changed positions of these blue pencil lines.

When binding M's arm to chair, she complained that it hurt her. T. examined it and found a large bluish red bruise on it, a little above the wrist. M. said it had come during the previous séance while De Wyckoff was alone with her, and that W. had stated that he had drawn teleplasm out from the skin there and that it would be sore for a day or two. T. was careful not to put the tape too close to the bruise.

Mr. Dudley now withdrew, and the large heavy door was shut and locked. Inside the room were only M., bound in her chair, and Dr. T. Outside the door were Dr. Crandon, Dr. X., Mr. Dudley, and Miss Y.

Red light out. M. lay back in her chair and sighed. T. sat in his chair holding her left hand. She was very restless. Shafts of light were coming in from the windows, and as M. did not seem comfortable T. addressed her and asked whether there was too much light. She was half awake and complained of a particular bright shaft on the wall to her right. T. located this as due to one blind being not fully drawn down; he went to the window and drew the blinds well down and fixed the edges so that only a slight line of light came through. Nevertheless the room was never really dark and T. could dimly see the door and various objects throughout the séance.

Red light out again. M. appeared more comfortable, and went to sleep holding T's right hand in her left.

With M. asleep, Walter soon came through with a "Hello, Tillyard" and a loud and piercing whistle. He called out loud greetings to the people outside the door, and made a pun on Dr. X's name, which caused laughter. He also called out "Who's the charming blonde" referring to Miss Y. T. explained that she was Dr. X's assistant, and he said "Whew, he seems to specialise in blondes." He then began whistling most vigorously and beautifully an old Canadian hymn tune (not known to Dr. T.), and went right through an eight line verse of it with beautiful modulations from *piano* to *forte*. T. asked him what it was, and he replied "God save the King, of course," which made T. laugh. Later on, W. whistled the Wedding March from Lohengrin equally beautifully. T. said "That's no good now, Walter, as J. D.'s girl has chucked him." W. said "Too bad, too bad; tell him from me that he'll get over it." Right through this séance W. whistled almost continuously and with tremendous power and effect, and his voice was clearer and stronger than T. had ever heard it before.

After about five minutes, W. told T. to put on the light and put in the first piece of Kerr. T. did so, and W. said "Whew, that water's hot; I've scorched myself." T. reported this to Dudley, who asked whether it was his hand that was scorched. "No," said W., "It's the tip of my tail. That water is as hot as . . . !" After a minute or so, T. heard slight splashings in the water, and then movements indicating the handling of the cloth, followed by movement of the wax in the further basin containing the cold water. Soon W. said "Put on the light and take the print out, and put another piece of wax in." T. did so, and W. said "You'd better make sure that there is something on it," so T. examined the wax in good red light and saw a thumb-print on it. He asked W. whether he should put the light out, and W. said "No, go ahead, put it in right away." T. looked at M. who was asleep, with her head slightly inclined to the right. He could not see any luminous teleplasm owing to the red light being so strong, but noticed that the outline of her face was quite blurred. W. talked not once, but many times during this séance, in bright red light, his voice mostly coming from inside the cabinet to the right of M. and a little above her head, but sometimes lower down and near the table.

T. put in a second piece of wax and put out the light. W. said the water was getting a bit too cool, so T. put on the light and poured in a little more hot water, protecting the medium from possible scalding by holding the towel between her and the table. W. worked away in the dark on this piece and soon had a fine print done, which T. took out of the cool water and examined. Light out again. W. said he guessed the cloth wanted arranging and a lot more hot water put in, so T. put the light straightened the cloth, poured in a lot more hot water, protecting the medium with the towel, and then put in a third piece of wax. W. said this was all right, and got to work on it right away. When he took the cloth out, he said, "I guess this cloth wants squeezing out." and T. could hear him doing it and the water trickling about on the table. W. said "I guess you've got enough thumb-prints, Tillyard; take this one out and put on the voice machine." T. put on red light, retrieved the third print, and almost at once M. was awake and complained that some water had poured into her lap. T. mopped some of it up. The cloth was lying quite squeezed up the edge of the table. T. put away the three thumb-prints, and went across to the side table to get the voice machine. He turned on the electric torch, with his back to M. and strongly activated the two luminous floats and the luminous band around the top of the tube. He then brought the voice machine to the table and placed it in position. M. said that if anything went wrong with it she would "M-m-m" three times, and that T. must then put on the light again and rearrange the mouth-piece. T. then placed the mouth-piece in M's mouth and put the light out.

M. blew up the floats and they sagged back; she did this five or six times, but could not hold the floats up. She then said "M-m-m" and T. put on the light and found that the junction of the glass mouth-piece and the armoured tube was leaking slightly. Pushing the glass portion a little further in, T. replaced the mouth-piece in M's mouth and put the light out. This time M. blew the float up and kept them poised for over half a minute. W. at once spoke and said to T., "Well, here I am, what do you want me to say?" T., taken aback, said, "Say anything you like, Walter," and W. at once said, mockingly, "Say anything you like, Walter." W. then spoke a sentence addressed to Dr. X., choosing words full of sibilants, which sibilants need lip work. T. then asked W. to whistle, which he did very clearly and loudly for some seconds. W. then made a few more remarks and T. said he was satisfied. M. let the float fall back and T. put on the light and took the mouthpiece out of her mouth. T. noted her hands still tightly affixed to the chair.

Light out again. W. said he now wanted to try to do something for T's back, but it was essential that he should try to lie back in his chair relaxed, just as if he were going to sleep. T. said he would do so, and that W. could put him into a trance if he wished. W. said "No fear, you won't go into a trance, just lie back and relax." T. arranged his pillow comfortably, saw that M. was all right and asleep again, and put out the light. W. said several times, "Relax, you must relax," and T. did so, so successfully that he began to feel drowsy and told W. he thought he could go to sleep. W. said "No, just keep as you are; I'm doing something to your back. Now I want you to remember this; when the medium wakes up, you are to examine her back, and you will see that I have done something." T. all this time remained drowsy, but could feel some indefinable change in his back, giving a slight suggestion of straightening up and the removal of a dull sort of pain which he had felt in his vertebrae for two or three weeks. After about five minutes, W. said, "Well that's done; don't forget to look at her back. Good-bye Tillyard, good-night all." T. turned up the red light and called out that the sitting was finished. M. woke up slowly and asked T. not to put the bright light on for a little while. T. waited and then put on the full white light. M. said her back was hurting her a lot. T. tried to open the big door, which had got stuck, and finally he managed to open it with some difficulty. T. proceeded to examine M.'s strap controls, with the others standing around, and found them all intact. The blue pencil marks were all exactly in position and it was clear that she had not moved hand or foot during the séance. M. complained of the pain in her back and also in her left arm, and implored T. to remove the left arm bandage first. T. did this with difficulty, as the warm weather

had made the strapping very sticky and it was wound twice round her and thoroughly glued together. T. had to pull it quickly across the skin to avoid causing M. too much pain. An examination of the left arm showed that the bruised area had spread a lot, and was now about $1\frac{1}{2}$ inches long. T. next removed the other wrist-strap, and then the two leg straps, noting the positions of the blue pencil markings on the white stockings. T. then reported to Dr. Crandon Walter's request about examining M's back, and suggested that Miss Y. should search her and disrobe her in the room while all the rest withdrew, and then Miss Y. could report if she found anything. All withdrew from the room except Margery and Miss Y., and the door was shut. Miss Y. called out shortly afterwards, and the door was slightly opened; she stated that there was a huge bluish red bruise on M's back covering two vertebrae. Dr. Crandon was willing that T. should examine it, but T. said he would be satisfied to see it from the doorway. Miss Y. then draped Margery and placed her half leaning over a chair, back to the door, with the strong white electric light from the ceiling shining down on her. The men all could see quite plainly a large dark blue-red bruise covering the two vertebrae, which Miss Y. reported were the twelfth dorsal and first lumbar. During the séance, these had been protected by the pillow. T. remarked that these were the two vertebrae in his back which had been most badly damaged by arthritis; his own back was feeling immensely better, but he naturally felt upset at Margery's vicarious suffering.

The door being again closed, Miss Y. robed Margery, and the séance closed with thanks and farewells by all to Dr. X. and Miss Y. T. gathered up the four adhesive straps and got Dr. X. to put each into a separate envelope with U.S. stamp on it as an exhibit.

Total time of séance was about forty minutes.

Weather hot and sultry, very unsuitable for a good séance. Soon after our return to Lime Street, rain began to fall, and there was considerable lightning and thunder. M. and Dudley both appeared completely worn out. Walter says that he gets a good deal of power out of him, and that he can only get in out of heavy, well-fleshed men. When T. said to W. during the séance, "Walter, you can take some teleplasm out of me if you wish," W. retorted, "No, I can't; you haven't got any." T. is very thin, without any spare flesh.

On our return to Lime Street, Walter started the Victrola playing before anybody got beyond the hall.

(signed) R. J. Tillyard.

Aug. 11th, 1928.

Boston, Mass., U.S.A.

A NOTE OF OTHER 'SOLUS' SITTINGS.

It is furthermore, pertinent to report in this place the fact that similar strictly-controlled "solus" sittings, with the production of typical Walter thumbprints, have been accorded to Dr. F. C. S. Schiller of Oxford (9-10-28), Dr. M. W. Richardson (8-7-28), Captain John J. Fife (8-26-27), and Mr. Joseph De Wyckoff (8-9-28).

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TESTIMONY OF DR. JOSEPH J. SKIRBALL, M.D., AND
HIS ASSISTANT.

(DR. X. AND MISS Y.)

ADDRESSED TO SIR OLIVER LODGE.

* * * *

August 11th, 1928.

Dear Sir Oliver Lodge,

Mrs. Crandon (Margery), Dr. R. J. Tillyard and Mr. E. E. Dudley came to my office in Boston, Massachusetts on August 10th at 9 p.m. They brought with them dental-wax and two shallow crockery dishes for making finger-prints.

I examined Dr. Tillyard and Mr. Dudley and found that they had nothing in their pockets or on their persons except keys, chains, spectacles. My nurse, Miss A. Landstrom, examined Margery (clad only in bathrobe, stockings and shoes) and found nothing. These examinations were at 9.5 p.m.

Margery and Dr. Tillyard were alone in my office, with door closed and guarded by me. After the sitting, a second examination was made at 9.40 p.m. in my office, and disclosed nothing. Margery showed, however, an area of denuded epithelium, together with subcuticular hæmorrhage one and three-quarter inches by one-half inch on the anterior aspect of the left forearm extending to a point about two inches above the upper end of the taping. Further examination showed the skin from the twelfth dorsal and first lumbar spine was red and tender, despite the fact that Mrs. Crandon used a soft pillow (previously examined) between her back and the chair during the séance.

Very truly yours,

(signed) Joseph J. Skirball, M.D.

(signed) Amy E. Landstrom, R.N.

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LETTER OF DR. R. J. TILLYARD TO SIR OLIVER LODGE.

Boston, Mass.

August 11th, 1928.

My Dear Lodge,

The TILLYARD *Solus* séance took place last night, between 9 and 10 p.m., in hot muggy weather, not suitable for good séance work,

with a thunderstorm brewing which broke shortly after our return home. It was by far the most wonderful séance I have ever attended, and as far as I am concerned now I should not worry if I never had another sitting in my life. Dr. Crandon made no conditions and placed Margery unreservedly in my hands. I think the arrangements which we made were scientifically severe and at the same time put on record the most marvellous result in the whole history of psychical research. I am sending you my full report (first writing) of this séance, and wish you to consider the following suggestions :

(1) I would like a short account of the séance to appear in NATURE, but only after the criticisms of my previous article have been completed.

(2) I would also like to publish the complete account, with a photograph of one of the thumb-prints and also photos of Margery's and my own right thumb-prints, in the S.P.R.

I will attach to the account Dr. X's statement as to his searching of myself ; Miss Y's statement about her two searchings of Margery ; and the statement about the damage to her back ; also the full names and address of Dr. X. and Miss Y. for you to file and keep.

It seems to me quite impossible to find a single flaw in this wonderful result.

Whether Science, under its present limitations, can ever hope to offer any explanation, philosophic or otherwise, of these extraordinary phenomena, I very much doubt myself. But my object is to record scientifically that they *do occur*, that they are part of the phenomena of Nature, and that Science, which in the search for Truth and for Knowledge, can only ignore them at the deadly peril of its own future existence as a guiding force for the world. This séance is, for me, the culminating point of all my psychical research ; I can now say, if I so desire, *Nunc Dimittis*, and go on with my own legitimate entomological work. For you, my very dear friend, who have never seen anything like this, I can only ask that you and your whole family will accept my statement as absolute truth, knowing me as you do, and that it may bring added comfort and certainty to you all, if such are needed to you who already believe with your whole hearts.

As for Margery and her husband, not one man in ten thousand could have handed over his wife trustingly to a comparative stranger as Dr. Crandon did last night, and not one woman in ten thousand could have faced such a situation bravely, as Margery did. The privilege granted me by them I shall always hold to be one of the greatest events in my life, and they are now bound closely to me by spiritual bonds which can never be broken, and which, I am fully persuaded, will last over into that wonderful life of which Death is only the Entrance Gate.

Farewell, and God bless you, and many thanks for your splendid aid and advice, which helped me to gain this great result. My love to you all and very best wishes for your continued welfare.

Your affectionate friend,

(Signed) Robin Tillyard.

P.S.—I must not omit paying tribute to Walter—the finest “ghost” I know of.

* * * *

NOTES BY THE EDITOR, PSYCHIC RESEARCH.

It would have been gratifying to have been able to offer readers an illustration of the “Walter” thumbprints obtained by Dr. Tillyard. We find, however, on inquiry, after study and identification of these prints by him, they were taken by him to Australia. The lack of these will, however, be felt less on account of the magnificent print we reproduce here, recently obtained at a sitting with “Margery” by M. W. H. Button, President of the American Society for Psychic Research, who contributes the most valuable supplement to Dr. Tillyard’s record, which will be found on the ensuing pages of this journal.

THE MARGERIE MEDIUMSHIP.

(2) A SOLUS SITTING FOR THUMB PRINT, MARCH 11TH, 1931,
UNDER ADDITIONAL TECHNIQUE OF CONTROL.

By WILLIAM H. BUTTON.

President of the A.S.P.R.

The readers of the Journal are for the most part familiar with the long series of finger print phenomena which have characterised the Margery Mediumship. They also undoubtedly know that these phenomena have occurred under very drastic control of the medium in the séances that have been intended to be critical. Such notably was the case in the Tillyard sitting reported in this issue of the Journal and in the sittings held at the S.P.R. rooms in London in December, 1929 (Psychic Research, June, 1930). The control of the medium on those occasions consisted among other things of securely tying her body to the back of her chair and securing her wrists to the arms of her chair and her ankles to legs of her chair by wrapping surgeon’s tape about them and drawing the tape tight around the arms and legs of the chair and for extra precaution marking the tape by pencil lines across the tape and extending to the skin of the wrists and ankles. This control, if properly exercised, seems to leave the medium helpless as to any normal participation in the manipulation of objects

on a table in front of her, although she might be able to reach the table with her knees. It might, however, be suggested that despite the wrist control the medium could still move her hands and fingers and possibly handle objects on the table brought within reach by raising or tilting the table by her knees. In fact, such a suggestion has been made. (Proc. S. P.R., Feb., 1931.)

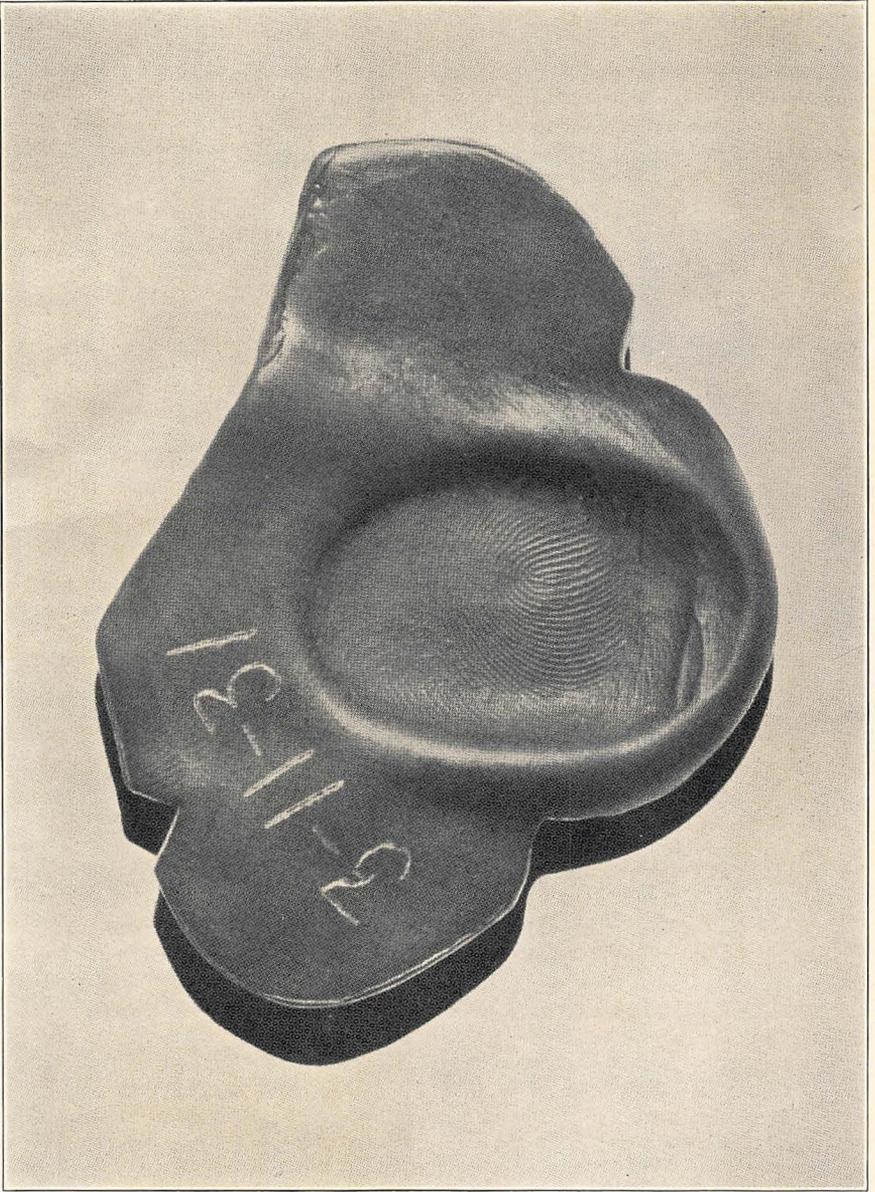
To those familiar with the circumstances surrounding the sittings that have been thus controlled, this suggestion might well seem disingenuous. I have been trussed up at Lime Street according to this method with my knees in contact with the table, and was able to tilt the table slightly at the risk of having anything on it slide off the far side, but found myself not so gifted in dexterity as to be able to reach any article on the table, let alone manipulate it afterwards. Possibly others are more skilful. I, however, remain convinced that the suggested use of the fingers cannot be resorted to if the control is properly applied.

Nevertheless the careful attention of many sitters has been given and much discomfort of the medium has been incurred in this series of experiments which form an important chapter in psychical research. It therefore seemed to me that if a little additional effort and discomfort could result in the elimination of any real or fancied deficiency in the control such effort and discomfort were well worth while. Any general and non-specific criticism of technique or control is without value and only irritating and possibly intended to be so. When some prestidigitator says that everything can be reproduced normally without specifying how, one is simply wasting time in trying to prove the contrary. Such criticism has been indulged in on this subject in the last fifty years and much ineffectual argument has resulted. If, however, a specific criticism of technique or of control is made, it should receive attention when it is reasonable and sometimes when it is not.

The sensible way to meet such a criticism would seem to be to reproduce the phenomena if possible, under circumstances eliminating the real or fancied objection. With these ideas in mind at a Lime Street sitting on the evening of March 10th, 1931, I asked Margery's control, Walter, if he would not produce a print when the medium was controlled as above indicated with the additional control of her hands *and fingers* by surgeon's tape. Walter immediately announced that he never used the medium's hands or fingers in producing prints and that if desired he would attempt to produce a print under such additional control. There the matter rested for that evening, and I supposed that some such thing might be attempted in the future and asked Dr. Richardson to look out for it. Walter, however, is a prompt individual and evidently does not believe in procrastination. During the sitting of the next evening he remarked to me that if anything was to be done it might as well be done quickly and be gotten rid of.

At a sitting on the next evening, March 11th, Walter was in exuberant spirits. After numerous interesting phenomena he asked for suggestions as to the next thing to be done. No satisfactory suggestion being made, he announced he would do something on his own motion but would not tell what it was to be. There were nine sitters present beside the medium. Walter peremptorily directed them all to leave except Dr. Richardson, Capt. Fife, Mr. Dudley and myself. The others reluctantly left the room and went downstairs. Walter then directed Dr. Richardson to leave the room and guard the door. He then directed Dudley to secure the medium who was in deep trance. This was done in red light by tying her in her chair with a rope passing around her chest close under her arm-pits and knotting it tightly to the chair back, then with half-inch surgeon's tape strapping her wrists, hands and fingers to the arms of her chair, taping her ankles to the legs of my chair which had been moved to a position directly in front of the medium's chair. When the lashing was completed Walter requested Dudley to depart. Fife was then directed by Walter to search the room which he did in the red light with the aid of an electric flash-light and reported no one present except the medium, himself and me. He was then directed by Walter to put hot water in the proper dish on the table, put in wax which he had marked for identification, put out the light and depart. Fife having left the room Walter directed me to place my hands in contact with the medium's. I also kept my knees and feet in contact with hers throughout. I had previously ascertained that the hot and cold water dishes were in proper condition. For Fife's connection with the fingerprint experiments I would refer to *Psychic Research*, December, 1928, page 693. On Fife's departure I found myself alone with the medium, she being so secured that she could not possibly move hand or foot to any effect. An interesting conversation with Walter ensued, which is not pertinent to this record except as indicated in the report appended. In a few moments I heard sounds of movement on the table, a slight splashing in the water and then Walter said the job was done. The wax impressed with a fine Walter print was duly retrieved and identified as being Fife's wax. The impression was one of the best Walter prints yet obtained. The controls were found intact. A detailed report of the sitting is appended with a reproduction of the thumb print obtained.

I cannot refrain from commenting up the sagacity and efficiency of Walter in the above occurrences. He devised every precaution and directed it to be carried out. I might have thought of locking the door but I probably would not have thought of posting Richardson outside it as a guard nor having the room searched, as I was so confident no unexpected person was there. Walter directed what should be done with the print and ordered the entire



A "WALTER" THUMBPRINT
Obtained in presence of Mr. William H. Button. (Solus sitting.)
President Am. S.P.R.

sequence of events. I have concluded that Walter himself is the one to answer any criticisms that are made of him or of his methods.

* * * *

New York, March 13th, 1931.

SITTING WITH MARGERY AT 10, LIME STREET, BOSTON, MASS.
EVENING OF MARCH 11TH, 1931, IN SEANCE ROOM,

Present: Captain Fife, Mr. Button, Dr. Crandon, Mr. and Mrs. Litzelmann, Dr. and Mrs. Richardson, Miss — Richardson, Mr. Dudley and Medium. Captain Fife at right of medium controlling her right hand, Mr. Button at left of the medium controlling her left hand. Mrs. Richardson searched medium with negative results before sitting. Sitting began about 9 o'clock and medium promptly went into deep trance and remained in trance throughout sitting. Walter soon came through and for something over half an hour exhibited various phenomena of interesting character not here reported. At about 9.45 or 9.50 Walter announced that he had had enough of that but added that conditions were good and the power strong and wanted suggestions as to what he should do next. Dudley stated he had something he would like to have done whereupon Walter said he did not care to do that. Button produced a box of plasticine which Dudley had given him for the purpose of attempting a fingerprint test and stated to Walter that he had that box and asked Walter whether he would try that. Walter said that was what he had been talking about to Dudley and he would not use it. Walter then said he had something that he would attempt to do. When asked what it was he said "I will show you." Thereupon he directed that everyone should leave the room and go downstairs except Captain Fife, Mr. Button, Dr. Richardson and Mr. Dudley. The medium was still in deep trance, the red light was turned on and everybody departed except the four mentioned. The light was turned out and Walter directed Dr. Richardson to leave and stay outside the door to the séance room. Richardson did so. Button, Fife, Dudley and the medium were then left in the room alone. Walter then announced "Button, this is your sitting, what do you want to have done?" Button said he would like Walter's suggestions. Walter said "All right," and directed Dudley to go downstairs and get a large quantity of tape and a large amount of strong rope. Dudley did so and returned in a few moments with a quantity of one-half inch surgeon's tape and a length of rope. Walter then said "Button, how will you have the medium lashed up?" Button asked "Who is to be here?" Walter said "Only

you." Walter asked Button whether he would have the medium lashed to him or to the chairs. Button said "Lash her feet to the legs of my chair and her arms and hands to the arms of her own chair." Then Walter directed that the table which had been directly in front of the medium be moved and placed diagonally to Button's left with one corner near the chair of the medium. Button was directed by Walter to place his chair directly in front of the medium's chair and as close to it as possible which was done, Button still occupying the chair. Dudley was then directed to secure the medium still in trance. In red light he passed the rope around the chest of the medium high up under the arms and tied one end tightly to the top of the centre back spindle of the medium's chair with two half hitches and the rope passing under each arm. The other end was wound around the same spindle and tied with three knots, the rope having been drawn tight around the medium's chest. Each hand of the medium was strapped to an arm of her chair with surgeon's tape. This tape was passed several times around medium's wrist, drawn tight, and her wrists drawn tightly to the arms of the chair by passing the tape around the chair arms and drawing it tight. The fingers of each hand were then lashed with surgeon's tape by a turn of the tape just below the first phalanx including the thumb and two more turns over the four fingers just below the second phalanx, tape being drawn tight and passed around the arm of the chair. These wrist and finger lashings were marked with pencil by Button, the markings extending across the lashings and on to the skin. Both hands were secured in the same way. Medium's ankles were strapped respectively to the legs of Button's chair by several turns of surgeon's tape drawn tight about the bare ankles of the medium and then tight around the lower ends of the legs of Button's chair. Button's left knee was between the medium's two knees and his right knee was pressing the outside of the medium's left knee and Button's feet were in contact with the feet of the medium secured as above, and all this contact continued throughout the sitting. The hot and cold water dishes were on the table, the nearest point of any dish to the tips of medium's right hand fingers being about sixteen inches. Button examined the dishes. There was a little lukewarm water in the hot water dish with the cloth for drawing the wax out in place and there was considerable cold water in the cold water dish. Nothing else in either dish. Walter then directed Dudley to leave the room which Dudley did leaving only Fife, Button and the medium in the room, Walter then directed Fife to search the room. Fife did this at some length, using an electric flashlight, and reported there was no one end of the sitting, which Button did with no variations except in then directed Button to place his hands over the medium's hands and in contact therewith continuously from this time until the

end of the sitting which Button did with no variations except in one instance as below indicated. Walter then directed Fife to pour hot water in the hot water dish and put a piece of dental wax ("Kerr") in the hot water and leave the room. Button saw Fife pour in the hot water and put in the dental wax, said Kerr having been previously marked by Fife for identification. Fife then put out the red light and left the room leaving nobody in the room except Button and the medium.

Walter and Button engaged in conversation of various subjects for three or four minutes, Button hearing slight movements on the table and splashes in the water. Presently, about $3\frac{1}{2}$ or 4 minutes after Fife's departure, Walter directed Button to take the wax out of the water. Thereupon Button put his right elbow on the left hand of the medium lashed as above and his right finger tips on medium's right hand and with his left removed the wax from the cold water dish and then resumed the hand control above described holding the wax in his left hand. Button asked Walter whose print had been produced. Walter said it was his own. Button requested Walter to whistle for him, which Walter did. Walter then directed Button to call Richardson, and Richardson came in and with the aid of the flashlight Button and Richardson examined the lashings finding them intact and the markings on the wrist and finger lashings as originally. Richardson turned on red light and shortly thereafter the overhead light. Dudley and Fife then came in and they also examined the lashings and pronounced them to be intact. The medium came out of trance and expressed surprise to find herself lashed as described saying that she had not been so secured when the sitting began. The medium was released, it being necessary to cut the tape and rope with a knife. Button then led her to the door of the room and turned her over to Mrs. Richardson who searched her with negative results. Button put the wax print in an envelope having continuously held it in his left hand since taking it out of water and took it downstairs and there put his initials and the date on the back having observed that the wax bore the imprint of a thumb, showed it to Fife who identified it as his wax by three notches which he had put on it prior to the sitting. Fife and Dudley examined it and said it was impressed with a Walter thumbprint. Button then took possession of the wax and took it with him to New York City as Walter directed him to do. All séance occurrences were in the dark except as indicated.

Richardson, Dudley and Fife reported that no one entered or left the room during the sitting except as above indicated. Dudley reported that he left the room at 10.8 and that Richardson was called in at 10.18. Dudley and Fife came into the room at 10.22. The loosing of the medium was completed at 10.25. The above notes are made by Mr. Button at his office in New York

on the morning of March 12th, 1931, from rough notes made by him shortly after midnight of the night of March 11th-12th, on the train from Boston to New York and are signed by the following, each one of whom certifies, however, only to the occurrences that are indicated to have happened in his or her presence.

William H. Button.
Josephine L. Richardson.
John W. Fife.
E. E. Dudley.
Mark W. Richardson.

RELEASE.

TO MY MOTHER.

“ Walter ” through Margery : a few hours after Mrs. Stinson's death.

Her sunset's gone—It sparkled—died away.
The last sail furled for her within your view.
Your vigil done—You would not bid her stay—
Rejoice with her for all these things she knew.

Her quickened spirit now has found release.
The bars, that bound and held her there in pain
Have vanished as the shadows on the dunes—
And she knows peace.

Lest ye forget—remember her brave smile
As all her shore lights flickered one by one,
And as dusk deepened with the ebbing tide.
You would not call her back—She has gone on.

All this we tell to you who have to stay—
Until the coming of another tide
You'll see the passing of another day—
Her life has just begun—The day she died—

Blinded by wisdom—query finds you dumb.
The time is fleeting for you all my friends—
So live your life that when the challenge comes
T'will find you smiling till the very end.

W. S. S.

GOD AND THE UNIVERSE.

By SIR FRANCIS YOUNGHUSBAND, K.C.I.E., D.S.C.,

Author of *The Heart of Nature*, &c.

An address delivered to the Tonbridge Branch of the Modern Churchmen's Union. October, 1930. With grateful acknowledgments to the "Modern Churchman."

There are those who approach this subject by first defining what they mean by God, and then examining the universe to see if they can find in it a God as so defined. Very often they don't. They are then termed atheists and thought to be very wicked. Or they themselves take a certain pride in having discovered that there is no God.

I have adopted the exactly opposite course. I have begun with the universe. I have carefully observed it, and I have listened to all that Science has to say about it, and if I have found working in it a spiritual agency making on the whole for good, then I have assumed that there is a Power behind the universe which we may legitimately term God.

And I adopted this method because from the time that I was a very young man, I have had exceptional opportunities of observing the physical universe and of reflecting on what I saw. When only twenty-one I made a journey by myself through the outer Himalaya and first got a "feel of great mountains, such as it is hard to experience in the crowded Alps. And ever since then, either in the forests of Manchuria, or in the deserts of Central Asia, or in the remotest and loftiest regions of the Himalaya, I have had long periods of lonely commune with Nature. And of commune with the stars also, for in the Desert of Gobi I travelled at night for ten weeks, and in the mountains I slept on the ground in the open, thus getting a "feel" for the universe as a whole, and not only for this earth.

Then my travels brought me in contact with many men of science—with students of nature history, geology, astronomy and many other branches of science. And I had ample leisure to read. When I held posts on the Indian Frontier with only one other officer as a companion and not always even one, I had many hours every day at my disposal for the study of that which has always interested me most, namely, the ultimate nature of the universe. Thus I had grand opportunities for studying the universe under circumstances of closest contact with it.

And as we contemplate the physical universe, the main impression we get is of its immensity. And this immensity is in itself a fact of great significance. For it will affect our whole outlook on the world, and make us realise that what may be impossible in a universe of the dimensions the ancients considered it to be, may be quite possible in a universe of this stupendous size. Nor need we feel daunted by the mere size of the universe any more than we should feel humbled at the mere size of a Himalayan peak. Rather should the physical magnitude magnify our spirit. Some are depressed at the thought of their own insignificance in comparison with a mountain like Kanchenjunga.

And likewise some are depressed by the colossal dimensions of the universe. They seem so puny in comparison. But those of a finer spirit are exalted at the sight of a great mountain. Its far-off heights draw their spirit up to them. And, likewise, they feel their spirit expand as they contemplate the scarcely imaginable dimensions of the universe. It is in this spirit that I would approach the universe this afternoon.

What then are the dimensions of the universe so far as is at present known? The furthest object which can be seen through the most powerful telescope is a spiral nebula 140 million light-years away. What is a spiral nebula? It is a swirl of incandescent gas of extreme tenuity, revolving like a Catherine-wheel firework with great velocity and throwing off perhaps two or three million sparks, each one of which become a star like our own sun, which is itself the outcome of a similar nebula. This spiral nebula, which is the furthest visible object, must be millions of times larger than our whole solar system and yet it is quite invisible to the naked eye and to every other telescope except this one most powerful of all telescopes in the Mount Wilson observatory. Thus distant is it. It is, as I have said, 140 million light-years away. That is to say, the light from it travelling at the rate of 186,000 miles in every second has taken 140 million years to reach this planet. We are only seeing to-day the nebula as it was 140 million years ago. And if that nebula had any means of seeing the earth, it would see it to-day as it was long before man or any of the higher animals had appeared upon it.

This is distant enough. But there must be astronomical objects at a greater distance still. Yet this process of finding further and further objects cannot go on for ever. There is a limit. There must be a furthest object. And then we would begin to see the same objects over again and eventually see the backs of our own heads—in theory at least—for space is curved. The physical universe is unimaginably large, but it is finite.

So also is the number of the stars, though that too is as wonderful as their distance. If we were to cover London with sand till even the top of St. Paul's was hidden, and if each grain of sand were taken to represent one star we should think the number of stars astounding. How could there possibly be so many stars as that we should think. Yet that in fact does not anything like represent the actual number. Even if we piled up sand to twice the height of St. Paul's it would not be enough. We should have to extend that layer of sand till it covered the whole of England before we had got a sufficiency, and each grain of sand representing a star! Though in the universe the stars are not packed close together as the grains of sand are in a heap. They are at enormous distances apart. For example, the nearest star to us is so distant that light travelling at the rate of 186,000 miles a second takes $4\frac{1}{2}$ years to reach here.

We now have an idea of the sheer immensity of the universe. The next most noticeable thing about it is its activity. There is no such

thing as inactivity—not for the minutest fraction of a second—anywhere. A great granite mountain looks about as fixed and unchangeable as a thing well could be. Yet science tells us that slowly and imperceptibly through millions of years, it has been upheaved from beneath the surface of the earth, and that slowly and imperceptibly it is being denuded by the action of the weather until eventually it will assume the rounded, gracefully-curved form of our downlands. Science tells us more. It says that solid as the mountain looks it is composed of countless atoms, and groups of atoms, in the most violent activity, and that each atom, though far too small to be visible through even the most powerful microscope, resembles a miniature solar system with a nucleus of positive electricity and one or more electrons of negative electricity revolving round it with terrific speed. The solid, immobile-looking rock is therefore the scene of intensest activity.

So also is it with the stars. Not only are they ceaselessly moving through space, but they too are composed of atoms—and atoms of the same material as we find on this earth—in a very fury of activity. And as with the rocks, and the stars, so with the plants and trees, and with the bodies of animals and men. All are made up of atoms—themselves the scene of ceaseless activity—in perpetual activity building up or breaking down.

So everywhere and everywhen there is activity—and activity of inconceivable intensity.

Yet with all this activity there is order. Each tiniest particle acts of itself, in accordance with the dictates of its own particular nature. But it is subject to law. There is order everywhere. Nowhere—not even temporarily—is there chaos. There may be a break-up of a larger body into component parts. But that break-up will itself be according to law. Even an earthquake or a volcanic eruption is in accordance with law. And the component parts themselves act in a perfectly orderly fashion.

And here I would make my first point. If with all this unceasing activity there is order, there must be in the universe some factor, or agency directing the activity. The universe must be of such a nature that though intensely active, it has that within it which regulates its activity.

And now we come to a fact of the highest significance, namely, the interdependence of things. Each minutest particle in the universe affects and is affected by all other parts and the whole. Through and through the universe there is inter-connection, inter-relation, inter-dependence. All is held together as a whole—as an organic whole. And this means that each tiniest particle does in some slight measure bear upon it the impress of the whole. All the parts, some in small measure, others in large, have stamped upon them the signature of the whole. And this we may the better understand when we reflect that the ultimate particles of matter, the electrons and protons, are not hard, gritty bits of material, but highly active centres of electrical energy. And of these in their groupings and ever-increasing com-

plexity of grouping, all things and all beings, are made in every quarter of the universe. Each part therefore, however small, is both highly impressionable and highly expressive. Given the interdependence of things, the fact that each part bears the image of the whole is comprehensible.

A further observation to be made is that the universe exhibits progress. We cannot say that the universe as a whole makes progress. It is possible that in the universe there may always be parts on which progress has reached its zenith and decline has begun, and other parts where decline has reached its nadir and an upward progress begun. But in that minute fraction of the universe with which we are particularly acquainted, namely, our solar system, there has been decided progress. Two thousand million years ago the earth was still a part of that globe of fiery gas which is our sun. Then as a tiny droplet it was drawn away from the sun, probably by the attraction of some passing star. It cooled to liquid, and then became solid. A thousand million years ago minute specks of protoplasm appeared—the earliest forms of life. These grew and multiplied and developed into higher and higher forms. Plants and animals grew out of the lowliest forms of life; and finally man out of the highest animals. In that one thousand million years there was unbelievable progress. There was retrogression also in certain groups. But in the main, on the whole sweep, there was amazing progress.

Thus there is *progress*. But progress towards what? In what direction is life progressing? Until we know that we cannot understand the nature of that agency in virtue of which order is maintained and progress made. And to know the direction we must study the highest products produced. Man is the highest product we know of. And if we reflect on how each one of us was produced—how it was that each one of us came into the world at all—we shall have one means ready to hand to all of knowing the chief characteristic of that factor which is operating through the universe to bring about progress. We know that it was only as our parents were brought up to the highest intensity of love that we were born into the world. Each of us had his or her origin in love of the intensest kind. Besides that, we know that it was only through mother-love of the tenderest, most self-sacrificing nature that we were nurtured till we could fend for ourselves. So here again, in mother-love is another indication of what the governing factor in the universe is like.

Then as we grow we find ourselves members of a community called our country. And we learn that for centuries before we were born, it had been preparing for us. Our countrymen in the past had planned and worked and fought and sacrificed their lives in order that we might be able to live a fuller and a richer life than they had ever been able to lead. We find our country preserving order, protecting our lives and our property, looking after our health, educating us, providing for us in case of sickness or old age, but at the same time expecting of us that we, in our turn, should do our duty by her—do that which is owing to her for all that she has done for us.

And as we realise all this we grow to love her. If she is attacked, or is in danger, we instantly abandon every comfort, and even our dearest, and, in a transport of delight at this opportunity of serving her readily risk our lives that she may live, and that all the great heritage be handed intact to those who follow after. So, again, in this love of country as we feel it in the supreme moment of some national crisis, we are in intimate touch with that agency we are seeking for.

Then besides finding ourselves members of that community which we call our country, we feel a kinship with the whole great world about us—with our fellow-men, with the animals and plants and with all nature. And this, too we grow to love. Ordinarily, we hardly notice how much the world is to us. We take it as much for granted as the air we breathe. But when we are shut off from it, when we are on the bed of sickness, how we cling to it! How we pine for it! How beautiful it all seems! How we love it! Then in special moments of buoyant health, when all about is bathed in glowing sunshine, and Nature's face is all smiles, how our whole hearts go out to her! How thankful we are to be alive! How we rejoice in the great, great glories of the world!

Then a few—though perhaps more than we think—have in rare and precious moments of their lives, a far intenser experience than any of these of the reciprocal love of us for the world and of the world for us. As an example, I will take the case of one living to-day—the anonymous authoress of the *Golden Fountain*. And I quote her because I have been fortunate enough to have had a very similar experience myself and can understand therefore the truth of what she describes.

She was always devoted to the beautiful in nature. In solitude and in silence she would contemplate the beauty of a distant scene, or of the sky, or a flower. And in so doing she would inhale the very essence of the beautiful. Then one day during the war, when she was in great anguish of soul, as she stood upon a hill by herself she was suddenly surrounded by a whiteness, like a great light, and there began to pour into her an indescribable great vitality. She was like a free spirit and tasted for some months a new form of living. Words, she says, are unable to convey the splendour of it, the boundless joy, the liberty, the glory of it. She was so filled with love that she had to cry aloud her love, so great was the force and the wonder and the delight and the might of it. She walked away as a new creature in a new world. Her heart felt like the heart of an angel, glowing white hot with the love for God; and all her sorrows fled in a vast joy. He had poured the joys of Paradise into her soul. Never was such inconceivable joy—never was such gladness. So in radiant words has she described her experience.

Now one thing in especial we have to remark about all these experiences—about wedded-love, about mother-love, about love of country, about world-love. In all of them there is something unspeakably sacred. We do not like to talk about them. We feel that we have for the moment trod on holy ground. The experiences have only come

to us when we have been keyed up and at our best and in a state of intensest sensitivity. And in them we feel by instinct that we have touched something too holy to be spoken of in the common intercourse of daily life, though from within the sanctuary of our hearts it may tinge and tincture all we do.

We have fallen in love with the whole world and we have felt the world in love with us. And in this experience we have touched for one precious moment the very heart-beat of the universe. We have caught a fleeting vision of that which drives the world.

For that experience is the highest thing we know—and of it Christ in His Baptism by the Holy Spirit is the supreme example—and must therefore be the main characteristic of the universe as a whole. It has appeared on this earth and this earth sprang from the sun. But it could not have derived from the sun of the sun's self alone. It could not have derived from the sun unless the sun and the entire solar system were acted on by some quality or factor or agency in the universe as a whole which possessed at least the highest holiness we know of. It is too commonly assumed that Darwin's great theory of Natural Selection and survival of the fittest is sufficient to account for the rise of everything that has appeared on this earth. But Darwin's theory only deals with matters after life has appeared. It has nothing to do with the root motive of things, and Darwin never pretended that it did. How it was that life first appeared on this droplet from the sun and what gave rise to those variations which were slightly better than the rest so that they were chosen and the other rejected; and above all, who that "Nature" is who can select—that is, exercise mental judgment and have in mind a standard to judge by—he never attempted to say. All he was concerned with was to show that the higher forms, including man, did come from lower forms. But what did not concern Darwin does concern us here to-day. We are concerned with the universe as a whole. And not only with that physical universe upon whose immensity we have already dwelt, but with the entire totality of things, including mind. And we want to know how from our sun, which is no exceptional star—no central star of the universe, as it was once supposed to be, but only one among millions of millions of others—there could have developed beings capable of finding out so much about the universe as astronomers have discovered. We want to know how out of a ball of fiery mist life and minds and love could have sprung forth. This is the miracle of miracles which has to be accounted for. And we can only account for it by presuming that in the universe as a whole and acting all the time upon the sun and the solar system is a factor or agency possessed of qualities at least as high as those which the highest men have displayed. The sun of itself could not have produced life and love. And if—or rather, as—life and love have appeared, the solar system must have been acted on by an agency containing within it at least life and mind and love. And it must have been in virtue of the impression which this agency in the universe as a whole was exerting upon that small part of it, the solar

system, that man with his mind and his feelings arose on this earth.

And we are driven to make this inference because, as we have seen, the universe is an organism. It is interdependent, through and through. Each part of the universe is so affected by the whole that it bears upon it in some measure the impress of the whole. And if life and love have appeared in our solar system this means that life and love must be a characteristic of the universe as a whole. There must be that in the universe as a whole which can produce life and love. And we must conclude that that element in the universe which regulates the ceaseless activity and maintains order, must also be the motive power of progress. And if that progress is towards holiness, then those who have seen the beauty of holiness, have seen God.

And God is as much within the world as above it, and as much above it as within it. He as much urges the world from beneath and within as lures it from above and without. And He is as much utterly impersonal as He is the one and only true and complete Person in the entire universe. God is the great "I" of the universe, the great "I Am."

And with this conception of God in our minds let us stand back for a moment and take a comprehensive view of the universe. We shall then see that we here bear much the same relation to the universe as the atoms of which my body is composed bear to me. In thinking out this address and now delivering it, I must have impressed myself on a number of groups of atoms in my body. And if those microscopic entities met together to discuss me, they would be impressed by my immensity and a few might get an inkling of that self which animates the whole—that is, of me. I should be working in those groups of atoms and they would in some measure bear my image, but I should also far transcend them.

So in the universe there is a Self which while working in the Solar system and this Earth and us men and impressing itself upon us, is working in the universe at large and is also far transcendent to it. In all the myriads of stars, more numerous than the grains of sand upon the seashore, there must be millions with planets like this earth. And on perhaps hundreds of those planets there must be beings far higher than us men—not indeed in form like us—perhaps composed of different chemical elements and living under wholly different conditions—but excelling us far in the fineness and delicacy of their natures, and in being more deeply imbued with the Holy Spirit of the universe. They would live a life of an intensity of which we with our gross bodies are wholly incapable. And on one planet of one star there would be, we may imagine, a few beings who in a supreme degree would manifest and show forth the eternal spirit of the universe. In the long passage of time these beings would decline, and beings on another planet of another star would then become supreme manifestations. But always somewhere in the universe there would be beings at the very acme of perfection, while always somewhere there would be beings in whom the bare beginnings of life were only just becoming

manifest. And through all the same Spirit would be eternally operating, world without end.

And as far as we ourselves on this planet are concerned, we are only in the very infancy of our development—in the lowest, crudest, almost barbaric forms. As we have seen, life has existed here for only a thousand million years; and this planet has before it a life of not only a million million years, but of several million million years. When we think how life has developed from those specks of slime to man in the brief period that life has yet existed here, what may we not develop into in a period a thousand times as great? The possibilities are beyond all conception.

A contemplation of the universe should then fill us with an immense Hope, an unassailable Faith, and over-bounding Love. But, far exceeding these, with a sense of Holiness, as in the presence of a Spirit transcendent beyond all power of imagination.

The God which a contemplation of the universe as revealed by science and by the most intimate spiritual experience of our highest manifests is as far above the old Abrahamic God of our childhood as the most perfect saint is above a schoolboy. He is of a Might, a Majesty, a Holiness, before which we can only close our eyes in awe. Inexorable He may be in His discipline, as the only way to perfection. Yet withal He is of a long patience and tender loving-kindness which cares for the least and meanest, and in the final process of things saves all.

This to me is the God that the universe declares. And my conception of Him only deepens and expands as the revelations of science multiply and increase in wonder, and as my own experience accumulates. The great days of God are only beginning to dawn.

The Editor would be glad to receive MSS of lectures delivered at the College for inclusion in *Psychic Science*. He would point out that their acceptance must necessarily depend on the other matter available as well as on their intrinsic interest. Some of the Lectures have been so interesting that they deserve wider publicity.

THE NEXT STEP.

By H. AUSTEN HALL.

A Paper read before the British College of Psychic Science, on February 4th, 1931.

"*Everyman* is a receiver of the descending Holy Spirit, and may well study the laws of its influx."

In his essay on Intellect, Emerson says "Our thinking is a pious reception. We only open our senses, clear away, as we can, all obstructions from the fact, and suffer the Intellect to see."

It is the purpose of this paper to put before you some ideas that have come to me as a result of thinking out, as far as I can, the meaning and significance of these words of Emerson's. I do not claim any special qualifications to talk to you on this subject, and the views I am going to express are purely personal and individual; but I hope they may prove interesting and form a basis for discussion afterwards. There are many here present whose claim to be heard is far greater than mine, and it is to them that I look for the more valuable contribution to this evening's experience. I am also aware of the fact that what I have to say would come better from a scholar, which I do not profess to be, nor have I in the past given any special study to the subject upon which I have chosen to talk.

But I believe that we can all contribute something to the world's thinking, whether we be scholars or not! More than this, I believe it is a man's duty to endeavour to work out his thoughts in written form from the rough material of his physical experience through the planes of his infinite possibilities towards the spiritual levels he hopes ultimately to attain.

To return to Emerson, it will be seen from the quotations I have made that his belief was in the human brain as an instrument for the reception of ideas that come to it from sources outside and infinitely higher than those within its personal experience. He believed that something outside ourselves and above us constantly seeks expression through us.

If this is so, the brain is not so much a recording instrument as a receiving instrument, receiving from the source of Life, through the ether around us, and giving again on the physical plane for which it is specially designed.

If we accept the theory of reception is there any reason why this power should be intermittent, or one that is exercised only at certain moments in an effort to acquire knowledge? If the function of the brain is reception, and if it has no other function, may it not well be a continual reception? In that case, may not all the lesser as well as the greater moments of inspiration be given to us each day; so that all our thinking, great and small, corresponds exactly to our degree of consciousness?

The extension of our consciousness is the purpose of our life here, and it is only brought about by our own effort. Education does not in

itself imply an extension of consciousness, but rather a fitting of the brain for the exercise of greater extension. The fact that many brilliant scholars do not use all their faculties shows that the full powers of extension are not always used.

The commonly accepted idea of the brain as a receptacle or storage place for ideas is one that is not likely to be changed easily, and yet I think it should be changed, and I propose to put forward some reasons for a different outlook in this matter.

Sir Arthur Keith writing in the *Sunday Express* (November 9th, 1930) said that "Beyond doubt our thoughts, feelings, longings, aspirations and passions are manifestations of the brain. The Spirit or soul is but the name for the manifestation of the living brain."

With such words as these from a great scientist, we may almost despair of any general acceptance of some higher conception of life. If this College of Psychic Science stands for anything at all, it stands for the development of consciousness on the spiritual plane, as the great pursuit that is worth while.

Sir Arthur Keith would deny any kind of mind control that is not identified with the physical brain itself and its physical powers. If we agree with him we must believe, as he does, that death ends all because it is the end of the physical brain.

Now, of course, I cannot meet Sir Arthur on the scientific grounds of his argument, but I do suggest that there is another means of approach to this subject, and that is by personal intuition and by internal evidence as opposed to the evidence of the senses.

Such internal evidence is based upon experiences that are familiar to all members of this Society, and although anathema to the Scientist, I live in hope that some means may yet be found by which this kind of proof may be admitted in scientific circles. So great is the interest in psychic research at the present time that I feel the day is not far distant when the different lines of approach may converge, and more than the five senses be allowed as channels of revelation.

Now I have taken the trouble to read a few works about the human brain to see if I could understand something of this mysterious organ of ours, which according to Sir Arthur Keith contains the whole of man's soul and spirit.

The first thing I find is that the brain varies enormously in weight and size, and yet these variations give us no indication of a man's mental endowments. The average weight of the brain of a European is 49 ozs. After examining 3,000 brains of five nationalities Dr. Karl Pearson and Dr. Raymond Pearl came to the conclusion that there is no evidence that brain weight is sensibly correlated with intellectual ability.

One of the most remarkable men of modern times for pure intellectual powers, Von Holmholtz, had a brain that weighed 45 ozs. only. Dr. Dollinger, the historian, had a brain that weighed 37.7 ozs.

Actually the heaviest brain recorded, 67 ozs. was that of a brick-layer of normal height. It is said that it is difficult to obtain a satis-

factory history of this man because "his wife and landlady gave different accounts of him," but we know that he could neither read nor write, and that he was not always sober.

The external measure of the skull is also of no account in judging the ability of an individual, for both Napoleon and Darwin had small heads.

From these observations it will be seen that the quantity of brain matter, whether judged by weight or size, is not an indication of a man's ability.

I also find that the brain is in two parts, there are actually two complete brains in each man's head, and each brain is in appearance an exact counterpart of the other side. They are perfectly matched, just as the eyes and ears are matched.

But here a most extraordinary fact comes to light, for only one side of the brain is used for thought. The other side, although apparently similar, is not the seat of thought at all.

If one side of the brain is injured or destroyed, we do not of necessity halve the mental capacities. We find that one side of the brain can do all our thinking, and that in fact, only one half is actually used by any of us. Perfectly normal persons have been found to possess only one half of their brain, the other half having been wasted or destroyed by disease without affecting their mental powers, although some paralysis of the limbs may, and probably does result. But the man himself in his thoughts and affections is unaltered by the changes wrought in the half of the brain which he does not use.

It is interesting to note the apparently accidental way whereby it is decided which half of the brain will be used by the individual. It is found that right-handed persons use the left side of the brain, and *vice versa*. The reason is that before speech is acquired the actions of the hands indicate what cannot be expressed in words, and as the speech centres are in the opposite side of the brain to the nerves of the body under their control, they are also opposite to the hand that is most used.

From what I have said, it will be seen that we do not rely upon the quantity of grey matter which is contained in our heads; for not only is the bulk of the brain no criterion of ability, but we may actually lose 50 per cent. of that brain and still carry on quite happily, except for some loss of motor power.

If the brain was the seat of thought, this could hardly be possible for the larger the brain the greater would be the capacity for thought. We find there is no physical relation between the bulk of the grey matter and the quantity or quality of the thought proceeding from it. Therefore, there is no reason to think that our consciousness is contained in the brain, or is originated by it.

There is another aspect of the physical brain that enters into my argument. It is that the surface of the brain is increased by the folding of the grey cortex into a vast number of convolutions. These markings do not appear in the brain of young children, but they are made by the

individual himself, as he acquires mental power, and it has been found that there is greater complexity and greater depth in the fissures of cultivated brains than in those of uneducated persons.

Now all such characteristics are acquired, not inherited. No one is born into the world with a knowledge of languages. The most he can possess is an aptitude for languages, and none of these convolutions existed in the head of a child when he was four years old. Nor were the marvellous centres of speech and hearing in his brain when he was born.

They have developed by use and work at the command of the will, but they developed in one side of his head only. Thus a right handed man develops the left hemisphere of his brain. If this side of the brain is injured, he loses the power of speech. If the other or unused side is injured the man may be none the worse for the experience, in fact, he may not know that anything is wrong.

Another matter of great interest is that the brain of a child of seven years old is five-sixths of the ultimate size it will attain. Now it is clear that the head of a child cannot expand in proportion to the increased knowledge that he acquires between the ages of seven and say twenty-seven, and therefore, the surface of the brain is increased by folding upon itself in the form of convolutions. The thickness of grey matter is only about one-eighth of an inch, and does not greatly vary. What does vary infinitely is the surface presented. This goes on growing within the narrow confines of the skull, making fold on fold, until in old age the brain presents an appearance of immense intricacy. I want you to remember the importance of surface areas when I come to subsequent remarks.

I have gathered these facts together in a rather haphazard way for the purpose of this paper, but I feel that enough has been said to enable us to return to Sir Arthur Keith's dictum that all our finer feelings are the manifestations of this physical brain of ours, the duration of which he says is the limit of life itself. But it has been proved that the quality of that brain is all that matters, and the quality or sensitiveness is in our own hands. We make our powers of work day by day in the increasing convolutions, and in the actual development of cells that were not present when we started life.

What is it that makes these cells and convolutions; what power is it that decides and selects its work day by day? Something makes the brain work, something builds up the cells to do the work that is given to them, but it cannot be the brain itself.

A child, with no convolutions of the brain, begins to imitate the action of the people around it. A continual repetition of the effort to talk results in speech when the necessary speech cells are built. The sense of hearing is developed by a constant desire to understand sounds. In later life at school, the repetition of lessons develops the cells that react to the lessons. Each repetition of a sense impression increases the activity of the brain cells that record that impression. The refunctioning of these cells constitutes memory.

But these developments are achieved by the agency of external things seeking to make impressions. They are contacts which the brain has to accustom itself to receive. At first little is gathered, but as the sensitive cells grow into being they react to the stimulus of the thoughts that created them.

Every word we hear, and every word we speak makes impressions and modifications in the brain which we are fitting by use and stimulus for the work it has to perform in life.

Does this then mean that the cells contain knowledge, just as a dovecot contains doves? Just imagine to yourself a film of grey matter one-eighth of an inch thick at the most, that contains all the plays of Shakespeare?

Is it not possible that sensitiveness and not storage is the function of the brain. That wonderful film of grey matter is becoming attuned to the things with which it is most in contact, just as the gramophone record is created by tiny coruscations which are capable of giving again to the air the music that made them.

And here we may recall the method whereby the brain increases its intellectual capacity by increase of surface area. It folds upon itself, as we have seen, and enlarges the actual areas without any extra bulk or thickening of the brain material. This seems to point to the conclusion that sensitiveness is the object to be attained, and suggests, however remotely, that contacts with the ether are enlarged by an increase in the area of sensitive surface presented. This increase can only be made by each individual himself as he builds up his personality by the pursuit of his choice at the command of his will.

In a recent issue of *Light* (December 20th, 1930), page 661, these facts are recognised. A correspondent calls it the "unalterable law that what you do yourself determines everything." In this matter, at least, we have the concurrence of Medical opinion, but whereas it is the province of the doctor to study the physical law, it is our desire to study the spiritual law, the law of which the material things are but proof and evidence.

We believe that a study of spiritual law cannot be carried out in laboratories, however well equipped, nor even in the atmosphere of religious emotion, however uplifting it may be. We desire to use both the intellect and the emotions in our search for truth, believing that both are channels of revelation.

Once more then, I turn to Sir Oliver Lodge for help. He says: "I now perceive that the ultimate realities are not given us by the senses, nor by our instruments, nor weighed and measured in our laboratories. Reality lies behind, in the unseen, in the spiritual. And that which occupies the attention of the poet and the artist is more real than the facts which we scientific men have to study."

In the work of this College we hear a good deal about telepathy, thought transference. It is to many a haunting anxiety that the messages they receive from the realms beyond us may be but their own thought read by the Medium and sent back to them again in many an

attractive disguise. How are they to know that they do not influence their sittings to such an extent as to render them worthless as means of communication.

The common difficulty about the medium who reads the thoughts of the sitter is based upon a misapprehension. We all read thought and express it; we can do nothing else, for thought is the common vehicle of ideas, and by thought alone can they take concrete form and become of practical use.

We tune in to the thought around us and according to our sensitiveness to understand and feel things, so we are able to respond to our surroundings.

We are every moment drawing upon the universal life, which is the thought of God, and reading it according to our degree of consciousness. In that degree, and no more, can we share in the Universal Life Spirit, and express it through our personality.

A medium is a passive instrument for the reception of impressions, and is bound to respond to the thought of the sitter as well as to the thought of the communicator.

As our brains are only sensitive instruments and not reference libraries, we can do nothing but receive thoughts and let them come through us with what degree of understanding we may possess.

I think in this we are helped by taking a new conception of the function of the brain as an instrument for receiving thought rather than as a storehouse of thought. It means that we can only be aware of thought with which we are attuned by sympathy. When we are not in sympathy (as Stevenson says somewhere) "We are like small islands shouting to each other across seas of misunderstanding."

If we are to have a successful sitting we must be in sympathy with the medium, and so allow the communicator to read our thoughts. And what is the result of that? Why, it is exactly the same as any valuable conversation on the physical plane. We read each others' thoughts with a strange sense of sharing in them, and in this atmosphere great mental adventures are possible.

The stimulation of grey matter as we have seen, makes it sensitive and infinitely capable of new development. So in the intelligent exchanges of ideas, the activity of the brain cells is increased and their range of powers extended. Side by side two minds are exploring the ether of thought, and bringing its riches into the ambit of our physical lives.

If our communicators from the other side could not read our thoughts they could not give us theirs, for remember it is all one Life we are living, not a life and an after life. It is all one life, and what we know of conversation on the physical plane is not unlike that on the super-physical.

Instead of disproving the reality of spirit communications, the fact that telepathy between mind and mind is possible proves exactly the opposite.

So you see, our thoughts are read and indeed must be read, if com-

munication is to take place. But that is not to say that we have *nothing* but our own thoughts returned to us. Surely our intelligence comes into this, and tells us without fail of the fresh and stimulating things we are receiving. Give and it shall be given unto you is the principle of all human intercourse, and we must not deny the principle when it comes to spiritual intercourse.

Sir Oliver Lodge has long held the view that the brain is the instrument of the mind, and the means whereby it can be demonstrated. In his book "Beyond Physics" he says that "the brain cells act as the material vehicles for thought and mind." He also says that "life and mind may be perhaps, not exactly affections of the ether, but may have some etheric or spatial concomitant . . . which enables them to exert an influence on the material world.

Dr. Elmer Gates, in his work on the Mind and Brain, says that in the study of mind "the more important factor is the fundamental connection of the individual organism with the cosmic environment. Our mentation is most largely the result of the operation of the cosmic whole upon us. Annihilate the cosmos and our thinking would cease instantly."

Emerson again, in his Essay on Intellect says that "the differences between man in Natural endowment is insignificant in comparison with their common wealth." "Perhaps" (he says) "if we should meet Shakespeare, we should not be conscious of any steep inferiority; no: but of great equality—only that he possessed a strange skill of using, of classifying his facts, which we lacked. For notwithstanding our utter incapacity to produce anything like Hamlet and Othello, see the perfect reception this wit, and immense knowledge of life, and liquid eloquence find in us all."

The difference is surely one of consciousness. Shakespeare's compass of consciousness was vast compared to that of the bricklayer with the largest brain on record, of whom I have spoken, but it was a difference of degree and not of kind.

We say a man has a powerful mind because we are astonished at what he can accomplish. But is it not the same mind as we have ourselves? There is only one Mind, and we express fractions of it in varying degrees according to the sensitiveness of the brain. Shakespeare "says all things are ready if the mind be so."

In the *Sunday Express* of December 28th, 1930, Sir Oliver Lodge says, speaking of the ether, "I hold that all things were there all the time, and that all our operations consist in removing the veils which have hidden them, and this is called discovery."

Also "Mind, *exploring the Universe*, began to attain a knowledge, which previously had been hidden from it, and to acquire a perception of something beyond its capacity, which is called God."

We have great men who find out things, but you cannot say they do more than discover a law, just as Newton discovered the law of gravitation, or Shakespeare the laws of language and their infinite application to human emotions.

So with our inventions and creations and what are called original thoughts. We are simply getting into touch with the thought around us, but it is called original if we are able to see what others cannot.

What is this Personality that uses the brain and enables selections to be made from the universal thought. What is it that decides "I am" "I will." Not a function of the brain, and not something indistinguishable from the universal life, but something entirely personal and particular. What is an individual?

If we are living in a world which is the counterpart of a better and more real existence, we ourselves are counterparts of better and more real people. It is possible that from this higher source of life, the origin of all our personality comes.

"We are spirits in temporary association with matter," says Sir Oliver Lodge, but it is as if the whole spirit can never be entirely contained on the physical plane. It is likely that in the splitting up of the spiritual faculties, the better or more decisive part remained in contact with spiritual things, whence to control the physically embodies.

By contact with the earth conditions, a development takes place in the etherial body, which is built up with every improvement in the physical body. The personality or self is a better and stronger thing by reason of the exercise of its controlling powers on the physical plane, where it learns to grow.

In Brain and Personality (from which I have derived some of previous remarks), Dr. Hanna Thompson says "The human brain matter does not become human in its power until something within takes it in hand to fashion it."

It is proved that sight and knowing what you see—are two entirely separate things. The brain knows nothing of what it sees until it is educated to know. It is the same with the other faculties.

I take these extremely stimulating thoughts of other people and upon them I will try to build the central point of this argument.

Bearing in mind what I have already said of the physical attributes of the brain, as the medical profession have given them to us, and accepting the brain as an instrument of mind and the ether as containing life and mind, I fail to see how the human brain can be a storehouse of knowledge.

First let us consider memory. What is memory? I think it is easier for me to say what it is not.

The common idea is that a man with a good memory is one that has in his head a large number of facts, and that his brain is a sort of card index cabinet containing these facts, pigeon holed for reference.

We speak of "memorising our facts" and then of "racking our brains" for these facts when they are subsequently required for use. It suggests, does it not, a search in the lumber room for something we put there until we require it. I do not think the brain is a store room at all. It has, perhaps a much nobler function than that of mere storage.

Bergson is quoted in *Light*, as saying "The Brain is not a manu-

factory of ideas nor a storehouse of memories, but a kind of telephonic exchange."

I would suggest that all the knowledge that we acquire so laboriously from the cradle out to the undiscovered ends of wisdom and truth, is knowledge to which we have become sensitive by culture and effort, and also by joy and suffering.

We have seen that to obtain a reaction from the grey matter of the brain we must cultivate it tirelessly in the desired direction. And the miracle happens. We find ourselves developing powers of consciousness of which we never thought we were capable.

Each of us is a miniature Shakespeare, each one is a potential Newton, for the grey matter of our brain is receiving its impressions from higher sources by means of the ether.

The Infinite Mind is finding expression through us, and we know how much we can each do, even with our own small efforts to enlarge that expression of the Infinite Mind.

Even the grey matter of the human brain seems to have unlimited powers of reaction, judged by the achievements of the human race, and this will not surprise us if we remember the power behind the instrument, a power that is ceaselessly looking for expression. It is the function of the grey matter to respond to high impulses and by its degree of response its degree of consciousness is measured. We know no limit to our powers of response.

If response and reaction to thought is the work of civilisation and of culture, how vastly important is the machinery whereby that reaction is developed.

The brain, you will see, becomes a transformer of ideas from the universal to the particular, just as the wireless receiver transforms the waves in the ether into the sound waves we can hear. There is no storage in the wireless receiving plant, but there is a great sensitiveness, a power of selection.

Again, the gramophone record has no storage within it and yet it is an essential factor in the transmission of the music once pressed upon its surface.

So too, I imagine, is the human brain an essential link in the expression of the universal mind on the plane of physical life as we know it.

If there is one universal mind there can be no other, for there can be no room for two Intelligences if one of these is universal, and is therefore all pervading.

Aldous Huxley in an interview recently said : " If there is a universal mind, I do not think it can be indifferent to human values and aspirations. It must be a mind something like ours. And I expect the whole problem arises because of *our undeveloped consciousness*. Very likely the problem does not really exist at all. It is a pseudo-problem, and originates merely from the way we think about things."

The only explanation that satisfies me is that the human mind is a part of the Divine Mind, however small a part it may be, and the physical brain is for us the instrument of that mind.

Every aspect of human activity becomes therefore a demonstration of the Divine Mind, and by establishing harmony with that Mind we give it the power of coming through us.

Everything in life is, I think, a constant receiving and giving. Receiving from the Universal Father of Life and giving again on the human plane to those around us.

To illustrate the universal process of becoming is not difficult, except in the matter of selection. I will, however, take the first thing that occurs to me and select a play by Bernard Shaw.

Let us say that Mr. Shaw, with his marvellous brain sensitiveness, puts down in words the play of Saint Joan. You would not say the play is contained in those words. They can be no more than an indication of the thought behind them, and this thought is already existing in the ether in which we live and move.

No doubt a play has to be written in order to explain its author's conception, but the written word is essential only to the reader of the play who is able by this means to grasp its message. But this again depends upon the reader's culture, the extent to which he can share another's thoughts depends upon the development of his own mind. The more complete this sharing, the greater is the permanent impression upon the brain itself.

You may read the play, and years afterwards you may recall it to your memory. Is then the memory in the brain? If the brain has no storage I do not think it can of itself memorise anything. But it is sensitive to the thoughts it has cultivated in the past, and these thoughts, I believe, fill the ether of space in which we move. *The place of thought* must be in the all embracing ether, which contains the thought of the whole human race, and to this storehouse we have access by the instrument of our brain.

The brain makes a contact, instantaneously, with the thought in which it has shared, and to which it is most readily tuned.

The all-containing ether is tapped by the human instrument of a physical brain, whose limits are the limits of its receptive powers. How greatly these may differ can be judged by those of the average man and those of Shakespeare. The range of his mind makes us realise, with a shock of surprise how vast are the fields of thought open to our human brain when it is in tune with the Infinite.

Mary Austin in "Everyman's Genius" says:—

"We are surrounded at every moment with an environment so vast, so complex, that we have only to realise it by the smallest fraction *more* in any direction to find ourselves in possession of material previously unfamiliar."

Then what is memory if not a function of the brain? My suggestion is that memory is *recollection*, or a re-collecting of thoughts that have made their impression upon us at one time or another.

Thoughts are things, and no thought is ever wasted or lost.

The brain is made sensitive to thought with which it has been in contact, and the more frequent the contact the greater the sensitiveness to that thought.

We see this in childhood when facts are repeated over and over again for children to learn them, and till old age they remember that early instruction.

The theory of storage in the brain is not logical because the brain is always sensitive to the impressions once made upon it, and those impressions may be recovered by merely tuning in. The degree of ease with which this is done depends upon the strength of the original impression.

As an illustration let us take the pianist who reads the notes of the music in front of him. The music is not in the notes, which are only symbols to convey the composer's creation to the player's mind.

A knowledge of the notes will not give you music—play you ever so correctly there will be no music without understanding, and this is not gained by the mere reading of the notes, which are only connecting links between composer and player.

These can convey their meaning only to the trained mind which has been rendered sensitive by preparation and is thereby qualified to share the experiences of the composer in the realms of harmony.

Again, extension of consciousness is the object of that preparation, in order that the performer shall also be an adequate interpreter.

What is the relation between the mind that creates and that which interprets the creations ?

It is strange to think that the stupendous work of musical creation is entirely dependent upon little symbols—dots and dashes and quavers—that it may live after the creator is gone ; and as we ourselves represent the labours of God in the dawn of creation.

The thought of the composer cannot be reached by later generations unless a record is written and left behind him. But this again is not enough, because the reader of the record must also be sensitive to music, and must have a mental development equal to his opportunity.

You will see that two minds must be sensitive to one thought with which both are in contact, and that one of these minds may be that of a man who had a physical existence ages before the other. What is the meeting ground of minds so separate, if not the ether of space, the universal medium of transmission of heat and light and which provides the conditions of life itself.

The ethereal substance is described in the *Kybalion* (p.141) as the connecting link between the forms of vibrating energy known as 'matter' on the one hand, and 'energy or force' on the other.

The function of the symbols then is the translation of thought from the etheric to the physical plane on which they are necessary as a means of communication. They have, however, no reason for existence except for this purpose, and the brain is the instrument of recognition.

The first is a record of thought, not thought itself. The second is a receiving set, but not the music itself.

Behind these instruments is Divine Mind reduced to the scale of human understanding, and the mind of the musical creator and the

performer are one and the same mind. For until you can share another's mind you cannot share his experiences or understand them.

A favourite item in musical programmes is a variation by one composer on the themes of another. The shared mind again, for all these manifestations of the universal mind are capable of infinite variation according to the quality of the instrument that is used.

When the uncultivated brain listens to music no impression is made because there is no sensitiveness there. The ear is useless, and yet it has heard perfectly. The nerves of the ear receiving an impression send it to the brain, but can find no place prepared for it and it passes through into space again, or as we say, in at one ear and out at the other.

Mr. E. F. Carritt speaking on the wireless about the Beauty in Poetry, said that no two minds had the same view of a poem because this must necessarily vary with the education of the individual. And further, since no one of us is the mental equal of Shakespeare, it is clear that no one can really know the poem he wrote. The words, or symbols, convey different meanings to each of us, and to no two persons the same meaning.

It is interesting to note that it is apparently impossible for any one to see a work of art as the author saw it when he made it. We only have an *idea* about it.

Thought is universal, and is shared universally—but to realise it it is necessary for the physical instrument to be suitable. Thought cannot be lost, but it may be unexpressed.

I do not know whether you agree with what I have been saying, but even if you do it is perhaps not yet clear what is the result of our thinking on the lines I have suggested to you this evening.

We all desire to develop our knowledge and powers of work, and I think something more than an exchange of idle theories is required by busy people in these days in return for their time. Certainly this College does try to provide some practical help along the path of development, and I do not want to be the only contributor to a winter programme of lectures who has really nothing to say of any perceptible value or help.

I will, therefore, ask you to consider my remarks this evening as yet another pointer to the infinite possibilities of the human mind, of which Miss Underhill has given us such a stimulating picture in her books "Your Infinite Possibilities" and its successor "Your Latent Powers."

I would like to think that what I have been saying is also inspired from the same source as that to which Miss Underhill ascribes her books, although I have no means of proving that this is so.

As you will gather from my previous remarks, I attach the greatest significance to the writings of Sir Oliver Lodge, which are destined, I think, to influence human thought profoundly and permanently.

The ether he describes as "Life and Mind in Excelsis, the physical instrument of the Supreme Mind, just as the human brain is the physical instrument of the finite mind of man."

He also calls it "the primary instrument of mind, the vehicle of soul, the habitation of the spirit, the living garment of God."

After such splendid glimpses of an all pervading element, which is nothing less (he says) than "the physical instrument of the Supreme Mind" can we look otherwise than to the ether for every thought that we have, using the physical brain as the means of approach? And if we are truly in constant touch with the Supreme Mind, as for countless generations we have been told by inspired people is the case, are we to be satisfied with the self-styled limits we set around ourselves by the accident of birth and education and what we call mental endowment?

Neither success nor failure is determined by these considerations, but only by greater or lesser extension of consciousness, which is a greater or lesser share in the Supreme Mind.

There is no limit to any man's share, for he is given a means of access by the physical brain of which the ultimate powers have never yet been discovered. Only we know that it responds miraculously to the demands made upon it until it begins "to acquire a perception of something beyond its capacity which it calls God."

We are to-day at the threshold of adventures of the mind that are made possible to us by an extension of consciousness beyond the physical things of life, an extension that is being won by larger numbers of persons every year.

And what do we find beyond this threshold? We find at every further extension that life is more real and wonderful only because our share of Mind is increased, and we find that it is no other Mind than this which has lain about us unguessed at from our infancy. The human brain performs its functions with marvellous certainty and with endless vitality. Look beyond it for the source of power, and like the Hebrew poet you will find that "there is a spirit in Man, and the inspiration of the Almighty giveth them understanding."

[There are some points in Mr. W. T. Glover's Study of Psychic Communications in the June issue of *Psychic Research* which are in very striking accord with Mr. Austen Hall's Lecture. The curious thing that the actual words used are identical in several cases; the conclusions about brain and matter are similar, as well as the inference about the Ether and the idea of Thought being universal. The two writers were of course quite independent of one another. Both regard the brain as a receptive organ to a universal medium of thought. The concept seems to be making its way into psychological science. This is of high interest and will receive more attention in future.—
EDITOR.

SIMULTANEOUS AUTOMATISMS.

By E. B. GIBBES.

The following experiments are recorded not because of their complete success, but in the hope that others, with more means at their disposal, may investigate further on similar lines.

Some investigation of the same character has already been made, I understand, but I do not think that anything of the kind has been accomplished in association with the Psychics named herein. Apart from the actual interest of the experiment, it would seem that some interesting information is given with regard to our future state.

In the early months of 1925, Miss Cummins and I were conducting a series of experiments in automatic writing. Among those purporting to communicate by this means, were people both known and unknown to us personally, during life. The communications were varied—both interesting and ordinary. It cannot be said, however, that any were not worth recording, inasmuch as the contrast of personality, character, manner of speech, &c., were all so completely different, that it became increasingly difficult to believe that they were all characters dramatised by the subconscious mind of the Automatist.

Among many regular attendants from the Unseen at our sittings, was an entity who claimed to be the late F. W. H. Myers. The occasion of his first appearance and what led up to it cannot be related here, but in time he became an old friend. In order to simplify matters, we shall assume that he was actually speaking. With such an entity communicating, it was natural that we should soon start a series of "tests." He entered into the scheme and endeavoured to put through evidence in different directions and in divers ways. However, the following is an account of two experiments on the same lines which were arranged without his knowledge, inasmuch as he and I did not arrange the plan of campaign through any medium.

At the time of which I write, Myers was also communicating through Mrs. Dowden. I suggested to Mrs. Salter of the S.P.R. that she should sit with her while I sat with Miss Cummins at the same hour, and that we should both endeavour to speak to Myers. Mrs. Salter readily agreed and arranged to go to Mrs. Dowden at noon on April 9th. At the same time, Miss Cummins came to me.

To avoid the possibility of Miss Cummins thinking the sitting was one of our customary experimental ones, and, by her thoughts unconsciously drawing Myers to her, I informed her that a friend was coming up from the country and that I wanted her (Miss Cummins) to demonstrate on her account. On the arrival of Miss Cummins at my flat, I remarked that my friend was prevented from coming but that I would take the sitting instead. Miss Cummins was entirely unaware that Mrs. Salter was sitting with Mrs. Dowden at the moment. Nor had I mentioned to any one, save Mrs. Salter, the fact that this experiment was to be tried.

In order that Mrs. Salter should get well started, I allowed a

short time to elapse before Miss Cummins prepared herself for writing and her "guide" "Astor" announced his presence. I asked for "Frederic Myers." After a slight pause he wrote his name. I made a reference to the effect that I was sorry not to have been able to converse with him when he had apparently come on the last occasion that Miss Cummins and I were sitting together. Judge of my astonishment then, when the following was written:—

M. "I came to ask you whether you were pleased with our recent communication? (Yes). I am rather more pleased with this venture. It is interesting to speak at this moment from the point of view of an experiment, as *my other self** is also trying to communicate elsewhere. It is indeed curious you should summon me at this moment."

I confess this remark rather took me by surprise. It was not in the least what I had anticipated. I am convinced that Miss Cummins knew nothing of the object of the sitting.

(E.B.G. "You like experiments don't you?")

M. "Yes, but I refuse to give guarantees with them. I was held to be quite an honest man when I was alive, but alas, my reputation has foundered since I took to writing and talking from the psychic world."

(E.B.G. "It is very interesting to me that you should have volunteered the information that your "other self" as you call it, should be communicating elsewhere.")

M. "I will try and explain. Try to think of the mind as a web. In it are numerous centres about which radiate thoughts and memories. Any one of these centres can direct its attention towards the earth. We are all fundamentally one. But when we concentrate upon some special operation of thought, we become divided. In order that we may become one again we have to travel far from you. We must be fused in the spirit again. I do not, by the word "far" wish to indicate distance as you know it, I merely wish to indicate that the very fineness of our composition, leads us, when we are one, to be remote from you. You possibly will not believe me when I tell you that each star has its own personality. It is one and yet it is many. In the same way, you even, when in the body, are in the same material sense, one yet many. There are myriads of little entities within you, but there is only one mind or one channel for the mind. The interesting feature of my state here is that I am within a larger mind which is not a collective one, but is rounded off from many others. All my affinities are contained in it. All those phases in my earth life are represented by these various centres. Do you follow this? I am trying to impress you with the fact that when I was on earth I was not merely a pedantic scholar. I was fond of beauty, I loved life, but my temperament was uneven and I was not the happiest of men. Even so, I could be gay at times."

(E.B.G. "What ever you say in that respect I can perhaps verify later as neither the Automatist nor I really know anything about you in that way.")†

* My italics. Refer to final note and remark on p.141, for the explanation of these words. They are colloquial, not scientific. Ed.

†Mrs. Salter wrote that the first three remarks were certainly true.—E.B.G

M. "Only a few people knew me intimately. I was not able to open out to a great many. Perhaps I was too sensitive, too easily hurt. But what is sensitiveness after all? Merely a very considerable appreciation of oneself. One does not care to have the precious idol that lies in the inner sanctuary profaned by the careless thoughts of men. So one puts it under lock and key fearing the least adverse breath will tarnish it. What is therefore sensitiveness? It is purely the adoration of one's self.

(E.B.G. "Is the part of you which is apparently speaking to us here also in a sense near the part which is speaking elsewhere?")

M. "Space is so different when it has to be treated in terms of the soul. I will explain. You summon me. I receive the wave of your thought which comes to me like an image in motion. My spirit which is the Unifying Principle responds by lighting up the chambers of one focus that has the power of attention in my mind. Helen" (Mrs Salter) "sends me a signal and again the Will or Unifying Principle lights up the chambers of another centre that has the capacity for concentration. I will go further and give you a case that is, in some respects, a parallel. I will define *Attention*. As you know it in physiological terms, attention is the direction by the will of a certain nerve force into special cells of the brain. That is, I want to recall the image of St. Mark's, Venice. I direct the nerve force into that special cell or cells which are connected with my memory of Venice. The entity created by my Venetian experience wakes into life and becomes for a time, a personality, while all the time, quite behind it, in the background, is the controlling will. But the Venetian self is expressing its personality during that period. I merely take Venice as an example. These centres of personality have been, I think, created usually by a network of far more complicated associations and memories. They have each of them been derived from a series of fundamental experiences that have cut deep into the soft material of the soul. I feel as usual, that my little essay is laboured and obscure. Pray ask me questions about it if it puzzles you. I cannot necessarily frame it in the exact scholarly language in which I should like to see it clothed. I have simply drawn up, as rapidly as I was able, from the words this lady's well of memory contains. She is not a scholar.

(E.B.G. "I will ask you questions about it later. . . . I feel I have played you rather a dirty trick!")

M. "I shall be interested in the other Frederic Myers who should be speaking at the moment. I am very pleased you have given me the opportunity to demonstrate in this fashion: All is fair in psychical research. I am wondering what my brother, who is myself, is saying. It is a pity we did not arrange to put something through beforehand. *Brother Frederic is probably, at the moment, talking of a series of experiments made between the lady in Chelsea*" (Mrs. Dowden) "and *Helen*. I think he is probably trying to count the losses and gains and trying to explain the losses. . . ."

According to my notes the above allusion to "Brother Frederic"

was made at approximately 1.7 p.m. Mrs. Salter kindly sent me a copy of the communications received that morning through Mrs. Dowden. In her notes I see that she times a certain remark as being made at 1 o'clock. After which, there was a further short conversation through the Ouija Board, and Mrs. Salter ends with the following note :—

[“ *The rest of the time was taken up in confirming arrangements for experiments between Mrs. D. and myself.* Sitting ended about 1.20 p.m.”]

Oddly enough, after a few more sentences had been written by Miss Cummins, the writing seemed to fade out, and she became normal. This occurred at about 1.10 p.m. My comments made at the time run :—

[“ Here Miss C.’s hand scratched out the last word, tried to write another feebly, and then became limp. The time when this occurred was 1.10. The whole of this communication seemed to be more laboured than usual. The writing untidy and uneven. One or two words being repeated, one or two left out, which is most unusual in my experience of automatic-writing and Miss Cummins. Thinking she was tired we had a rest. . . . Miss C. seemed to have no knowledge or recollection of my remarks as to this being an experiment or a pre-arranged plan between Mrs. Salter and myself.”]

Knowing Mrs. Salter would soon be leaving Mrs. Dowden, I suggested sitting again for a few minutes after Miss Cummins had rested. Myers wrote at once :—

M. “ I wonder if my analogy holds good.” [Some other remarks intervened, and he continued] “. . . . I really should call my several personalities each a focus for attention. But each is like a pocket into which drops the memories of its experiences while communicating. They remain within the summons of that particular focus, but usually they cannot be called into the life of memory by another. The Unifying Principle, which is the essential I, has cognisance of all, but it does not communicate directly. It merely supplies the mind energy necessary for the production of the message . . .”*

(E.B.G. “ I must apologise for playing this trick on you ! ”)

M. “ Not at all. We ghosts are accustomed to the pranks of human beings . . . Belief helps us considerably. It leads to a smoother flow of the message through the mechanism. It is harder for me to communicate when my other focus is also active. That is why I hesitate to-day and misuse the English language. Goodbye . . . I have been entertained.”

The following is my note at the end of the sitting.

[“ This last communication was still in the laboured and uneven style of the former. It is possible that his explanation as above, is the true one if there is any truth in his “ other self ” at all. Until he wrote it, I had thought it due perhaps to some indisposition on the part of Miss C., or to the fact that we usually had sittings in the evening and not in the morning. . . . ”]

* For further communications concerning the “ other self ” see end of article.—E.B.G.

The sitting ended at 1.30 p.m. Questioned later as to whether Miss Cummins knew anything of Mrs. Salter's visit to Mrs. Dowden before our sitting, she replied after some thought, that she had a vague recollection that Mrs. Dowden had mentioned something about Mrs. Salter, but she could not remember any exact details. Even if the Automatist was cognisant subconsciously of the fact that Mrs. Salter was going to Mrs. Dowden, she did not know of the projected experiment. Also, the spontaneous allusion to the subject of experiments connected with Mrs. Salter and Mrs. Dowden, seems to denote a telepathic connection between the two sittings. It is of interest that Myers should have made an apology for the difficulty of writing on this occasion. I had not attributed it to the cause he gives. Moreover, in further communications, it will be seen that he refers again to the difficulty of giving accurate information when his attention is divided, as it were. He states, there is always more "pull" in one direction than in the other.

From Mrs. Salter's notes of the sitting in question, it seems that there is little that can be taken to connect with the Cummins script and the experiment which was being tried. It is much to be regretted that Mrs. Salter and I did not set our watches to synchronise exactly before the sitting. This could have been done over the telephone a short time beforehand. As it is, she states that "Mrs. Dowden's clock was wrong, but she did not know quite how much wrong." So a rather important feature is missing from this experiment, and prevents accurate calculations.

Thought transference may account for much, of course, and naturally, the idea of the proposed experiment was to be found in Mrs. Salter's mind and in my own. If, however, any information had been received telepathically by Miss Cummins, one would hardly imagine that it would have been expressed in the above words. At Mrs. Salter's sitting, Edmund Gurney purported to speak for a portion of the time that Myers was supposed to be controlling Miss Cummins. But the details sent me contain no reliable allusion to the experiment. Yet the knowledge of it could have been obtained from the mind of the sitter equally in both cases. In point of fact, Gurney would seem to have taken control of Mrs. Dowden soon after Myers opened the other sitting with me. When, in fact, the "pull" came in the direction of Miss Cummins. I gather that Mrs. Salter asked if Myers could give her any information on a certain matter which she had apparently discussed with Mrs. Dowden (who had introduced the subject in normal conversation in the course of the sitting a moment before.) Gurney then purported to communicate. The time of this change would have been "about 12.15 to 12.20."

I am quite aware of the weak points in this record as regards the timing of the experiment. I realise that it is, in this respect, scientifically unsound. For that reason, I hesitate to narrate the incident. However, the matter given in the Cummins scripts concerning the "Other self" might be considered of interest. The fact that the Dowden sitting

is apparently referred to, a couple of months later, at a Leonard sitting, is my apology for including the foregoing in this article. It is not clear whether Mrs. Dowden's clock was slow or in advance of the correct time. But the change of communicator, whether by accident or design, at about the same time that the "pull" came in another direction, occurs both in the Dowden sitting and in the experiment about to be related. In any case, it seems that communicators who have spoken at the beginning of a sitting, seem to hang round the Medium for the rest of the time. This appeared to be the case at the Leonard sitting, and can be inferred from Mrs. Salter's notes in connection with Mrs. Dowden.

THE SECOND EXPERIMENT.

This was of a similar character, and was connected with Myers, Mrs. Osborne Leonard, Miss Cummins, Mrs. McKenzie and myself.

In June of the same year, I arranged with Mrs. McKenzie that she should invite Miss Cummins to the College on the pretext that she wanted her to give a sitting to someone there. Then, as before, making some excuse, take the sitting herself. I explained the nature of the experiment to Mrs. McKenzie. She readily entered into it and agreed to ask casually for Myers. In the meantime, I was sitting with Mrs. Leonard.

My sitting with Mrs. Leonard [June 4th] commenced at 10.35 a.m. Myers, (referred to by Feda as "Mr. Fred"), purported to speak almost at once, and put through some evidence and corroborations not directly connected with this experiment. The reference to the Dowden-Salter sitting is as follows, Feda remarks:—

"He" (Myers) "says he will be providing, or is providing, material for two different bodies of people. But he means it is through you he is doing it. Through you and through the cross-correspondence he is providing two separate sets of people with material . . . Gurney is with him and he has been with him at other times. Not at your sittings here, but at other times. . . . He is not so much to the fore in these experiments as I am, I simply referred to him, rather than brought him forward."

This seems an obvious reference to the fact that Gurney had been brought into the sitting at Mrs. Dowden's by a remark of Mrs. Salter's which had led to Myers relinquishing control to Gurney. In Mrs. Salter's notes this incident is recorded as follows:—

(H.S. "Can you tell us anything about Mrs. R—. now?")

F.W.H.M. "Gurney has been speaking to her."

[I asked if Gurney could tell us anything. There was a minute's pause and then Edmund Gurney purported to communicate.]

The allusion through Feda clearly refers to this episode.

Myers, did in fact, simply "refer" to him rather than "bring him forward." The two different "sets" or "bodies" of people might indicate the S.P.R. and myself, or possibly that he was already cognisant of this further attempt about to be tried through the College. Mrs. McKenzie's sitting with Miss Cummins, would not, however, have

been in progress at that moment. I may mention that I have never spoken to Gurney. Also, I have had no contact with Mrs. Leonard except at the sittings. I have no reason to believe that she could possibly know, consciously, that I was in touch with Myers, or experimenting in any way.

The first hour of this Leonard sitting was entirely devoted to Myers putting through fresh tests and evidence, &c., and corroborating and correcting other communications already given at other sittings. At 11.37 a.m., however, my other communicator (a personal friend) suddenly took the lead, Fedra saying "she was interested in this." But from the actual *conversation* in progress, I do not think it would have had any particular interest to her. This occurred about the moment that Mrs. McKenzie and Miss Cummins were talking before the sitting. For the greater part of the rest of the Leonard sitting, my other communicator purported to give Fedra messages *from* Myers, or at least to be continually joining in, in some manner. Others, also put in an appearance. Several times I asked if "Mr. Fred" were still there. The reply was always in the affirmative and there were snatches of what seemed to be direct conversations with him. I tried to hold on to him as much as possible, leading the conversation back to him when it drifted away. During the last five minutes or so of the sitting, it seemed that Myers again held the chief place, the other entities, who had so persistently come in, giving place to more definite indications of his presence. I asked directly if he could explain if he would be able to speak in two places at the same time. Fedra replied:—

"He says it is possible, but one communication would not be strong. He says one would send a shadow of one's first thought to the second place. It is done sometimes, but we do not like it. Why, on the earth you may be sitting in one place, talking to one friend, and if you have a strong imagination, while talking with that friend, you will visualise your other friend in the place you want to speak to him. That is using the secondary part of your self. But of course, we can do it more than you can. He says I can manifest in another place at the same time . . . If you and someone else invite us to different places at the same time, unless we make up our mind which place we are going to be in personally, *there is likely to be a fluctuation of power because we feel the pull two ways.* We usually advise people not to speak to us at the same time, but again and again we have communicated in one place and communicated somewhere else. *It is possible but the second one would not be complete.*" . . . "It may be that some condition that would not affect him at some other time, would affect him through his divided attention. It is best to concentrate all in one place at one time . . ."

(E.B.G. "I thought he came to me at some other place in that manner, and was interested?")

"He says, I was very interested, but I do not want any more experience of it. I cannot say, *but it might lead to failures.* I was interested to find one could do it but it's not a good thing to do. *It*

might interfere with evidence. He says, you know that he is doing this through two psychic channels." (E.B.G. "Doing what?") "Giving evidence. He says, we are all connected. There is myself, two psychics on the earth and two investigators. Like a quartette."

(E.B.G. "Am I one of the investigators in this case? And do I know the other?")

Feda. "He says you are and you do. He is quite sure you do. It is very interesting to him. He says I am going to give some wonderful evidence, especially in the writing. He will refer to more definite things."

(E.B.G. "Ask him to bring in somehow that he has been speaking to-day through Feda.")

Feda. "He says I want to give facts. And I want to give names and references of what I was speaking of here . . ."

Soon after this, Feda made some irrelevant comment, adding that he was "losing power." After a few customary farewells, the sitting closed at 12.35 p.m. At approximately the same moment the McKenzie-Cummins sitting ended.

The above verbatim remarks from Myers through Feda, would have occupied not more than five minutes, and would have begun about 12.30. It is possible that the communication through Miss Cummins was, at that moment "tailing off." Or the sitting might actually have finished except for a few final remarks between Mrs. McKenzie and Miss Cummins. If one studies the last half of the Leonard sitting (not reproduced here), it would seem that the "pull" came about the time the College sitting opened.* Feda's remark "you know that he is doing this through two psychic channels . . . It is very interesting to him," is similar to his opening comments in the first Cummins script already given. In an endeavour to make sure that Myers was referring to the experiment then in progress, I asked if I were one of the investigators and if I knew the other. There appears to be no doubt that his reply that he was giving evidence through two psychic channels, and that we were "all connected" enumerating the "quartette" and himself, points to the fact that he was cognisant of what was going on. The only alternative would seem to be that Feda read my mind or that Mrs. Leonard received the information telepathically. However, from subsequent details given it seems possible that *Myers was in some degree "present" in both places*, conducting two conversations at the same time.

Now I am completely convinced that Miss Cummins was quite unaware that I had had a Leonard sitting at the same time that Mrs. McKenzie was sitting with her. Yet the following are selections of the conversation which took place when, two nights later, she and I resumed our sittings for automatic-writing. Some of my notes made at the time are also given.

June 6th, 1925.

* See Mrs. McKenzie's letter, p. 188.

Frederic Myers. "Good evening ladies. I would like to ask if you intend speaking again with me at Feda's?"

[Note.—As I was not anxious to give away the fact at this juncture, that I had had a sitting with Mrs. Leonard two days previously, I replied "A little later on."]

M. "I understand. The lady (Mrs. McKenzie) who questioned me recently is not here to-night, I perceive. She was anxious about her work. I perceived questions in her mind. She may rest assured as to the immediate future. The interest in this subject will increase considerably."

(E.B.G. Did you have a successful talk with her? No interruptions?)

M. "I talked and she listened. I am afraid I was unable to satisfy her as to the possibilities of development in connection with the various societies. I should like the Federation of the various societies and above all, a Press Committee and Press Bureau for the dissemination of thoroughly authenticated evidence. For the checking of misrepresentation and for the checking of sensationalism in the Press."*

(E.B.G. "I was wondering if you had been talking to me anywhere else?")

M. "I was endeavouring to speak with you recently or rather another part of myself (was endeavouring to speak.) I think I have explained that matter to you before. I tried to get through to you in a different way. The other part of myself was not far from this lady (G.D.C.) at the time. *I was speaking, or endeavouring to convey messages in two ways at the same time. It does not lead to interesting or eloquent scripts. You understand such sittings are never as good as when all the energy flows in one direction.* My brother found the medium rather difficult to manage."

(E.B.G. "It seemed pretty successful at first.")

M. "I am glad you thought so. It was hard to get through what you desired. I found it difficult to get through a description of what was occurring elsewhere in an adequate manner. I tried to explain the severance of personality through the channel you offered me." (Feda) "I was speaking through the body of a medium and I found it possible to give you a suggestion of the conditions that were prevalent at the time. But I could not convey to you the matter I have written through this Interpreter."†

(E.B.G. "Can you describe at all where you spoke to me?")

[Note.—In making this remark nothing was in my mind regarding obtaining a description of the room. I was thinking that I might get some more direct allusion to Feda and to the conversation through her. I was surprised when the following was written.]

* Perhaps the idea of a Press Bureau on the lines indicated above may ultimately materialise.—E.B.G.

† [I take it that in the latter part of this conversation Myers indicates the end of the Leonard sitting where he seems to have resumed control. It will be observed that Myers makes a similar statement through Mrs. Leonard and Miss Cummins that from point of view of evidence this experiment might lead to failure.—E.B.G.]

M. "Do you mean the room? It was not a room of distinctive appearance. It was plainly furnished and it gave one the *sense* of not being lived in. It was not, in short, a homely room. There was not a great deal of furniture. It was a place in which the souls of the dead had often gathered. It had, in short, a very special atmosphere associated with any room where there have been frequent sittings."

[*Note*.—This is a very accurate description, of a general kind, of Mrs. Leonard's room in which the sittings are held. She moved recently, to a new house. G.D.C. has never seen the room or had a sitting with Mrs. Leonard. It is quite possible of course, that this impression of her room might have been gathered from my mind or seen clairvoyantly by the Automatist at the time. It is a very good description of the room, but is it possible for a sitter to convey sub-consciously or telepathically or impressionally a "*sense*" of not being lived in?]

M. (continuing) "Now as to the medium, I or rather my brother, found the guide quick to pick up what was requisite. I mean that this medium obtained communications in flashes. It is a distinctly rapid process. . . . I draw from my brother's memories. May I say that he was speaking for the first time in that way. I had spoken myself previously, but this other part was there for the first time, though it had the memory of my having been there. So in a sense, it had been there before . . . my brother tried to speak through Fedá."

E.B.G. ("Good. I am glad you have said that.")

[*Note*.—The name was faintly written, a fact which generally denotes difficulty of transmission in the Cummins scripts. Though why there should have been any hesitation in this case I cannot understand as Fedá's name is quite familiar to G.D.C.]

M. "I knew it when I was speaking, but she would not let me say it." (refers to College sitting.) *I only got through the bare fact that I was speaking elsewhere to you. I wanted to get through the name Fedá but I was not writing, I was only working through the Ouija Board. You understand the Interpreter is much more awake and on this occasion was nervously disturbed by the sitter, so I could only speak on well worn themes. It is a pity that the Medium does not keep quieter. If she were as she is at present, I could put through a great deal. May I tell you what I did succeed in doing on that occasion? At the moment when the sitting opened or in the first few minutes before she placed herself in the state for control from our side, I was very anxious to speak, and so impatient, I did not wait for her to open the door to me. But I concentrated all my thought upon one picture which I sent her. It was that she should say to the lady who was there, that I had spoken in two places at the same time and that you were one of the participants in it. I was able to make her say this but I found it impossible to spell out later on the Ouija Board the fact that I was speaking through Fedá. You must forgive me breaking the rules, as it were. But I was sensible of the fact that she was getting more and more disturbed so I acted*

in this impulsive manner.* She is now under excellent control, and I can go on. She is pliable with you, but she maddened me that day. I simply had to go on talking when I might have been describing in even a vague way, what was happening."

E.B.G. ("Elsewhere you have said that you did not consider this experiment satisfactory.")

M. "I refer to the literary quality. From the point of view of evidence (of speaking in two places) it is exceedingly interesting. . . . I wish I were alive, I should like to try this experiment from your side. It is original. . . ."

The following note is recorded at the end of the sitting of June 6th.

[After a short time I asked G.D.C. if she remembered anything of the foregoing communication. She recollected a little with difficulty. After a while she spontaneously asked me if I had been having a sitting at the time she was at the College. I asked her "what on earth made her think that?" She said she now recollected that at the College the other day, Myers had remarked that his other part was speaking elsewhere. She seemed to have realised that this was a repetition of our previous experiment. So I told her that it was true I was having a sitting. She then remarked that it was a great joke, and was I also in the College at the same time, sitting with another medium? And how funny it would be if I had been in the next room perhaps! I replied, "*Never mind where I was,*" She seemed to have been so deeply entranced latterly, that she was not conscious of the connection with Feda as the script apparently shows. It seemed to me that at this sitting, G.D.C. was disturbed in some way and probably very tired. This was a great pity, as I felt more would have come had she been in better condition.]

In connection with the foregoing communication purporting to come from Myers, I must now quote from a letter from Mrs. McKenzie dated June 5th, in which she gives a few details concerning the sitting at the College on the morning of the 4th.

DEAR MISS GIBBES,

Miss C. seemed to gather something in the air yesterday, for though nothing was said, *she started talking at once of an occasion when you had arranged a sitting for her—when you were trying for a cross-correspondence with Myers.* It was rather weird, you know, however, I passed it off—made a little general talk about Myers. This was at 11.45. When "Astor" came I said. "You might see if you could get the man we were talking about as I am interested to see if he can give me any guidance on the work at the College or any other matter." "Astor" said he thought he could easily as he had been through the Medium before. But then a young person was described. . . . and it was not till 11.45 that we were told Myers was present. *He said he was communicating with another at the time, but could not say who.* And I was afraid to press it for fear of giving anything away. That it was possible to be in two places at once by means of focussing attention . . ."

* G.D.C. told me she was very nervous at the time. It was the first occasion on which she had sat with Mrs. McKenzie.—E.B.G.

The rest of the letter gives a résumé of the advice and information asked for concerning the College and the letter ends with "I had to break off at 12.35 as . . . I thanked her and said we would take the matter up again. As far as I know, *no one* knew here the purpose of my sitting, and I gave nothing away."

In the above letter there is no actual note of the suggestion of the Press Bureau, &c. However, coming through the same medium whatever was stated in that connection would not be very evidential. But it is of interest to learn that Mrs. McKenzie suggested that the conversation should be on the College. Whereat, Myers promptly announced that he was communicating with another at the time, *but could not say who*. Miss Cummins had no normal knowledge that any experiment was in progress. It will be noted that Mrs. McKenzie refers at once to the strangeness of Miss Cummins immediately speaking of the former experiment on similar lines. The spontaneous explanation of this incident as given by Myers in the Cummins script, is illuminating.

The following is a copy of a note made by me a few days afterwards.

["When I saw Mrs. McKenzie a few days later, she told me, spontaneously how strange she thought it that Miss Cummins had, almost immediately, spoken of the previous experiment. She said that she had noticed that Mediums sometimes come out with things before they actually go under control. And here was Miss Cummins coming out with the one incident that Mrs. McKenzie was not going to give away. G.D.C. said she couldn't think why she said it, and wished she hadn't afterwards. She doesn't speak of her sitting as a rule, yet here she was apparently impelled to do so. . . ."]

The following are extracts from a subsequent sitting for automatic-writing in which reference is made to this experiment. This script is dated June 11th, 1925.

M. "You would like to discuss the possibility of another sitting or sittings at which I would appear. The next experiment, of course, should be the summoning of Frederic Myers to three sittings about the same time."

(E.B.G. "Yes, I had thought of that.")

M. "It would be more interesting to me than to you. It would require very considerable concentration. One of my three interpreters would have a decidedly feeble, a spasmodic Myers, communicating, because, of course, we are not in a normal condition when we speak to the earth. I should like to discuss your impression of those two sittings. Did you note a change when this lady (G.D.C.) had got well in touch with me? I mean that the communication at Feda's was pronounced when all the energy was being directed by my ego in that direction, *before the other pull had been felt*? It was like a chain more than a running in double harness. Like a tandem, that is the word I need."

(E.B.G. "My other communicator at Feda's took up the conversation at about the same time that I subsequently discovered you were speaking through the Ouija Board.")

M. "Yes. What I mean is that the pull in the other direction led to my manifestations becoming much fainter at Feda's, and in consequence, another who was wholly concentrated on that sitting, was able to usurp that attention. . . . It was like a tug of war in this instance. . . . This multiplication of personality interests me. Actually, if one were to go to bedrock, no living man, or no dead man as you call him, has any personality whatever, of a unified kind. He is as the sun to the earth. The sun is the spirit, the deeper mind. And where it casts its rays there will he find response. The part of the earth that responds is what you would call its personality. But the earth is wide, and different portions of it may be chosen at different times, and each will have a different manner of expression. . . . All those parts are fed with the energy which comes from the roots of our being. It may be that all that stream of energy will be drawn in one direction, and the other will be sucked of its power. It is not necessarily the case but it can happen."

The rest of this writing referred to other information and details given in the Leonard sitting, but had no actual connection with this experiment.

It was not until several days after the sitting of June 11th, that I told Miss Cummins that I was sitting with Mrs. Leonard while she was at the College. Myers' query as to whether or no I noted any change at the Leonard sitting when he got well under weigh at the College, is all such an exact interpretation of what I had noted, that it is difficult to attribute this reference to anything other than thought-transference. There is, of course, nothing in these experiments which cannot be explained by the telepathic theory from someone or other concerned. If this explains all the points herein recounted, it must also be admitted that there are some rather remarkable examples of unconscious communication between sitters and psychics. In fact, there are numerous points of analogy and corroboration which are too long to analyse and recapitulate here. The intelligent reader can see for himself, however, that it would seem that something more than the telepathic theory is needed to account for the various cross-references which apparently connect up these several sittings. It is not for me to state that I believe that the personality of Myers was definitely speaking on the occasions recounted. Nor to claim that in accordance with the explanation given through automatic-writing, it is possible for an entity to appear simultaneously at different places. Neither Miss Cummins nor I know anything of the earthly personality or character of Myers, and practically nothing of his life in this sphere of existence. Nor had we, at that time, read "Human Personality." Therefore, I do not feel competent to make any statement in this respect. Also it must always be remembered that the mentality of the Medium through whom the unseen intelligence is speaking, affects the subject matter of the communication in some form or other. It is impossible, therefore, for me to criticise this experiment on the spiritistic hypothesis.

However, it would seem that the details given furnish a working

hypothesis for other experiments on similar lines. Telepathy from the three sitters concerned might account for much, but at the back of it all, in the Unseen, there appears to be a very real personality at work, which was not created by the mind-pictures of the sitters. And I think that further experiments on these lines might, with advantage, be carried out. However, watches should synchronise and every change of communicator and communication during each sitting, noted and timed. This naturally should be done without drawing the attention, of either the medium or control, to the fact that anything other than a ordinary sitting is in progress. Moreover, in the cases where automatic-writing is not employed, a stenographer should record every word in order that comparisons may be accurately made. It would appear, however, to be difficult to note, accurately, the time of any change during the sittings. A mere glance at one's watch is liable to attract the attention of the Psychic or Control, and, in consequence, disturb the thought vibrations.

In regard to the second attempt to get Myers to speak through two channels simultaneously, to the best of my recollection, Mrs. McKenzie and I compared watches on the previous day. Mrs. McKenzie was naturally very much occupied with College duties in the early morning. And the Leonard sitting, being timed for 10.30 a.m., necessitated my leaving my flat soon after 9 a.m. in order to meet the stenographer in good time, and catch the train for Mrs. Leonard's.

April 15th, 1925.

In conclusion, it may be of interest to give some further details concerning the "other self" or "other Myers focus" which were communicated at a later sitting through Miss Cummins.

M. "You may understand the term "the other self" to mean another individual, that is an entirely erroneous idea. I have spoken to you of Attention in a physiological sense. I have described it, if I recollect rightly, as a stream of nervous energy, being directed towards certain cells or a certain cell in the brain—these being connected with certain images. Very well. As we are now constituted we have no material brain, but we possess a certain psychic web. This web is not exactly on the plan of the brain. It does not contain millions of tiny neurons or compartments, but it contains several centres which can draw or attract a stream of psychic energy from the Unifying Principle. If a great effort is made, there can be attention in more than one direction, but not always. It is possible when we are communicating with the world, that we can only supply one centre or focus at a time with this active stream or motive force. This is quite easy to understand for a considerable effort of concentration is required when we manipulate another's deeper mind. Sometimes we succeed in communicating with two people at once, but it is exceedingly difficult. The interesting point for you, in connection with these centres or half-way houses, is that the memory of what we have communicated is lodged therein or rather, it is in touch with that centre and no other centre

with that focus, and also with the Unifying Principle, which, as you know, contains many in one. You will understand, therefore, when I speak of my "other self," I merely wish to indicate that other section of myself which has undoubtedly the imprint of my personality, and which is my representative, as an M.P. may be said to represent his constituents; and further, it expresses myself as I was when alive to a certain degree, or rather according to the strength of my psychic stream of energy and according to the measure of the Medium's power. But please remember the memory of my activities at that other sitting reside only within the radius of that centre. Living people must learn this rudimentary law of our being. It explains so much they cannot understand. Pardon this long digression. I am again all attention . . . Please remember that "other self" does not define what I mean. Perhaps you might call in Shakespeare and write, First Murderer, Second Murderer. The characters are so similar.

(E.B.G. "I think I like this self or form of you best.")

M. "May I explain that the only difference in form lies in the frame work, the scaffolding supplied by the Medium's subliminal self and in the memories associated with it. I should like you to realise that all communications are a collaboration between the living and the dead."

(E.B.G. "Had you difficulty in speaking in two places, as you apparently did the other day?")

M. "Yes, very great difficulty. I had to struggle and to concentrate very closely in order that I might continue. I may have drawn all the mind energy to myself. I hope that was not the case, for I wished two communications to be received at one and the same time. I wished, in short, to prove that time was different for us. . . . I find that there is a very strong pull here. I mean that it was easier for this Medium to draw my stream of energy through her, for the reason that she is usually in trance, the other" (Mrs. Dowden) "is only lightly hypnotised. I should like to speak of what you call the subliminal self. There is no real supraliminal self. I was wrong in holding that view as I did at one time."

As Miss Cummins is the writer of "The Scripts of Cleophas" and "Paul in Athens," it is of interest to compare the very dissimilar style of this communication with that of the Cleophas Scripts.

ANIMISM AND SPIRITISM.

Translated by S. De. Brath.

CHAPTER III.

CRITICAL ANALYSIS OF TENDENCIOUS* REMARKS.

I feel a lively regret to have to interrupt the examination of the erroneous arguments which M. Sudre gives out on the experiments with Mrs. Piper. If I had leisure to continue, a very instructive critical analysis could be built up. But I find myself obliged to finish with these, for two distinct reasons: firstly, because I have a long way to go; and next, because inexactitudes, gratuitous affirmations, erroneous observations and sophistry, are so numerous that a volume of this size would scarcely suffice to expose and refute them.

Under these circumstances no other system of refutation remains than that which I have adopted—to demonstrate by the facts that in Mrs. Piper's mediumship we meet a great number of incidents inexplicable by the hypothesis in question. This should suffice to destroy that hypothesis as applied to personal identification.

Unfortunately, I perceive that the same difficulty appears on each page of this superlatively partial book. It is practically impossible to make a choice among the principal objections to be refuted—they are too numerous. Inexactitudes, gratuitous affirmations, and sophistry accumulate by dozens on a single page. As an example, I will take the following from p. 338 of this work:—

Spiritists are to-day forced to recognise, on the one hand, that metagnomy, telergy, and teleplasty can be exercised without the intervention of the deceased; and on the other, that the spirit-phenomena are always alloyed with animism, that is, with elements taken from the subconsciousness of the living. Spiritists then dispute on some categories of phenomena in which they have entrenched themselves, which they declare to be inexplicable on metapsychic theories; or they audaciously rest on animism to prove spiritism without being in a position to distinguish between the two. But spiritists who are not blinded by fanaticism, and have sufficient scientific culture, give up examining facts for crucial proofs. They know that their presumptions will be accepted as proof in the sense of the "dramatic probabilities of Nature," to use the expression of William James. Like Myers and Geley, they demand the act of faith needed by a system of metaphysics built on sciences other than metapsychics or even on moral postulates. Hence the Spiritism called "scientific" inaugurated by Delanne seems to be bankrupt, and for the masses there remains only the old moral spiritism of Allan Kardec, which, moreover, is not bad in itself and gives consoling illusions to the afflicted.

In the above passage there is not a single affirmation which is not

* Remarks that show a tendency in a particular direction.

either erroneous, gratuitous, insidious, or sophistical. In the first place, the author writes "Spiritists are forced to recognise that metagnomy, telergy, and teleplasty can be exercised without the intervention of the deceased." This they have always recognised. One spiritist, Alexander Aksakoff, classified mediumistic phenomena *forty years ago* under the three categories Personism, Animism, and Spiritism, showing that the two former arise from supernormal faculties inherent in human subconsciousness, without any intervention of defunct entities. How then can it be said that they are *to-day* forced to recognise this fact ?

The next statement is that (always "to-day") they are forced to recognise that spirit-phenomena are always alloyed with animism, that is, with elements taken from the subconsciousness of the living. Disregarding the "always" which is superfluous, I say that, on the contrary, spiritists have recognised this from the very dawn of the movement. A spiritist of the early years, Adin Ballou, expresses himself thus on p. 67, of his book *Spirit Manifestations*, which appeared in 1852.

"In fact, that which passes through the medium must be largely susceptible of being influenced by *the spirit of the living*. Preconceived ideas, will, imagination, the ideas and particular feelings and sentiments of the experimenters, cannot but exercise a greater or less influence on the communications which the spirits endeavour to transmit by translation through the brain of another. Moreover mesmeric and psychological influences from the mentality of experimenters which dominate that of the medium, must also exert an analogous disturbing influence. It follows that certain communications originating with high spirits are transmitted or rather translated into a vulgar form, often quite different from that understood by the communicating spirit. It is as if a Frenchman were communicating with an Englishman by the instrumentality of a Danish interpreter having only a rudimentary acquaintance with either language. The English recipient would be much embarrassed to determine the real sense of the message. In cases of this kind we cannot be sure that the message received is what the communicating spirit desired to transmit."

Adin Ballou reasoned thus 75 years ago ; and his affirmations are made again in the works of Capron (1853), of Professor Robert Hare (1855), of Dr. Wolfe (1869), and of Alexander Aksakoff (1869). But or M. Sudre it is only "to-day" that spiritists have been forced to recognise the fact by the clarifying influence exerted by the research of the very latest metapsychics.

To continue : Our author says, "Then spiritists dispute on some categories of phenomena in which they have entrenched themselves which they declare to be inexplicable by metapsychic theories." These categories, so "inexplicable" are rather numerous ; and it is quite natural that spiritists should declare them to be so, since, in fact, they are so. The anti-spiritist metapsychists realise these facts so well, that they are embarrassed by them and prudently avoid discussing them, contenting themselves with inconclusive general phrases, or

by not speaking of them at all, which is easier still. This in no way prevents the metapsychists in question from continuing to press their anti-spiritist arguments just as if they had met, answered, and refuted the arguments of their opponents. We will return to this important point later on.

The sequel of the passage we are examining is curious. It informs us that spiritists "*audaciously* rest on animism to prove spiritism without being in a position to distinguish between the two." The first part of this sentence is stupefying; the second is erroneous. I am among those who have "*audaciously* rested on animism to prove spiritism." In the issues of November-December, 1925, and January-February, 1926, of the *Revue Spirite*, I published a long article, rigorously documented, with the intention of showing that for the scientific demonstration of the existence and survival of the soul, Animism is more important and decisive than Spiritism. And in this article I brought out the very eloquent circumstance that Frank Podmore—a most determined opponent of the spirit-hypothesis—had himself recognised this truth in the following terms :—

"Whether the conditions of the Beyond permits those who are there to enter sometimes into relations with the living be true or not ; in any case it is clear that this question *would become of secondary importance* if it could be demonstrated, on the basis of faculties inherent in the spirit, that the life of the soul is not dependent on that of the body. In other words, one *must necessarily admit* that if it is true that in mediumistic or ecstatic sleep the spirit knows what happens at a distance, perceives hidden things, foresees the future and reads in the past as in an open book, then—considering that these faculties have certainly not been acquired in the process of terrestrial evolution whose environment is not adapted to their exercise and does not justify their emergence : Then, I say, it seems one may legitimately infer that these faculties demonstrate the existence of a higher world in which they should be freely used in harmony with another evolutionary cycle unregulated by our terrestrial environment."

"It is important to add that the theory here sketched out is in no way a theory founded on unverifiable hypotheses, it is a scientific hypothesis founded on the interpretation of a precise class of effects . . . It would be vain to contest that if the authenticity of the phenomena of precognition, of clairvoyance and all others which give evidence of psycho-sensorial and transcendental faculties resident in our spirit, then the independence of spirit and body would be manifest."

Therefore, according to Podmore, it would be vain to contest the survival of the soul if the existence of metagnomic phenomena were proved. This is precisely what I have always maintained.

What a bitter deception must have been our author's when he learned that Mr. Podmore himself, audaciously thought that Animism proves Spiritism ! And it is yet more tragic that Podmore at least was under

the illusion that he could reduce all metapsychic phenomena to telepathy alone, and therefore that he could deny the metagomic phenomena properly so called. He then felt himself safe in his position of world-champion of anti-spiritism ; but it is not clear how M. Sudre and those who reason as he does on the basis of the existence of the supernormal faculties, can extricate themselves from the dilemma.

The little boat of materialist anti-spiritualism cannot be saved from wreck by empty bladders of tendentious phrases against argument which cannot be directly faced because it is irrefutable. This word "audaciously" implies that those arguments are unjustified and rash. The most that such phrases can do is to produce a certain deleterious effect on those who are but little informed on the matter. It is not well to refuse to reply to the refutation of a thesis after having imprudently announced that such reply would be "very easy." Taking M. Sudre's book, as the text of all the materialistic objections to Spiritualism, it is obvious that so far from being easy the reply is very difficult, or, more precisely, that no logical reply is possible to refute these arguments. This, however, does not, in the least, impede such writers from using a hypothesis which has been reduced to nullity just as if it had been replied to and entirely refuted.

Returning to our subject, I shall be in no way moved by any tendentious phrases on the irrefutable proposition that Animism proves Spiritism. I shall rather invite any contradictor in the name of the research for Truth by truth, to explain the existence in the human subconsciousness of supernormal faculties and senses independently of the laws of biological evolution. All I ask of M. Sudre or any other opponent is that he should show, by overthrowing the decisive arguments advanced in the *Revue Spirite*, to show that every time our opponents imagine that they are combating the spirit-hypothesis by having recourse to metagomic powers, they are really only demonstrating the existence and survival of the soul from the animistic rather than from the spiritist point of view ; which, in the end, comes to the same thing.

I await his answer though I am convinced that I shall not get it, for I fear that he will not cease to maintain his position on the after-life, and to call "audacious" the arguments he cannot prove false. These inconsequences are darkened by insurmountable prejudices. It might justly be objected to me that it is useless to attempt to convince those who will not hear ; nevertheless, I persist, less to convince my opponents than to restore tranquillity of mind to those who may be disturbed by such sophistical insinuations.

PROFESSOR RICHET'S SIXTH SENSE.

I now feel myself constrained to open a parenthesis with Professor Charles Richet. I had finished writing the preceding pages when I received the *Revue Métapsychique*, of January-February, 1926, in which one may read a short article by Professor Richet, remarking that as there are to-day a certain number of clairvoyant sensitives,

this may be the prelude to the advent of a "sixth sense" among mankind. After which, passing to the examination of the presumable origin of this "new sense" he proposes to explain it by the well-known theory of De Vries on sudden mutations as observed in the vegetable kingdom.

I permit myself to point out to Professor Richet that the actual frequency of clairvoyant sensitives—very relative however—depends exclusively on the fact that for some years such persons have been sought after and studied in civilised nations, whereas formerly they were suppressed or sent to the stake. Despite of this, nothing exceptional is to be observed among them. On the contrary, if we examine the history of classical, biblical, Egyptian, and Babylonian antiquity, or still further back in the centuries, in the sacred chronicles of the East, a very different circumstance appears from that announced by the distinguished Professor: to wit, that it is indubitably proved that the faculties of clairvoyance remain absolutely stationary throughout the centuries, in all nations and races. This is condemnatory of the hypothesis, but there is another fact which proclaims its nullity—the frequency of these phenomena in savage races.

I have personally studied this question in a long monograph, which, like all those that have preceded it, has not been a hasty labour of a few months, but is the result of much reading for thirty-five years. I affirm that there is no savage tribe which does not possess one or more sorcerer-doctors who accomplish exploits absolutely analogous to the clairvoyants of civilised peoples. Cases of this kind are to be found in hundreds in the works of explorers and missionaries. (See Review p 159.)

It follows that the analysis of facts obliges us to conclude in a sense diametrically opposite to that suggested by Professor Richet—that if the faculties of clairvoyance are more frequent among the uncivilised than among civilised peoples that fact is sufficient to upset completely the hypothesis of the advent of a sixth sense in humanity by the operation of the biologic law of abrupt mutations.

We must also consider another important theoretical consideration: which is, that Professor Richet has not considered that the phenomena of clairvoyance could not arise from the gestation of a sixth sense, since they are produced by utilisation of the existing senses of sight, hearing and touch. We may add, that instead of being determined by direct perception from the periphery of the brain, as in all biological senses, these phenomena are determined by an inverse process from the brain to its periphery, under the form of subjective sight and hearing projected outwards and all, nearly always, of a more or less symbolical nature.

This symbolical nature of nearly all supernormal perceptions has a high theoretical value, since it shows that they are not only independent of the surface senses but also of their corresponding cerebral centres. For the symbolism of these perceptions proves that the cerebral centres do not actively perceive, but passively register that which is

transmitted to them by a third agent external to themselves. This third agent perceives directly and transmits its notions to the sensitive under the form of symbolical representations; and this evidently because its perceptions being *qualitatively* different from those which the cerebral centres can assimilate, it is compelled to transmit them in the form of hallucinatory objectifications, which the sensitive can readily interpret.

And as this third agent can only be the integral subconscious personality of the sensitive, it follows on the above, that we see the emergence, manifest and undeniable, of the proof that the integral subconscious personality is a spiritual entity independent of all functional action of the brain, whether direct or indirect. It follows therefore, that the supernormal faculties, sporadic in humanity at all times and in places, are really spiritual faculties of the integral subconscious personality, which pre-exist latent in human subconsciousness, till they emerge to exercise in spiritual surroundings after the crisis of bodily death, just as the faculties of the earthly senses exist in the embryo, latent until the moment when they will be exercised on earth after the crisis of birth.

Thus we can see that induction based on facts leads us far from the hypothesis put forward by Professor Richet, which appears inconclusive from the biological, psychological and metapsychic standpoint.

I must admit that Professor Richet's article gave me painful and profound discouragement. It showed me the uselessness of the intellectual efforts of thirty-five years made to bring forward my contribution to the investigation of metapsychic science. If the distinguished writer had demonstrated the error in my argument before advancing his own, I would have shown my gratitude for enlightenment on a problem of the highest scientific value; but the announcement is made without the least allusion to the existence of a recent study on the subject which contradicts the hypothesis on the ground of fact. As the spark of Truth arises from the conflict of ideas, it follows, that if in metapsychic matters, one of the parties follows his own path careless of what the other party does, no definite conclusions will be reached. Under such conditions one might well renounce writing and limit oneself to selfish personal study, leaving others to think as they may.

THE "AUDACITY" OF SPIRITUALISTS.

I now close this long digression, and resume discussion of the second part of the short, but virulent passage of the work, which I was about to analyse. I have said that the first part is stupefying, and the second part is erroneous. In this second part, the author has the audacity (to use his own word), to say that spiritists affirm that animism proves spiritism without being in a position to distinguish between the two.

To put things in their proper places, I submit that the question referring to animistic phenomena which demonstrate survival of the soul has nothing in common with the distinction between animism and spiritism. I would recall to opponents, that the whole discussion

on Mrs. Piper's mediumship proves the existence of analytical criteria which *can* distinguish between phenomena which are positively spiritist, and those that are not ; or, more precisely, from those which do not present sufficient scientific guarantees in this sense. I therefore invite opponents, and especially M. Sudre, to reply on this point by refuting the preceding arguments, and those which here follow. If they prefer a more convenient silence, that will mean that they know that they cannot reply. For my own part I know, that not my own merit, but the quality of the cause that I defend, will not let me pass any new objection without refutation.

Continuing the analysis of the passage in question, M. Sudre says " Those spiritists who are not blinded by fanaticism, and have sufficient scientific culture, give up examining facts for crucial proofs." If by crucial proofs he means *absolute* proof, it is true that they renounce any such, for, as every one knows, it is useless to exact *absolute* proof in any branch of knowledge or circumstance of life. Neither we, nor our opponents can give absolute proof of anything ; for we poor individuals live in the relative, and are so limited by our conditions that we can never affirm anything in terms of absolute certainty. But if by " crucial proof " is meant such proof as is scientifically sufficient to warrant a hypothesis, he is wrong ; for spiritists with sufficient scientific culture are in agreement with Professor Hyslop who solemnly affirmed this truth in the following terms :—

There is no other rational explanation of the facts but the hypothesis of human survival ; and the cumulative proofs which converge in its favour are so unshakable that I do not hesitate to declare that they are equivalent or superior to those which confirm the theory of Evolution. (*Contact with the Other World*, p. 328.)

Finally, M. Sudre remarks of spiritists, " Like Myers and Geley, they demand the act of faith needful to a system of metaphysics built on sciences other than metapsychics or even on moral postulates." I do not know of what the author is speaking when he names Myers and Geley, and I may remark that when an author cites authorities to support a thesis, he is bound to give references, failing which the names invoked are a mere rhetorical expedient. In any case, I affirm that nothing can be more opposed to truth than that the defenders of the spirit-hypothesis base their defence on an " act of faith." On the contrary, the force of expansion in spiritism consists in having banished acts of faith and having founded itself exclusively on facts, on induction, and deduction, on deductions from facts, and on the convergence of proof, just as in any other department of knowledge. For my own part, I may add that I have always had a kind of " phobia " for acts of faith : all my writings bear witness to this, for they are based on facts and inferences from those facts. We now reach the conclusion of the passage quoted ; he says " So the Spiritism called ' scientific ' inaugurated by Delanne seems to be bankrupt and there remains for the masses only the old moral spiritism of Allan Kardec, which moreover is not bad in itself and gives consoling

illusions to the afflicted." One can only suppose that the vain illusions spoken of must refer to the writer's own disappointed hopes relative to the scientific spiritism whose bankruptcy he anticipated, but which has never been fuller of life than it is to-day.

But enough of this paragraph. But if anyone perceives that I have had to write several pages to refute the inexactitudes which are there condensed, it must be admitted that I was right when I said, that to refute all the erroneous suppositions in this book would be to attempt a task materially impossible. I have felt obliged to write this chapter dealing with tendencious phrases and sophistical suggestions, because they produce a certain effect on minds insufficiently informed, who suppose that Spiritism is less scientific than animism; and, not recognising that these are merely names for *one* activity, incarnate or discarnate, too readily accept the suggestion that they are alternative hypotheses.

E. BOZZANO.

OUR MEDIUMS.

Quite a number of letters have been received at the College testifying to the excellent work done by the mediums who give us their services. Among these it is natural that Mrs. Murphy Lydy should take the first place, at the present time, and we give below a few extracts from letters on her séances.

“I am quite satisfied that at the séance of April 4th I conversed with my brother who died in the war in 1917, not only in English but in fluent German, my native tongue. Also the séance of April 23rd in full light confirmed and strengthened my belief in the truth of Psychic Science.” (Dr. Eric P. Maber, 34, Upper Montague St., W.1.)

“I must express my appreciation for the very fine Direct Voice sitting with Mrs. Lydy. I was present with the express intention of observing all phenomena very closely. The results were very good and extremely evidential.” (Louis Myers, 7, Austin St., E.2.)

“No. 17 being called (my ticket number) I responded. My father Robert spoke to me and brought also Charlie (an uncle) and my sister Nellie. I was his favourite daughter. Having occupied a front seat at two of Mrs. Lydy’s demonstrations, I was able closely to observe both in daylight and in bright electric light. When one of the communicators (specially fond of whistling during life) responded at the special request of his relative, there was no perceptible movement of the Medium’s lips.” (Dr. and Mrs. McLeod, 19, Queen’s Gate Place, S.W.7.)

“. . . The second was a remarkable personal message which I received from my grandfather to his son (my father) which, as it happened, I alone could deliver. These two incidents, and they are only two out of many, convinced me most definitely of the absolute sincerity and genuineness of Mrs. Lydy’s mediumship.” (Ronald P. Robinson, 28, Collingham Place, S.W.5.)

Mrs. Ina Uzielli of Surrey House, Camberley, writes:—

“I attended two of Mrs. Lydy’s sittings, April 22nd and May 1st, and was astonished at the power of this frail-looking little American lady. . . . To get through the evidential messages for all those sitting as she did was wonderful.”

To these, I should like to add my own evidence. Miss Hyde kindly supplemented my imperfect hearing, and was confirmed by Miss E. W. Stead who was also present.

Miss Hyde received much evidential matter regarding her mother’s illness, and then towards the end of the séance Elizabeth came to us: the voice though not as clear as when on earth, was distinct. Her message, after calling me by name, was: “I wish he could hear, I hoped he could. Tell him all I say. I send my love . . . I am often by him . . . I want you to tell him I am waiting and gaining knowledge. There are wonderful schools

of instruction here. I want him to know that, tell him, please." Then about a minute later a voice of most beautiful singing filled the room; a bar of music from Nazareth, "Life for evermore," one of her favourite songs which she had sung to me when recovering from illness. She left with "God bless you" after referring to weekly sittings for automatic writing. "Sunflower" noticed that the bowl of flowers had been removed from the table and placed outside the circle.

This sitting was in absolute darkness; it was very evidential to me who had known her on earth.

Miss Stead very kindly sent me a confirmatory letter, of this and other evidential matter.

Our hearty congratulations to Mrs. Garrett who has now recovered from her serious illness. Her absence from the College has been much regretted. The demonstrations by Mrs. Mason, Miss Francis, Miss Jacqueline, Mrs. Vaughan, Miss Lily Thomas, and Miss Geddes have been excellent and Mr. Sharplin's healing work has been greatly appreciated. We hope to give more detailed information in a future issue. So many persons on perceiving for the first time the great advances that psychic and spiritual truth are now making, are anxious for some personal proofs, that it is well that they should know of the accessibility of good and reliable mediums at the College.

* * * * *

All the College authorities wish to record their grateful thanks and appreciation to the member who kept the College supplied with beautiful flowers throughout the season, and has also re-furnished the Healing Room for us. She wishes to remain anonymous, and we can therefore only record our very hearty thanks for graceful gifts.

THE QUEEN'S HALL MEETING OF JUNE 9TH, 1931.

This meeting, which is the largest since the much regretted decease of Sir Arthur Conan Doyle, was thoroughly successful, and shows how Spiritualism is making progress in the metropolis. The seating capacity was stated to me as 2,500, and nearly every seat was filled.

Mr. Arthur Ford, Mrs. de Crespigny, Mrs. St. Clair Stobart, Mrs. Hannen Swaffer, and Mrs. Lydy and Mr. Hannen Swaffer were on the platform.

Mr. Arthur Ford, introduced to the meeting by Mr. Hannen Swaffer, opened the proceedings with a short speech, and then showed a number of slides, all of which, with two exceptions, have been published in this journal in discussions on the Crandon Mediumship. The two exceptions are (1) one with the medium barely visible through a blaze of ectoplasm, and (2) two faces with an ectoplasmic "surround." Mrs. Crandon ("Margery") is not a professional medium. She has submitted herself to endless tests and has never been detected in fraud of any kind, nor in the least attempt at fraud; nevertheless the animus against the whole subject is such that she and her husband have been accused, on mere suspicion, of every kind of fraud.

"The "Walter" thumb-prints, of which two have been obtained in *solus* sittings with Professor Tillyard and the President of the Am. S.P.R., are final proofs of surviving personality. These, and other physical phenomena are crude demonstrations for those whose intellect is amenable only to such.

In explaining the slides, Mr. Ford recalled two attempts by Houdini to discredit Margery by placing india-rubber in the bell-box and a footrule in Margery's cabinet. Both were observed by "Walter" before the séance and commented on in very sulphurous language by him. Houdini was reduced almost to tears, and to one of Walter's epithets, exclaimed "Don't call me that; my father and mother were really married!!" Mr. Ford said that he told this story without any animus against Houdini who after his transition had bitterly repented his opposition, and now is one of Mr. Ford's own helpers.

After showing the slides Mr. Ford entered on his clairvoyance. He said that he could guarantee nothing and requested the audience to abstain from whispering, and merely to raise a hand when his descriptions were recognised. Mr. Ford then said, "I hear the name Hazel, a handsome figure; and also Ian." Arthur Henderson comes for the second time and is now recognised.

"Douglas" brought with him "Bertie" and described a motor accident. This was recognised as correct.

A very evidential incident then occurred. He said I hear the name "Inez." A lady admitted that this was her name. Then

Mr. Ford said the name Gordon is given—father and grandfather—the father wears a K.C.B. ribbon, he was knighted by Queen Victoria and was Sir Gordon Brenner? The name Horne was given and Mr. Ford said “You married his grandson.” The lady laughed and said “Yes.” He then gave her some private advice in the words, “There is a door which you must keep closed.” Do you understand? She said “Yes.”

“Aunt Madeline” brought a message to “Arthur.” Information was given of a son preparing for a naval cadetship, and that all would go well. (Mr. Hannen Swaffer interjected: “This is fortune-telling.”)

Then a mother was picked out who “had come 400 miles to be present.” After some hesitation, she admitted that the message was for her. The communicator said “he was glad, but wished to speak with his father who was sitting in another part of the hall.” He gave his mother’s name as Agnes, but went back to his father and said “You do not need to worry about your health, you are not coming yet, we do not want you yet.”

Another spirit came and was claimed by two persons. To distinguish between them he said “I want my wife Sophie.” Mr. Ford rejoined to the claimant, “You didn’t always call him Fred.” She replied “Yes, I did.” Mr. Ford said “You called him ‘daddy.’” This was admitted. He sent his love to “Doris.” “George Henry” called for his sister Norah. After some delay a sitter in the gallery admitted that the message was for her.

“Terence O’Brien” was the next name given, whom at first nobody claimed. Then addressing the same lady, Mr. Ford said, “I get the name ‘Allie.’” As the lady did not respond, Mr. Ford said, “Was your husband a colonel?” (Assent). He then gave the name of an Indian as Ali Singh. The lady admitted that her husband had an orderly of that name in India. Mr. Ford then said, “Terence O’Brien has come again, and says he was a lieutenant in your husband’s regiment when he was a captain.” The lady replied that she did not know him, and being told that Terence O’Brien was referred to in some of her husband’s papers, she promised to look this up, and to intimate if successful.

“Margaret” next came, and her brother with her, said through Mr. Ford that he had with him a Hindu named Bappo Lal Kaka (phonetic) who had been at Oxford with him, and was a pupil of Professor Lingstead? It was given to Mr. Ford that the lady who claimed Margaret was the daughter of Professor Lingstead. Lingstead was admitted as her maiden name. The Hindu said that he came to apologise for his ingratitude. She understood.

Some more names were given, some not very clearly and some were not recognised.

Mr. Swaffer then spoke briefly, reminding the audience that they were all breaking the law. He said that nightly a demand

was made in the House for its repeal, but that the difficulty was to get a quorum.

Mrs. Murphy Lydy then came forward to prove a demonstration of trumpet mediumship in full light. The arrangement was that Mrs. de Crespigny should draw tickets from a basket in which there were a number of duplicates of the seats in the hall. As a ticket was drawn at random, the occupant of that seat was asked to come on to the platform and listen. Mrs. Lydy held the trumpet by its larger end, and the sitter put the small end to his or her ear, and stated what he or she heard. Several members at the Press Table heard the spirit voices, more especially that of "Gertrude Hartley." The first man called heard his father's name—Harry Williams—and was satisfied that the voice was his father's.

A lady then came who heard the name Annie Epstein who called her by her pet name, which she recognised. The lady, by way of test asked: "Could you tell me with whom I came here to-night?" The answer was: "Yes; Mummie." She replied: "Tell me Mummie's name." The answer was "Sarah" (correct). The lady told us that her niece had spoken, and added: "This is the first time I have heard her speak."

Then another lady, dressed in scarlet, came up, and the "spirit-voice" called her Joan (correct), and gave the name Gertrude Hartley several times, and added that she was "Uncle Robert's wife, I am so glad you came here. Give my love to Willie and my husband." The lady said: "That was my guardian's wife."

Mr. Swaffer made a short speech. The proceedings then closed with the National Anthem. One of the writers at the Press table gave an excellent example of the perfect sceptic; he took no notes, kept an attitude of profound boresomeness and indifference. Others showed extreme interest.

* * * * *

The Editor would ask Lieut. the Hon. F. H. S. R., who sent an article on Automatic Writing for the April issue to send his address. A letter has been received for him which will be forwarded as soon as the address is known.

NOTES BY THE WAY.

The attention of Members is called to the interesting and important work being carried on at Queensberry Place with the physical medium Mrs. Duncan.

Mrs. Duncan is now resident in London and is engaged by the London Psychical Laboratory (Research Department of the London Spiritualist Alliance) for a period of eighteen months, six months certain with an option on the part of the London Psychical Laboratory to retain her services for a further period of one year.

Mrs. Duncan has many forms of physical mediumship but it is the desire of the Executive Committee and "Albert" the "control" to keep in the main to materialisation phenomena.

"Ectoplasm" in copious amounts and active in manifestation has been frequently witnessed. Forms have been built up, some claiming to be children, some adults. "Albert" has occasionally shown himself with the medium in view, he standing six inches taller than Mrs. Duncan. These forms are draped, with the suggestion however of the outlines of the human form beneath.

The "control" "Albert" has expressed the hope that in time perfectly formed faces and figures may be produced and recognised.

A red light is always used which gives sufficient bright light to enable a watch to be read. For further details see *Abridged Report in "Light" of the issues of February 28th and May 16th, 1931.*

These Preliminary Reports are made from verbatim notes taken at the sittings.

The Research Committee is regularly experimenting and will issue a full Report in due course.

Members, and friends suitably introduced, may book places on Tuesdays when the sittings are held at 6.15 for 6.30 p.m.

The fee to Members is one guinea and 25/- to non-members.

* * * * *

We have to record with deep regret the passing of Monsieur Jean Meyer, on April 13th last. Few people have known in England what a generous contributor to the cause he has been. The story as told to me by our mutual friend, Dr. Geley, is as follows:—

During the ravages of the phylloxera, M. Jean Meyer was always confident that science would succeed in discovering a remedy. He was a proprietor of vineyards and when everyone else around him was selling he bought land as it fell into the market.

In due course the remedy was discovered, and he found himself the owner of more land than he could manage.

He had experiences (in Spiritualism) which he had not seen fit to make public, but which were sufficient to convince him entirely. He endowed the *Institut International Metapsychique* with large funds to secure its permanency it under Dr. Geley's headship. He has further furnished it with infra-red apparatus at a cost of 200,000 francs.

As this is an institution for purely scientific research, he further endowed the *Maison des Spirités* at 8 Rue Copernic for the dissemination of pure spiritualism, and personally directed its activities.

After the lamented death of Dr. Geley he desired to appoint Dr. Osty as his successor. Dr. Osty tells in the *Revue Metapsychique* for April, 1931, the story of his acceptance. Dr. Osty claimed absolute liberty for the Institut Metapsychique, and said:—

“What would you say, if from the laboratory of the Institute there were to issue some day studies of fact which would suggest that the teaching of the *Maison des Spirités* is in whole or in part illusory interpretation of facts produced exclusively by the innate powers of man as yet unknown?”

M. Jean Meyer, firmly convinced of the truth of Spiritualism, and equally sure of the ultimate conclusions of Science, replied:—

“Yes, I accept the risk. I know you for a sincere researcher. That is enough for me.”

This is a magnificent example of confidence in the power of truth, and of a mind which placed him above the intolerance which is unfortunately common to both branches—Psychical Research and Spiritualism—which has made division between the one which should verify all facts, and the other which should apply them to the development of religion which fears no aspect of truth.

* * * * *

SUMMER VACATION.—The College will be open every day between 10 a.m. and 5 p.m. during August for the convenience of members and visitors who wish to use the Library and Reading Room, and to avail themselves of certain opportunities for private sittings, but as most of the College demonstrators will be away during that month, no public meetings will be held.

A reception will be held on Wednesday, October 14th, 1931, at 8 p.m. for the College demonstrators who will give their personal experiences in the development of their mediumship at Queen's Gate Hall, Harrington Road, South Kensington. Further particulars will be published later.

Donators to Appeal Fund, since last issue of PSYCHIC SCIENCE.—Mrs. Ashburnham, Mrs. Askins, Mrs. Blamires, Mrs. Crunden, Mr.

F. W. Grubbe, Mrs. Heinemann, Mr. E. de B. Jewell, Miss D. C. de Lafontaine, Mr. G. Levett-Yeats, Mr. W. Savin Morris, Mrs. Noyes, Mrs. Palmer, Mr. G. Paulin, Mr. A. Schaaf, Mrs. Swinburne, Mrs. Bromley Taylor, Miss Long Ward.

Total received to date £480.

Mr. Austen Hall's resignation.—The letter from Mr. Austen Hall, resigning from the Council, was received with great regret, and it was decided to postpone acceptance of his resignation until the next Council Meeting, and that meanwhile Mr. Hall should be invited to reconsider his decision.

CORRESPONDENCE.

To the Editor of PSYCHIC SCIENCE.

INTERNATIONAL CONGRESS AT THE HAGUE, SEPTEMBER 4TH TO 12TH, 1931.

Dear Sir,—I am making arrangements to run an inclusive trip to the Hague and shall be getting circulars in the course of the next week. The printer has promised to let me have proof by Monday and I can send you one on, but I wonder if you would do me the favour of inserting the circulars in PSYCHIC SCIENCE in the forthcoming issue?

I feel it would be much more convenient if the British visitors to the Hague travelled together. We have fixed up inclusive terms for rail, board and lodging for about £9. The circular will give all particulars.

Yours faithfully,

ERNEST W. OATEN.

President of Executive Committee.

DONATIONS.

	£	s.	d.
Mr. L. Corbett	3	5	0
Mrs. Hewat McKenzie (Mediums' Fund)	6	0	0
	<u>£9</u>	<u>5</u>	<u>0</u>

BOOKS ADDED TO THE LIBRARY SINCE APRIL, 1931.

	Catalogue No.
*Adams, Evangeline ... Astrology—Your Place among the Stars	(1026)
*Bardonnet, L. ... L'Univers-Organisme	(1114)
*Bazett, L. Margery ... The Broken Silence	(54)
Catalogue of the London Spiritualist Alliance Library (1161)	
*Dingwall, E. J., M.A. ... How to go to a Medium	(1202)
Ingalese, Richard ... The Greater Mysteries (2nd copy)	(468)
Leadbeater, C. W. ... The Monad	(1261)
Levi... The Aquarian Gospel of Jesus the Christ	(546)
Roos, Anna Maria ... The Possibility of Miracles	(731)
Three Initiates ... The Kybalion	(875)
*Vesme, Cæsar de ... Primitive Man	(2537)

(Translated by Stanley De Brath, M.INST.C.E.)

The thanks of the College are extended to Mrs. Robinson, Mons. L. Bardonnet, and The London Spiritualist Alliance for kind contributions to the Library.

* New books added since April, 1931.

BOOK REVIEWS.

PRIMITIVE MAN.

By Cesar de Vesme. Rider and Co. Being the first volume of a History of Experimental Spiritualism, laureated by the French Academy of Science.

Consistency is not a virtue in high esteem among men, and perhaps even less so among women. Many will not even consider it as a virtue at all, though there are few of us who can take the reproach of inconsistency in good part. Yet it is a virtue, and its practice depends on two characteristics—Knowledge and Good Will. To the first belongs the saying that Truth is one, and and can never be divided against itself; to the second belongs that humility which is ever ready to learn from those whose department of research is other than our own.

How often may we not hear the most widely inconsistent opinions on Religion and Science uttered by the same man under differing circumstances; opinions so inconsistent that one can hardly believe that the same person is speaking. At one time he will quote from the Bible under some vague notion of its "inspiration" as if it were one book of final authority; and at another he will deal in precisely the same way by science; not perceiving that the one was written by men who considered the earth as the whole universe, and that the other is but a name for an aggregate of specialisms, each of which is tentative and restricted to its own domain.

At the present day, Spiritualism presents itself as the harmonizer between these two. On the one hand it is a new science, an experimental science; on the other hand it is a Religion influencing profoundly the lives of its neophytes, and it claims to have harmonised the well-known divergencies between the two.

In so far as it may have done this—and to a certain degree this claim is true—it has done so by its basis in experimental facts. Not precisely on the facts of the psychological or metapsychic laboratory, though its ultimate claim to reality must be made good there, but on the facts of Experience contrasted with the facts of Experiment.

An exceedingly able book has just appeared, which places these data in a surprisingly clear light.

M. de Vesme is well known on the Continent as a philosophical spiritualist. In this book, which appears in an English translation that reads like an original, and has been carefully revised by the author, he has collected with great care and abundant knowledge, the historic data on which modern philosophic spiritualism rests, data which have been glanced at by Andrew Lang and others, but which—possibly by reason of over-tenderness to Victorian prejudices, or possibly from inconsistency—have been very imperfectly considered.

"It would be difficult," says our author, "to cast doubt to-day upon the brilliant discoveries of human palæontology made less than a century ago, since Sir Charles Lyell came to France in 1855 with other English geologists to examine the excavations at Abbeville, and proclaimed the immense importance of the flint weapons discovered by Boucher de Perthes; a discovery which, up to that time, the French Academy had refused to acknowledge or even to know."

Unfortunately, the grottos and caves which were the shelters of primitive man, his tombs, arms, some coarse ornaments, bone or flint tools, and drawing of animals done by unskilful hands on the cavern walls, could furnish but vague indications on the ideas, the customs and the beliefs of primitive man. Thanks to the genius of Herbert Spencer, it was then imagined that the difficulty might be in some measure avoided by studying the men who are still in a primitive state; that is, the savages of the present day . . .

"All new-born sciences have the impatient and presumptuous audacity of youth. It was essential that the pioneers of this school should impress the scientific world with the value of their researches. So, from early data

gathered in haste, they drew definite and sensational conclusions which they even presented as axiomatic. The sarcasms with which "collectors of anecdotes due to missionary zeal" or "the imaginative faculty of British administrators in the colonies" were greeted, soon gave place to emotional admiration. Was it not well known that anthropologists, ethnographers, and sociologists had made two astounding discoveries? They are these:—

I.—Primitive man, struck with superstitious astonishment by the mysterious forces of Nature and by certain physiologists or physical phenomena such as dreams, syncope, echo, the shadow of the human body and its reflection in water; incapable on the other hand of finding any real explanation, had forthwith attributed all these to "spirits." From these supposed "spirits" all religions were subsequently derived. Whence followed the inevitable consequence—that religions having come from the supernatural interpretation given to natural facts—an interpretation now outside discussion—religions are the daughters of ignorance, error, and superstition.

II.—Primitive man tends to explain everything by "spirits." That is the first explanation that came into his head. It is the explanation that appeals to the infancy of Humanity. That proves that the belief in spirits—gods, angels, demons, ghosts, etc.—and therefore spiritualism and religion in general, are proper to the mentality of a child, a savage, a troglodyte, a pithecanthropus, etc., etc.; and so, as soon as man begins to acquire an independent and conscious mentality, he gives up these puerile explanations and explains everything by Energy and Matter: in a word, by Science.

The historical, experimental and logical truth is that these famous postulates are false; one as false as the other, entirely false. It is even unnecessary to seek new arguments to prove that. In ten years the anthropologists will be the only persons who have been unconscious of the ruin and crumbling, and will continue to supply arguments for their destruction."

In short, the course of evolution has been: first the "mana," the "force X"; then the "larva" or shell, lasting a few days only; then the soul; then superior spirits and so to gods and angels. The system of treatment is historical; it does not refer to texts, nor to speculative opinion, but to a series of facts often misunderstood, which has rendered much in this domain incomplete, defective and largely obsolete, even when treated by talents of the highest order.

These facts speak for themselves; not merely in the fragmentary manner in which they are found more or less everywhere, but synthetically, from the first infantile cries of humanity to a presentment sufficiently complete for the reader to be in a position to include in one panoramic view all the principal aspects of the question.

To see how this is done and with what completeness and erudition, we must refer readers to the work itself. It accepts all the *proven* facts of modern Spiritism, and refers to them in their historical aspect. It is a purely philosophical treatise, written in a plain and simple manner, and with a vein of irony which heightens the enjoyment of the reader.

THE MAGIC STORY.

By F. van Rensselaer, 1s. 6d.

This is a very typical American version of the New Thought. It is entirely concerned with "getting on" in ordinary life. Apart from its theory of "two selves" in the individual, its advice is sound.

PRACTICAL PSYCHOLOGY.

B. C. A. Dunlop, 2s. net.

Is a sound little book on elementary psychology without any theory. The writer says:—

"During sleep is a golden opportunity for one or other of the

parents to correct any fault in the child, or to build into the character qualities she requires or make suggestions of health, for whatever is impressed upon the mind of the child that he is he will become."

Great judgment is, of course, needful as to what is suggested.

Both these books are published by L. N. Fowler & Co., Ludgate Circus, E.C.4.

THE ASTROLOGICAL ASPECT.

By Charles E. O. Carter.

Is another book by the same firm. As it deals with astrology pure and simple, it may interest those who believe in the influence of the planets.

COSMIC PROBLEMS.

An essay on speculative Philosophy

By J. S. Mackenzie. Pub. by MacMillan & Co. 6s. net.

This book by Prof. MacKenzie should be in the hands of all those who are seeking to gain a comprehensive historical background to the present day position of philosophers in their efforts to give some guidance as to the ultimate purpose of the Universe. All views upon such a subject must be tentative, but none the less intelligent lay persons seeking to keep abreast of the various speculations—though often unable to read themselves the various weighty views in detail—are sincerely anxious for light, and I have been particularly grateful for this book, which is founded on such erudition and expressed with such conciseness and clarity as makes it of the greatest value at this juncture. The writer takes the Platonic optimistic view that there is an ultimate purpose for good, and that "pain and even moral evil have a part to play in what is ultimately to be regarded as supremely good." Man's place is to create such a society of intelligent individuals as shall co-operate with this purpose. Spinoza and Hegel support this view and among modern writers Prof. Alexander, the late Sir Henry Jones, Prof. Sorley, Dr. MacTaggart, and many others are often referred to, and quoted from.

The modern conception of evolution, the problem of freedom, how far "man is man and master of his fate," the significance of personality and the problems raised by modern scientific views which call upon philosophy for assistance, are all dealt with in the simplest and clearest manner. It is a pleasure to find that the author has taken some personal trouble to examine the views held by psychical researchers and Spiritualists as to extra-sense powers, survival and immortality, and treats these with respect, placing himself alongside Prof. Broad, Sir Oliver Lodge, Dr. Wm. Brown, Prof. Schiller and others in doing so. This is what all sincere psychic students would wish, that the facts and deductions for which they stand should be given due consideration in any thoughtful view of life and its purpose, and it is indeed cheering to find Chapter VIII devoted to "The Problem of Immortality" and the general idea of survival with a sympathetic section on modern Spiritualism. The writer's fairness is to be noted when he quotes the view of Sir Henry Jones, one of his own inspirers, in a "Faith That Inquires," that modern spiritualism should be "put on the rubbish heap." He comments, "This was a natural view to take at the time when he wrote. It can hardly be justified now. But a good deal of caution is still very desirable." Even the power of prediction of future events is not ruled

out of account in the philosophical conception that a creative Power must be supposed not merely to know the course of events, but to have planned it, and "there are some grounds for thinking that such predictions even in matters of minute detail, have sometimes been made." Dunne's "Experiments with Time" and Flammarion's "L'Inconnu" are mentioned in this connection.

The book concludes with modern views upon the significance of Religion, "that it consists essentially in the recognition of a supreme purpose in the Universe—the purpose of realising the highest Good—and that it is possible for human beings in some degree, to apprehend that purpose and to co-operate in its fulfilment" and that it is the purpose of human life to find out in what particular ways this may be done.

I hope many will buy and read "Cosmic Problems," it is essentially a book for the present moment, peculiarly fitted to give both intellectual enlightenment and mental comfort to those who may be lost in the complexity of modern scientific and philosophical points of view.

— Barbara McKenzie.

SOMETHING BEYOND?

By A. F. Webling. Cambridge University Press. 10s. 6d.

This is the admirably written history of the growth of a mind. Despite being written in the first person it has so little of the intrusive "I" that one almost forgets that it is an autobiography. With transparent honesty it gives the record of a spiritual pilgrimage from Non-conformity to Catholicism, and from Catholicism to Modernism, and thence to the solution of the problems of Science and Religion which are the great problems of the day.

It gives an intimate picture of Catholicism at its best and worst. The author shows how the influences of contemporary scholarship affected his convictions about the Bible, and how like Stainton Moses, he was led by the assured results of the Cinderella of the sciences Physical Research to a solution towards which many of the clergy are slowly progressing. The book is absorbingly interesting and is written with modesty and self-restraint. It deserves a large circulation if only for the quiet humour which pervades its pages. In reading it with much pleasure I can find only one sentence which requires modification. On page 188, the author says, "The process was continuous from the primal amoeba to the poet, the artist, the scientist and the saint; some of the details might be lacking but the broad fact of this stupendous development was patent."

This needs some qualification. The line of development is not strictly continuous. It is now beginning to be recognised that A. R. Wallace's contention that every species is the result of internal psychic forces; adaptation and selection being but the secondary means for the preservation of the better forms and the extinction of the worse. This is an aspect of Psychical Research which is only just coming into recognition. It puts the action of the Creative Spirit on a totally different plane, and is much more in accordance with the Cosmic Mind pervading all Nature than with the traditional view of GOD interfering with natural process. It makes Him the origin and mainspring of variation which is the starting-point of Evolution, and therefore in a more special sense the Creator than Darwin was disposed to admit. The great lesson of the life of Jesus seems to me to be that GOD may be as "personal" to us as to him. This is the strict consequence of the Divine Infinitude; He can and does respond to every demand of His creatures. The Spirit of GOD is the Lord and Giver of Life; not of human life only, but of all life, each in its degree.

"AN ADVENTURE."

With a preface by Edith Olivier, and a Note by J. W. Dunne.

A new edition with three illustrations and four maps.

"An Adventure" was first published in 1911, when it caused a considerable sensation. Again reprinted in 1913 and in 1924, it became firmly established as one of the most convincing examples of "retro-cognitive vision." (Sir William Barrett's definition.)

Now we have a new and charming edition with fuller details, three delightful illustrations, and four fascinating maps which to new and old readers alike make this volume unique in psychic literature.

In Miss Edith Olivier's preface further light is thrown on the amazing amount of care and research given to verifying every point of Miss Anne Moberly's and Miss Eleanor Jourdain's story. It is good to read that the resultant documents are now in the Bodleian Library at Oxford.

The well-known author of "An Experiment with Time," Mr. J. W. Dunne, has contributed a deeply interesting note on "Serialism," most intriguing to students of the Einstein theories of time and space. But Mr. Dunne discounts it as an "easy-seeming solution." He offers it "as the most he has from a scientific point of view." Despite the many explanations put forward, the book remains supreme in psychic experience.

No matter how many times we may read this truly enthralling narrative fresh points arise to bewilder and amaze us. Why did Miss Moberly see the lady sketching under the terrace, yet from her own account Miss Jourdain did not? Curious, too, that on each subsequent visit to the Gardens of the Trianon, together or separately, the adventure continued, and still another scene in the life of the ill-fated Marie Antoinette was unfolded to their consciousness. All who have not read this book should hasten to do so, and those to whom it is already familiar I recommend a study of this new edition.

THE BROKEN SILENCE.

(Rider and Co. 2s. 6d.)

This book by L. Margery Bazett is an excellent volume to put into the hands of a beginner. The phraseology is simple, and the facts given are within the author's own experience. There is nothing dogmatic in the presentment and the book should make a wide appeal to enquirers into the subject of whom the number is increasing day by day. The second part of the book gives the story of communication between husband and wife through the mediumship of the author herself, told with a simplicity and directness that bears the impress of truth.

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The College will welcome Bequests, and a suitable form is provided for this purpose. Bankers: The Midland Bank, Ltd., Notting Hill Gate, London, W.11.

GLIMPSES INTO INFINITY

As seen by FRANK HIVES.

Written down by GASCOIGNE LUMLEY.

With a Foreword by

MRS. PHILIP DE CRESPIGNY.

Remarkable stories of psychic experiences by a man who has lived in Australia and Nigeria most of his life. The interest and genuineness of the book is vouched for by Mrs. De Crespigny who has contributed a most enlightening foreword.

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THE OCCULT PRESS, Box 43, P.S. Jamaica, N.Y., U.S.A.

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