

ELEVENTH YEAR OF PUBLICATION.

Quarterly Transactions of the British College
OF

PSYCHIC SCIENCE

LTD.

VOL. XI. No. 1.

APRIL, 1932.

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A Book Test at a distance of 8,000 miles

A Member.

CORRESPONDENCE (American S.P.R.)

BOOK REVIEWS.

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Published Quarterly by The British College, 15, Queen's Gate, London, S.W.7.
from whom it can be purchased, or from J. M. Watkins, 21, Cecil Court, W.C.
or The Psychic Bookshop, Abbey House, Victoria Street, S.W.

Single copy 2/6. Post paid 2/9. Yearly Subscription 11/- Post paid.

U.S.A. Subscription \$2.75 Post Free.

Trade: E. Seale, 10, Imperial Arcade, E.C.

BRITISH COLLEGE OF PSYCHIC SCIENCE LTD.

Limited by Guarantee

Founded by the Late J. Hewat McKenzie, 1920

Incorporated 1925

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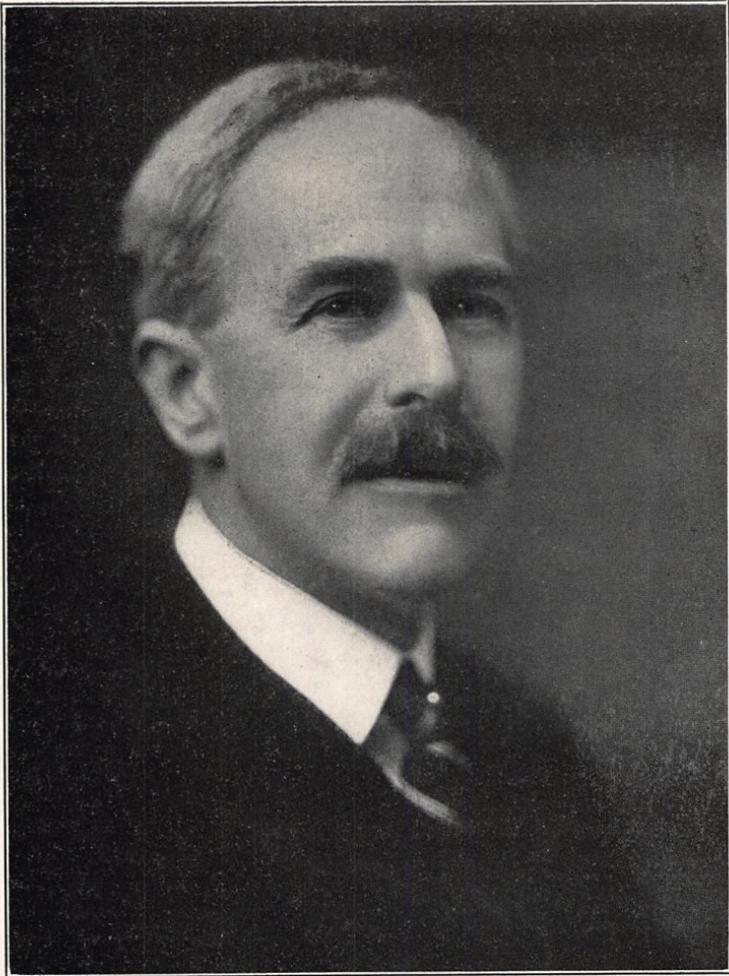
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MR. GEORGE CRAZE.
President, Marylebone Spiritualist Association.

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Published Quarterly by THE BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD.,
15, Queen's Gate, London, S.W.7.

Quarterly Transactions

British College of Physicians

Volume 10, Part 1, 1831

London, 1831

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The Food of Animals

On the Nature of the Blood

On the Nature of the Urine

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Vol. XI.—No. 1.

April, 1932.

EDITORIAL NOTES.

GEORGE CRAZE, ESQ.

Everyone interested in spiritualism is familiar with the name of George Craze, President of Marylebone Spiritualist Association. He first held the office in 1920 and since that date has been twice re-elected to the leadership of the Society which he so ably represents.

The Association is one of the oldest and best known organisations in the movement, dating its inception as far back as 1872, and a glance at its history gives a vivid picture of those early days when the pioneers of spiritualism were struggling not only for toleration but for its very existence. A long and rough road lies between that time and the crowded meetings now held every Sunday at the Queens Hall; the annual Service of Remembrance on Armistice Sunday is also held under the auspices of the M.S.A. Mr. Craze, whose abilities as President are well-known has all the qualities necessary to leadership of a society such as this. Essentially a fighter where fighting is necessary, his power of balanced judgment, unvarying equability of temper and wisdom in dealing with difficult situations, have earned the respect of all who come within the reach of his influence. He is ably assisted in his whole hearted labours by Mrs. Craze and the officers of the Society.

* * * * *

Two specially noteworthy communications will be found in this issue,—Dr. Osty's experimental investigation of Rudi Schneider's mediumship; and Miss Gibbes' communications from *soi-disant* F. W. H. Myers.

The former of these two is the *indubitable* verification that there is an actual Energy, non-photographiable, but which can obstruct the infra-red ray of I_{μ} wave-length. To the second, we have given the first place, on account of its very far-reaching implications and value, presuming it to come from the author of *Human Personality and its Survival of Bodily Death*. This

is not proved, though Miss Gibbes' carefully detailed account of the experiments shows that neither she nor Miss Cummins, the automatist, had any thought of invoking this communicator.

It will be noticed that "F. W. H. Myers" takes survival as proved, and states that there are marked stages of future human progress in the Unseen, with an "intermediate phase" between each, which he refers to under the common name of "Hades."

The first of these definite stages he calls the Plane of Illusion, and refers to it as a kind of dream-state. "Illusion" it may be, but only in the sense that our present earth-life is illusory from the common point of view of the individual as a *complete* personality in himself. The whole of Eastern metaphysics regards this life as Maya, illusion, not that it is unreal, but that it is impermanent; for all our perceptions are material, and therefore illusory from a higher point of view.

Very few persons realise that Energy is the proximate cause of all material changes—of chemical change, thermal change, electrical and magnetic, and even of vital changes; though this last involves a higher Directing Idea. All have Energy as their proximate cause. This energy is chaotic and incapable of self-direction; it follows blindly the line of least resistance. Only since the publication of Groves' Correlation of the Physical Forces in 1846, has it been recognised as a fresh category in Nature; imponderable, very readily interconvertible, and able to fill space in all its varieties independently of one another. It needs direction by Mind in order to produce orderly results; by human mind in all the elements of our civilisation, and by the Cosmic Creative Mind in all Nature, in plant, in animal, and in Man. The whole of Evolution depends on this action of the Cosmic Mind or Spirit whom we revere as the Author and Giver of Life; not of human life only, but of all life whatsoever.

Our next evolutionary phase in a higher grade of matter, enables us to appreciate a higher power of mind than we know here. It is creative, but that is not its final phase. The eternal progression which is taught by Spiritualism must involve continuously increasing mental powers, and this is what "Myers" states.

For those who, by reason of the demands of material life, are intellectually incapable of grasping these facts, St. Paul has outlined the type of conduct which can supply all our needs. It is patient and kindly, not arrogant or self-assertive. Love (*agape*) that he describes, knows neither envy nor jealousy, does not blaze out in passionate anger, nor brood over wrongs. It finds no pleasure in injustice done to others, but joyfully sides with the truth. It is better than wisdom, better than science, better than faith, better than all the Gifts of the Spirit; and endures for ever, throughout all possible change and growth.

It would, perhaps, be unreasonable to expect emphasis on this supreme fact, which is the very essence of Christianity, and of which our Lord and Master furnished so striking an instance, to be prominent in a brief analysis of our coming changes; but the living F. W. H. Myers made so strong a point of this, that it is a little remarkable that it should find no place as the *permanent* reality in progress.

This *agape*, which includes and regulates *Eros* (the love of sex), *Philia* (the love of the intellect), and *storge* (human compassion), is the one permanent factor that never fails; possible for all men to acquire, and the sure path in all evolution.

This may be seen in all the vicissitudes of History. I have written a book—*The Drama of Europe*—to show that the Law of Spiritual Consequence is as omnipresent and self-determining as gravitation. Its action is automatic for good or for evil. To all who recognise that the Creative Power works from the inside, rather than from the outside, whether of Nature or of Man, the answer to our difficulties is simple: because the evolutionary law is inviolable—Learn or perish; because if we will not learn by Reason and Goodwill, we must learn by consequences and by pain.

This is not cruel, inasmuch as this life being only an episode, and wisdom the only permanent condition of happiness, it is the necessary consequence of the power of choice, and *to the soul that has learned*, the sorrows and sufferings of the flesh are forgotten as an evil dream when it awakes in the morning sunshine of its next evolutionary change.

The Drama of History is the story of the cumulative action of individuals. In each man there lives the emanation from the Spirit which can heal, can strengthen, and guide, and can love, acting from moment to moment in the ordinary affairs of life. We heed—co-operation and harmony ensue: we quench the Spirit—diversities of "interests" spring up; they give rise to faction, rivalries and enmity. Slow fall the flakes of action like snow on the mountain side, until the mass of hatreds, ambitions, and injustices rushes down in the avalanche of war or revolution. We are weighed in the eternal balances of spiritual law. Let us not be "found wanting."

Professor MacDougall, perhaps the most distinguished of modern psychologists, says:—

"A civilisation which resigns itself wholly to materialism, lives upon and consumes its moral capital, and is incapable of renewing it. . . . Unless psychological research can discover facts incompatible with materialism, materialism will continue to spread. No other power can stop it, both revealed Religion and metaphysical philosophy are equally helpless before the advancing tide."

To this materialism the supernormal facts give the lie. The inference from the totality of these facts is that there are continuously-acting energies and latent faculties in the soul of man in real relation with the Creative Power, and these faculties come into occasional abnormal manifestation.

Alfred Russel Wallace, convinced against his will of human survival, made the first step by his demonstration that the geological stages of evolution all point to "an increasing purpose"—the development of a spiritual being fit to survive bodily death.

The next step was Geley's proof that the cause of the tendency in all organic forms to start variations, is an internal psychological energy *directed by a pre-existent Idea*: and that the mechanism of *human* evolution (i.e., of self-conscious mind) is the conversion of subconscious impulses into conscious acts, which, developing experiences and aptitudes, become subconscious faculties, with which the process starts afresh. Mathematical or artistic ability, mechanical skill, or any other complex faculty, including that general perception that we call "experience of life" is at first laboriously and consciously acquired. It then becomes a subconscious aptitude and is put to use. It is then a new faculty, and in due course becomes a factor in character, and is a means of development of the individual mind, and of the race in proportion to the number of souls so developed by the various experiences of life. This is "progress," and thus we come to the answer—All real progress is *moral* progress—the development of higher ethical perception. Changes that do not lead to this are only changes, they are not progress, whether in England or in India. The "Problem of Evil" is so simple that it is scarcely a problem; all that aids this soul-evolution is "good;" all that retards it is "evil;" and because the Directive Idea is above and beyond all human devices, the evolutionary law automatically brings about the elimination of the morally unfit. They bring on themselves destruction by their own works. The Eastern saw this long ago: he wrote: "Out of evil comes good; but not for the doer of evil. He wrought of his own will freely: he wrought for the good of the universe, that he did blindly, obeying the hidden pleasure of Destiny."

The same evolutionary principle is the key to individual development. I put to my own unseen friend the question, How would you describe a "spiritual being," without any mysticism?

The answer was: "It seems to me very simple to answer your question. A spiritual being is the germ of life so developed and evolved by the use of all powers obtainable, as to have reached a certain state in which its creative powers are

dominant, and therefore can act. It always acts for progress, and therefore a spiritual being is a soul active in the service of all life."

* * * * *

We heartily congratulate Mrs. Mason on her recovery from a serious operation and trust to have the continuation of her good services to the Cause.

Mrs. Garrett will be returning from America after Easter. We would call attention to the report of a sitting with "Margery" (anonymous) given in the February issue of the Journal of the A.S.P.R. It has many exact references, especially to Mr. Theron Pierce.

* * * * *

We acknowledge, with many thanks, letters from Professor Giovanni Pioli, inviting members of the College to an International Congress in Verona, March 20th to 22nd. These, unfortunately, came too late for the January issue, and the time is now past. We thank Professor Pioli for his courtesy, however, and not less for his "Impressions and records" on the International Spiritualist Congress of September, 1931.

* * * * *

Mrs. Gwendolyn K. Hack writes, mentioning her interest in forming the "San Francisco Section of the Am.S.P.R.," with the assistance of Mrs. Wm. Cannon and Dr. Helen Criswell: It now has its charter. There is also a "Los Angeles Section," separately chartered. She says: "We are emphasising the scientific approach, and hope to gather a strong group. We have in this the goodwill and co-operation of some of the professors in the Universities."

Our sympathy and goodwill go out to these new advances, very heartily.

EDITOR.

ALLEGED COMMUNICATIONS FROM F. W. H. MYERS.

INTRODUCTORY. By E. B. GIBBES.

In regard to the following "communications," which purport to come from the late F. W. H. Myers, the Editor of "Psychic Science" asks me to give information as to how they were received. He asks, also, for proof of the identity of the alleged communicator.

The former suggestion is easy to comply with, but the latter must, necessarily, be more difficult. Neither Miss Cummins the Automatist, nor I who sat beside her, knew Myers, nor were we acquainted, at that time, with anyone who knew him. Moreover, we were not familiar with his works. The reader is referred to "Psychic Science" for July, 1931, and January, 1932, for the information already given on this point. At the time of writing a portion of the material now appearing in this journal, Miss Cummins and I were conducting a series of experiments in automatism. But we did not anticipate communications from Myers, nor did we endeavour, in any way whatsoever, to get into touch with him. His advent was a complete surprise to all present on the occasion of the first writing of his name.

It was at a stray sitting at the Ouija Board with a certain Captain R. that the *soi-disant* Myers first spoke. Both Miss Cummins and Captain R. had their hands on the "traveller," and it was expected that a friend of the latter would "speak." However, the name "Frederic Myers" was spelled out, and the statement made that he wanted to communicate through two mediums. After some further comments, this "entity" departed. Captain R. remarked that he had never spoken before to Myers in the flesh or otherwise.

A few days later Miss Cummins was sitting for automatic writing. Thinking that it might be of interest to follow this thread, I asked her guide, "Astor," if he would call Frederic Myers. After a pause his name was written on the foolscap paper on which lay the hand of the Automatist. Immediately a conversation took place.

M.: "May I talk, please?" (E. B. G.: Are you Mr. Frederic Myers?)

M.: "That is the name I was known by." (Excuse us for asking for you.)

M.: "Not at all. I am interested by the new shape of the flame."*

I made some reference to his unexpected writing in the presence of Captain R., etc., and to the subconscious mind.

* I.e., Miss Cummins' psychic light.

The following remarks were then written:—

“The inner mind is very difficult to deal with from this side. We impress it with our message. We never impress the brain of the Medium directly. That is out of the question. But the inner mind receives our message and sends it on to the brain. The brain is a mere mechanism. The inner mind is like soft wax, it receives our thoughts, their whole content, but it must produce the words that clothe it. That is what makes cross-correspondence so very difficult. We may succeed in sending the thought through, but the actual words depend largely on the inner mind's content, on what words will frame the thought. . . .”

At the next sitting I suggested to the alleged Myers that, as I was going to Mrs. Osborne Leonard, it might be of interest if he could arrange to be present and would endeavour to put through some evidence of his having spoken through Miss Cummins. M.: “Most certainly. I should like to try. . . . I will try to convey through Feda the idea that I am speaking through this lady.” He further said he would endeavour to make the statement that, before his death, he had intended to write a book expressing his conviction that the survival of the dead had been proved conclusively.

Owing to reasons already explained, evidence as to identity of the alleged communicator is difficult to obtain. I can but give the results of the above experiment, detailing part of the Leonard sitting. This at least would seem to show that the same personality, or part of same, was speaking through the two different channels.

*Extract from sitting with Mrs. Osborne Leonard,
December, 1924.*

Feda: “There is a man here, but he is not a young man, rather an elderly man. I can't see him yet, but I know he's here. He has been here before, and not only here. He has tried to get through somewhere else too. . . . He *has* been somewhere else. I feel as if he were a man rather interested in this subject. . . . I feel as if I ought to know him dreadfully well—travelling. I get the feeling of someone who has travelled when he was on earth—gone about and seen lots of people and things. He passed over rather quickly—I can always get the feeling whether they went over quickly or not. I can't see him. I wish I could get his name.”

E. B. G.: (Perhaps he can come a little nearer?)

Feda: “He is trying to. Did he do writing? I get a feeling of writing—not very important writing that people would think a lot of. He did two kinds of writing, like two different subjects almost. He wrote in two different ways. M.: I am seeing a big *M*. Was he fond of poetry, too? I am seeing the big *M*. still, though I can't see just what he

is pushing out to me. Oh, now I see, lots of poetry. He is not showing me very new poetry—he seems to have been rather clever in understanding old poets—classics, Virgil particularly. Made rather a study of him. He says he is keeping an appointment with you. *E. B. G.*: (Excellent.) Isn't it funny he can't show himself? . . . He has been interested in you personally, lately—only lately. He has been brought in touch with you and just came in to-day so that you won't think you were mistaken. (Thank him very much.) Fred! I keep getting Fred. It's something to do with Feda's Mr. Fred—the clever one that knows S'Oliver. Feda calls him Fred . . . that is the one you had the assignation with to-day. It must be awful lately to do with you. I get the feeling it's something just happened. (That's right.) I feel as if you leant over to him through somebody, and he is pleased about it. It is not just something that is done and finished with, but something that will go on. . . . It was just as well for Feda to get a few facts about him before knowing his name, so that it would make it more clear that Feda did not just jump at him. That's why he was anxious to get in about Virgil. . . . *E. B. G.*: (Does he remember how he talked to me in making the assignation?) He does remember, but is a bit afraid he will not be able to say it now. . . . He is very busy on the other side, and he is always thinking out new ideas in proving he is in communication with the earth, and was very glad of the opportunity you gave him. Wait a bit. Oh, dear! Yesterday. That was Sunday. You spoke to him lately—yesterday." (Correct.)

The sitting ended soon after the above communication was made.

In regard to Feda's comments. The early part of the sitting had been devoted to my customary communicators. As the sitting would soon be drawing to a close, and there had been no mention of Myers, I suggested to Feda that she should look round to see if anyone else wanted to speak that day. Feda made brief references to others whom I could not place, and seemed rather lost. At this point I felt justified in giving her a little guidance. I remarked: "Feda, I am thinking of someone,—a man—a rather important person." It will be noted that I did not indicate age or to what particular importance I referred. It was then that she got on the trail, with the above result.

It may be suggested that Feda, or Mrs. Leonard, merely read my mind, or that there is, in fact, nothing in these remarks which could not have been obtained by thought-transference. Consciously, I was merely speculating as to whether anything would transpire which would link up the previous hypothetical

communications purporting to come from Myers. I was not concentrating on the two statements which he had said he should endeavour to put through that day. It will be seen that only one of these reached me. Both could easily have been obtained from my mind. The reference to leaning "over to him through somebody" is very apt. It describes my attitude when reading over the writing which comes through Miss Cummins.

Had Myers succeeded in making his presence felt by Feda earlier in the sitting, it is possible that he would have put through further remarks of a corroborative and evidential character that day. As it was, there were other entirely unexpected comments of considerable interest relating to another meeting, which, however, do not actually bear on this experiment, so are not given here.

Many readers will, doubtless, consider that there is no actual evidence of the Myers personality having manifested at the Leonard sitting. It is notable, however, that Feda recognised Myers and spontaneously referred to him as being "the clever one" who knows Sir Oliver Lodge. We have, at least, this important and unexpected recognition, which, perhaps, is of more interest and value than other remarkable corroborations which she succeeded in giving.

It must be borne in mind that there was absolutely no conscious link between Mrs. Osborne Leonard and Miss Cummins. To this day they have never corresponded with each other, neither have they spoken to each other. The only normal explanation of the above corroborations would seem to be that of unconscious telepathy, either from myself or from Miss Cummins, to Mrs. Leonard. But if telepathy explains the latter, it necessarily follows that it must apply to the earlier sittings at which Myers is alleged to have manifested in connection with Miss Cummins. In this case Miss Cummins would have to be in telepathic rapport with some person or persons unknown.

Two days later Miss Cummins sat for automatic writing. Myers was stated to be waiting. It must here be made clear that Miss Cummins did not know if Myers had put in an appearance at the Leonard sitting. *I made no reference to it in any way whatsoever.*

M.: "I must apologise for having in a sense failed. (In what way?) You made a request and I tried to carry it out. But conditions were curious, and I fear you will have nothing to report on in the matter. (Were you not able to come?) Yes, I tried to make myself apprehended, and endeavoured to catch the attention of the control. But she is so very lively, and even when made aware of me did not seem really to grasp my significance or my message. She made definite statements and remarks, but I found

it hard to keep up. My perceptions when adjusted to earth, are not rapid in their working. . . . The noise of so many thoughts about me made it just seem as if I were in a factory with machinery buzzing loudly about me. I felt that only by great concentration could my thoughts get through. So many were thinking near me, though Feda only chose from the crowd two or three others. (I think that you were very successful.) Good, you surprise me. I felt sure a part of my statement had not been taken in, but I tried hard enough. (Do you remember at all what you said?) I believe I got through the initial statement that I had spoken through this lady. I also tried to make it clear about the book. I think the fact of a book seemed to be conveyed, but I feared that exactitude was lacking—the fact that it would express the belief that survival was once and for all, proved. (She was not quite clear about that.) That was the important point. You must understand that I had never been really emphatic and definite with regard to survival when I wrote my previous books. . . . I was interested and struck by the strange struggle for speech with the earth on the part of so many, but of course it led to my not getting through the most important point—my emphatic belief in survival while I was on earth.”

In connection with the above, it should be noted that though I gave no hint that Myers had purported to communicate through Mrs. Leonard, Miss Cummins (or Myers), in answer to my question, at once replied in the affirmative. From the extract of the Leonard sitting, it will be seen that Feda did not, at first, grasp who was giving evidence, and that he had difficulty in catching her attention. Through Miss Cummins (who certainly in those days knew nothing of a Leonard sitting) he refers to the noise of the many thoughts around, and it is quite correct that there seemed to be several others hovering near Feda at the time. It is also correct that Feda only chose two or three of them. Through Miss Cummins, Myers correctly affirms that he “felt sure a part of my statement had not been taken in.” In answer to my question as to what he said through Feda, he at once replied that he believes he got through the very statement which Feda most distinctly implied, i.e., that he had “spoken through this lady.” Again, he remarks that he thinks the fact of a book seemed to be conveyed, but he fears “that exactitude was lacking.” If the reader refers to the Leonard extract he will see that this is a correct assumption.

Space does not permit the giving of further corroborations of the same kind, though a quantity of material of a similar character still remains unpublished.

Students of Psychical Research soon realise that allowance should be made for the difference of interpretation through various mediums. But it must be admitted that, if the real Myers personality was communicating through Mrs. Leonard and Miss Cummins, the experiment was, on the whole, fairly successful.

From the briefly described sittings given above has sprung a series of communications which purport, among other things, to be a description of the after life. Also a series of essays on abstruse subjects have emanated from the same source. Some of these have already appeared in "Psychic Science."

Descriptions of the life after death of the body have been given through various channels. These are frequently condemned as being too material in character and bearing too great a similarity to the earth existence. This makes them unacceptable to a large public. The short book—of which the following is the opening portion—would seem to clarify and explain these views emanating from other sources concerning the Hereafter.

An important point, however, should be remembered. The alleged communicator (F. W. H. Myers) particularly states that he is not infallible; that he endeavours to write of "the truth as I perceive it." In communications which purport to come from unseen entities in another sphere of existence, this moderate attitude of mind seems rare, and is a point which all students of Psychical Research should recognise.

The contents of this book were communicated in 1924-25, again in 1927, and as recently as the autumn of 1931.

E. B. GIBBES.

THE ROAD TO IMMORTALITY.

BEING SELECTIONS FROM MESSAGES PURPORTING TO COME FROM
THE LATE F. W. H. MYERS.

These communications are extraordinarily interesting. Whether they are from F. W. H. Myers must remain an open question for the present: but if they are, they will be recognised as almost the first attempt to trace the age-long progression of the human soul in the Unseen. Many persons will object to the description of the "Summerland" as "the Plane of Illusion." I myself think that it is only illusory in the sense that our earth-life, here and now, is illusory from the point of view of ultimate Reality; in so far as the word "ultimate" may legitimately be used. It must be obvious that language is incompetent in dealing with higher "planes."

EDITOR.

INTRODUCTION.

In writing of the Mystery which men call "The Other World," "Existence after Death," or "our Father's Many Mansions," I am, you will understand, limited by what I know, limited by my own experiences. So I can only endeavour to write of the truth as I perceive it. You must pardon me if I seem to blaspheme, or if I seem merely to be treading the path others have trod.

We are working, I hope, for the same end. We both feel, perhaps, that if we can add anything to the sum of human knowledge as regards man's spiritual nature, our pains and our labours are worth while. You and I may not have the power to bring about sensational happenings, but at least we can, in our small way, help in the furtherance of the knowledge that there are vast horizons quite beyond our perception, stretching limitless into the infinite.

These stray remarks of mine are the expression of my "other world" knowledge. I can only retail to you the truth as I know it. Many and varied are the conditions that prevail when the soul comes alive in this world or in one of the states to which we are subject after death. I use advisedly the term "comes alive" in connection with the soul. For the soul to us seems as dead when it lives in its body of clay as we would seem to the average agnostic. It is certainly true that many of us shades almost doubt the existence of a soul in the bodies of certain men and women of the low animal kind, who live, in the physical sense, on earth at the present moment.

I.—WHY? THE RIDDLE OF ETERNITY.

Many wonderful explanations have been written about the Whence and Whither of Man's destiny. Few have directly attempted to discuss Why he was created: Why the material

universe spins apparently for ever and ever through space, its elements ever continuing, nothing lost, seeming immortal, changing only in their imagery.

"A vast purposeless machine." Such was the epitaph the scientist of the past century wrote of it, and in so doing, he declared the faith of the thinking men of his age—that there is no "Why?" There is, therefore, no fulfilment. Matter is the only reality. And this terror—a purposeless mechanical drama of motion and life must, with ghastly monotony, play on for ever and ever.

Now, the truth is far from us all; but it was immeasurably remote from those who came to this melancholy conclusion. However, if Mind is accepted as existing apart from Matter, there is a very definite prospect of discovering the reason for the strange fantasy of existence. First it is necessary to define it, so far as this is possible in a few sentences. If the content of the following sentences is taken as a working hypothesis, then we may find an answer to the riddle of eternity.

Shadow and Substance.

Matter, Soul, and Spirit.

Manifestation and its Source.

GOD, the Unifying Principle.

Disintegration of Matter, to finer and finer substances.

Unification again in Spirit.

The spirit, or deeper mind, which nourishes a number of journeying souls with its light, is a thought of GOD. This thought is individualised, but not in the human sense. It is individual in that it has a certain apartness from its Creator—the apartness of the created thing from the One who gave it life.

Now, the mystic speaks of the god within him. This is an entirely erroneous statement. The term "God" means the Supreme Mind, the Idea behind all life, the Whole in terms of pure thought; a Whole within which is cradled the Alpha and Omega of existence, as a mental concept. Every act, every thought, every fact in the history of the universes, every part of them, is contained within that Whole. Therein is the original concept of all. So it is preposterous presumption on the part of the mystic to call his own spirit "God."

These myriad thoughts, or spirits, begotten by the Mighty Idea, differ from one another; many of them, nearly all, before they control and manifest themselves in matter, are crude, innocent, and incomplete embryos. They must gather to themselves numberless experiences, manifest, and express themselves in uncountable forms, before they can know perfect wisdom, true Reality. Once these are acquired, they may take on Divine attributes and pass Out Yonder, entering within the Supreme Idea and becoming part of the Whole.

The reason, therefore, for the universe and all appearances, for even the little mundane joys and sorrows of human beings, is to be found in the term "Evolution of the spirit," the need for complete fulfilment which can be obtained through limitation, through the expression of the spirit in form. For only through that expression can the spirit grow, developing from the embryo; only through manifestation in appearance can spirit obtain fulfilment. For this purpose we were born, for this purpose we enter and pass through myriad worlds or states, and always the material universe is growing, expanding, giving fuller and fuller expression to Mind. The purpose of existence may be summed up in a phrase:—The Evolution of Mind in Matter varying in degree and in kind, so that mind develops through manifestation, and in an ever-expanding universe it ever increases in power and thereby gains the true conception of Reality.

The myriad thoughts of God, those spirits which inform all material forms with life, are the lowest manifestations of God, and must thus learn to become God-like to become an effective part of the Whole.

II.—THE CHART OF EXISTENCE.

The statement here following is an index or rather an Itinerary of the journey of the Soul.

- (1) The Plane of Matter.
- (2) Hades or the Intermediate State.
- (3) The Plane of Illusion.
- (4) The Plane of Colour.
- (5) The Plane of Flame.
- (6) The Plane of Light.
- (7) Out Yonder, Timelessness.

Between each plane or new chapter in experience, there is existence in Hades, an intermediate state, when the soul reviews his past experiences and makes his choice whether he will go up or down the ladder of consciousness.

- (1) *The Plane of Matter* consists of all those experiences in physical form, in matter as known to Man. These experiences are not confined to the earth-life. There are experiences of a similar character in numerous starry regions on many planets. Sometimes in such starry places, the body vibrates faster or slower than the body of man, but the term "physical" expresses its character and nature.
- (3) *The Plane of Illusion* is the dream-period connected with the life passed on the Plane of Matter.
- (4) *The Plane of Colour*.—Existence in this state is not governed by the senses. It is more directly controlled by mind. It is still an existence in form, and therefore an existence in substance. That substance is very rarified matter; it might

be called an air of matter. The Plane of Colour is within the terrestrial zone, or within the corresponding starry zone wherein the soul previously had experience of a physical existence.

- (5) *The Plane of Pure Flame*.—In this state the soul becomes aware of the pattern his spirit is weaving in the tapestry of eternity, and realises all the emotional life of those souls fed by the same spirit.
- (6) *The Plane of Pure Light*.—Within its borders the soul obtains an intellectual conception of all the previous existences within its Group-Soul. Further, he realises all emotional life within the body of the world, or earth-soul.
- (7) Lastly, *the Seventh Plane*.—The spirit and its various souls are now fused and pass into the Supreme Mind, the Imagination of God, wherein resides the conception of the Whole, of universe after universe, of all states of existence, past, present and future, of all that has been and of all that shall be. Herein is continuous and complete consciousness, the true reality.

III.—THE PLANE OF ILLUSION.

The Memory World.

Brevity can be the soul of wit, but it can also be the soul of error. It will be necessary for me to create a small dictionary if I am to give you my views in a few pages on that interesting topic—eternal life. I shall first define the multitude of the newly-dead, those tumultuous waves of life that break, daily and nightly, like the tides upon our shores. Birth and Death, two words which contain the same meaning. How strangely they sound to me now; for I have lived so long in a state in which words are obsolete, in which thoughts reign supreme. Roughly, the newly-dead may be divided into three categories:

Spirit-man; Soul-man; Animal-man.

There are many sub-divisions of these particular states of grace or disgrace: but bear these three terms in your mind; for, to whichever one you belong, so will your future be determined.

Now I would classify conditions or surroundings:—

Firstly, there is the earth-life.

Secondly, the transition period known as Hades.

Thirdly, existence within an image or reflection of the earth, known to some as "Summerland." I prefer to call it Illusion-land.

Fourthly, all that life which is apparelled in form as it is known to men, all those lives in ever finer and finer bodies which are connected with the material universe.

Fifthly, a mental or intellectual existence within the Group-soul, in which you envisage and experience—but only as an

act of emotional thought—all the stages of existence that belong to those various souls who are fed by the same spirit. I have spoken before of the Group-soul and defined it for you.

Sixthly, a conscious existence within and without time; the measure of time being all those lives passed in form. It embraces experience in the most tenuous shapes; it embraces experience in matter, whatever its form or degree.

Lastly comes the seventh state, that merging of the journeying soul with its spirit. When you attain to that beatitude you pass into the Beyond, you realise the meaning of the word "Immortality." Matter is transcended, cast off. You enter into Timelessness and become one with the Idea behind all life, one with God, one with that portion of His Spirit which has been connected with you in all the planes of existence.

The earth is as a reflection in a mirror; it is real only through the image that is cast upon the glass. The earth, therefore, depends for its recognition upon the nature of individual vision and perception. All men who are in the clay are unreal, so they have power to perceive only in a certain manner that strange illusion, the swiftly-moving globe. When they shuffle off the heavy body, when in a finer shape they take flight from it, they frequently do not realise the fundamental unreality of earth. They hunger for the dream that to them was home.

Then these souls knock and the door is opened, they enter into a dream which, in its main particulars, resembles the earth. But now this dream is Memory, and, for a time, they live within it. All those activities that made up their previous life are re-enacted, that is, if such is their will. They can, at any time, if they choose, escape from the coil of earth-memories, from what I might term the "swaddling clothes" of the life after death. For all these souls are as babies, unaware of the real world of which they are inhabitants, no more cognisant than are infants of the vast whirl of life about them, of its astonishing intellectual activities, of its achievements.

Such infant souls frequently communicate with earth when they are in a state almost analogous to the earth sleep. They will then endeavour to describe their Memory-world. It is almost precisely similar to the one you inhabit at the moment. Some call this memory-dream "Summerland." Quite an apt term: for the soul, freed from the limitations of the flesh, has far greater mental powers and can adapt the Memory-world to his taste. He does so unconsciously, instinctively choosing the old pleasures, but closing the door to the old pains. He lives for a while in this beatific infantile state.

But as the baby, he inhabits only a dream and has no knowledge and hardly any perception of the greater life in which he

is now planted. Of course, the hour comes in which his spiritual perceptions awaken, when he seeks to escape from the Memory-dream; when, in short, he realises his own increased intellectual powers, and, above all, his capacity for living on a finer plane of being. Then he passes from the state of "Summerland" and enters upon an existence which few communicating intelligencies have ever attempted to describe to men.

However, to those of us who have journeyed beyond the Memory-world, this alleged region, or heaven of the departed, is false, because it is unreal, a reflection of reflections, a tenuous dream that fades before spiritual knowledge. When the crossing of death is achieved, many are happy in that state of grace, but theirs is the vegetative happiness, the unintelligent content of an infant who knows little or nothing of the world in which he or she lives.

(To be continued.)

INVISIBLE EXTERIORISATION :

IN CONNECTION WITH RUDI SCHNEIDER.

Our readers will remember that in April, 1931, we gave a preliminary account of Dr. Eugene Osty's experiments in Paris with the infra-red ray. It was accompanied by a photograph showing the fraudulent procedure of Mrs. Stanislawa, taken by magnesium flash.

We have now, from the *Revue Metapsychique* of December, 1931, a further description of the method of investigation by the infra-red ray. That this ray is invisible, but can affect a suitably prepared photographic plate, will be seen by the appended photograph which we have received by the courtesy of Mr. C. A. Simpson, of Medway, Mass., U.S.A., to whom we tender our best thanks.



Photographed in the Dark.

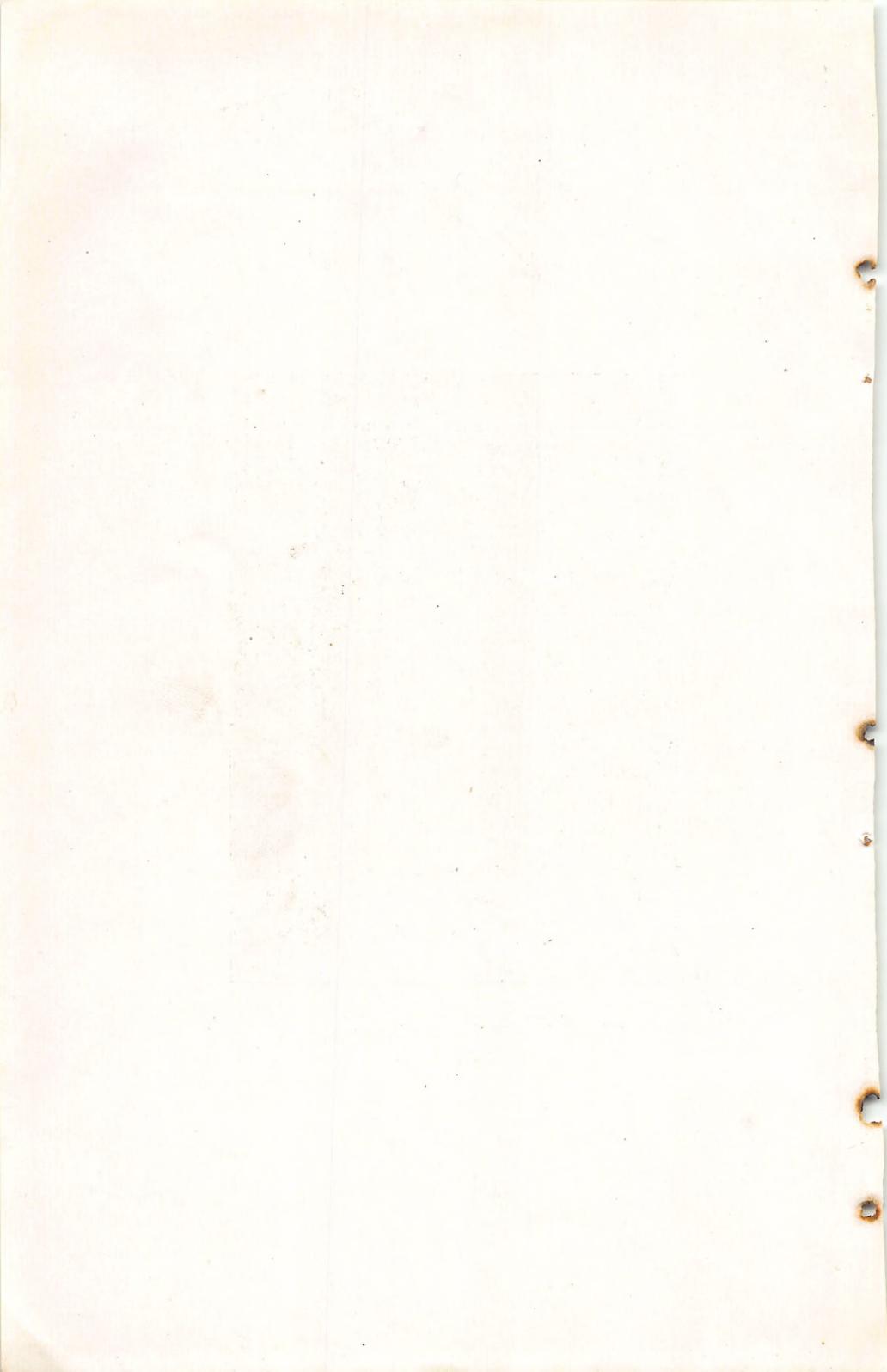
This was taken at the new Kodak Research Laboratories under the auspices of the National Research Council. They say:—

“ Though the eyes could see nothing, the room was flooded with invisible infra-red rays supplied by sixteen 1,000-watt lamps in an otherwise light-tight booth covered by a filter which allowed none but the infra-red rays to pass into the room. The special plates in the camera were sensitive to the infra-red rays and recorded the scene. The camera lens was open at F3.5 and an exposure of one second was given.”

The installation of the *Institut Metapsychique International* does not as yet employ the infra-red ray for photography. Above the ceiling there is placed a powerful apparatus for the generation of ultra-violet light. This is actuated by a continuous current of 220 volts. Underneath it is a screen of Uviol glass,



MR. RUDI SCHNEIDER.
(From the *Revue Metapsychique*).
Nov., 1931.



which is shut off or opened by electro-magnets, whose actuating current is under the control of the laboratory. By this means the laboratory can, at any given moment, be flooded with invisible ultra-violet light by which a photograph can be taken. Arrangements are made by which the ultra-violet light exposure is mechanically and automatically effected at the moment when the infra-red ray loses about 30 per cent. of its power by absorption of a body in its path. Dr. Osty writes, p. 397 of the "Revue":—

"At a seance in the laboratory, events succeed one another as below: The object to be telekinetically moved is placed on a table. A projector of infra-red radiations, suitably placed, sends a beam about 4 inches in diameter, which, by an arrangement of mirrors, surrounds the object on all sides, at any distance required. Finally, this invisible beam strikes a thermo-electric cell (of sulphide of thallium) in which it starts an electric current proportional to the intensity of the ray. Amplified by a triodic lamp, the current from the cell actuates the electro-magnet of a relay, which, when the current loses some 30 per cent. of its force (amperage), determines the projection of the ultra-violet light by opening the shutters in the ceiling, which in its turn, opens the shutter of a photographic camera with a quartz lens specially constructed for ultra-violet light of 3,650 wave-length. Any fraudulent 'medium' who, under such conditions, should attempt by any method soever, to displace the object, would necessarily cut some part of the invisible beam; which would at once cause a photograph to be taken. The power of the ultra-violet generator is such as to give a good image with an exposure of a hundredth part of a second, and no human action could escape it.

"In event of a really paranormal displacement of the object, it would cut the invisible ray at some point, and would thus register photographically the fact of its displacement."

Dr. Osty observes, that the one insurmountable objection to the employment of ultra-violet light is the fact that it causes fluorescence in many things; when even by the opening of the ceiling shutters for the tenth of a second, a kind of moonlight effect is visible in the laboratory.

EXPERIMENT WITH RUDI SCHNEIDER.

Mr. Rudi Schneider's mediumship was examined by Mr. Harry Price and Lord Charles Hope at the National Laboratory of Psychological Research at 26 seances in April, November and December, 1929, and January, 1930. He there produced a variety of phenomena—levitation of various objects, tying a knot in a handkerchief, violent movements of a table, some

“ pseudopods,” etc. All were done under strict electrical and other control and are well described in Harry Price’s book *Rudi Schneider*, published July, 1930

Rudi Schneider is now (January, 1932) twenty-three years old, and was accepted by the Institute as “ a well-balanced young man, well educated and intelligent. His health is excellent, and he is fond of physical exercise, especially football. . . . He has never made the least objection, and has accepted any modes of control that seemed desirable. Dr. Osty gives from the medium’s own lips the story of his mediumship, as below:—

In 1918 my father had duties, which he still carries on, in a printing works at Braunau-on-Inn, Austria. At that time he had six children, of whom I was the sixth, aged ten years. My family were in no way interested in psychic phenomena, my father indeed was hostile to them. None of the members of the family had shown any abnormal psychic manifestations.

During the year 1918 some officers of the garrison of Braunau often came to the printing works to buy white paper, the residues of the rolls. They came so often that the girl in charge of the shop asked them how they came to consume so much. They told her that she would be astonished to hear how they used it. The officers often met to communicate with spirits by table-raps, or with a little “planchette” carrying a pencil and supporting the hand of the operator. By this means communications were obtained which were written by the instrument or were taken down by the operators.

A few days later one of the officers brought one of the instruments and showed the girl how to use it.

She, curious to know what there was to it, repeated this to her mother, to the wife of the manager of the printing works, and to another friend; and soon the four of them sat down in our house for a first seance.

Two hours passed, and the table made no movement. All the ladies began to doubt, and then there came in two of my brothers, Karl, the eldest, and Willy, the fourth of the boys. They laughed at the ladies, who answered, “ Certainly it won’t work for us. You try.”

Karl and Willy fetched another brother and a friend to make four, and sat round the table with their hands in chain and laughing over the matter. Almost at once the table began to move. Astonishment of the young people! They said: “ Why, it is true! But which of us is the medium?” To find out, each put his hands alone on the table, which only moved for Willy. Much embarrassed by the unexpected fact, they did not know what to do. One of them said: “ Willy is a medium, he must do like the officers; let him put his hand on the planchette; we will ask what spirit has manifested by the table.”

As soon as Willy had put his hand on the planchette this started and wrote, letter by letter, "Olga Lintner."

This meant nothing to us, and we asked: "Why do you come to us? None of us know you."

Olga Lintner then dictated by Willy's hand, "I am Lola Montez, the mistress of Louis of Bavaria," etc., . . . and summed up her history.

The event was soon known in the town of Braunau. Friends came to see the prodigy; they asked "Olga" many things, which she answered by Willy's hand, answers which were often recognised as true, and even made predictions which were subsequently verified by facts.

A painter who came to one of our seances was bolder; he asked Olga: "Can you not make yourself visible?" "Have a seance this evening with the oui-ja; I will show myself at midnight."

That evening an eager group were around the table. Midnight strikes. A violent blow resounded from the table. The sitters all felt a cold breath. This was in the light, but they were all terrified.

There was nothing more. By the instrument, "Olga" said that in the ensuing seances a cloth should be put over the table so that its edges should be about eight inches from the floor.

Next evening Willy and the others sat, holding hands, about half-a-yard distant, round the table. The seance was in white light. After a little time the cloth began to move; some of the sitters saw a cloudy mass pushing the cloth.

In a subsequent seance, a hand came from under the table; it raised the cloth; the sitters got up to touch it.

Then there followed seances with many diverse phenomena.

About six months after the first seance, Count Logothati, of Italy, wrote to my father expressing his desire to be present at our seances. When he saw our arrangements, he said: "You will get much better phenomena if the seances instead of being held in white light, were held in red light; if there were a dark cabinet made by curtains across a corner of the room; and if the medium were put into that cabinet, sheltered from the light." This advice we unfortunately followed; it did not lead to any notable increase in the phenomena, but caused very troublesome habits.

As soon as he was placed in the dark cabinet, Willy, who had retained full consciousness in the white light, fell into trance. "Olga" then ceased to use his hand but spoke by his mouth.

After a month of these trance-seances in red light and the dark cabinet, one seance (March, 1919) was blank, no phenomena. "Olga" said, "I want Willy's younger brother,

Rudy." My parents told "Olga" that it was not possible to bring a child of eleven into the seances, that he would be frightened, and would probably be ill, etc. Olga was inflexible; "That is of no importance," she said, "he will come."

At that moment I was in bed and sleeping, in another room, Some minutes later the sitters saw me enter the room in my sleep, like a somnambulist, and I took my place in the circle spontaneously. Olga then said: "Rudy has the same faculty as Willy," and the seance, sterile up to that point, continued with the same phenomena as formerly.

Thenceforward I was present at the seances. Olga continued to be my "guide"; she left Willy, who had a new guide, "Mina." From that time Willy's trance underwent a certain transformation in its external character, while the trance into which I fell from the beginning of these seances resembled that of my brother up to that time.

In the seance in which "Olga" controlled my brother and myself, the sitters verified that our movements in breathing, our muscular spasms, and our manner of awakening were identical. Subsequently we became dissimilar from these points of view, though producing the same phenomena.

In 1919 I was eleven years old, my brother Willy was sixteen, and was apprenticed to a dentist.

Dr. Schrenck Notzing, keen on the study of mediumship, and having been informed of our seances at Braunau, came in October, 1919, to sit at Willy's seances, and then returned periodically, to proceed to experimentation. When Willy had finished his apprenticeship, he procured his engagement with a specialist at Munich to have him more readily at his disposal. About the age of 23 Willy's mediumship weakened and then disappeared. During all this time I continued having seances with my parents. Professor Holub, the director of a hospital at Vienna came to see me and obtained the consent of my parents to take me with him for a time. I stayed two months and a half, after which the professor attested my powers of telekinesis and teleplasty. Dr. Schrenck-Notzing then came to see me at a seance in Braunau. He observed that I had the same powers as my brother, and asked my parents to let me have a weekly seance with him for study in his laboratory. I went to Munich every Saturday, returning on Monday to go to school.

As this became rather fatiguing, Dr. V. Schrenck-Notzing installed a small laboratory near Braunau, and as he could not come regularly, he confided the direction to Captain Kogelnigg.

In the sequel Dr. V. Schrenck-Notzing often took me to his house at Munich, often for a considerable time, and held numerous seances, the account of which has not yet been published, because of his death, but which Mme. de Schrenck-Notzing intends shortly to publish.

After Dr. V. Schrenck-Notzing's death I was called to London by Mr. Harry Price. I gave two series of seances in his laboratory which have been related in his book *Rudi Schneider*.

Such was the special history of Rudi Schneider, who came in 1930 to have his powers tested in the Paris laboratory. We shall now turn to these, translating from the *Revue Meta-psychique*.

FIRST SERIES OF EXPERIMENTS.

Preliminary.

These were devised merely to see what might be expected. Two curtains were placed across a corner of the laboratory furnished with luminous ribbons and with little sleigh bells, which would sound if the curtains were moved. In front of the "cabinet" so formed was placed a table weighing about 16 lbs. and about 16 inches high, with some simple objects for telekinesis. Above the table was suspended an electric light (red), whose luminosity could be varied from dull to bright red.

Rudi Schneider was seated on a chair about a yard from the table, with his back to the cabinet and dressed in a pyjama jacket with luminous bands round the collar and at the wrists. One sitter facing him held both his wrists and took his legs between his own. A second sitter verified the persistence of the control of hands and legs by the first. All sitters present held hand "in chain."

Rudi soon went into trance, and the rhythm of his breathing became very rapid, which persisted throughout the seance, except when "Olga" spoke through him or for short periods when he held his breath from 30 to 60 seconds.

Thirteen seances were held, from October 11th to November 6th, 1930, without results, except that at the third seance of October 15th Dr. Osty and the two controllers, "well-placed to see the space between the curtains and the table, saw a thick grey fog about 12 inches wide, advancing slowly from under the right curtain towards the edge of the table, which as soon as reached, began to slide more than 8 inches towards the sitters." Good red light prevailed during the sitting. Further, at the twelfth sitting, the curtains swelled out, the luminous bands separated and rejoined, the curtains swelled out again, and, touching the table, upset it towards the sitters.

After a month had passed we were, says Dr. Osty, definitely disappointed, and decided that Rudi's powers were enfeebled, and that he had better return to Braunau to recoup.

But before leaving Paris Rudi wished to have one last seance. This took place on November 10th, and for the first time we put the automatic system in action, now to be described. (See Fig. 1 and photograph, Fig. 2).

SEANCE OF NOVEMBER 10TH, 1930.

(Translated from the "Revue Metapsychique," p. 410.)

Rudi Schneider having accepted photography by flashlight, the following arrangements for mechanical control and automatic photography were set for action.

A table, higher than that previously described, was placed before the curtains nearly at their juncture; it had but one leg, and was screwed to the floor. On it was placed one single object—a handkerchief, opened and rolled together. (See 12 and 13, Fig. 1).

About a yard to the left of the table (follow the description on the diagram Fig. 1) a solid platform carries a projector of infra-red rays and a receiver holding a photo-electric cell (the "thallofide cell" of Cema-Fournier (especially sensitive to the infra-red rays of 1μ wave-length which are emitted, as a maximum, by the glass screens of the projector. (See (3) and (5) Fig. 1).

Three mirrors (6), two to the right and one to the left, are fixed on stages to the walls.

The infra-red beam is about 4 inches in diameter, generated by an Yvel lamp of twelve watts from an accumulator of 4 volts without intermediate resistance. (3) on diagram.

The projector sends its beam on one of the two mirrors to the right, from whence it is reflected to the left and then again to the right, then reaching the concave mirror of the receiver which concentrates it on the photo-electric cell. (5.)

The glass filters having been placed on the projector, there are above the table four beams of invisible light whose path has been so arranged that the handkerchief is completely enclosed by them.

The current from the photo-electric cell, amplified by a triodic lamp, puts a relay into action. This relay is regulated so that a diminution of 30 per cent. in the intensity of the infra-red beam closes a circuit with a teleruptor dipping into a mercury contact and an accumulator of 4 volts. The teleruptor, when the contact dips, sends a current of 110 volts (alternating) through the magnesium deflagrator.

That is to say, that as soon as the object placed on the table should enter the infra-red ray, a photograph of its displacement will be automatically taken.

Four cameras (one taking plates 5 inches by seven), and three stereographic, are placed so as to give a view from different angles. Their focussing has been carefully attended to: as soon as the white light has been extinguished their shutters can be opened and they will be ready to register.

Our arrangements for an immediate visual image of the commencement of any telekinesis having been made, we decide

DIAGRAM OF SEANCE-ROOM.

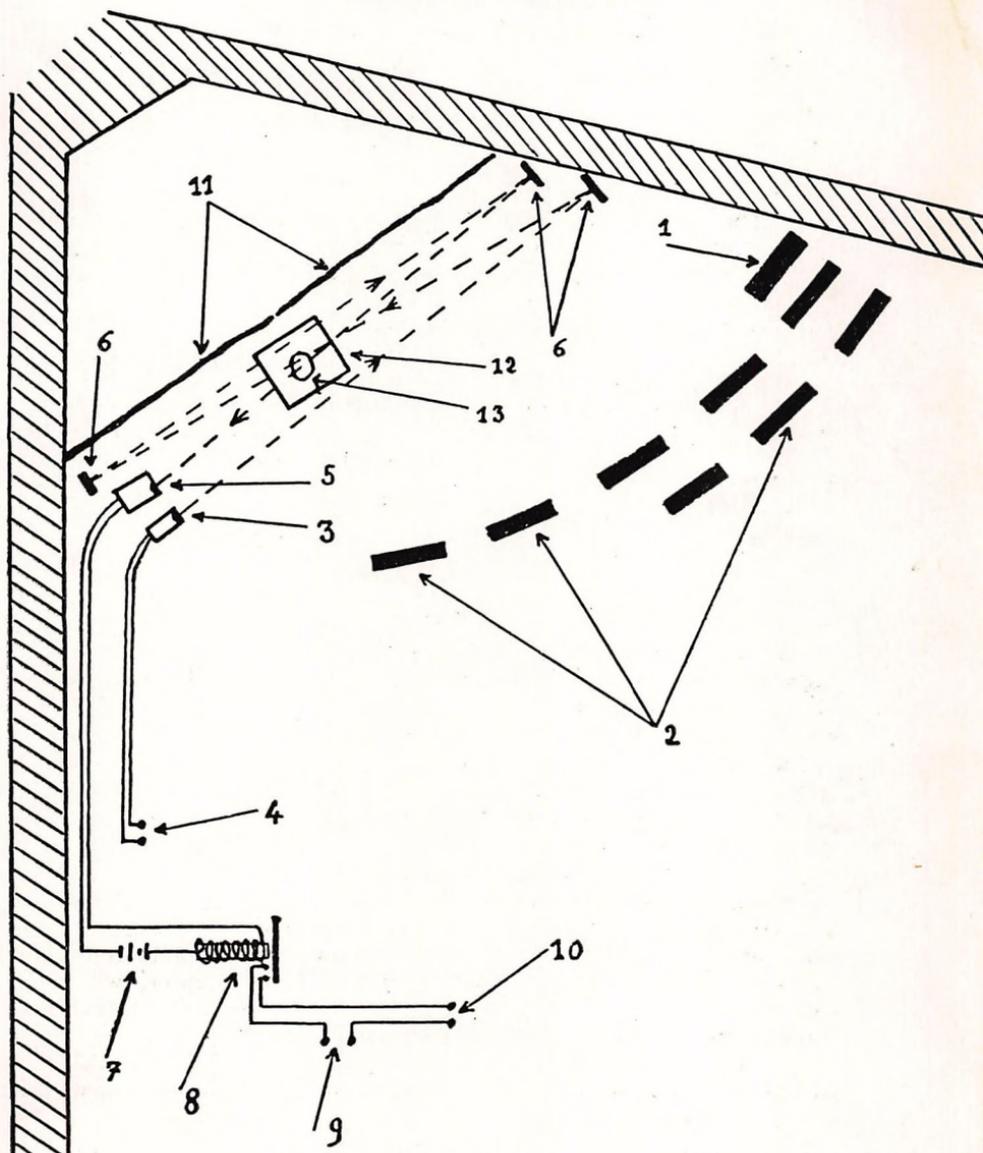


FIG. 1.

1, Rudi. 2, Sitters. 3, Projector of infra-red rays. 4, Terminals of current which may be of 110 volts (alternating). 5, Photo-electric cell and receiver. 6, Three plane mirrors. 7, Accumulator of 4 volts. 8, Teleruptor. 9, Terminals of a current which may be of 110 volts alternating, or 4 volts continuous. 10, Terminals which may carry a magnesium deflagrator or a bell, or a lamp in series. 11, Curtains of the dark cabinet. 12, Table. 13, Handkerchief.

to hold this seance in complete darkness so as to give the "medium" the most favourable conditions—according to general belief, which he shares—for the production of the phenomenon.

THE SEANCE.

At 10.35 p.m. eight sitters and Rudi Schneider enter the room. Rudi knows that we wish to photograph the displacement of the handkerchief. He knows nothing of the dispositions made. His luminous jacket outlines him as soon as the white light is extinguished. Same corporal control as preceding.

10.39. Rudi sits in his usual place and prepares to enter into trance.

10.42. Spasmodic movements. Breathing takes on the rapid stage.

10.45. Olga-Rudi says, "I will certainly do something that can be photographed this evening."

10.48. Olga-Rudi says: "Hold hands firmly. The force is going from the cabinet to the table."

Hardly has the interpreter (Mme. Ripert, hospital nurse) said these words, when the magnesium deflagrates. Olga-Rudi says at once: "The force has tried to raise the handkerchief, but has been prevented by the flash-light. Stop the seance for 15 minutes to re-arrange everything. The handkerchief may then be photographed."

11.10 Rudi comes out of trance and leaves the room accompanied by the sitters.

After closing the shutters of the cameras, we re-light the room. The handkerchief is in the same place. We re-load the cameras and the magnesium deflagrator.

Seance resumed 11.30.

11.33. Rudi's breathing rapid.

11.52. Olga-Rudi says: "The seances must be continued till there is a good photograph; so much the worse for the medium if he is tired. Hold hands firmly." New magnesium flash at once follows. Olga-Rudi says, a little later: "We should have another seance tomorrow at 3.30 p.m."

11.58. Rudi comes out of trance.

We close the camera shutters and give white light. The handkerchief is in the same place as before.

* * * * *

After verifying that the whole apparatus is working properly, the plates are developed and *reveal nothing at all*. Yet it is manifest that *some* force has been in play, for else how could the deflagration have been released. It was automatic; therefore something must have intervened in the ray so as to

produce the diminution of 30 per cent. in its intensity. Is Olga-Rudi's explanation correct; that the incidence of the flash has prevented the telekinesis? That the force is ample is evident from the previous upsetting of the table. The next seance was devoted to clearing up this point.

* * * * *

SEANCE OF NOVEMBER 11TH, 1930.

(*Translation Resumed.*)

Intention.—To verify the eventual repetition of the phenomenon, and in that case to determine whether the absorption of the infra-red beam is caused by the presence of some substance not photographable by the white light of the magnesium..

Instrumental Arrangements in Action.—Nothing was changed in the instrumental arrangements except that the wire from the relay no longer carries the deflagrator in the circuit closed by the town-current. It is replaced by an electric bell. (Terminal 10 in Fig. 1.)

So any occultation of the infra-red beam reaching 30 per cent. will no longer take a photograph, but will allow the bell to sound during the whole time of the presence of the occulting influence.

As it is indispensable that a photograph should be taken, the deflagrator has been inserted in an another circuit controlled by a hand-contact. The photographs will therefore be no longer automatic, but at the will of the operator.

On the table the handkerchief has been placed flat, but its contours marked and well surrounded by the infra-red rays.

To retain the same conditions as in the preceding seance, this seance will be held in the dark, the "medium" being dressed as before and controlled by two persons.

THE SEANCE.

At 3.45 p.m. Rudi Schneider, who as yet knows nothing of the arrangements, enters the seance-room with the sitters, takes his place and prepares for trance.

3.50. Short spasmodic movements and beginning of quick breathing.

3.54. Olga-Rudi says: "The force is going on to the table." Hardly has the interpreter spoken this phrase, when the bell sounded for a considerable time. During this time, in order to be certain that the fact is related to the "medium," Dr. Osty asks the latter that the force should be immediately withdrawn. The ringing ceases at once. Two seconds later Dr. Osty requests "that the force should return towards the handkerchief." The ringing

recommences at once. Dr. Osty, having the contact in his hand, causes the deflagration of the magnesium. The ringing stops dead.

- 3.56. Olga-Rudi says: "The seance must be stopped to reload the cameras. But I must make the force pass over the table to withdraw it into the cabinet." The ringing is heard at once for several seconds. Olga-Rudi announces another passage of the returning force. Fresh ringing. Twice more the same announcement is followed by ringing for several seconds.
- 4.07. Rudi comes out of trance and leaves the laboratory with the sitters. We re-charge the cameras and the deflagrator.

Seance resumed at 4.19.

4.21. Rudi's breathing quickened.

4.29. Olga-Rudi: "The force is about to issue from the cabinet on to the table." Ringing begins again and lasts for 9 seconds. (From this moment the duration of the ringing is taken.)

Olga-Rudi: "A little more is coming out." Ringing for 12 seconds.

Olga-Rudi: "Some more is coming out, but very little. Ringing for 3 seconds.

4.32. "More force is about to come out." Ringing begins again for 13 seconds, then for 10, then for 8, then for 35, then 4, then 3, then 4 seconds.

4.47. Olga-Rudi: "If desired, the table may be unscrewed from the floor, and it may be photographed when it is raised into the air."

This proposal is accepted.

4.51. Olga-Rudi: "I am going to withdraw the force from the table."

Ringing takes place, briefly, several times.

5.02. Rudi comes out of trance and leaves the laboratory with the sitters. We unscrew the leg of the table without displacing its position, which is defined by the screw-holes.

Seance resumed at 5.30.

5.34. Rudi resumes his trance-breathing. Olga-Rudi is asked that she should give the word for the photography as soon as she has effected the levitation of the table as promised.

5.38. "The force is about to leave the cabinet on the table." Almost at once ringing is resumed for 43 seconds.

5.41. Olga-Rudi: "The force is passing out." Ringing for 5 seconds, then with short stops, for 27, 3, 12 and 18 seconds. Olga-Rudi says: "I am going to try to raise

the table." Ringing is resumed for 100 seconds, and Dr. Osty awaits the word for the deflagration.

- 5.46. Olga-Rudi: "Hold hands tightly in chain, the force is about to become sufficient." Ringing at once begins for 52 seconds. New announcement of extrusion of force, fresh prolonged ringing.

As, during this ringing the "medium" moans in an exceptional manner, with strong spasms. Lest he should forget, he is asked if this is not the moment for the photograph. He answers, rather dully, "Yes."

Magnesium flash. The ringing at once becomes less strong, but only ceases 2 seconds after the flash.

Olgo-Rudi: "The force cannot resist the light of the flash; it suddenly returns into the cabinet and then comes out again."

- 5.55. Olga-Rudi: "Now I am going to withdraw the force into the cabinet. After a pause of eight minutes the seance may be resumed." Ringing for several seconds.

6.02. Rudi leaves the room with the sitters.

We verify that neither table nor handkerchief have been moved at all. The cameras and the deflagrator are recharged.

Seance resumed at 6.10.

6.14. Rudi resumes his rapid respiration.

- 6.17. Olga-Rudi: "Hold hands firmly—firmly, the force is coming."

Ringing sounded for a minute.

Olga-Rudi: "More is coming." Ringing for 4 seconds. Another announcement of coming force. Ringing for 14 seconds.

Another announcement of coming force. Ringing for 32 seconds.

Another announcement of coming force. Ringing for 76 seconds.

Another announcement of coming force. Ringing for 34 seconds.

- 6.28. Olga-Rudi: "I will try to raise the table or the handkerchief, and I will say when it should be photographed."

6.30. Olga-Rudi: "The force is about to come." Ringing for 25 seconds. Olga-Rudi: "The force is not strong enough to raise the handkerchief. Hold hands tightly." Ringing for 53 seconds, then for 23 seconds.

- 6.39. Olga-Rudi: "Take the photograph as soon as you hear the ringing." Three seconds later the bell rang. The flash was made, and the ringing became weaker, but only stopped three seconds later.

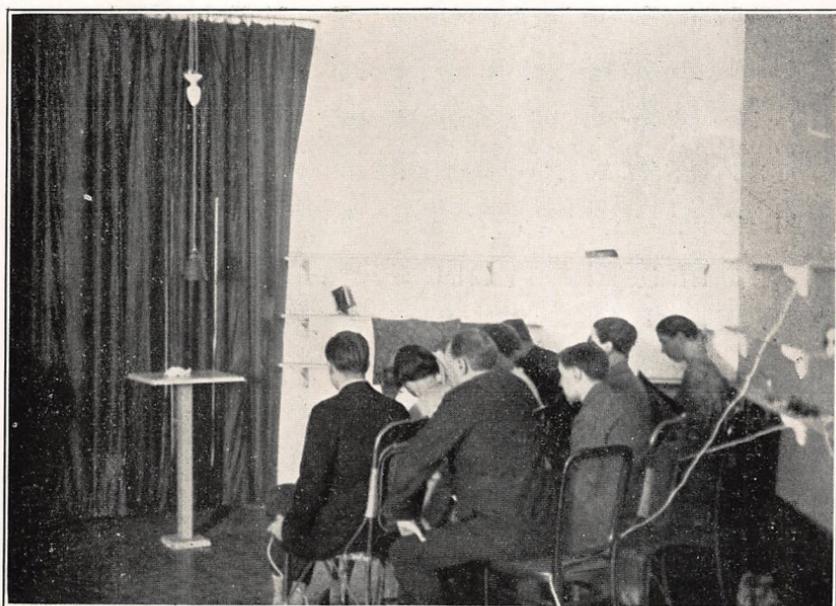


Fig. 2. Taken in the second part of the seances of Nov. 14th, 1931.

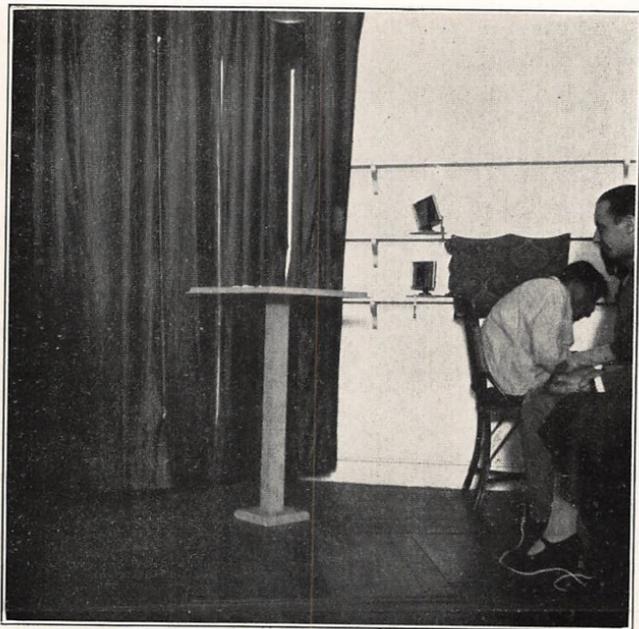


Fig. 3. Taken in seances of Nov. 11th, 1931.
Showing position of Medium.

6.48. Olga-Rudi: "The force will return to the cabinet."
 Ringing began at once and lasted for 30 seconds.

7.02. Rudi came out of trance.

Light was turned on. Neither the table nor the handkerchief had moved. The plates were developed. All showed the state of things very clearly. There was no trace of the substance which throughout this seance acted like a body opaque to the infra-red ray. (See the photograph Fig. 3, one of the photographs taken during an occultation of the infra-red ray during this seance. The attitude of the "medium" during this seance is characteristic.

This seance has taught us:—

I.—That when Rudi desires to produce, para-normally, the displacement of an object at a distance, he transports, so to speak, into the neighbourhood of the object, a substantial modality of the energy, which absorbs at least 30 per cent. of the infra-red beam.

II.—That this substance is not opaque to white light, since no impression is apparent on the photographic plate.

III.—That this substance is amenable to the psychism of the "medium," which announces its displacements.

IV.—Incidentally, that the magnesium flash-light seems to discommode the substance, but does not affect the "medium."

We then ask ourselves whether this non-photographiable substance was or was not indentifiable with the cloudy mass seen at the seance of October 15th? This seemed to us improbable in view of the clear visibility of the cloudy mass. That remained to be determined in the seance next following.

* * * * *

Another seance was held on November 14th with the aid of a self-registering apparatus. The conclusion reached was identical with the preceding, that the substance, non-photographable and invisible, represented an inferior degree of condensation to that corresponding to the cloudy mass seen on October 15th. Is this extracted from the mediums? We do not know.

Further details will be given in a later issue of the *Revue Metapsychique*.

APPORTS: A PLAIN STATEMENT OF FACTS AND A THEORY

(Lecture delivered by Dr. NANDOR FODOR before the London Spiritualist Alliance on February 4th, 1932.)

Mr. Chairman, Ladies and Gentlemen,

It is with a certain amount of trepidation that I take the floor to address you on a subject so mysterious and challenging as the phenomena of apports. I cannot claim felicity of diction or an established reputation, as an apology for dabbling publicly with such an intriguing problem. Yet because of the fact that science takes no cognisance of the phenomenon, and consequently there is a complete absence of orthodox scientific speculation, I do not feel guilty of trespassing on forbidden preserves. I trust that you may find something novel in my gropings on the *terra incognita* of spirit-chemistry and will forgive me for my temerity.

If the title of my lecture indicates that I have a new and unsuspected working theory on which to explain the phenomena of apport, I am sorry to say I shall have to disappoint such expectations. In fact, to be quite candid, it would never have occurred to me to come and lecture on the subject, had it not been for the kind encouragement of Mr. David Gow, who honours me with his friendship, and who found the speculation, which appeared to me as an obvious inference only, and at the most as the introduction of a new concept into psychic terminology, one worthy of attention. My fears were further allayed by a letter which I have recently received from Professor Bozzano, the dean of Italian psychical researchers, in which he says that the suggestion which I am advancing is absolutely legitimate. After all this, my courage is sufficiently bolstered up to face the issue in your presence.

An apport is a composite phenomenon. It involves the passage of matter through matter, the mystery of vanishing objects, and, in its highest form of manifestation, the transportation of human bodies. There is so much to be said on each score that I better restrict myself to apports as commonly understood. For years past I have been engaged in compiling the first alphabetical encyclopaedia of psychic science. In it, apports form an important chapter. I believe that the best way to proceed is to read you this summary of the most famous cases and explanatory theories so far adduced, together with my own speculation, which I cautiously offer between the lines. This summary doubtless contains much that you know, but, taken altogether, it will enable you to clearly picture the range of this entrancing mystery and will well bear recapitulation. At the end I shall take the liberty to add some further reflections to the theoretical aspects of the problem.

APPORTS, arrival of various objects through an apparent penetration of matter by matter. This is one of the most baffling phenomena of spiritualism. The objects differ in size, may be both inanimate or living, and appear none the worse for their strange journey.

The phenomenon was first observed by Dr. G. P. Billot. In *Recherches psychologique ou correspondance sur le magnétisme vital entre un Solitaire et M. Deleuze*, Paris, 1839, he describes a seance of March 5th, 1819, with three somnambules and a blind woman, and says:—

“Towards the middle of the seance one of the seeresses exclaimed: ‘There is the Dove; it is white as snow; it is flying about the room with something in its beak; it is a piece of paper. Let us pray.’ A few moments later she added: ‘See, it has let the paper drop at the feet of Madame J. Dr. Billot saw a paper packet at the spot indicated. He found in it three small pieces of bone glued on to small strips of paper, with the words: *St. Maxime, St. Sabine and Many Martyrs*, written beneath the fragments.’”

With the same blind woman on October 27th, 1820, he witnessed flower apports. Deleuze, to whom Dr. Billot communicated his experience in 1830, answered that he had just received a visit from a distinguished physician who had had similar experiences. His somnambule, however, never professed to have had interviews with the spirits. Deleuze suggested that magnetic power might better explain the phenomena than the intervention of spirits.

In the history of the curious occurrences in the household of Dr. Larkin, of Wrentham, Mass., around his servant girl, Mary Jane, about 1844, it is recorded:—

“On one occasion, the whole family being assembled round the couch of the magnetised sleeper, and every door being shut, a heavy flat-iron, last seen in the kitchen—quite a distance away—was suddenly placed in their midst, and, at the request of Mrs. Larkin, as suddenly disappeared, and was next found in the kitchen, every door of communication having remained closed.”

The apport of a white dove into The Olive Branch of Peace circle of Boston has been attested, in the early years of American spiritualism, in an account published in the *New Era* by eleven respectable citizens of Boston. The room was hermetically sealed for 24 hours previous to the promised presentation. In quoting this and similar accounts, Emma Hardinge remarks, in her *Modern American Spiritualism*, on the singular docility of apported birds, and says: “Numerous other instances can be cited in which spirits have manifested their power of influencing birds with a degree of readiness and intelligence as unaccountable as it is interesting.”

THEORIES OF EXPLANATION.

Ever since, the dove has remained a favourable apport object of the invisible operators. The average apport manifestation, however, is less impressive, though, from the view point of experimental research, the appearance of the smallest object in a closed space, to which there is no normal access, is of immense import. Unfortunately, observations under strict test conditions are few and far between, and psychical research must classify the phenomenon among the least attested ones. The chief reason is that the phenomenon itself is exceptional, and does, on the surface, such violence to scientific reason, that even those scientists who admit the phenomena of materialisation as genuine, fight shy of it.

There are two theories by which the phenomena of apport may be brought within the understanding. One is the fourth dimension, and the other, now generally favoured by spiritualists, the disintegration and reintegration of the apported objects. The former was first advocated by Professor Zöllner to explain the phenomenon of interpenetration of matter which he observed with Henry Slade. It was approved of by Lombroso and Flammarion, and is at present endorsed by Whately Smith in England and Malcolm Bird in America. It means that there is a higher form of space of which we are not cognisant. The objects to be apported are lifted into this dimension, brought to the desired spot, and then precipitated into our three-dimensional space, much as we can lift out something which is enclosed in a circle and place it outside. For imaginary two-dimensional beings, that only know of length and breadth, and live on a plane, this act of ours would constitute a wonderful apport phenomenon.

The second theory is being put forward in seance room communications. According to this, the spirits, by an act of will-power, disintegrate the object to be transported into its molecular elements, without altering its form. In this state the object may pass through the interstices of intervening matter and may become re-integrated by a second act of will-power. René Sudre's construction that the medium's mind works upon a molecular scale, so that it can dematerialise and rematerialise objects at ordinary temperatures, amounts, in effect, to the same thing.

The theory essentially means that there is another, to us unknown, aggregation of matter. Beyond the solid, liquid and gaseous state there is a fourth "fluidic" state, in which matter becomes invisible and impalpable, and possesses, conjointly with an expansion of volume, great molecular malleability. From various observations one would have to suppose that the state is one of inertia, and that it requires strong thermo-dynamic efforts on the part of the operators to effect its return to its former solid state.

If the disintegration theory is correct, in consonance with the law of transmutation of energy, a thermic reaction should be looked for. It appears to be a fact that such reaction exists. Stone and metallic apports, especially bigger objects, are often burning or scorching hot on arrival. This sudden increase of heat was frequently noticed by Professor Zöllner in the passage of matter through matter. Some objects are, nevertheless, found cold on arrival. The invisible operators explained, in answer, that they sometimes prefer to disintegrate a portion of the wood of the door or part of the ceiling to facilitate the entrance of the object in its original state. One would have to suppose that this is the procedure when living things are brought in. The problem, however, is not quite settled. Some spirit communicators do not claim unobstructed passage of matter through matter. They say a fissure or crack is required for a dematerialised object to pass through. Dr. Ochorowicz received this explanation through Mlle. Tomczyk. Significantly, the apport of a key was described by this medium as something long and whitish. It did not become a key with its peculiar colour and shape until it dropped. Mlle. Tomczyk also stated in trance that metals become hot because of the friction of the particles in contracting them again. Paper, leather or wood are not sensibly heated because they are not so hard and dense. In darkness an apport can be accomplished without dematerialisation, if the passage is free. In this case the spirit hand holding it, must be solidified. In light the object has to be dematerialised.

There is one instance on record which fairly bears out the disintegration and reintegration theory. To quote Professor Bozzano (*Luce e Ombra*, August-October, 1927):—

“ In March, 1904, in a sitting in the house of Cavaliere Peretti, the medium being an intimate friend of ours gifted with remarkable physical mediumship, and with whom apports could be obtained at command, I begged the communicating spirit to bring me a small block of pyrites which was lying on my writing table about two kilometres (over a mile) away. The spirit replied (by the mouth of the entranced medium) that the power was almost exhausted, but that all the same he would make the attempt. Soon after, the medium sustained the usual spasmodic twitchings which signified the arrival of an apport, but without hearing the fall of any object on the table or on the floor. We asked for an explanation from the spirit-operator, who informed us that although he has managed to disintegrate a portion of the object desired, and had brought it into the room, there was not enough power for him to be able to reintegrate it. He added: ‘Light the light.’ We did so, and found, to our great surprise, that the table, the clothes and hair of the sitters, as well as the furniture and carpet of the room, were covered with the

thinnest layer of brilliant, impalpable pyrites. When I returned home after the sitting, I found the little block of pyrites lying on my writing-table, and from it a large fragment, about one-third of the whole, was missing, this having been scooped out of the block."

Again, as an instance, speaking for the fourth dimensional explanation, it is mentioned by Malcolm Bird that Walter, the control of Margery, cracked a joke at his expense during the Boston investigation on behalf of the *Scientific American*, and promised to get a mate for "Birdie." On November 26th, 1923, a live carrier pigeon, showing no resemblance to the pigeons found freely about Boston, appeared in the closed dining room of the house. Walter, when previously asked where he would deposit the living apport, answered: "I can't say. I have to take a run and leap, and I can't tell where I shall land."

APPORTS IN THE COURSE OF ARRIVAL.

One may expect that sometimes the circumstances of the arrival of the apport would be noticed. This has indeed happened. A pair of modest earrings, a present from the spirit guide to the Marchioness Centurione Scotto, was seen to arrive in the Millesimo seances as described by Mrs. G. K. Hack. (*Modern Psychic Mysteries at Millesimo Castle*):—

"We all saw the trumpet (having a phosphorescent band) rise towards the ceiling and turn upside down so as to place the large end uppermost; then we heard something fall heavily into the trumpet, as though the object had dropped from the ceiling."

The arrival of a jar of ointment in full visibility is recorded in the Rev. C. L. Tweedale's *Man's Survival after Death*. He writes:—

"Sunday, 13th November, 1913. Mother had sustained cuts on the head, and she, my wife and I were all in the dining room at 9.20 p.m. We were all close together, mother seated in a chair, self and wife standing. No one else was in the room. My wife was in the act of parting mother's hair with her fingers to examine the cuts, and I was looking on. At this instant I happened to raise my eyes, and I saw something issue from a point close to the ceiling in the corner of the room over the window, and distant from my wife (who had her back to it) three and a quarter yards, and four and a quarter yards from myself, facing it. It shot across the room close to the ceiling and struck the wall over the piano, upon which it then fell, making the strings vibrate, and so on to the floor, on which it rolled. I ran and picked it up, and found, to my astonishment, that it was a jar of ointment which mother used specially for cuts and bruises, and which she kept locked up in her wardrobe. The intention was

evident, the ointment was for the wound. I saw it apparently come through the wall, near the ceiling, and this with no one within three and a quarter yards of the place. The room is over nine feet high and was brilliantly lighted by a 100 candle-power lamp, and the door and window were shut, the latter fastened, and incapable of being opened from the outside."

Dr. Dusart and Dr. Broquet saw a lump of sugar dissolve and disappear instantaneously, and immediately afterwards reappear in the seance room. (*Compte Rendu du Congrès Spirite de 1902*, p. 187.)

Henry Sausse (*Des Preuves? En Voila*), observed many instances of his medium forming her hand into a cup, in trance and in full light, in the cavity of which a small cloud was seen to form, transforming itself instantly into a small spray of roses, with flowers, buds, and leaves complete.

The gradual progress of the apported object was recorded by Stainton Moses in his account of August 28th, 1872:—

"In the dining room there was a little bell. We heard it commence to ring, and could trace it by its sound as it approached the door which separated us from it. What was our astonishment when we found that, in spite of the closed door, the sound drew nearer to us. It was evidently within the room in which we sat, for the bell was carried round the room, ringing loudly the whole time. After completing the circuit of the room, it was brought down, passed under the table, coming up close to my elbow. It was finally placed upon the table."

One must suppose that in this case a hole must have been made through the door to open a free passage to the bell. Naturally, disintegration should not be conceived in the same sense as atomic disintegration is considered. Otherwise we would have to ask, with Whately Smith, what becomes of the enormous quantity of energy which must be liberated, how is it prevented from being dissipated and how is it collected again and recondensed into matter. He can only see one way out, to suppose that in some mysterious manner the liberated energy is stored in a reservoir (so to speak) which is not situated in our space at all. This leads him back to the fourth dimensional theory. The speculation cannot be easily dismissed, as about the actual process of dematerialisation and rematerialising, we know little. The operators sometimes speak of the difficulties they have to overcome.

"I wanted to bring you a photograph in its frame with the glass, but I cannot manage it. I will bring it to you without the glass," says Cristo d'Angelo in the seance of July 8th, 1928 at Millesimo.

Another time a large ivy plant, about one metre and a half in height, was apported in three parts. First came the earth,

then the plant with clods sticking to it, and finally the pot. The operators could not manage the three things at once. That preparation in advance is often necessary, seems to be suggested by a similar experience in Mme. d'Esperance's mediumship.

THE WONDERS OF FLOWER, FRUIT AND LIVING APPORTS.

The flower apports of Yolandé, Mme. d'Esperance's control, were generally very impressive. On Yolandé's instructions, white sand and plenty of water was always held in readiness in the cabinet. On August 4th, 1880, in the presence of William Oxley of Manchester, she directed Mr. Reimers to pour sand into the water-carafe, which he did until it was about half full. Then he was instructed to pour in water. Yolandé took it, placed it on the floor, covering it lightly with the drapery which she took from her shoulders. The circle was directed to sing. While singing, they observed the drapery to be rising from the rim of the carafe. Yolandé several times came out of the cabinet to examine the growing thing under the drapery. Finally she raised the drapery altogether, and disclosed a perfect plant, its roots firmly grown and packed in the sand. She presented it to Oxley. Through raps, instructions were given not to discuss the matter but to sing something and be quiet. They obeyed. More raps came, and told them to examine the plant again. To their great surprise they observed a large circular head of bloom, forming a flower fully five inches in diameter, which had opened itself, while the plant stood on the floor at Mr. Oxley's feet. The plant was 22 inches in height, having a thick, woody stem which filled the neck of the water-carafe. It had 29 leaves, each smooth and glossy. It was impossible to remove the plant from the water-bottle, the neck being too small to allow the roots to pass; indeed, the comparatively slender stem entirely filled the orifice. The plant was a native of India, an *Ixora Crocata*. It had some years of growth. "We could see where other leaves had grown and fallen off, and wound-marks which seemed to have healed and grown over long ago. But there was every evidence to show that the plant had grown in the same bottle, as the roots were naturally wound round the inner surface of the glass, all the fibres perfect and unbroken as though they had germinated on the spot and had apparently never been disturbed." The plant was photographed. It lived for three months under the care of Mr. Oxley's gardener and then shrivelled up.

It was a favourite feat of Yolandé to put a glass of water into the hand of one of her particular friends and tell him to watch it. She would then hold her slender, tapered fingers over the glass, and while her eyes were closely scrutinising the water within it, a flower would form itself upon it and fill the glass.

Patterns of ferns were often handed to her. She always matched them with others to please the sitters. Roses were frequently produced in a water pitcher which she carried on her shoulders. If a special colour was requested it was obtained. Mme. d'Espérance once asked for a black rose. Yolandé dipped her fingers into the pitcher, and instantly brought out a dark object, dripping with moisture. It was a rose of distinctly blue-black colour, the like of which neither Mme. d'Espérance nor any of the persons assembled had ever seen.

On June 28th, 1890, an overpowering scent was followed by the appearance in a water carafe, previously prepared with sand and water, of a golden lily, a foot and a half taller than Mme. d'Espérance. From root to point it measured seven feet; it bore eleven large blossoms; the flowers were perfect, five fully blown. After it was photographed by Professor Boutleroff, Yolandé tried to take it back. Her efforts at dematerialisation were unsuccessful. She was in despair, as—according to a message from Walter, another control—she got the plant on condition of returning it. Walter gave instructions to keep the plant in darkness until she could come again and take it. On July 5th the plant vanished as mysteriously as it came. At 9.23 p.m. it stood in the midst of the company, at 9.30 it was gone. Not a vestige remained except the photographs and a couple of flowers which had fallen off. The scent seemed for a moment to fill the room almost overpoweringly, and then it was gone. Addressing inquiries to Walter at the time of the lily's appearance, the sitters were told that the plant was in the room before the sitters came in and "was ready for being put together" at least an hour before they saw it. Aksakof also witnessed this apport. On the night of its disappearance a piece of grey cloth was found on its stem. The stem passed through a hole in the centre of the cloth. The cloth could not be removed. When, however, Yolandé instructed Aksakof to remove it, it came off, without a rent, and still showing the round hole through which the stem had passed. She said that she got the piece of cloth from the same country as the flower came. On examination the piece of cloth was found to be a scrap of mummy cloth, still aromatic with the perfumes used for embalming. It contained 2584 meshes to the square inch.

It speaks for the previous preparation of apports, that Mrs. Barkel, a medium at the British College of Psychic Science, saw in the room in which Heinrich Melzer was to hold an apport seance in 1926, the shadow of a bunch of violets near the electric light bulb. At the seance that evening a quantity of violets appeared indeed.

Flower and fruit apports have founded the fame of another early medium, Miss Nichols, later Mrs. Guppy, and afterwards Mrs. Volekman. In her seances the operators honoured the

requests of the sitters. Mr. Alfred Russel Wallace writes that a friend of his asked for a sunflower, and one six feet high fell upon the table, having a large mass of earth around its roots. Miss Georgina Houghton testified before the Dialectical Committee that at a sitting with Mrs. Guppy, at which eighteen ladies and gentlemen were present, everybody wished for a fruit. The list of the various things brought was—a banana, two oranges, a bunch of white grapes, a bunch of black grapes, a cluster of filberts, three walnuts, about a dozen damsons, a slice of candied pineapple, three figs, two apples, an onion, a peach, some almonds, four very large grapes, three dates, a potato, two large pears, a pomegranate, two crystallised green-gages, a pile of dried currants, a lemon and a large bunch of beautiful raisins. They were brought in the order in which they had been wished for.

Signor Damiani recorded the curious observation of Mrs. Guppy's apports before the Dialectical Committee that the ends of the stems of the flowers presented a blackened and burnt appearance. On asking the reason, the invisible intelligences answered that electricity was the potent "nipper" employed.

In a seance with Mrs. Guppy before the Florence Spiritual Society, "suddenly a noise was heard as if the chandelier had fallen down. A light was struck, and a thick block of ice, of about a square foot in size, was found upon the table." H. W. Longfellow had a sitting with Mrs. Guppy at Naples. He held both her hands, and while he did so several orange boughs were brought. Mr. Longfellow considered this manifestation to be one of the most conclusive he had ever witnessed.

Miss Houghton, in her *Evenings at Home in Spiritual Seance*, writes of a farewell seance held by Mr. and Mrs. Guppy before their departure from England. There were a good many flowers brought. "By-and-by Mrs. Guppy exclaimed that there were creeping creatures about, and begged to be allowed to light the candle. Upon her request being granted, there were a quantity of butterflies travelling about among us and the flowers, some of which were caught and put away in a box. Altogether we reckoned that there were about forty of them."

Mrs. Guppy also obtained apports in a lighted room. A tray was placed on her knee, it being touched by the sitter's knee. A large shawl pinned to their necks covered the tray. The objects were then deposited on the tray. It is open to speculation whether the darkness under the tray was necessary for the rematerialisation of the object, or whether it only served the purpose of excluding the human gaze. Apports are peculiar in this respect: they do not appear before the eye but wait until attention is diverted for a moment. This curious fact was often noticed in the seances of Charles Bailey, the well-known Australian apport medium. From a description in *Light*, November 26th, 1910, we glean that "the apports included an

Indian blanket containing a human scalp and tomahawk, a block of lead said to have been found in Roman strata at Rome and bearing the name of Augustus; a quantity of gravel, alleged to have come from Central America, and quite unlike anything seen in Australia; two perfect clay tablets covered with cuneiform inscriptions and several thousand years old, said to have been brought direct from the mounds of Babylon; and, finally, a bird's nest containing several eggs, and the mother bird undoubtedly alive." Bailey was famous for living apports—jungle sparrows, crabs, turtles, etc. Once an eighteen-inch long shark, at another time a thirty-inch snake, appeared mysteriously in the seance room. The apport of jungle sparrows passed the test of a committee of investigation in Milan in 1904. Six years later he got himself into trouble in Grenoble. The investigators found a local dealer who identified Bailey as the man to whom he sold two "apported" birds. The only flaw in the exposure was that the investigators were reduced to the supposition that Bailey had hidden the two live birds in his body. But discredit was also attached to his archeological objects when the British Museum found the clay tablets spurious. Nevertheless, the explanation of fraud from first to last is a difficult one, in view of the fact that Bailey, who is still active, has produced apports for the last forty years, the manufacture of which would have cost him a fortune and would have necessitated a large factory with skilled hands.

THE PLACE OF ORIGIN.

Where do the apports come from? It is very seldom ascertainable. Flowers were sometimes traced to gardens nearby. During his visit to the British College of Psychic Science in 1926 Heinrich Melzer suddenly fell into a semi-trance condition out of doors, and in his empty hands all at once there appeared a spray of flowers similar to those in a coster's barrow on the other side of the street. Melzer always exhibited a strange attraction for flowers, and became excited by the very sight of them. Colonel Olcott writes of an interesting experiment with Mrs. Thayer of Boston in a footnote to his translation of Adolphe d'Assier's *Posthumous Humanity*:—

"While she (Mrs. Thayer) was enclosed in a large bag, sealed closely at her neck, and all possibility of trickery guarded against, I have seen a long table, quite covered with vines, plants and flowers, dropped out of space. I marked a certain leaf of a rare plant in the garden without her knowledge, and the same evening, in response to my mental request, it dropped upon the back of my hand, with which I was at the moment holding the medium's two hands. The above occurred in the dark; but once a tree branch was brought to me in full daylight, through her mediumship, in the house of a gentleman whose guest I was."

The question of the source of apports is a pertinent one, as in some cases we find precious stones presented by the mysterious operators. Semi-precious stones of no value often appeared in Bailey's seances. The bringing of pearls as apports is recorded in Georgina Houghton's book. They came in veritable showers in the seances of Stainton Moses. They may not have had any value, but the position must have been different with his ruby, sapphire, and emerald apports. Small as they were, great commercial value must have been attached to them. Once Moses woke up from his sleep and saw a luminous hand near the ceiling, under it a little ball of fire as big as a pea. As he looked the fingers were unclasped, the hand opened, and the little ball of fire fell on his beard. It was a small opalescent stone about called sapphirium. Preceded by a fit of violent convulsion, two similar stones were delivered at a later seance.

Obviously, then, there is a moral question involved in the apport phenomena. On being asked an opinion on fruit and flower apports, John Watts, Mrs. Everitt's control, said in a seance on February 28th, 1863: "I do not approve of bringing them, for they are generally stolen." (Catherine Berry: *Experiences in Spiritualism.*)

Space appears to be uniformly accessible to the operators. Dr. L. Th. Chazarain, in his pamphlet, *Scientific Proofs of the Survival of the Soul*, tells the story of the placing of two chaplets in the coffin of a child in the presence of a very easily hypnotisable medium, and of their being returned two days after the burial. He made special marks on the chaplets, did not lose sight of them until the coffin was screwed down, and followed it to the church and to the cemetery. Two days later the mother of the child and Mme. D. suddenly saw something white detach itself from the ceiling and descend slowly to the ground in a spiral course. They immediately picked up the little white mass. It was the first chaplet, surrounded with a little wadding which smelt of the corpse, and still having the metallic button (the secret mark) attached. The child's body had been wrapped in wadding. Two days later the second chaplet was returned in the same manner.

The distance appears to be of some consequence. The precipitation of the object is heralded by a spasmodic seizure of the medium. Sometimes she cries out in agony. Mrs. Rossi, in a seance on May 20th, 1929, in Genoa, when two small stones were apported, complained of great pains after consciousness returned, and said that she had been crushed between two enormous stones. At the time of this statement she did not know the nature of the apported object. In the case of Frau Maria Silbert a light-effect, similar to lightning, accompanies the delivery of the object. As a rule, the bigger the

object the greater is the nervous tension. And the medium always suffers the more keenly in proportion to the distance involved.

MISCELLANEA.

The objects usually fall with a heavy thud. Breakage, however, seldom occurs. The precipitation is mostly effected from the direction of the ceiling. "I saw coming from the ceiling," writes Catherine Berry, "at the extreme end of the room, the branch of a tree about three feet in length. At the end was a large branch of white blossoms. I should perhaps say it appeared, in descending, like a flash of lightning."

Objects of unusual dimension and variety were apported at Millesimo Castle with the Marquise Centurione Scotta and Mme. Fabian Rossi. They were too big to hide about anybody's person—a halbert over six feet long, a plant in its pot over four feet high, large pistols, swords and a doll of great size. The room was nearly bare of furniture, and was examined at the beginning of each sitting by Professor Bozzano. The story of one of these apport cases is especially notable. Cristo d'Angelo, the control, told Mme. La Marquise Luisa that a very near relative of hers was destined to die. On her entreaty to tell who it was, Cristo d'Angelo replied: "I will bring you his portrait." Soon after the framed photograph of the doomed relative fell at Mme. La Marquise Luisa's feet. The last news of the relative had been excellent. Two days later he relapsed, and afterwards died as predicted.

In the Millesimo seances it was also observed that the objects which were apported from a neighbouring room, sometimes days previously, vanished. Often they were returned to the room from which they were taken. This return, at least in one case, was only partly successful. An armiger appeared and executed a "dance of the lance" in the July 8th, 1928, seance in total darkness. Two mailed fists squeezed the hands of some of the sitters. The lance, at the end of the seance, was found in the room, the mittens of mail, however, were discovered in a distant room beneath the suit of mail, from the sleeves of which they had been detached. The detachment of the mittens suggests that the rest of the armour was not apported. Was this, then, a composite case of apports and materialisation?

Heavy apports bring about no variation in the weight of the medium. One experiment is on record to test this. It was done in Mr. W. H. Terry's house in Melbourne in 1876, with Mrs. Paton. This medium specialised in apporting her personal property. Sometimes it was a cup of tea which she forgot to drink before leaving home, once a burning hot flat iron, at another time a glassful of wine or a plateful of eggs. Her phenomena were mostly recorded between 1872 and 1878.

There could hardly be anything to surpass in wonder the accounts of the apports experienced by General "Lorrison"

at Portsmouth. Major-General A. W. Drayson is behind this name. The medium was Mrs. Maggs, the wife of a local editor, and herself a writer. In a strictly private circle apports arrived by the thousand. The household was said to have been supplied with eggs straight from Brooklyn from a spirit circle, and return gifts were sent by similar means to countries as distant as Spain, Australia, India and China. It is claimed that once a letter was apported, was read, a corner was torn off for identification, and then it was re-apported. Ten days later the letter, addressed to General Drayson, duly arrived. The torn-off piece fitted in, and the contents were identical.

Apports are frequently noticed in Poltergeist cases, in stone-throwing disturbances: the stones sometimes arrive apparently through the window, but without breaking the glass. In the case reported in the *Journal S.P.R.*, Vol. XII. Stones passed through the roof of Mr. Grottendieck's hut in the jungle of Sumatra without making a hole. They were so hot that Mr. Grottendieck at first believed them to be meteorites.

That the action of apport mediums require careful attention before the seance, is well illustrated by the case of a patient of Janet. A 26-year-old woman called Meb. She had visions of Saint Philomela, and received apports from her. They were pebbles, feathers, flowers and small pieces of cheap jewellery found lying about the stairs or in other unlikely spots, or discovered in the patient's bedroom in the morning. On one occasion she found several small objects arranged in the shape of a cross; another time a pair of wings was stretched out on the eider-down quilt. Upon the family, assembled at their evening meal, feathers floated down from the ceiling. In hypnotic sleep the patient confessed that the apports were arranged by herself in a state of somnambulism; that she put a stool on the table, mounted on it and fastened small feathers with paste to the ceiling, so that the heat of the lamp might bring them fluttering down. In her waking state she had no knowledge of these manipulations. It should be added that Meb was a hysteric of the advanced type.

Of Eusapia Paladino's apports Professor Morselli said: " This phenomenon was repeated two or three times during our sittings, but I frankly confess I was not convinced of it, which does not imply that under better observation it might not also be real in the case of Paladino, as it seems to have been through the agency of other mediums."

Striking experiments were carried out at the British College of Psychic Science in 1929 with T. Lynn, a miner medium. He was searched, stripped, and put in a bag. Many small objects, a cheap pearl necklace, a small reel of cotton, a button, a shell and a screw nail were apported. The arrival and the process of materialisation of the objects was successfully photo-

graphed. During the sitting the medium lost 10 to 12 ounces of his weight.

If the apport of living things is a fact, human beings should form no exception. The phenomenon, astounding as it is, was often recorded. It deserves independent consideration under the heading "Transportation of Human Beings."

At first sight, the dematerialisation of living beings offers perplexing features. The difficulty, however, is less if we consider that in all cases of transportation the subject is first entranced. In this state the spirit, in the form of the double, may separate, and the body may thus be reduced to an inanimate object.

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To return now to the theory that the fluidic state is a fourth aggregation of matter. It appears obvious that the method of transition from the known three-dimensional aggregations into the unknown one must be novel. The rise of temperature in apported objects does not come anywhere near the terrific heat which is employed in melting iron, nor have we any evidence of the formidable pressure and cold which are the condition of liquifying air and other gases. If familiar means were used for psychic disintegration, objects of metal would perhaps arrive in a state of glowing heat, anything between 2,000 degrees and the normal temperature, but such is never the case. I know of one instance only in which the recipient of apport was slightly burned. In a seance with Heinrich Melzer, as reported in the June, 1906, issue of *Die Uebersinnliche Welt*, a plant was apported. The sitter, at the very same instant that he received the plant, felt the sensation of burning on the thumb. When the light was switched on, the mark of a burn was clearly seen, and a blister formed immediately. This burn, however, must have been of electric nature. If not, why was not the plant shrivelled up by heat. From the mysterious drop in temperature during physical phenomena we know that heat plays some rôle in these strange manifestation. But the heat withdrawn from the atmosphere is comparatively slight and must be used along new lines, on the basis of some chemical principle with which we are unacquainted. Disintegration, as we know it, requires terrific power. Nevertheless, as Stanley De Brath remarks in *Psychic Science*, 1929, in quite ordinary chemistry a piece of metal can be dissolved in nitric acid to form a nitrate in which all the atoms of the metal have disappeared, but are still present in an invisible form in the solution. This shows that there are means of disintegration without any great expenditure of power.

It is very pertinent to ask whether we have anything in physics to suggest that a fourth aggregation of matter may exist. I think there is a suspicion of such possibility. No

scientist knows what is going to happen to matter if all heat is withdrawn from it. Attempts of Professor Meisner and Kammerling-Onne to reach the absolute zero, which theoretical calculation indicates to be at 273 Centigrade, have been carried to within, I believe, one or two degrees of this critical point. Will the attainment of the "absolute zero" transfer matter into another state, into a new aggregation? It would be rash to deny it outright; but we ought to be thankful that it is not this method which the psychic operators use. Otherwise the terrific cold, unless confined in space in some inconceivable manner, would freeze all life out of the seance room. Then, again, the return of a vanished object to the known aggregations of matter would not result in a rise of its normal temperature.

The key to the problem must be looked for in an entirely different direction. The most puzzling feature about apports is that, after passing through the dematerialised or fluidic state, the objects should re-assume their original form without fail. At least I do not know of any cases where the form, under the effect of the operation, had been altered. Whether the discarnate mind has creative powers over matter, whether there is a psychic truth in the Latin proverb, *Mens agitat molem*, I know not. It is as if the discarnate were unable to change the existing form of matter permanently. I only know of one exception. In rare cases of miraculous healing a new growth of tissues destroyed by cancer has taken place. I believe that the miracle was effected by an adaptation of the subject's own bodily tissues which have passed, whether by the psychic state of faith alone or by the act of an invisible operator, into the ectoplasmic state. Ectoplasm may be nothing other than bodily matter in the fourth aggregation. We have many strange records of instances in which the medium during a materialisation seance has shrivelled up, or has entirely vanished. Yet at the end of the seance she was invariably found in her habitual bodily self. I often wondered what will happen if once humanity could learn the secret of ectoplasmic operations? Will not a science of super-cosmetics develop? Will it not be possible to cure bodily deformities by ectoplasmic treatment, or even to restore lost limbs, as certain animals in the lower scale of life are able to do?

But to return to apports. I wish to point out another analogy. The human body disintegrates when the life principle withdraws at death. In materialisation we see the same life principle temporarily adapt alien bodily matter for the assumption of the shape which it once inhabited.

According to spiritualistic philosophy, an etheric shape exists behind every created thing; it is *the thing*, while that formed of matter is the ephemeral one. It would perhaps go too far to suggest that "things have souls," but we may safely posit,

on actual biological knowledge, that there is a formative principle behind things. Could we not then suppose that the transition into the fluidic state to facilitate the transportation of an object as an apport, is the result of the withdrawal of this formative principle, so that the apported object, to all psychical intents and purposes temporarily dies, and that it is again brought to material existence when the formative principle is re-infused? Trance is an intermediate state between death and life. Were it not for the silver cord of *Ecclesiasticus* the human body would instantly begin to disintegrate when the soul leaves the bodily frame. If Lazarus was truly raised from death, exceptionally, it must be possible for the soul to re-enter the body even after the silver cord has been severed. The psychic miracle may not be such an exacting task when it concerns the formative principle of plants or inanimate objects. The only question to ask is whether, having come to such daring assumptions, would it not be more justifiable to speak, instead of a fourth aggregation of matter, of the very first, of the primordial state, in which matter exists before creation, and has the same relationship to the etherial world as our soul to the world soul has? May not matter, by withdrawal of the formative principle, become matter of the spirit world? I believe that this is the *Ultima Thule*, a speculation beyond which there is a blank, and to reach which, as a scientific consideration, may take us many, many years of research.

THE VALUE OF SPIRITUALISM TO THE INDIVIDUAL

Talk to Members given at the British College of Psychic Science, Ltd.

BY MRS. HEWAT MCKENZIE.

11th November, 1931.

We will not forget to-night that we are meeting on a great anniversary—a sad anniversary, perhaps, but a great one too, if we have learned the lessons of these past thirteen years, and to no-one more than spiritualists should it be a duty to think over what that great experience meant, and to try to understand it from the point of view of our knowledge.

We deal with a subject which teaches us the necessity for the control of the emotions, and thirteen years ago we passed through a time of the most profound emotions, good and bad. If a similar calamity is to be avoided in the future, the views of spiritualists, through individuals and groups who have understood that this lesson of control is important, may have a profound influence on the community.

In connection with this anniversary we remember also the manifestations which have come from many of those who have passed over to the members of the College, to some of whom it meant a turning point in their lives, the beginning of a new way of looking at life and death, and again we can give thanks that out of the ruin came rebuilding for many lives.

Now perhaps the more correct title of my subject to-night should have been "The value of Spiritualism to Spiritualists," for I have really no intention to speak of the value of Spiritualism to those who know nothing about it. Anything you may want to know about Spiritualism and the facts leading to this conclusion, you will find in association with this College, in the fine College library, or in tapping the experiences of many of the members.

I rather felt that I wanted to talk to some of you who have been going along this road for some time, who have tested and tried and looked out for all that this subject has meant, and have wondered, perhaps, as to whether it is of continuous real value in your life, and of what that value consists.

I notice that just lately two non-spiritualists—or perhaps they might call themselves spiritualists in another sense—Bishop Barnes, and the Dean of St. Paul's, Dean Inge, have been letting themselves go on this subject, and if I were to talk to them about my views on the matter, I am afraid I should not get very far, because I should not find any place in their

minds into which the facts for which we stand would fit. We cannot assimilate any knowledge unless there is a prepared place for it in our mind. Some of us, perhaps, found this place through personal grief; others have found it through a desire to understand unexplored mysteries in life. I cannot find that either Bishop Barnes or Dean Inge have any declared need for psychic facts. Bishop Barnes says he has a longing that immortality should be true, but only on the lines of traditional belief, and he would confine immortality to believers in the Christian religion. That view certainly does not suit the majority of his fellows. Dean Inge has reiterated his view (the same for the past fifteen years), and I can never understand how anyone of his mental calibre can, since 1916—to my personal knowledge—in view of the famous names associated with our subject, find nothing more to say of it than “Old wives fables and spiritualistic superstition.” It is the greatest puzzle to me, because he is a great man, how he can brush aside in this light way that which we hold so dear.

To attempt to speak to such men of Spiritualism, is largely wasted effort. They are not ready, and you may find many people like them in your endeavours to spread this knowledge. It is better not to waste your time and energy on those who have a closed mind, which very often means a stagnant one.

What is the meaning of “value?” The dictionary tells me it means “worth” or “desirability” or “utility.” It comes from the Latin word, “valere” to be strong, and I am sure, you, who have wrestled and fought and struggled for your facts, have many times had to remind yourselves of that root meaning.

I am not going to deal with the *pros* and *cons* of the matter; you cannot be a Spiritualist and assert your belief in survival if you have not also examined all those views for yourself. Before you were in the position to assert that you believe in survival you probably had many worrying days, many nights of thought, many wrestlings, many doubts, many ups and downs before that moment came, and perhaps it came quite suddenly like a sharp percussion on your mind. From the moment that you definitely ranged yourself as a Spiritualist, a believer that a certain number of psychic facts definitely pointed to this conclusion, you entered into a wholly new realm of values.

There are many people who remain at the stage of examination of the facts for a very long time; if they cannot arrive at a satisfactory conclusion, they are wise not to hurry the process. It is necessary to be very sincere with oneself at this stage, and to be sure that you are rightly estimating the facts presented to you, so that you may not be delayed unduly in reaching the second stage.

I am at times driven to the conclusion that some individuals have no willingness to come to the point of saying, "I believe that many of these facts point to spiritual intervention." Year after year goes by, while they wrestle with all sorts of data which seem to some of us to contain a good deal of evidence for survival. It seems as if they have not a settled purpose in their minds to arrive at any conclusion.

The purpose of this College has been to enable its members to decide this matter by giving them constant opportunities for experiment and for consideration. We are interested in every aspect of the facts, but we are also anxious to know to what these facts point. You may find that when you come to the moment of acknowledging Survival, that other investigators will immediately begin to discount all you have to say on the subject and will no longer regard you as a fair judge of evidence; a very unfair standpoint from which both individuals and scientists have suffered. Even such a great thinker as Sir Oliver Lodge, who came to the Spiritualist conclusion during the war, did not escape such criticism from fellow students, when he came to the point of saying, "I am no longer only a psychical researcher, I am a convinced spiritualist."

When you are able with one of our great researchers, Alfred Russel Wallace, to say, "The facts have beaten me," you will find that you have come to a point at which a new responsibility is placed upon you. In asserting your belief in a world of intelligent spirit you acknowledge yourself as spirit, and put yourself in touch with a range of existences greater than yourself, lesser than yourself, on a level with yourself, and you have undertaken a responsibility towards them and towards yourself that hitherto you have not had to face. Some persons, when they reach this stage, become very much afraid. They had no idea when they first began to look into the facts of clairvoyance or trance speaking or physical phenomena, that these were going to lead them to the tremendous decision—perhaps the greatest in the world—that we are living in an intelligent Universe, and have to take our due share in its direction.

If we do not feel this sense of responsibility and apprehension at that moment, we shall meet it later if we pursue the matter truly. Some of the old books have called this realisation, Meeting of the Dweller on the Threshold. I would call it a full realisation of the fact that you yourself are spirit and that there are other spiritual beings in the universe. Happily at this stage we are greatly strengthened by our friends on 'the other side.' It is they, our own people, who have brought us so far, for it is usually in seeking for our own that we are persuaded to examine these unusual facts. They have been long reaching out to us, and now with our fuller apprehension of their reality,

they come nearer, because they see a warm response instead of inhibition and coldness in our minds.

I think this is too important a conclusion to arrive at in haste; that we ought to encourage new students to take plenty of time to adjust their minds, and arrive through their own research, and this preliminary, prolonged, examination will be of the greatest value in future progress. We find that we are very much alone in this research. We leave many important things in life to other people to do or decide for us, but this we must seek and decide for ourselves, and not everyone is prepared for such an adventure. Such views as we may have had in the past on matters of life and death, have been dictated for us largely by others, but by making the examination and decision for ourselves we gain courage and strength, and become pioneers for the truth of new facts.

When you have arrived at this second stage you may now find that your personal 'other side' helpers may not remain so close to you. They cannot always be with you and may have served their purpose. They will still be in touch and remain on the line of communication, but may say that now you are no longer a babe; you have been delivered; you are beginning to grow and do not need a wet nurse. You will begin to have hints from them that they too have helpers and teachers who they are now ready to introduce to you. You may not be very ready, perhaps, to part with their close devoted help, and many are never required to do so, but I have known Spiritualists who have held on much longer to those who have passed over than they should, and have ceased to grow. It is an individual matter and it is for the individual to decide.

In my view, if you intend to be strong and advance with this surprising new opportunity and have got over your initial fear, you will realise that a tremendous value will come into your life if you can contact something of that greater intelligence now acknowledged by you to be in the Universe, contact which has been hitherto closed to you, except in so far as your ordinary senses have been used.

At this stage a 'teacher' will probably make himself known and you will come up against one of the laws of the spiritual world—the law of affinity—affinity of thought, affinity of interest, and will find that this 'teacher' will link on to some hidden desire of yours, some longed for talent, or some work you are engaged in, and will offer advice and assistance on the matter if you are willing to take it. We must at this stage be sure that we have our supports firmly established for now we are working in two worlds. Our support on this side rests on our own sincerity and faithfulness. We must see that no complaint is levelled against us with regard to our mundane respons-

ibilities. Many Spiritualists are accused of neglecting these in their 'other side' absorption, and this view is good for no one. We must establish our duties and relationships with life as perfectly as possible, even better than before, and in doing this we make a reliable fulcrum from which to operate in our new studies.

On the 'other side' the best support for the bridge that we have to go back and forth upon, is that true 'teacher' who may have been introduced to you first of all by your own friends, or as a guardian in your home circle, or by some medium whose gifts you have been using. Such may not have declared himself by name, but by offering useful advice which you have tested and found true, you have estimated the worth of his service. Wordiness, so commonly received in psychic communications, is not value. We must be master of that spirit teacher in the sense that we retain the power to test and question and expect him to make good his statements if we are conscientiously doing our part.

It is often alleged that there is an array of unfulfilled promises from the 'other side,' and that too much optimism prevails as to what mere man can accomplish. In defence of this we argue that this is because they see us as having all those potentialities which are not apparent on the surface. That may be so, but as we have to live in this five-sense world, we must be sure that our helpers are giving us knowledge that will help us here; we can wait for the understanding of more advanced views, and must not be deceived in any knowledge they give us to put into practice in this world.

So we must proceed slowly, step by step, having our bridge secure on both sides, careful that our helpers are of that calibre we would welcome in any world as our friends. If we are presumptuous and allow ourselves to think that because we have found that we are living on a world of spirits and have made some contacts, we can be careless of our behaviour here and think we can go on with indifference as to whom we are communicating with, then we are immediately weakening the supports on our side, and we make it impossible to keep any good contact from the 'other side' that may have made overtures to us. Having made a good contact, it is for us to hold it; the way is now open, and carelessness or weakness on our part may make it possible for that vibration to be used in an illicit way, which will be to our undoing; that is why it is so important to continually check up upon ourselves in our manner of living and thinking that we may be sure we are keeping a worth-while connection. This is the only way known to keep a helper, a teacher, or a friend. Complaints are common from students in circles that a good helper or teacher has been lost: let us see to it that the fault is not in ourselves. We know the conditions of contact are very delicate, and constant vigilance is required.

If such helpers see that we are not of set purpose to carry on, they are not likely to waste their time with us, for they sense our spiritual vibration and can tell whether this is honest and purposeful.

Continuous steady work is expected at this stage, and if you have no home circle or group, or if you cannot find or afford a professional medium of good character through whom 'teachers' can come as well as psychic evidence, then you must set about your own development, so that your own intuitional and receptive faculties may be strengthened.

I should advise you to be quite careful about joining 'groups for development' unless you know of one with a reliable leader, and avoid joining so-called 'occult' groups until you have further experience. It is far better for you to take time in your ordinary life to be 'still and know yourself,' than to rush at the first opening, for in the psychic nature you are dealing with a very delicate organism. It is not wasted time to take the greatest care of yourself in this matter, and at the right time you will find the outer help if it is required.

How many of us give any time for 'listening in' to our inner self? We rush about hither and thither, hearing and reading all sorts of things with no discrimination, and expect to develop the inner gifts of our nature, while breaking every law relating to it. Do we give five minutes or a quarter of an hour daily to attain that quiet passivity, not negativity, which would enable us to tune in to the best guidance available to us. I assure you that all those who have made any headway in the past, who have won and retained reliable helpers, have had to begin, and continue in, this very quiet sustained procedure.

Nothing worth having will come from the 'other side' unless you give your fair share of attentive work. If we were true to the best Spiritualism has to give us, we might give back to this generation something of that inner quiet which the Church taught and understood in ancient days, and which is now perhaps more than ever necessary to mankind.

At any rate, that is the next stage where you ought to find yourself. When you have been 'beaten by the facts,' and have established yourself in the knowledge of the 'other side,' and have found that reliable helper who is going to assist you to find your true self, you will find that you have now become a centre for some dynamic force in the Universe, which will use you as a channel of service to the world.

It is an amazing thing to think that through this investigation which we often began so casually, sometimes out of curiosity, sometimes because of a deeper urge, we find a clue to the meaning of life. You may spend a lifetime and not learn this in any other way. True scientists have found it, mystics attain to it, but here we, quite humble people, claim also to have arrived

at some understanding, and are made aware that we are as necessary in the Universe as the greatest genius, that somebody in the Unseen world of Spirit is seeking to make us the channel for a particular piece of work that may go undone if we do not provide the contact.

If you stop quietly and turn this thing over in your mind, you will see that this is no light job that you are called upon to undertake, and it is in thinking particularly of this aspect that I speak of the value of Spiritualism to the individual.

We have been disappointed, perhaps, in religion, in science, in rationalism, in ethics. None of these things have satisfied us, but we find we have come to the real centre of power when we once begin to follow this little-known humble track. Less than a hundred years ago we should have walked it in terror of our lives, but now to-day, in this College and other centres like it, we can walk in joy and peace and comfort.

I have met with many great Spiritualists in my life, whose lives have been completely changed by these studies and conclusions. They have found in following these sincerely that great work has been given them to do. To some, a great unexpected talent has been unfolded. To others there has come an ennobling of the daily task, sometimes in business, sometimes in the home, so that everybody within their range has known that a new stimulus has come into their lives.

You may remain a student of psychic matters all your life, but not until you are convinced that you have this Universal force to draw upon will life open out in this way for you. And when we are asked to explain what is the difference between the psychic student and the Spiritualist, the answer must lie along these lines, that the latter has touched and experienced a dynamic force in life.

We become aware that the opening of the door to this certainty was not to gratify a whim of curiosity, but to give certainty of survival; not only to take away the fear of death—that was only what led us on until we could go further—but that we should realise ourselves as helpers in the universe, as persons who are of account, both in this world and in the other, even while we are still using the physical body.

The spirit world can work for this world only by using the human being in it. If we understand this, we shall begin to tune this vehicle of ours for perfect reception. That is why many psychic students begin to study and look after their bodies, in diet, exercise, right breathing, etc., experimenting in many things that they never dreamed of before, because they know now that the body is an expression of the spirit.

Those emotions of ours, so beautiful and so-dangerous, now become a matter to be taken in hand. Previously we allowed them to come and go, excusing our delinquencies but taking no great pains to improve. Now they have to be taken

thoroughly in hand, to be enjoyed, used but not abused, because in this emotional nature lies the very seat of psychic reception, and it must be a worthy instrument.

This brain of ours must have its share of attention too, and with the knowledge that it is but an instrument of the Mind of the Universe, now available to us, but dependent on an instrument not erratic or overloaded, we become careful of what we hear and read and think. For we are living in a thought world, which, if only we give our minds the right direction, will reveal to us the spiritual nature of man, the spiritual nature of this Universe, which through this composite vehicle of ours seeks to make itself understood.

Because of all these aspects I feel Spiritualism is of the utmost value to mankind, and that without this knowledge we should find this a very dreary world to-day.

Can we go back in thought and try to estimate what a difference might have been in our life if we had never met this subject? I can think of myself perhaps pursuing study on rationalistic lines, thinking, perhaps, "Well, death comes and that ends all." I doubt whether I should have felt it worth my while pursuing any line of study and personal development, whether it would have mattered if I made a success of life or made happiness around me. But to a Spiritualist there is no longer such a query; the fog has cleared, we are committed to the actions of a spiritual being, and a good one at that, if wisdom has come to stay with us. Such a realisation does not come at once, it is a growth which begins now and has its fulfilment elsewhere.

I remember Sir Oliver Lodge saying a good many years ago, when Bishop Barnes was in the chair—so Bishop Barnes has heard and known what men like Sir Oliver do say about our subject!, "I am well on in years, but I have lately taken to studying Arabic (or some difficult language). You wonder why I am troubling about a subject like that at my age, but I am having lessons and putting myself to the trouble to master this rather difficult thing; and I am doing this because I am so thoroughly convinced that that faculty that I am exercising at this time will be used somehow and somewhere, and I am not going to let myself rust." How many great rationalists would have given much to have been able to say this? Their greatest grief has always been that all their accumulated knowledge should go for nothing, in their belief that death ends all. No sincere effort can be lost in a spiritual Universe.

Our fear of life has gone. Day after day we read in the daily papers of those tragedies which result from the fear of facing life. The sincere Spiritualist sees beyond the overhanging clouds. More people than you know, have reached the very brink of destroying their physical bodies, and have been called back by some psychic experience that has convinced them that

there was care and guidance in the Universe for them, which has restored balance and sanity and interest in life. Surely a subject which can work such miracles is desirable and of use?

I could go on adding to the list of values of this subject, but I think you will see that the purpose of my address to-night has been to cheer those of you who have wrestled and won so far, to encourage you to go on further, and not think you have come to any end. There is no end; the search goes on, finding the work that is waiting for us, and continually making our demand on the Universe for service that we can undertake. While waiting for the answer, be vigilant and attentive and humble, and when the answer and opportunity comes, be ready for it. It is often our own arrogance that hinders the best coming to us, and makes us blind to our opportunity. We preen ourselves on being the recipients of great messages or high-sounding revelations given under some renowned name, and we lose touch with our three dimensional supports, and lose ourselves in a world in which we have no sure foothold. We must be quiet and walk humbly.

At any rate, I hope Spiritualism has meant to you what it has meant to me; that it has been a door opening new views of reality and a new understanding of life. There may come a time when attending seances means little to you; they have served their purpose, and you have learned that you are your own instrument of cognition of the guidance you need for your own life. The psychic plane has many difficulties, but it is there that we gain the personal knowledge which has convinced us of survival. Later we realise that on this psychic plane we are still working on a semi-material plane which creates these difficulties. And it is the work of this College and other Centres to understand and explain these. On the other hand, when we can use the mental and spiritual faculties, we have these more under our own control, and can be continually refreshed and stimulated to go on with whatever work is to hand, and can handle and control the elusive psychic forces.

Some of my listeners may say, "Well, I could have got through all that through religion." Yes, but religion failed to give it to you, or you would not have looked to psychic facts. It was Spiritualism that taught you to look for that close, direct and personal guidance. If, however, you have been a sincerely religious person before you found out the truth of survival, you can take it up again where you left off, with a new understanding. Spiritualism has given you the key to all religions, so that you can worship sincerely in any religion in the world, because you have learned what is at the heart of all religion, the knowledge that you are a spiritual being. With this knowledge and some intuitional faculty you may see in any temple the hidden mysteries which will show you whether

there is life in that temple or not. Psychic faculty may not for you develop spectacular powers, but you will develop some aspect if you have sought carefully, a development will enable you to know reality when you meet it, and until you have got that, you have not got from this subject what it has to give you.

I hope you will take away from this talk on Armistice night, 1931, just that sense that here in this College and other places, you have begun to tread a great path which can lead you out to truly noble work for humanity, which our own nation needs to-day from each individual. The whole world is suffering for the lack of more really true, self-sacrificing work and service, and through this subject groups are springing up everywhere for new spiritual service, and out of this may come the healing of the nations. Let us each one give some thought to the matter, which will provide the best thanks the founders of the College, and the present leaders of the College, could have from you.

Dale Owen, in his *Footfalls on the Boundary of Another World*, says: "It is a great thing to take with you through life a great and encouraging subject, to journey on your way with. It will be like a great sun shining upon you and lightening the way for you, so that burdens fall away." I commend psychic facts and the deduction of Spiritualism as one of the greatest and most encouraging subjects you can take with you through life.

* * * * *

FOR SALE.—Some seventy-five volumes on psychic subjects; some very scarce. Would form an excellent nucleus for a Society starting a psychic library. £10.—F. S. Darwin, 188, Woodstock Road, Oxford.

[Advt.]

THE HISTORY OF EXPERIMENTAL SPIRITUALISM

By CÉSAR DE VESME.

Being convinced of the very high value of M. César de Vesme's *History of Experimental Spiritualism*—an appreciation which is evidently shared by the French Academy of Sciences, since they have laureated the work—I asked the author for an article upon the book.

This he has, very cordially, written; and I commend the work to the very close attention of the members of the College. It is of the very highest value to anyone who desires a scientific and consistent belief. *experience* as well as on *experiment*. It is a book to buy. (Rider. 10s. 6d.).

The origin of the religious sentiment in man has always been somewhat of a puzzle. Most educated people accept the idea of Herbert Spencer and T. H. Huxley without question—that primitives ascribed all natural phenomena that they did not understand to the intervention of "spirits"; and are accustomed not to go behind the oldest religions of India, China, or Egypt. But in each of these cases the idea of "the Gods" is found already existing.

But the *first* idea is set forth with unusual lucidity and in delightful style by M. de Vesme. He does not share my own conviction that human survival is definitely proved, but his correlation of all available facts is so full, that I cannot but think that it will strengthen the opinions of those who perceive that all the various religions have gone through the stages of Mana, larva-ghosts, and surviving soul, to the higher forms which present Monotheism to the intellect and Rectitude to the conduct of mankind, under guidance of those Higher Powers which Matthew Arnold has expressed in the lines:—

"Children of men! the unseen Power, whose eye
For ever doth accompany mankind,
Has looked on no religion scornfully
That ever man did find.

Which has not taught weak wills how much they can;
Which has not cried to sunk, self-weary man
"Thou must be born again?"

Children of men! not that your age excel
In pride of life the ages of your sires;
But that you think clear, feel deep, bear fruit well,
The friend of man desires."

Editor.

We can often observe that many authors profess themselves much embarrassed in speaking of their own works, but, nevertheless, hasten to display and exalt before their audience the innumerable beauties which they are often the only ones to perceive in their writings. For my own part, I admit that I received with gratitude and without over-hesitation Mr. Stanley De Brath's kind offer to set before the readers of *Psychic Science* the purpose which induced me to begin a series of books, independent of one another, but presenting in their totality a history of the vast subject of Experimentat

Spiritualism. Only, if I did not feel much embarrassed in accepting his proposal, that is because I do not intend to make any allusion to the degree to which I may have succeeded in realising the aim which I set before me. That is the function of a critic, and the author is mindful of the maxim of Roman law, that no man can be at once the judge and pleader in his own cause. In a long preface I gave the motives which determined the writing of my work. In an address to the readers of a *Spiritualist Review*, I think it unnecessary to stop to demonstrate that no question is more important than the formidable problem of the survival of the human personality after death. The most diverse human societies have lived and prospered without this or that science, invention, or form of government and so forth; but none can live, much less prosper, without Morality. No one denies this. But in order that any kind of morality can exist, it must have a real and logical foundation, or at least one which seems such to human eyes. However, I do not think I had much trouble in demonstrating that materialist morality is illusory. The interest in a common Good which, in certain cases, may divert a man from evil courses, is nearly always dominated by personal interest. Statisticians show us that immorality, and even criminality, increase parallel with instruction, hygiene, and the comfort of a people. The corruption and decadence of a nation is almost always the consequence of its development in civilisation and in wealth. The penal code and the policeman have but a short reach: not only have most delinquents an excellent chance of remaining unpunished, but a man or a woman may be monsters of iniquity—selfish, brutal, ungrateful, liars, insolent, heartless and conscienceless; thankless sons, bad husbands, and deplorable parents, having broken many lives and caused torrents of tears—without having traversed the laws in any particular.

I applied myself to demonstrate the reasons why the decadence of Faith has not yet brought more fatal consequences on public morality. It is because we still live under the influence of moral principles and moral habits which the belief in an After-life has created in our environment and in ourselves. But this beneficent influence will be effaced, little by little, as certain bodies, having had an induced phosphorescence by exposure to strong light, lose their weak phosphorescence in the light of day.

I think we are all agreed in thinking that if there is any person in the world in whom the joys of life have taken a larger place than painful efforts and sufferings, these fortunate individuals are but few, in any case. Each one of us is led to imagine that his neighbour, especially if rich, is happy; but that neighbour knows very well that he is not. And how many men are there, who, having reached the end of their days, would consent to begin their lives all over again, exactly as those

days have passed, without taking into account the instinct of life-conversation which retains in this world even the most unhappy men—old, stricken by incurable disease, writhing on a bed in a hospital or a prison?

And what shall we say of those naïve souls, who, for thousands of years, have dreamed of transforming this world into some kind of terrestrial paradise, and of re-creating a Golden Age (which, by the way, has never existed), by some political system, which inevitably brings fresh elements of difficulty, discontent, strife, sacrifice, and deception, to replace those of preceding systems, or are juxtaposed to them? Under such conditions, does not life, without a Beyond, seem an absurd irony? Is it surprising that civilised people should end by taking account of this question, and that the birth-rate should fall among all nations, including those among whom reigns that terrestrial paradise of which I have just spoken?

Doubtless Religions exist: they are even over-numerous. But no one contests that incredulity gains ground every day among those who belong to them by birth. Even the transformation of ancient dogmatic and traditional creeds in the minds of many of the faithful, to a wider and less literal form, sometimes even a fantastic and arbitrary form, is significant in this respect, for it shows that the uneasiness appears even among the faithful themselves, who are no longer content with that which satisfied less enlightened times. That which came to pass at the decline of Paganism, among the Eclectics, the Neo-Platonists, and the Gnostics, is highly instructive in this respect. *Texts* are not in demand; men want *facts*. Are there facts of such nature as to convince us of the survival of the soul? Perhaps there are; opinions are divided on this point, even among the most competent researchers. But, in any case, we cannot find them, or even search for them, anywhere but in experience of supernormal manifestations.

I said: "Perhaps," for though it is relatively easy to verify supernormal facts, it is infinitely more difficult to interpret them justly, that is to say, not in such a way as to satisfy us *personally*—which is of no account; there is no belief with which millions of persons do not declare themselves satisfied—but so as to satisfy rigorously critical and unbiassed minds, with as little conscious or subconscious partiality as it is humanly possible to feel or to use.

Are the supernormal phenomena always due to the mysterious faculties of our subconsciousness? Are there not some in which we may certainly recognise the intervention of spiritual entities other than those proper to the living?

Speaking for myself, I admit that I have never been able to form an idea sufficiently well-founded to answer these disturbing questions, which I have studied passionately for nearly

fifty years; and this, although I have been favoured with some astonishing and spontaneous phenomena. What is the reason for this persistent perplexity? Is it due to the natural tendency of my mind? I reason implacably, and am little bent to mysticism? Or is it not rather due to this essential circumstance, that I have always been preoccupied, not to sustain one theory more than another, but to discover, and then to keep ever present to my mind, the arguments favourable or unfavourable to opposing theories; while nearly all other researchers are preoccupied in buttressing the theory they prefer, by new observations and new arguments, only considering those of their adversaries in order to combat them, as though these were always valueless?

I think that my uncertainty follows mainly from this latter circumstance. Anyhow, if that uncertainty seems to disappear at certain moments, it soon re-establishes its full power. Nevertheless, it is not that I am pursuing the phantom of "crucial and absolute proof." I do not ignore the fact that this absolute proof cannot exist for these questions any more than in nearly all human knowledge. Those who have followed Einstein's subtle arguments know that absolute certainty may always be shaken by some bold hypothesis, sometimes improbable to the point of extravagance, but from which we cannot eliminate the possibility that it may be well-founded. The eminent mathematician and philosopher who was Henri Poincaré, has devoted some pages to showing that one cannot have absolute proof that the earth revolves round the sun, and not the sun round the earth; it suffices to build up some scientific hypothesis, which he indicates, that may throw doubt upon Copernicus' system and restore to honour that of Ptolemy. One should never speak of "crucial proof" or "absolute proof." We live in a world of relativity; our certitudes are relative like the rest. Nevertheless, one must be almost insane to contest the reality of aeroliths for instance, because we have never had absolute proof in some special case. Our conviction has been formed by the accumulation of a series of cases, which, taken each by itself, would have been insufficient to create certitude.

What I have said of scientific knowledge is as true for historical knowledge. Wanting absolute proof we should doubt whether Caesar was killed at the Roman Senate; whether Socrates had ever existed; or whether any accused should have been condemned. None of us could absolutely admit that he is the son of his legitimate mother; none of our remembrances could be absolutely held as authentic; we could not even absolutely know that we are ourselves or even that we exist. As for the argument according to which a thousand partial proofs should not suffice to carry conviction, because doubt should not be given up in each case, that is one of the specious reasonings

which were put forward by the ancient "sceptical" school, and led Diogenes to get up and walk, to prove to Zeno that movement exists; and led DesCartes to write his famous dictum, "I think; therefore I am."

The inanity of the objection has, moreover, been shown by Kant, precisely in this matter of supernormal phenomena attributed to Swedenborg. It is possible that a discussion of this kind may have some interest from the theoretical and metaphysical point of view; but from the *practical* side of the search for truth and the formation of a rational conviction, the case is quite different.

I have said, therefore, that I have never thought to obtain *absolute* proof of the existence of spirits and of the reality of survival, any more than I have sought to reach the moon. I leave this to critics who fear the bankruptcy of materialism, or to theologians who would set aside all experience in favour of Faith, and seem to be disposed to go as far as Berkeley in this direction. But I have not even been able to reach even *relative* certitude, rational in my own sight. The question does not seem to me yet ripe, though this does not prevent its appearing so to some other seekers as of great value.

In any case, this sincerely agnostic frame of mind has led me to bring into discussion of the questions germane to my work—a natural impartiality, a breadth of view, and a firm determination to present the arguments for and against the different controversies, without subterfuges and without skillful omissions. Readers who follow my work will know that they are not in the position of a juror who, in the course of a lawsuit, has only listened to the public prosecutor or the advocate for the defence, but they have had the opportunity of hearing both sides of the question, and can therefore form as just an opinion as is possible on the controversy. And if the Commission on Biology of the French Academy of Sciences has been able to confer laureate on a book connected with Psychological Research, that is because it has found itself in face of a work expressed without passion, not concluding in one or the other sense, but setting forth and discussing impartially facts which it is so important to **know**.

The impartiality which I have brought to this discussion does not, however, prevent its giving rise to inferences which may interest spiritualists. So, in the first volume, *Primitive Man*, I think I have developed the importance of the supernormal phenomena, by showing that observation of such facts has necessarily been the origin of religious beliefs in Humanity; this, of course, taking no account of the traditions of different races, which the faithful of all dogmatic religions accept as matter of Faith, but which can acquire value in the eyes of the historian or of the positive anthropologist, only in the degree to which the historic authority is well proven.

Herbert Spencer's sociological school has affirmed that religions are founded on error, having originated by observation of natural phenomena, which science has since explained, but which primitives had held as supernatural. The capital interest of this verification is obvious. Spencer's reasoning is upset if the source of religious ideas must on the contrary be attributed to supernormal phenomena, among which everybody may some day find a preternatural or at least a "spiritualist" character.

The same sociological school thought that it might affirm that Man had begun by explaining every phenomenon of whose cause he was ignorant, by attributing it to the intervention of spirits; whence they drew the inference that spiritualists show the mentality of primitives or savages by attributing supernormal psychical phenomena to spirits, an interpretation which, in the eyes of science, would put on quite a different nature as soon as science should take the pains to study them. But I have demonstrated in *Primitive Man* that *before* having recourse to spirits, and then concurrently with that, primitives and savages had recourse to another hypothesis,—that of *Mana*, to explain the mysterious phenomena; a hypothesis whose principle is, approximately, that which anti-spiritualists oppose to the spiritualist hypothesis—namely, the hypothesis of the "force X," of "cryptesthesia," of a "reservoir of human thought," etc. Under which circumstance it may be permissible to ask whether of the two explanations of supernormal phenomena, the spiritualist or the anti-spiritualist, constitutes a return to the mentality of primitive man.

Is it not curious also to find at the source of the primitive beliefs, the occultist and theosophical hypothesis of the "larva" or "etheric shell of the body," dissolving little by little after death, but able for some time to give grounds for the belief in the survival of the soul? Is it not curious to discover in the desire to destroy this "larva" and thus to deliver oneself from the haunting attributed to it, the custom of burning the bodies of the dead?

Everything concerning the ancient Hebrews has naturally a special interest for Christians. In course of the chapter devoted to them in *Peoples of Antiquity*, I paused to make a special study of the reasons for the Mosaic prohibition to communicate with the dead. I study them in the light of remarks which may be considered not to be of a theological or philosophic nature, but an experimental one, that is, taking as my basis the data furnished by the experience of History. Pursuing this method, it is difficult not to conclude that these legislative enactments do not bind Christians more than those which prohibit eating hare or pork. And how many other interesting observations arise from the study of the Hebrew Prophets—of the teraphim, the divining cup, and others.

The Hellenic oracles also furnish another interesting parallel between ancient divination and that of our own day. But when speaking of analogies, I should like here to emphasise the most important point presented by the comparative study in the history of experimental spiritualism. To form a correct judgment on an infinity of religious questions, it is even indispensable from the scientific standpoint. It is quite natural that a person who knows, for instance, only the surprising cures occasionally produced at the sanctuary of Lourdes, should be led to judge them to be miraculous. But will it be the same after having had a deeper acquaintance with the not less surprising cures which sometimes occur at Brahmanist, Buddhist and Mahommedan shrines; and with those which in former times took place in the temples of Æsculapius, Isis, and Serapis? After having been impressed by the ex-voto and the pictures which attest these "miracles" in certain Catholic sanctuaries, shall we read with indifference the prayer of Tibullus to Isis:—

Nunc, dea, nunc succurre mihi: nam posse mederi,
Picta docent templis multa tabella tuis.

"Goddess, come now to my aid, for thou canst heal me, as is proved by the many tablets in thy temples."

Similarly, are not many spiritualists too easily drawn to attach importance to some mediumistic "communications" and "revelations" concerning conditions of existence in the Beyond? To judge of these otherwise than *a priori*, is it not indispensable first to examine the "communications" and "revelations" obtained formerly, and still obtained, by Catholic mystics in ecstasies and trances which describe the Unseen in a very different manner from Swedenborg and Jackson Davis, with their Seven Spheres; from Anglo-Saxon spiritualists with their quasi-material Beyond, constructed on the model of this earthly world; from Latin spiritists, with their Reincarnation their transmigrations to outer space; from Theosophists and their Nirvana, etc.

Why is this? Everyone finds it convenient to retain the "revelations" which enter his circle of ideas and to refuse others as subliminal romances, or as the result of the ignorance or the deceits of the spirits. It is convenient, no doubt, but is it rational or scientific? For, in fine, the "revelations" of Catholic thaumaturges, more than any others, were and still are, accompanied by surprising phenomena which *seem* to justify them—levitations in course of ectasy, stigmata, luminous halos, "apports" of flowers, and numerous attestations to which we have no more reason to refuse credence than those in favour of spiritualist mediums or theosophist seers. We see these Catholic mystics answering mental questions, speaking or writing things which in their normal state they could not conceive, expressing themselves in languages they did not know, and giving descrip-

tions of the Beyond which agree with those of other Catholic ecstasies of whom they had no knowledge; and so onwards. I in no way pretend to solve these problems. I restrict myself to their formulation, and to state that we should not seek to elude them.

Many other, and still graver, problems present themselves to our minds in the course of this excursion through the spiritualism of past ages and of our own time, when it is undertaken without pre-judgment by an inexorable method of criticism without pre-occupation to reach any given conclusion. Certainly one may avoid many obstacles by not troubling oneself about anything that happened prior to Swedenborg or Andrew Jackson Davis, before the Hydesville case, before Allan Kardec or Madame Blavatsky. But obstacles should not be avoided; they must be faced if we are sincerely seeking truth. And, for my own part, if, despite my sincere desire to reach a conclusion favourable to survival, I still remain in agnostic perplexity, that is because I have taken a road which few seekers have followed. I have not contented myself with modern "psychical research," which is but a thin slice of human experience, but have faced the problem of Experimental Spiritualism in its integrity. No doubt several readers of my work have been irritated by verifications which do not correspond with ideas conveniently formed on their latent desires. On this subject I have remarked that when one reader disapproves my statement for some reason, another blames it on diametrically opposite grounds. In my opinion the two critics neutralise each other.

But sincere seekers cannot fail to recognise the utility presented by this kind of contradictory discussion: and this the more that I do not come to any conclusion; I limit myself to relating the facts, the arguments for or against all hypotheses, and to showing the infinite vanity of doctrines founded in anything but experience; since what is called "intuition," leading seekers to the most diverse conclusions, should only be employed to create a working hypothesis, subsequently to be tested by experience. And even the inferences drawn from that experience should generally be submitted to fresh experiences before one can be certain of their exactitude. Intellectual Humanity—the select few—has thus before it a field of research covering long centuries, infinitely more important than blind controversy over discordant and unverifiable theological beliefs, much more important than the pursuit of satisfaction in material pleasures; or than the selfish and savage desire to overcome an opponent,—preoccupations which only create the germs of deception, discord, and suffering. The noble impatience of ardent souls can be understood. But if one thinks of the ages that have been needed to realise and bring into use, most of the discoveries and inventions on which science prides itself, despite the bait of

gain and the honour that might result to their authors, despite the wealth at the disposal of the laboratories, must we not allow time to the greatest of all researches—that of the very meaning of life? This research is but too long drawn-out, by hostile interests, by prejudiced critics, by the mockery of fools, and by the divagations of incompetents, fanatics, and mystics.

* * * * *

AN INTERESTING DEBATE

“ DO THE DEAD LIVE? ”

Last month the Survival League challenged the Rational Press Association to a debate, and Mrs. Champion de Crespigny consented to speak on the conclusive evidence for survival. Her opponent was Mr. Howell Smith, a director of R.P.A. As Mrs. de Crespigny is not only a fine speaker of great experience in these matters, but knows the subject from A to Z, the debate has raised considerable interest. The debate took place at the Queen's Hall on Saturday, April 2nd, at 8 p.m.

A novel feature of the evening was that many writers, such as Ursula Bloom, Margery Lawrence, Marjorie Bowen, etc., played the part of ushers, with Mr. Ernest Raymond, author of “ Tell England, ” etc., in the chair.

A BOOK TEST AT A DISTANCE OF 8,000 MILES

The following extracts are from a personal letter to Mrs. Hankey, which she corroborates. The communication purports to be (one might say "is") from a deceased son of Mr. H. G——, now in Argentina, who does not wish his name to appear, though he permits Mrs. Hankey to reveal it to any genuine enquirer.

EDITOR.

My purpose in these lines is to testify to a marvellous evidential message, which I got in my last sitting in London on December 22nd with Mrs. Garrett. You remember that we thought the sitting really excellent, when you acted as stenographer; the more so as Mrs. Garrett did not know she was sitting for me, for she was in trance before I entered the room, and continued to be so after I left it.

I will now repeat to you the medium's words and the results:—

Medium: Your boy read a great deal, and I find him taking down something in German from the library, and I want to tell you that it is connected with Heine or Heiner.

Self: Heine? (My boy spoke German fluently.)

M.: Oh, that is it.

S.: Yes, that is in the library.

M.: Well, if you know it, my friend, will you look at page 36?

S.: There are several volumes. Which volume?

M.: He has given me an impression of one—two—three—four . . . One—two—three, . . . three, three—Heine?

S.: Heine?

M.: Third volume, page 36. "I want you to read it to see if in that there is a *comprehension of your character*, and what it means to me. That will say more than I can say. I have been trying to put that right for you, so that you will have a little surprise when you come home."

When, after a three weeks' voyage, I looked for Heine's works, which I had bought some forty years ago, but neither I nor my wife had ever read, I looked for these, and found them tucked away in the library. I have a faint recollection that my boy had them once in his room. There are four volumes of Heine, the German poet's works (edition Hendel, Halle). I opened Vol. III. p. 36, and found an essay on the *History of Religion*, and, to my amazement, found a whole page occupied by the following. I translate literally:—

"And in his character he combined all the virtues and defects of this race, of which he was a typical representative. Besides he had other qualities, which we seldom find in one person, and which are absolutely contradictory. He was a dreaming mystic and at the same time a practical man of

action. His thoughts had not only wings, they also had hands; he thought and acted. He could argue in a cold, dogmatic, practical way, but was at the same time an inspired idealist. After toiling all day long, either with material things or with dogmatic problems, he would turn to music in the evenings. He gazed at the stars, and gave himself up entirely to poetical and idealistic meditations. This very same man, who could scold like a fishwife, had at the same time the tender heart of a child. He was full of devotion and sacrifice for inspired ideals, and yet he knew very well the value of the good things of this earthly life, and it was he who forged the old saying:—

“ ‘ Who does not love wine, women and song,
He is a fool his whole life long.’ ”

“ He might be termed a complete-absolute man, in whom idealism and materialism were not separated. To call him a spiritualist would be just as wrong as to call him a sensualist. He had something original, incomprehensible, miraculous, as we find it in all ‘ providential ’ men, something uncanny-naïve, something pedantic-clever, something sublime-ponderous, something invincible, like a demon.”

This is the translation of the whole page, and it refers to the character of Martin Luther, the Reformer. It is not extraordinary that I should have the same tendencies, being of German extraction, but the marvellous thing is that a medium should give me a message from my son to look up a page in a book in my library 8,000 miles distant, books that I have not read at all, and that the message should be absolutely correct.

Honestly, I did not even know that Heine had written anything about Religion. I bought his works forty years ago, but put them aside and forgot all about them. This is the honest truth.

As you will remember, my boy said at the beginning of the sitting, through the medium, that I was going back to my home in the Argentine, and that he was going to accompany me through the trip, so that I consider a book-test 8,000 miles away as an absolutely marvellous piece of evidence.

But this is not the only book-test I got during that sitting. There is another, which I repeat from your stenogram, as follows:—

Medium: There are a lot of books in his room connected with motor-boats and engineering and all kinds of things. He wants to draw your attention to where these books are. He asks you to take down. . . . I get the name of Brooke; he opens it at page 12.

Self: Brooke? What kind of book is that?

M.: It is verse.

S.: Rupert Brooke?

M.: That is it. Why it is pushed among my books I do not know, he says, but page 12, the last six lines will convey a little of the philosophy which is mine at the moment.

When I arrived home I looked for Rupert Brooke's poems, and found on page 12 (London edition, Sidwich & Jackson, 1919) the last six lines, as follows:—

“ We have built a house that is not for Time's throwing.
 We have gained a peace unshaken by pain for ever.
 War knows no power. Safe shall be my going,
 Secretly armed against all death's endeavour;
 Safe, though all safety is lost; safe where men fall;
 And if these poor limbs die, safest of all.”

Now, is not this marvellous?—a genuine book-test from 8,000 miles away! I must confess I had not read Rupert Brooke's poems, nor had my wife, so the medium could not be tapping my subconscious mind, nor hers. So this must be a genuine message from the spirit-world.

My boy, at Cambridge, had a great veneration for Rupert Brooke, who used to be at “ King's.”

The former book-test (Heine's) is all the more astonishing in that Mrs. Garrett does not speak German at all. When I showed a friend of mine Heine's description of Luther's character, he said: “ Why, this might have been written for yourself, because *it is you*, with all good and bad points. . . .”

Another thing happened at this sitting. My boy told me, through the medium, that I was going home on a long trip, and asked me if my teeth were all right. I said, “ Yes, of course, as far as I know,” and he answered: “ I do not think the gums are all right. I have an impression there is something wrong.” I left London on October 31st, and just before entering Lisbon harbour a gold crown came loose in my mouth, upsetting a whole bridgework, and I had to spend four hours at an English dentist's, who made me see stars! . . .

Buenos Aires,

November 25th, 1931.

These, taken together, are surprisingly good evidence of the real personality of Mr. G.'s son surviving in the spirit-world. Taken in conjunction with many other book-tests recorded by the Rev. Drayton Thomas and others, they afford sound evidence of the survival and the supernormal powers of the next evolutionary stage. They show power, either of travel or of perception independently of distance, or of memory far in excess of anything normal to earth-life. The phenomenon in this case is one of distance in space. Most of the book-tests alluded to above concern distance in Time, mostly future. The episode of the loose “ crown ” might be referred to this faculty, or it may be what might be called “ sympathetic knowledge,” but in either case it transcends normality.

CORRESPONDENCE.

THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH
AND
THE NEW YORK SECTION OF THE A.S.P.R.

We are invited to give prominence to the following *communiqué* from the Executive Secretary of the New York Section of the A.S.P.R., which is submitted for the purpose of correcting any misapprehension as to the relative status of these two organizations, which seems to have been put in circulation for some time past and would tend to confuse the work and aims of both. Such confusion would be detrimental as it would give a wrong idea of the functions of the parent Society, under whose Charter the New York and other daughter organizations perform their work in a strictly autonomous manner—very much as a British dominion carries on its affairs and pursues a scheme of policy without the interference of Parliament. These incorrect suggestions of a mixture of the respective aims and work of the two organizations are equally unfair to the both A.S.P.R. and the New York Section. The following are the only three facts which might, in the absence of accurate knowledge, give color to such a supposition. They are:

- (1). That as a matter of convenience and economy, the same premises are used by both Societies.
- (2). That persons joining the New York Section must be members of the A.S.P.R.; and that the payment of their regular subscription to the Section automatically makes them members of both organizations.
- (3). That, as before said, the Section works under a Charter of Affiliation to the Parent Society and this Charter, whilst giving any Section freedom to frame its own policies, provides for the recognition of a central authority and a co-ordination of effort in the field of Psychic Research all over the North American continent, by its chartered organization.

The American Society for Psychic Research has a Charter of Incorporation which determines its aim and work as of a scientific nature. It holds the premises at Hyslop House and administers its endowment on lines of scientific Research and Publication: under the guidance of Committees responsible for such purposes. It does not offer its members the use of mediums or any facilities for propaganda of a popular nature. Neither is it constituted for public education in this sense. It is an Investigating and Recording society, first and foremost and is not committed to any theory or school of opinion.

The New York Section, on the other hand, is ruled by a Governing Board of its own, which is absolutely free to adopt a policy of interesting the outside world in the principles and methods of psychical research and to carry on such experimental work, whether official or unofficial as may seem good to it. During the autumn and spring sessions, the Section offers a series of popular lectures by the best procurable authorities, on a great variety of subjects; and these are regularly held twice a month from November to May inclusive. It also arranges for visits from mediums of the most competent and trustworthy types, to hold sittings for its members; and a series of classes for instruction in the experimental side of the subject. It does not issue any Bulletins, although it may do so later; but members and intending members are supplied with all information of its activities in the form of printed programmes. The Journal 'Psychic Research' which is issued monthly from Hyslop House is the organ of the A.S.P.R., and not of the New York Section.

BOOK REVIEWS.

"SHAKESPEARE AND THE SUPERNATURAL."

By Cumberland Clark.

(Published by Williams & Norgate, Ltd., 12s 6d net.)

Every aspect of life, manners, morals, and religion in the plays of Shakespeare has been canvassed by one writer or another, and his references to the Unseen, of which very few of the plays are devoid, have equally engaged attention. Unfortunately most works on the latter aspect are by intellectual students and not by psychical researchers who alone would be really competent to deal with them.

The present volume is by a well-known Shakespearean scholar who has half a dozen other works on the plays to his credit, and he too is handicapped by lack of experimental psychic knowledge. That Shakespeare, as the writer of the plays, drew largely on plots already extant in literature is generally acknowledged, but these provided but a backbone on which he built up a living body of new ideas and philosophy. We might claim that the nervous system of this body had for much of its stimulus the traditional folk-lore of England which dealt with the Unseen. Our author holds, however, that this matter was in a very crude and uncouth state and that Shakespeare improved and refined the presentation before incorporating it in the plays, and his access to classical writers may have resulted, for instance, in transforming the rougher elves and 'brownies' of the peasantry, into the charming fairies of "A Midsummer Night's Dream," more reminiscent of the sylphs and undines of the Greeks.

In "Macbeth" we have a direct use of mediæval beliefs in the three weird sisters and their incantations, typifying malefic influences. The natural elements—storm, wind, cloud, comet, and shooting stars,—are also made to do duty as warnings and portents of disaster; in Ariel in "The Tempest," for example, we have a very spirit of the air. The dream lore in the plays is also very extensive and largely used as a prophecy of coming events in individual and national life.

During the period covered by Shakespeare's main literary productivity, the Renaissance had freed learning of many shackles, and the printing press had made access to new knowledge possible. The poet expresses everywhere a large and liberal philosophy not dominated by the prevailing Catholic and Orthodox, or Puritan theological conceptions and would certainly exercise an intellectual liberty to examine current theories on psychic matters. These were rife in his time. Dr. Dee, Elizabeth's astrologer, was busy in alchemical and also in psychic research, and other astrologers were famous and powerful, and as always, when religious tyranny is relaxed, natural psychic happenings among the people would find free utterance, and the first audiences of the plays would welcome with interest and pleasure the allusions to the supernatural, or supernormal as we would prefer to name it.

Shakespeare skilfully blends the old folk-lore with the new knowledge, wisely protecting himself from attacks on his credulity on these matters by an occasional query of philosophic doubt put into the mouth of one of his characters. It was generally accepted that the Unseen played a large part in human lives: the affairs of men and their schemings were regarded as being freely commented on from 'the other side,' interference in critical moments was acknowledged; good deeds were commended, ill deeds were balked or reprovèd, even retribution was instigated, and this common belief made it easier for the dramatist to use his material with powerful effect.

In the great play of "Hamlet" we have a distinct *objective* materialisation presented, witnessed by several persons, which also speaks and

invokes revenge. In contrast to this we have the appearance of the ghost of Banquo to Macbeth and of Julius Caesar to Brutus, presented as *subjective* apparitions, quite as real as the ghost in "Hamlet" in the effect on the percipients and in the purpose of their visit, but there is no confirmation from other witnesses and only apparent to the conscience-stricken minds of Macbeth and Brutus.

In "The Tempest," a product of Shakespeare's riper years, Prospero, a philosophic magician, is the chief figure. In this play, says the author, "Supernatural agencies are pictured as entirely beneath the control of man, they cannot run counter to his wishes, indeed, they cannot act at all without his permission and direction, all authority is taken from the spirits in "The Tempest." Practical psychic students would, however, comment on this remark, that while Prospero the occultist, who claims that, "Spirits which by mine art I have from their confines called to enact my present fancies," may have cultivated the power of obedience to him from the lesser earthly sorts of spirits, whom he could sometimes cause to appear "in shape of dogs and hunting hounds," he certainly could not control the freer and more advanced spirits if they chose to interfere in the affairs of mortals. He might ignore but not control, and in this aspect our later studies in Spiritualism have been of paramount service to humanity. Neither could he by his charms "knit up his enemies in their distractions," as he claims, if by knowledge men have learned to guard themselves. That Prospero became dissatisfied with the results of his occult research, the work of a life-time, is indicated in the close of the play when he decides, to 'abjure' his 'rough magic,' and says "I'll break my staff, bury it certain fathoms in the earth, and deeper than did ever plummet sound, I'll drown my book."

The communion and co-operation advanced by Spiritualistic experiment and philosophy, as against the control and domination of the unseen beings by the occultist, could not be more effectively contrasted. Readers, however, will enjoy Mr. Cumberland Clark's book for the wealth of intellectual research it contains, and the attention concentrated on psychic events, as well as for the study it affords of the life of the poet and his use of traditional material at different epochs in his career.

BARBARA MCKENZIE.

"ANIMISM AND SPIRITISM."

By Signor E. Bozzano. Translated by S. De Brath.
Stockwell & Co., 29, Ludgate Hill, E.C.4. 5s.

It is well known that the great obstacles to the general reception of the many proofs of surviving souls are (1) the suspicion of fraud in psycho-physical phenomena, and (2) the theory that *all* mental phenomena are due to "personification" by the medium's faculty of sub-conscious thought-transference from the sitters. This latter theory is known as "Animism."

Signor Bozzano has undertaken the disproof of animistic theory as the sole cause. But he does not deny that it may, and does, account for much. He says "Animism and Spiritism are the double aspect of a single cause—the human spirit in its dual phase of incarnate and discarnate existence" (p. 47). Therefore he confines himself to showing by examples that there are many cases that must be put down to the intervention of external intelligences, and to exposing the illogical and tendentious phrases by which the legitimate conclusion is evaded.

These examples are singularly well chosen, and it was the logical excellence of the argument that runs through the entire book which induced the translator to undertake the work without any fee.

Signor Bozzano has a mordant wit, and (with his permission) some of his more caustic remarks to which the controversial methods pursued by some thorough-going animists have laid them open, have been omitted. He observes that his conclusions are not in any sense a "doctrine," but a fair, and indeed the only logical, inference from established facts.

The book is in twelve sections, under each of which he gives examples incompatible with the animist theory, mentioning that those chosen are but samples from a very much larger number which he has collected during the thirty years or more that he has devoted to the subject.

Signor Bozzano is a member of the Council of the International Metapsychic Institute of Paris, and the author of a number of standard works on Animism and Spiritism. No man is better fitted to present a logical case for Spiritualism. His Spiritualism is of the philosophical order, and is the conclusion of a singularly clear and able mind.

"THE MYSTERIOUS KUNDALINI."

By Vasant G. Rele, Bombay. Third Edition revised and enlarged.

This book has two objects: (1) to assimilate the ancient Hindu wisdom to modern physiological theories dealing with the endocrine (ductless) glands; and (2) to commend the practice of Yoga to Western students. Into the former of these two we shall not enter, though it takes up the greater part of the book. There can be no doubt that the Hindu practice of introspection has come to conclusions which are borne out by recent medical discoveries.

Yoga is defined in the first two pages. Its purpose is said to be the unification of the embodied spirit of man with the Universal Spirit. It is described as "equanimity of mind in thought, and deed, resulting in efficiency of action done as service dedicated to God."

The first step to Yoga is "Truthfulness, non-stealing, continence, and not receiving gifts," i.e. bribes. (p. 3).

Directions are given how to sit for meditation (p. 5); how to breathe so as to absorb energy from the air (p. 6); how to perform miracles (p. 24); how to obtain freedom from death and disease; how to enter the body of another person, to transmute metals, to heal the sick, and to practice clairvoyance (p. 25); to perceive all supernatural truths (p. 30); to become lighter than air or to will his own death at any moment (p. 53); to become as "heavy as a mountain by swallowing large draughts of air and compressing them in the tissues of the body (p. 75).

If the Yogi becomes "perfect in his art, he can control the mind and seek liberation from further existence and become absorbed into Brahman which is all-pervading." He "can become one with that Cosmic Power which creates and sustains the universe." (p. 60).

Whether these wonderful faculties are to be obtained by sitting in the Buddha-posture and concentrating the gaze on the root or tip of the nose (p. 11 and 54) and will commend themselves to Western minds, is perhaps somewhat doubtful. One would first enquire whether these wonderful, and often self-contradictory, powers are common in the country of their origin. Europeans will probably see in the practice of human Justice, Good will, and reasonable life, a better means of improving the status of humanity at large than these mechanical methods.

Mr. Vasant G. Rele states (p. 3) that the first step to Yoga is Truthfulness, honesty, continence, and not taking bribes; and these are the very things most necessary in India. He regretfully adds, "This first step though it looks simple, is not possible to practice to a letter." (sic).

We commend this first step to the attention of Indians at large, and to such Europeans as are attracted by Yoga, and wish for liberation from further existence.

S. DE B.

"THE INNER TEACHING AND YOGA."

By Charles Wase. Watkins 129 p. 4s 6d.

This is one of the many books that are seeking to show an inner unity between Eastern and Western philosophy. Both philosophies refer all phenomena to the Directing Power of the Cosmic Mind, or to 'God,' as it is usually expressed.

There is much in this little book which will aid the very few who really desire unification with the Cosmic Consciousness. These are, however, so very few, that for the very large majority of Westerners the practice of Goodwill to all is a much more natural method than all the Eastern devices of 'deep breathing.' But the final advice (p. 126) that "You cannot possibly over-do the practice of right-thinking and constructive thinking, and the realisation of the omni-presence of God," is an unquestionable truth. Despite the capitals scattered over the book with an unsparing hand, it has real value to the seeker who would fain see the essential unity of East and West.

"THE ARMS OF GOD."

By John Ure. Stockwell & Co.

This is "a book of simple teachings for very little children." It was written automatically, "every day for a month, taking never more and sometimes less, than half an hour each." The writer must be a sincere Christian and a beautiful soul.

"JESUS CHRIST AT WORK."

By Richard Arthur Bush. The Two Worlds Publishing Co.

I began to read this book for review with a certain amount of distaste: expecting to find manifold coloured vestments, golden girdles set with diamonds, glowing jewels, crowns, and similar theatrical decorations with which Swedenborg and others have adorned the After-life.

To my great pleasure I found none of these, but a view of the After-life as a series of states in which are developed the qualities of soul and spirit which determine our position in a Community which takes literally the dictum—Whosoever will be greatest among you let him be the servant of all.

Numerous "Messages" are given by way of object-lessons. These agree with the large number in *The Result of an Experiment*, a book which is unfortunately out of print, and not easily obtainable. These are available, and are published by the Two Worlds Co. as "a selection from a series of communications upon many subjects from the spirit-side of life." They were, the writer tells us, given through the Ouija, the writer calling out the letters to an amansuensis. He says:

"The value of these communications is not to be judged from any literary point of view, but simply by the substance of the matter given. They are not written by me by my own volition or imagination, nor do they reflect the preconceived ideas of the members of the circle. On the contrary, they often provoked active dissent and incredulity. (p. vii.)

It would go beyond the limits of a review to speak of the many interesting lights thrown upon human problems in this able and excellent work. I would, however, refer to chapter xv, treating of the place of Woman in the development of the race. I have myself found the book supremely interesting from more than one point of view. Those who really believe that intercourse between the two states of being will enlighten mankind, will find ample proof in this book, which, however, does not pretend to any infallibility. There are many mis-prints, I regret to say.

S. DE B.

"THE CLAIRVOYANT."

By Ernst Lothar. Translated by Beatrice Ryan. Martin Secker, 7s 6d.

"AN AUSTRIAN BACKGROUND."

By Nora Purtscher-Wydenbruck. Methuen, 8s 6d.

A novel with a commanding psychic interest; an autobiography with a psychic interlude; and both written by cultured Austrians, providing a link for the psychic student between these two books.

"The Clairvoyant" is the life story of a young seer who possesses a remarkable spontaneous gift of instant cognition when the writing of anyone is placed within his sight. He becomes famous over-night, and thinking that he is endowed with a gift from Heaven is swept off his feet by adulation and yields to publicity and the greed of others. Finding that his powers are not always infallible and that the ugly name of charlatan is hurled at him, he renounces the use of his mediumship, regarding it as a disaster rather than a blessing.

The well-known tragedy of the incipient medium, who, undeveloped, uses his gift in an indiscriminate fashion in totally unsuitable conditions and falls by the way, is excellently portrayed, but the author gives us no hint that had the gift been more wisely handled it might have brought satisfaction to its owner and enlightenment to others.

There are hints in the book that Ernst Lothar is not unacquainted with the work of some of the better known Austrian present-day mediums, and has built up his plot on some such data.

I have only hinted at the psychic interest, but the story is magnificently told and should secure a wide circle of general readers.

"An Austrian Background" is not a book to be missed. The writer belongs to a pre-war family of distinction, her English is perfect and her artistic training seems to flow into her pen-portraits as she sketches her early life in the Austria which has gone for ever. The fortunes of war, distress and poverty drove her to other lands, but she has most successfully recaptured for her readers the scenes of her youth, and in perusing its pages one thinks of a beautiful mosaic in its variety of presentation.

In its very heart is a chapter dealing with the author's psychic experiences. Hearing of the phenomena of Frau Silbert of Graz, and completely sceptical, she began some table sittings with a friend and her maid, and within a short period powerful physical phenomena developed, her friend, Baroness — being used as the medium. Knocks, telekinesis, apports, touches, all the well-known aspects were repeated in this home circle composed only of three or four persons. A guide called 'Nell' wisely handled the sances, but he would not say whether he was Frau Silbert's famous control.

This phase, evidently only intended to draw attention to the reality behind the phenomena, ended, the Baroness then became entranced, and was used to give advice, instruction, predictions, and to express a wise philosophy beyond her normal powers. Subsequently the 'intelligences' withdrew and the medium was warned to sit no more. Later, the author, with her husband at a sitting in Ireland with an American voice medium—surely Mrs. Etta Wreidt—received conclusive personal evidence in their mother tongue, from long departed friends. A remarkable letter from the Austrian poet Rilke to the authoress reveals the views of a poet and mystic on psychic happenings, in which he fully believed.

I heartily recommend to readers this satisfying book by Countess Nora Purtscher.

B. MCKENZIE.

“THE LIGHT AND THE WORD.”

Of all booksellers, 6s net; or, 6s 6d post free, direct from the publishers:

Arthur H. Stockwell Ltd., 29, Ludgate Hill, London, E.C.4.
 “Should prove of great help to very many people in the growth and deepening of their spiritual life. There is much of real teaching in it, and it answers, over and over again, the question so often asked: ‘What is the good of Spiritualism?’ It is to communications on these lines that we all must look for enlightenment.”—*Spiritual Truth*.

“PSYCHOLOGY AT WORK.”

Edited by Paul S. Achilles. McGraw Hill Publishing Co., Ltd., 10s 6d.

This book covers a wide range of subjects by seven American Psychologists. Its purports to describe the most recent methods and practical findings of psychology in relation to the child during the pre-school age and to its personality later on, as well as the applications of this science to industry and the professions, to social and political problems. It clearly brings before the reader the amazing amount of work done in the different departments on the other side of the Atlantic.

It is remarked in the preface that our troubles and social maladjustments seem to multiply instead of diminishing with our material progress. With this none can disagree, and any endeavour by psychological study or otherwise to render life simpler and less harassing is of vital importance.

It would seem, however, that by these newer methods the life of the teacher and the pupil becomes more and more complicated. On page 210 when the “overworked teacher” is rebuked for not seeing that a child is clean and arrives home punctually, she replies “Our business is to teach the standardized branches of the knowledge and not to be concerned with moral and personal habits.”—And this is twentieth century progress!

“NYRIA.”

By Mrs. Campbell Praed. Rider and Co., 21s.

Mrs. Campbell Praed has “edited” what appears to be a very fine novel, descriptive of social and political life when the Roman Empire was at its zenith. It purports to be dictated through a “spirit control” who remains anonymous, by Nyria a Roman slave girl who from her early years as a slave to her death in the arena as a Christian Martyr, never fails to fill her narrative with colour or to lessen her grip on the interest of the reader.

“PSYCHICAL RESEARCH AND RELIGION.”

By Leslie J. Belton, B.A. (Liverpool), M.Sc. (Birmingham).

The Lindsay Press. 1s.

This little book gives a very good history of Psychic Research from the very time the “Fox Sisters” renewed the truth of Spiritualism in 1822. A very fine explanation of Professor Richet’s theories of the “Sixth Sense” is to be found in the IVth Chapter which is entitled “The Mental Phenomena.” Our author points out when speaking of “Voice Mediumship,” that the spiritistic explanation is far simpler than the theory of Telepathy; this should appeal to the students of Psychic Research.

Mr. Belton answers very explicitly questions which are put to him about the effect of these theories upon human life. His whole book is written in the atmosphere of breadth of mind, and all books to which he refers his readers are most helpful.

M. R.

"THE GATE OF HEAVEN."

Recorded by the hand of Robert James Lee. Rider & Co., 5s.

"The Gate of Heaven" forms a fitting crown to the Trilogy given us by the recording hand of the late Robert James Lee, and will be eagerly welcomed by the very large number of readers who are already conversant with the high teachings of "Aphraar" in "Through the Mists" and "The Life Elysian." "The Gate of Heaven" might well be called the New Pilgrims Progress, the traveller in this case starting from beyond the grave. The progress of the Soul, through Purgatory to the second birth at the Gate of Heaven has as its key-note a remark recorded in the very first chapter where Aphraar voices this opinion. "Life is a mystery—a mystery so deep, so profound, so vast, so glorious that it is a problem whether any eye, save of Deity will be capable of penetrating it. For ourselves, we have to await its revelation—no one can tell you what it is, whence it proceeds, or whither it goes, save God.—With all your heart, soul, mind and strength reach out after and finding follow Him who alone is able to lead you into the true light of Life." The progress of the soul, through Purgatory and the conditions which lead up to the highest knowledge of Truth and Freedom, are very clearly defined throughout the book, which is communicated by "Aphraar" in the form of a story. It will commend itself to all sincere and serious seekers after the conditions of the Life Hereafter, and specially to Bible students, who cannot fail to be impressed with the many references to both the Old and New Testament, with which the pages are interspersed.

Aphraar states that he "accepts the Scriptures as his guide-book, *not* as a Manual of Doctrinal Theology"—for which there seem no place in the Beyond. The whole volume is full of lofty teaching, and though the Recorder, Mr. R. J. Lee, has himself now passed through the "Gate of Heaven" his name will be held in grateful and loving gratitude for years to come by pilgrims on this side. Only by earnest seeking, much toil and pain, can the Soul reach its ultimate home. Was it not Keats who said "Do you not see how necessary a world of Pains and Troubles is to school an intelligence and make it a Soul?"

Of the high sincerity of this book there can be no doubt.

E. B.

 THE GUIDE TO PSYCHIC KNOWLEDGE.

Edited by Mrs. C. A. Dawson Scott. E. Shaw & Co., 7d post free.

This little sevenpenny book contains the answers, from one of the numerous McKenzie clan, to many vital questions, through Mrs. Garrett. It is edited by Mrs. C. A. Dawson Scott, for the replies to the questions were more voluminous than were suitable for a little book of this size.

It is stated that "Knowledge of truth is in its infancy. These guessed at truths have been used for chicanery and black magic, but there is no doubt that they have been the guiding light of religions since the beginning of the world." This is perfectly true. It is further remarked that "the state in which we are in is a country of seven stages . . . the last stage of the seven is called by many the Christ stage."

This is in remarkable agreement with "F. W. H. Myers" communications printed in this magazine. Most of these answers are well worthy of consideration as the elements of Psychic knowledge.

S. DE B.

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Achilles, Prof. Paul S. (Edited by)..."Psychology at Work"	1826	—
Belton, Leslie, J."Psychical Research and Religion "	154	1932
Boddington, H. (Ed. by David Gow)..."Aura Kilner Screens "	1143	1931
Boldt, Ernst (Trans. by Agnes Blake)..."From Luther to Steiner "	1141	1932
Bozzano, Prof. E."Animism and Spiritism "	1150	1931
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Campbell-Praed, Mrs."Soul of Nyria "	691	1932
Dahl, Judge Ludwig"We are Here " (2nd copy)	239	1931
Findlay, J. Arthur ... "On the Edge of the Etheric " (2nd copy)	1599	1931
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Ferguson, Rev. J.B., A.M., LL.D., (Ed. by T.L. Nichols, M.D.) Supramundane Facts in the Life of	649	1865
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Hollen, Helen, M.D."Clairaudient Transmission "	428	—
Irwin, Beatrice"The Gates of Light "	469	1931
Lang, Andrew"Modern Mythology "	530	1897
Lees, Robert James (recorded by) "Through the Mists "	1266	1916
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Lodge, Sir Oliver, "Past Years " An autobiograhpy	1653	1931
"Past Years " An autobiograhpy (2nd copy)	1654	1931
Lother, Ernst ... "The Clairvoyant " (Trans. by Beatrice Ryan)	2219	1931
Neel, Alexandra David "Initiation and Initiates in Tibet"	243	—
"Psychic Science " Volume X. 1931-1932	2366	1932
Rainy, Principal, D.D. (and others) ... "The Supernatural in Christianity "	724	—
Roback, A. A. ... "Personality—the Crux of Social Intercourse "	723	1931
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S.P.R. (A Member of) "The Dangers of Spiritualism "	748	1901
Theobald, Morell, F.C.A. ... "Spirit Workers in the Home Circle "	886	1887
Whymant, Dr. Neville ... "Psychic Adventures in New York " (2nd copy)	2574	1931
Wonder Club, Tales of the, Vols. I, II & III. 1920-21-22.		

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PUBLIC MEETINGS DURING SUMMER SESSION.

April 13th—	Dr. Margaret Vivian and Dr. E. S. Reid.	Lecture.	8-15
.. 14th—	Dr. Montagne Rust.	Discussion Tea.	4
.. 20th—	Mr. Horace Leaf.	Lecture.	8-15
.. 22nd—	Mrs. Brittain.	Group.	5
.. 27th—	Mr. Horace Leaf.	Lecture.	8-15
.. 28th—	Miss Jacqueline.	Psychometry.	3
.. 29th—	The Rohamah, Rhamah.	Group.	5
May 4th—Seventh Annual College Dinner.			
.. 6th—	Miss L. Thomas.	Group.	5
.. 11th—	Mrs. Barkel.	Clairvoyance.	8-15
.. 12th—	Discussion Tea.		4
.. 13th—	Miss Jacqueline.	Group.	5
.. 20th—	Mrs. Morris.	Group.	5
.. 25th—	Mr. G. H. Lethem.	Lecture.	8-15
.. 26th—	Miss Jacqueline.	Psychometry.	3
.. 27th—	Mrs. Rous.	Group.	5
June 1st—Dr. E. A. S. Hayward.			
.. 3rd—	Mrs. Livingstone.	Group.	5
.. 8th—	Mrs. Garrett.	Clairvoyance.	8-15
.. 9th—	Count Richard Hamilton.	Discussion Tea.	4
.. 10th—	Miss Geddes.	Group.	5
.. 15th—	Dr. N. Fodor.	Lecture.	8-15
.. 17th—	Mr. T. Austin.	Group.	5
.. 22nd—	Mrs. Champion de Crespigny.	Lecture.	8-15
.. 23rd—	Miss Jacqueline.	Psychometry.	3
.. 24th—	Mrs. Brownjohn.	Group.	5
.. 29th—	Miss Margery Bazett.	Lecture.	8-15
July 1st—Mrs. Brittain.			
.. 6th—	Miss Jacqueline.	Psychometry.	8-15
.. 14th—	Discussion Tea.		4
.. 21st—	Miss Jacqueline.	Psychometry.	3

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