

TWELFTH YEAR OF PUBLICATION

Quarterly Transactions of the British College

OF

PSYCHIC SCIENCE

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VOL. XII. No. 1.

APRIL, 1933.

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Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

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

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

LETTER TO TOWN MEMBERS

DEAR SIR, OR MADAM,

The issue of *Psychic Science* has now reached a point at which a decision is imperatively called for. The loss, on printing and distribution alone, is about £170 per annum.

We have received many letters of high commendation, and there are the beginnings of considerable circulation in England, Canada, and the U.S.A. which brings us some £30 per annum. The magazine is regarded as a corrective to the many stories of doubtful origin current in some popular periodicals, and is held to be a sane and well-balanced expression of the form of Christianity which conforms to the demand of modern scientific minds.

Survival is the question that interests us all. Many extremely diverse answers are presented to us—Reincarnation, the allegorical life of worship of the Apocalypse, the mental life of the Blue Island, Mr. Vale Owen's Highlands and Lowlands, the Plane of Illusion, in *The Road to Immortality*, and many others. Each of these has *some* truth (allegorical or literal) in it. Scientific analysis can reveal how much. Is it not worth while to maintain a publication which introduces harmony into so much discord?

The loss mentioned above is however too great to be faced any longer. The College issues *Psychic Science* free to all its members, and it is the chief return that Country members get for their subscription. I have lately received from a subscriber, a suggestion that if Town members would agree to pay 10s. a year to support publication, that cost would be covered.

I am therefore addressing this letter to all Town members to ascertain how many of these would be willing to pay 10s. a year to maintain *Psychic Science* in its present form.

May I beg all who would be willing to do this, to send a postcard to the Secretary, 15 Queen's Gate, S.W.7, to intimate their consent.

STANLEY DE BRATH,
EDITOR.



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

MISS JACQUELINE

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No. I

EDITORIAL NOTES

The main point of interest during the last three months is still Mrs. Stobart's aspiration that the Churches should recognize the principles of Spiritualism, the first of which is immediate survival. If the Churches would do this, and would also accept the implications which arise from the true history of the compilation of the Old and New Testaments, this might be a desirable solution. But would they? Do the Bishops of the Established Church show the smallest inclination to do anything of the kind? Are we not much more likely to see a repetition of their attitude to Darwinism—a decided repugnance, followed by a slow and partial adaptation of its teaching? It is true that no greater mistake could well be made by the Churches than to repeat their error in opposing Galileo, and Darwin's *Descent of Man*, and so emphasizing their opposition to proveable fact; but how many of the clergy perceive this?

Thirty years ago F. W. H. Myers wrote: "I predict that in consequence of the new evidence, all reasonable men, a century hence, will believe in the resurrection of Christ; whereas in default of the new evidence, no reasonable men, a century hence, would have believed it. . . . Ever more clearly must our age of science realise that any relation between a material and a spiritual world cannot be an ethical or emotional relation alone, but must be a great structural fact of the Universe, involving laws at least as persistent, as identical from age to age as our known laws of Energy or of Motion."

A certain disposition to examine this new evidence whose proof has been before the world for thirty years, is manifest among a few of the British clergy; but how many are they? The

Very Rev. Dr. Norman Maclean of the Scottish Church has published a book *Death cannot Sever*, and how is it received? With disputes about prayers for the dead and ignoring its main point. He writes (p. 101) :

“Those who denounce Psychical Research as if it endeavoured to propagate falsehood and who deny the possibility of what it proclaims, are the real enemies of Christianity. If their contentings were true, then a situation would emerge which would be disastrous to Christianity. Surely it must be manifest that if Jesus Christ returned from the dead, then they who believe in Him can return. He is the firstborn among many brethren.”

This is no more than spiritualists have declared for many years. Speaking on Mr. Findlay's book, *The Edge of the Etheric*, he says :

“The Church that leaves this domain to the Spiritualists need not be surprised at the result. The result is that hundreds of thousands are seeking in séances the comfort the Church denies them. And the Church, mistaking the voices of a handful, whose anchors are held fast in the submerged rocks of the past, for the voices of the whole people, gives no answers to the questions: ‘Where are our dead? With what bodies do they come? Shall we know them? Should we pray for them?’ No wonder the broken-hearted find their way to the séances. No wonder pews become increasingly empty” (p. 107).

And the séances they attend are too often of the type where half-educated men and women claim to speak from “the spheres” they have visited, and hold up a new creed to seekers who expect to get a new revelation without study, without practice, at half-a-crown per head in a miscellaneous sitting as noisy and uncontrolled as those of the Corinthians condemned by St. Paul. One has only to read *Modern American Spiritualism*, by Emma Hardinge, to realise the flood of superstition and fraud which swept over the United States from 1848 onwards. It is a real danger now, and only to be combated by those who have a spiritual training and a real knowledge of reliable psychic facts.

I have recently received a letter from a young widow who could derive little consolation from the Church for the loss

of a beloved husband, paralysed as the result of a riding accident. She visited a well-known medium (whose address can be given if desired) quite incognito, and at a long sitting from 11 a.m. to 1 p.m. obtained, without asking any questions, a graphic description of her husband's appearance; the story of a mistaken operation on his back; the acute pain due to it; the declaration that he is now perfectly well; directions about her house and furniture; his desire that she should not wear mourning; little personal details such as his intercourse with her at tea-time; his love of swimming; his photographs; and many directions what she should now do. The medium said :

“ He wants me to say he knows now that all his troubles were sent, as a preparation for his life now in the spirit-world : that had he been strong and well (you understand) he would have lived a very different life on earth, and that he would have had a long period to go through before he could have attained the position he is in at present.”

She received also many small details on his present life, and much advice on her own plans, which did not always correspond with her desires. There were so many details given in his habitual diction, that she cannot doubt his presence. He wants her not to mourn but “ to have a good time,” and emphasizes his present happiness and watchfulness over her whom he loves as ever.

This is but one out of many hundred messages sent back by those who have crossed the river of death. Other similar messages of love and comfort were sent by Mrs. Appleyard to her surviving husband, with whom she is now re-united. Mr. Appleyard published some of them in *Au Revoir, not Goodbye*. There are hundreds more. Is it any wonder that such messages should console lonely human hearts who feel the Church doctrines of a Day of Judgment are untrue.

But the capital point of conflict between Spiritualism and the Churches is that these latter keep an obsolete presentment of the Creative Mind which forms and maintains the vast universe which the telescope and the spectroscope have revealed to modern eyes. The presentment of the Father of Love is not untrue, but it is a very partial aspect of the Infinite God who is the Directing Mind of this planet and of many others. His Will is the origin of the Law and Order which

prevails to the furthest star. He is the Author and Giver of Life ; not of human life only, but of all life. His Mind is the Power behind evolution, ever working from good to better within the soul-mechanism which it both forms and directs, causing the Variation in all species. And that Will works with the irresistible and majestic deliberation to which a thousand years is as one day.

To those who see these facts it is a contradiction in terms to maintain that a power so vast and so omnipresent could be included in a human body or expressed in a human life. But the Christ can be, and is, "the Word" of God, revealing to our limitations the moral conditions which should make us fit to survive death, and fit to bear our parts in another and fuller life.

The outline of that fuller life is given us in *The Road to Immortality*, by a communicator who says he is F. W. H. Myers. It enlarges our little concepts of the static heaven we call Summerland. He says the life there is an illusion, just as this material world is an illusion. To those who pass beyond its borders it is illusory, just as this world is illusory to those who enter into that world which is the mould or foundation on which this world is formed. Among all the many books that are written to tell us of the Life Beyond, I can find very few indeed which give any definite idea of the occupations there. They agree that there is no money ; no time as we understand it ; that they have enlarged powers ; sometimes more or less prevision of events on earth ; and that they develop (for the most part slowly) creative thought ; but there is little detail on occupations, beyond this, that they learn and work. *Light* of June 22nd, 1932, gave a message vouched for by James W. Freeman (U.S.A.) as under :

"You are as much of a spirit now as ever you will be. You are just as much in the spirit-world as ever you will be, for the spirit-world is here and you do not have to travel to get there. You are just as immortal now as you will ever be, and you are just as much in eternity now as you ever will be.

"After you lay aside the material body, you will appear in a more beautiful and refined body—just like laying aside an old suit of clothes and appearing in a beautiful new suit.

Then you will find that you have the same organs you now have, but they will be more perfect. This new body grows more refined as time passes and you attain marvellous new stages of consciousness. You will see farther, hear more clearly, and understand more acutely. Your scope of usefulness will be extended beyond anything you ever imagined.

“You will not be bothered about eating, about clothes, about a home to live in, for these are all supplied without money, as we have no money here.

This agrees in the main with the personal messages sent to me by an unseen friend who has given me many proofs of her identity during weekly writings for the last fifteen years. I asked :

Q.—*Where* are the lands, seas, fields and all places which the communicators from Swedenborg to Vale Owen, describe ?

A.—That is the difficulty. I do not know if I am right, but they seem to be in, or round, your own places. We call yours “counterparts.” The woods and places are here all right and very beautiful too. You will realise when you change your body.

Q.—That is some help. I am inclined to think that our notions of space and distance are the real obstacle to comprehension. When our senses are enlarged, Matter will disappear to our sight and we shall see Nature in a new way.

A.—My dear, you have answered yourself. That is what I wanted to convey.

Q.—Why could you not tell me ? I am not mocking. I want to know.

A.—I could not ; only as I did. You do not know how difficult it is to find words to express things as we see them here ; only by symbols.

Q.—You mean that you must use similes which, in our relativity, would produce the ideas. Then any communications which tell us of the next phase are symbolic when they try to express your modes of life ?

A.—Very nearly all, except when describing beings. And the rays of love do go from us as rays of light, healing, and so on.”

This was an actual conversation as given ; only punctuation has been added. There is much that we do not understand, but also much that we can, their mental and moral conditions and some physical ones. They do not use money, therefore every one has to stand on his own character, on what he is and can do, i.e., on beauty and power ; they can see into and through persons and things, therefore none can deceive ; they have no Time as we know it, therefore there is no hurry.

Nearly all the books I have read—and they are many—are accounts of the interest and affection they display for surviving friends and relatives. If it were not for the frequent references to persons and incidents necessarily unknown to medium and recipients (see *Au Revoir, not Goodbye*, chapter xi) one might imagine all these messages to be produced by the subconscious mental action of the medium or of the recipients. But my own experiences agree with the more extended experiences of A. R. Wallace, Crookes, Myers, Hyslop, Barrett, Lodge, Geley, and I may say of nearly all the men who have really investigated, that the evidence of discarnate minds amounts to proof, as all these men admitted.

But the new body is not *given*. Every cell in the material body is an accretion of matter upon the "etheric" or "energetic" cells which make up the "soul" which is therefore an exact representation of the person. It grows during earth-life, and at death it is the residence of the personality of the spirit which is the real man. It is the same with the "counterparts." That world is not the counterpart of this, the reverse is the case, the world of Energy is the original on which the material world is built. This was fully recognized by the Rev. Dr. Elwood Worcester who preached an Easter sermon upon it.

Sir Oliver Lodge has stated his beliefs so accurately that I think I cannot do better than reproduce his words.

"The spiritual world interacts with ours, and one of the modes of its interaction was what we call the Incarnation—the Incarnation of a Spirit so lofty as to be to us Divine, in the person of Jesus of Nazareth. With physiological questions I do not trouble myself. Somehow or other, at a certain stage of the world's history, it became possible for the Eternal Christ to take upon himself a human nature,



[These three illustrations are from photographs of the houses alluded to in 26 *et seq.*, and show them in successive stages of dilapidation.]

and to dwell among us as the Son of Man, for the purpose of helping those who thus became his brethren, and showing them some attributes of the Godhead which they otherwise would have missed. In his teachings he emphasized the love and goodwill of the Father, and always sought to obey that will, even when it led him to torture and death, from which his human body shrank . . . and as a result of this great self-sacrifice, he takes a position far more exalted than any of the other sons of men: so that to most people he is a sufficient representative or symbol of what they mean by God. He represents indeed the revelation of God which has been vouchsafed to this planet earth, and his Spirit is still active and helpful to all who need and ask for help, and is the ultimate source of all inspiration, through whatever different channels the inspiration may filter down to us."

This simple statement is a summary of the beliefs of one of our greatest physicists, which he finds to be concordant with all his scientific knowledge. It will suffice to many who are perplexed by the contradictory doctrines held by the different Churches.

But there can be no question of delivering Spiritualism to the multitude. It has already been so delivered; just as Jesus spoke to the multitudes and not to the High Priests. "Evolution" has similarly been laid before the people and was rejected by the priesthood, and then interpreted by the multitude (including the "men of science") in their own materialistic fashion. It has prevailed by the power of truth, but only Alfred Russel Wallace has referred its origin to psychic power. It will probably be the same with Spiritualism. If the Churches as a whole reject it, the multitude will continue to misuse its phenomena and ignore all its higher teaching, except the relatively few who attach themselves to some religious body, just as in the case of Primitive Christianity. We are all one Humanity, and it behoves all who can appreciate the philosophic aspect not to cut themselves off from the multitude, but to guide them. If the Churches were to do that there would be a real revival and a more intellectual religion. If on the other hand they select just such facts as they think can be adapted to an obsolete system, they will invoke a revolt such as has taken place in Russia where the whole

religious side has been rejected. They will also invoke just such a degradation as has taken place in India where the Krishna of the Bhagvat Gita has been largely deserted for an erotic deity who outdoes the worst fables of Jupiter and Leda in an unprintable orgy of lust.

THE EIGHTH ANNUAL DINNER

OF THE

BRITISH COLLEGE OF PSYCHIC SCIENCE

WILL BE HELD AT

THE CAFE ROYAL, REGENT STREET

On WEDNESDAY, MAY 3rd

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A STRIKING "PSYCHOMETRIC" EXPERIMENT

(*Occult Review*, November, 1909)

By ABRAHAM COLLES, M.D.

Miss H. A. Dallas writes : Dr. A. Colles is my brother-in-law. Miss Q—— is personally known to me. "The Gentleman in Worcestershire" is known to me by correspondence.

In the year 1904 a specimen of soil was forwarded to me by a gentleman in Worcestershire for "psychometrization." As he was an invalid and confined to a couch, the soil had been collected for him by a friend. It was forwarded by me to Miss Q——, and I here give the reading she obtained.* Her method of procedure was to take successive pinches of the soil, writing down the impressions as she received them. After each impression I give the observation on it made by the sender at the time, while finally I give such verifications as were subsequently obtained of statements the truth of which he was not at the time in a position to attest.

1. 1st Pinch. Think of a mine—the surface of some gritty place in close proximity to a mine, near a forge, or why do I think of bellows, a suggestion of a fan shaft or blacksmith's forge ?

Obs. The soil is from the surface of a coal mine. There is a small smithy or nail-making forge within a few yards of the spot. There is an air shaft to the mine, but no fan.

2. Am in a coal mine, surely. I sense the presence of water in pools thick with the scum of coal dust.

3. Think of puddlers at work, though I don't know what puddlers are ; see sieves, as if men were sifting away something from their ashy soil. *Obs.* There are no puddlers anywhere near the spot now, but years ago there was such an industry at no great distance from the scene.

4. Am I on the surface of a mine ?

Obs. The soil is from such a situation.

5. 2nd Pinch. See houses—small houses. Think it must be

* I should perhaps mention that Miss Q—— is not a professional psychometrist.—A.C.

a straggling village street, and this small village is in proximity to a mine.

Obs. These impressions admirably describe the scene where the soil came from, and also the place referred to in the next few notes.

6. Think of a "crowning in," a serious subsidence, when a life was taken, for I seem to feel the terror of some poor woman witnessing another person disappear suddenly from view.

Obs. Exactly such an occurrence as is described in this and the following notes took place close to the spot some twelve months ago. The collector of the soil passes the spot daily going to and from his work (*vide* newspaper account which is given subsequently, but was not then in the possession of the sender).

7. Why does this pinch of soil appear to vibrate so strongly with the sound of men's voices consulting together? Educated men—engineers, a parson, a doctor. The latter has a certain little peculiarity when a case is grave, and the case *is* serious just now. He seems to see beyond the patient or deceased, I say deceased advisedly, because I think of a coroner's inquest as if a life, or lives, had been lost.

Obs. I do not know who the doctor was (*vide* verification below).

8. Was it a woman's life, for why do I sense an agonized heart-cry of "Edith! Edith!" and see a woman disappear, as if mother and daughter had suddenly parted?

Obs. Am not sure whether Miss Q—— has got the real name of the daughter, but am trying to ascertain the fact (*vide* newspaper report).

9. Is a poor daughter led frantically away from the spot by sympathising friends? Does she swoon or become hysterical with a grief which no sympathy can assuage?

10. Is the kindly doctor more concerned about the living than the dead?

11. This is difficult to comprehend. This pinch of soil brings with it a sense of the spirit of some poor creature wandering uneasily about this spot—restless—anxious about some business. And again comes the prominent, the persistent thought of a dear, dear daughter.

12. Does the daughter continue to carry on the business formerly managed by this poor creature?

Obs. The business is carried on by the woman's family—either the son or daughter.

13. Was the body recovered? I think so, or why do I see a picture of a little churchyard and a motherless woman sobbing by an open grave, on the edge of which rests a black cloth coffin?

Obs. Rescuers were immediately on the spot, and willing volunteers to go down the fissure by ropes. No time was lost in bringing the woman to the surface, but the body was lifeless when recovered.

14. I think of a tradeswoman—or some one better known, or with a wider circle of friends than an ordinary villager, for there is a goodly crowd of onlookers regarding the chief mourner with compassion—the same woman who saw her companion disappear.

Obs. She was an innkeeper.

15. Why should this sample ring with the cry of terror, "Edith! Edith!" But after that exclamation unconsciousness intervened quickly and the anguish appeared to be transferred to the terrified woman left at the edge of some hole or fissure in the earth.

16. Is the spot at which this tragedy was enacted filled in? Is it regarded as a marked spot where a tragedy occurred, close to where the poor creature lived?

Obs. Yes, the "crowning in" was filled in at once. The spot is quite close to where the woman lived.

17. The catastrophe seems to have taken place almost in sight of their home.

Obs. Yes. This is quite correct.

18. Were these people Roman Catholics? for why do I get, "Mary, Mother of God," as if someone's last thought and utterance had been directed towards the Virgin Mary?

Obs. I have been unable to discover whether they were Roman Catholics or not. I do not know the folk personally (*vide* verification below).

19. 3rd Pinch. This sample was taken from the surface of a "crowning in" somewhere near a little village or village street. I seem close to the road, see hedges on both sides, and beyond

the hedges garden plots or allotments. I see potatoes and cabbages—vegetables.

Obs. Quite correct. Two “crownings in” occurred quite recently close to the spot. The scene described perfectly portrays the spot from which the sample was taken.

20. Seem in close proximity to a small public-house, for I get the sound of men talking. They are rough and noisy, and the place reeks of tobacco. A sense of trouble or loss hangs about the house, as if a calamity had befallen someone—a calamity which seems to have occurred within sight of this small inn.

Obs. The inn is a small place, much resorted to by working-men.

21. The house is shrouded in gloom as if the body lay in the house. These rough men are united in speaking kindly of some woman—of a poor lass—and that it was a bit rough that she herself should have been present at the tragedy, and that it was a wonder that she was not also engulfed herself.

22. I seem to get “Death by the Visitation of God.”

Obs. I believe the verdict of the jury was “Accidental Death.” Could not say whether any juryman suggested any other verdict or not.

23. 4th Pinch. This pinch also brings with it the sense of disaster and sudden death. I seem to see two women on the footpath, laden with purchases, as though returning from market. They are walking quietly along when, without the slightest warning, the earth opened and swallowed the elder of the two women before the frenzied eyes of the younger, whose screams bring men and women running to their doors.

Obs. The same disaster with more particulars added. All quite true (*vide* newspaper report).

24. Though it is daytime I think of men who have been at work on night duty getting up from their beds and running to see the cause of alarm.

Obs. My brother-in-law and a few of his workmates who ran to help had been at work on night duty. It was pay day, and the time near midday.

25. Do men and boys come running up with ropes and ladders hastily collected at the pit’s mouth? And gigs, a doctor’s gig, and in the distance the shiny top of a brougham, are seen as if

someone of importance was on the way to the spot. Above all the commotion sounds a woman's wail of grief and fright.

Obs. There is a pit's mouth within calling distance, and workmen ran from there to help.

26. 5th Pinch. Seem in a country road where the footpath is narrow. See houses that are falling, near where two old ladies dwell in defiance of nature's warnings and man's orders, for the earth is rumbling away below their cottage in a manner that gives a sense of fear for their safety. Fissures and cracks are coming fast in the walls of their little house.

Obs. The soil is taken from a spot quite close to No. 5, Askew Bridge Road, where the houses are rapidly falling into ruins. Not many yards distant is a cottage occupied by two old ladies who months ago were warned of the dangerous state of their cottage due to mining operations, but who still live there and refuse to leave. Do not know if the walls are cracked, but am told the floors are very shaky. (See photograph p. 9).

27. Is one of the old souls dead or sleeping in bed, whilst the sister is occupied about the house?

Obs. Both of the old ladies are alive.

28. Seem to see a dangerous crack close to her pillow.

Obs. Don't know if this is correct.

29. She is either deaf or heedless of danger or death.

30. The earth trembles and throbs with the reverberations which are taking place below the surface.

Obs. I should say this is quite correct, as the earth for some distance around is quite unstable by reason of general subsidence.

31. Why is there this persistent dwelling upon a mother and daughter traversing this road—one taken and the other left? Did the collector of the sample reflect much on the calamity or have anything to do with the rescuing the body?

Obs. The collector had nothing at all to do with rescuing the body, but he went to view the scene while the "crowning in" was being filled up two days afterwards. For the past four months he has passed the spot daily on his way to and from his work.

32. 6th Pinch. Seem in a mine, near water. Is water being pumped up? It is a very wet mine.

Obs. The mine in which the collector works is very wet.

33. Is there any reason for my thinking of iron ?

Obs. I can only suggest that it is because iron ore is very frequently got at the same time as coal.

34. Again, I get the idea of puddlers and there appears to be a deal of sifting going on. Is water thrown on the contents of the sieves? What is puddling? I think of the term, though I do not know its meaning.

Obs. Years ago there was a forge, furnaces and breeze-burning works not far from the spot. Puddlers are iron-workers whose occupation is to convert cast into malleable iron. They would be engaged in the works I refer to. Throwing water on the sieves would be washing the breeze.

35. Was the sample of soil collected with the aid of a bone-handled clasp knife which has cut bacon ?

Obs. No. It was taken up with the hand, but the collector possesses such a knife, which has cut lots of bacon.

36. The knife has a sense of having cut tobacco (if tobacco can be cut). The blade smells strongly of tobacco.

Obs. That same knife, I am told, has cut up many a pound of tobacco.

Some weeks after the reading was completed the sender writes: "I have just been able to verify two points which I could not do before. First, the family of the woman whose life was lost are Roman Catholics, as you suspected. Secondly, the doctor in the case has just such a dreamy, far-away look as you describe. I am told this by a person who knows him personally."

I now add the account of the accident given at the time by the *Dudley Herald*, which will show the remarkable accuracy of the above reading.

"Mrs. Emma Webb, landlady of the *Forge Inn*, Gornal Wood, had been shopping in Dudley, accompanied by her daughter. They had come by train, alighting at Chapel Road. From here residents at Gornal Wood often take a short way home along a private railway line belonging to Lord Dudley. Mrs. Webb and her daughter had tramped nearly a mile along this path, and were in sight of their home. The mother and daughter were chatting together, when suddenly the ground gave way, creating a hole about nine feet across. Through this, with a cry, the mother fell and disappeared out of sight.

The daughter, walking close at the side of her, screamed, and only by a miracle was she saved from a like calamity. One of her feet slipped right on the brink of the pit, and it was a wonder that she, too, was not swallowed up by the earth. She, however, managed to catch the side, and succeeded after a minute's exciting endeavour in pulling herself into safety. Then she knelt down by the side of the hole which proved to be her mother's grave and gazed into the depths. Full eighteen feet beneath she saw her mother lying doubled up, her head tucked under her. A train of wagons loaded with coal appeared in sight. Wildly the girl shouted and gesticulated, and Cotton, a pointsman, rushed to the spot where Edith Helena Webb, a girl of sixteen summers, was kneeling in an agony of despair, and was quickly followed by Caudlin, the driver of the engine. Cotton persuaded the girl to go home. Ropes were brought, and Caudlin, at the risk of his life, offered to descend the pit. The walls of the hole broadened towards the bottom, so that the sides crumbled in, rapidly covering the body with earth. Disregarding this danger, Caudlin lowered himself, and, grasping the woman, held on to the rope, and with the assistance of several men, who by this time had collected, was drawn to the surface. The body was carried to the *Forge Inn*, the residence of deceased. . . . So many are the subsidences in the land around that many of the houses are all aslant and cracked as the result."

It will be seen that in the above reading three distinct sets of impressions present themselves. First, the account of the tragedy of Mrs. Webb's death, the incidents of which become clearer and more detailed as the reading progresses. The incidents are seen in remarkable detail, e.g., in those points which required and received verification at a later date—the name of the daughter, the expression of the doctor's face, etc. Second, the condition of the neighbourhood is given in a vivid picture in which impressions of past conditions are mingled with those of the present. The account of the two old ladies living close by adds an interesting touch of realism to the narrative. Thirdly, come the small touches relating to the collector of the specimen—the condition and uses of the knife which he possesses, but which he did not use in collecting the soil, etc.

I do not offer any explanation here of the sources of the

psychometrist's power. The present instance of its exercise, however, shows an accuracy so unusual and remarkable as to render it well worth a permanent record. The three sets of impressions become in certain places more or less mingled together, but there is no difficulty in distinguishing and separating them. A few impressions which recurred more than once I have omitted to repeat for the sake of brevity, as I have also omitted the details of the coroner's inquest, which disclose nothing more than is contained in the report of the *Dudley Herald*.

Inquiry showed that the soil was not collected on the spot where the accident happened, but the man who collected it passed the spot with the soil in his pocket.



Mrs. Hewat McKenzie would be most grateful if any reader who has a file of *Psychic Science*, and is not binding, could spare the issue of July, 1928, that she may complete a volume for the new College in Edinburgh, to make a complete set for their library. Address to the College, 15 Queen's Gate, S.W.7.

The College has many requests for back numbers and earnestly begs any members who may have copies which they do not want to keep, to send them to the Secretary. We are most anxious to extend the circulation.

S. DE BRATH, *Editor*.



THE COMING OF CHRIST

This fifth Lecture on the Development of the Human Psyche was given to the L.S.A. on Nov. 14th. I have been asked to print it in *PSYCHIC SCIENCE*, and comply, merely saying that I do not wish to preach to anyone. But I feel that the force of our Lord's teaching is heavily reduced by omitting the primary fact that it was an expansion of principles previously given to the world, and not new in essence. Thanks to religious dogmatics the very mention of Christ's name has become "pious" and sectarian; which is disastrous to the reception of truth.

My allusions to Buddha, Lao-Tze, Pythagoras and Socrates were intended to show the continuous development of the human psyche which, even in those remote ages, had come to perceive that the ills of mankind arise from ignorance of, or indifference to, the fact that the intention of the Creative Mind is that Man should live out his earth-life in joy by observance of the three great principles of Truthfulness, Clean life, and Kindliness.

The Hebrew religion began in precisely the same way—to "walk before God" by the same principles, and so become perfect. It is the Message of Spiritual Evolution. The promise of prosperity was attached to these conditions. It was repeated in the strongest terms in the 28th, 29th, and 30th chapters of Deuteronomy; and this, if we may trust the record, some 700 years before other nations reached the same conclusion.

Jesus Christ gave the reason for this—that God is Spirit, the Directing Mind in all creation. Therefore his moral principles are the one and only foundation for all human progress.

The Birth of Our Lord has been recognised as the central event in human history. Our whole chronology is based upon it. And in speaking as I am about to speak from this point of view, I wish to state that I do so from pure logical conviction and not in the very least from any desire to conform to "orthodox" Christianity. If I may for a moment speak of my own personal convictions, they are formed on the natural sequence of events, on the development of religious perception in the world at large as shown in two recent lectures, on the psychical events of late years, and on the intrinsic beauty of Our Lord's commands. I am of course glad to find myself at one with the best divines of the English Church of which

I am a member, but I do not expect any demonstrative welcome because it seems to me obvious that Jesus Christ was normally conceived and born.

THE MISSION OF JESUS

This mission seems to me very imperfectly understood by the population at large. When the disciples of John came to Him to ask if he were the true Messiah, their minds were saturated with the prophecies of Zechariah that the Lord would dwell in the midst of Jerusalem (viii. 3) that his feet should stand on the Mount of Olives (xix. 4), that all that were left of the nations should go up to Jerusalem (xiv. 16) that they should creep like worms (Micah vii. 17) and take hold of the skirt of the Jew (Zech. viii. 23) in the full temper of subservience.

What did the Master do ?

He healed the sick before them and told them to go and tell John the things they had heard and seen. No more cogent reply could have been given, that his mission was to give that health of body and mind which proceeds from the operation of the Spirit.

“ Salvation ” comes from *salvare* to save, and is connected with *salus*, health. It means the giving of health, “ deliverance from the power and penalty of sin, from the diseases of the mind, and to be restored to inward truth ” (The Rev. W. E. Channing. *Perfect Life*, p. 277.) With the Mediæval notion of Hell came the idea that it meant saving from hell. Indirectly that is so, but the hell from which it is the deliverance is the direct result of the darkened mind. There is no lake of physical fire, and therefore no deliverance from it. But there is certainly the burning torment of seeing a whole lifetime of error ; there is the gnawing worm of remorse for acts whose real results we only then see, acts which have left us without understanding of anything in that new world in which we find ourselves. There is certainly the pain of seeing others what we too might have been, and there is the knowledge that whatever helpers and friends may *say*, we have it ourselves *to do*.

Into a world of dominant materialism, epicurean wealth and a venal Roman populace ; into a subject nation divided

by religious strife into narrow bigoted Pharisees, disbelieving Sadducees, and time-serving Herodians, came the Son of Man—the express image of the Father—a glory revealed on the purely moral plane.

The development of the psyche of Lao Tze, Confucius, Buddha, Socrates, and Plato was such that they perceived Morality in its widest sense, to be the essence of religion. Jesus showed the highest development of the psyche ever seen on earth. His power of clairvoyance, of reading the unspoken thoughts of those present, his unparalleled power of healing, and the depth of his wisdom, all show what the human psyche is capable of becoming.

He lived as a man with men. He prayed that those who followed him might be one, even as he was, one with the Father. He was no evolutionary product: he was neither Hebrew, Greek, nor Latin in his leanings. In a time of acutest political diversity, he rose superior to all such distinctions. There is no religious teacher so distinct from the political influences of his age. He never alluded to any special distinction of birth as differentiating him from other men. He proclaimed a new principle, that "God is Spirit" (St. John iv. 24). Not *a* spirit, implying limitation and individuality,* but SPIRIT—the Lord and Giver of all life whatsoever, and the Origin of all law, physical and moral. He declared that the relation of God to all mankind, and in a special manner to himself, was the relation of Fatherhood, not as Zeus, father of gods and men, but as the Guiding Love. He manifested the supreme qualities of Spirit, which are Love, Wisdom, and Power.

There are those nowadays who think that the Religion of the Spirit can dispense with the "signs" of power. So did not Jesus. He said, "If I do not the works of my Father, believe me not; but if I do them, if ye believe not me, believe the works, for they testify that the Father hath sent me."

His remedy for human ills was a change of heart. He opened his mission by the word *Metanoete*—change your outlook.

His declared purpose was the establishment of the Kingdom of God—the rule of the Spirit in all hearts. He wrote no book, he gave no definitions, he compiled no creed, he scarcely

* There is no indefinite particle in Greek.

ever used argument, but spoke by parables that all could apply in the measure of their understanding. Above all he sought no money; but he showed his spiritual power by healing souls and bodies, and by his knowledge of the unspoken thoughts of those whom he addressed. He appealed to the spirit in Man by a wisdom, a love, and a patience that were truly superhuman.

Then the powers of materialism and literalism triumphed or seemed to triumph. He had abolished the intricate ceremonial of clean and unclean meats, and the rigid sabbatarian rules. His teaching was felt by the Pharisees to be subversive of their narrow and materialist orthodoxy; by the Sadducees it was felt to strike at the root of the Mosaic tradition on which their authority depended, and at that negation of spirit and After-life which, then as now, is the most convenient way of denying the restraints of morality, public and private. A common hatred united the plotters: the Mosaic Law was also the Civil Code, as the Qu'ran is the Civil code of Moslems to-day. They would arrest him; try him on the charge of "constructive blasphemy," just as many in English history have been tried and judicially murdered on the charge of "constructive treason"; and as the legal penalty of death by stoning was impossible to carry out in face of the veneration in which he was held by the multitudes, they would hand him over to the Roman power on an invented charge of sedition, justifying the lie to themselves by political necessity. Hence the hurried midnight trial to avoid popular rescue by the crowd who knew him for a great prophet. He sealed his Messiahship by a heroic death. The Crucifixion was brought about by men who rejected His teaching. It was necessary, because nothing less than that tragedy could have moved the blind hearts of men, as it in point of historical fact, has done. The idea of "sacrifice" in the minds of St. John and St. Paul was but the natural expression of men who had from babyhood been brought up in the notion that the blood of bulls and goats could take away sin. Our Lord truly came to "take away the sins of the world," but that meant the *sins themselves*, not their consequences to deliberate sinners. His death was no "sacrifice" in that sense.

Then came the Victory.

He was "seen of Cephas, then of the Twelve, then of more than five hundred brethren at once" (I Cor. xv. 6), then by the fiercest Pharisee of them all whose honest religious convictions were revolutionised by the stupendous Fact. To this chosen vessel he revealed himself yet more fully; as we are told under oath in the first chapter of Galatians.

The Appearances were the evidence of his continued life. It was all true then! His teaching of righteousness and goodwill as the law of mankind and the seed of peace; spiritual power stood above worldly power; spirituality was really a possibility for all men; God was an actuality; His Fatherhood and the Unseen World were real. Spiritual help was accessible to man; the Kingdom of God was no mystical dream, but an ideal to live for and work for. He had really entered on new life, no longer "straitened in the body"; he was independent of time and space. Yet he could be "born" in the soul of each of his followers, and would be with them to the end of the Age. He was cosmic, unfettered by earthly conditions. He was verily and indeed the ruler of the world, not by force but by indefeasible spiritual law; he was verily and indeed the Resurrection and the Life.

These truths are the foundation of the Religion of the Spirit. They were supported not by art and argument, but "in demonstration of the Spirit and of power." There were prophesyings—not all true; there were "tongues," not all valuable; there were revelations, some of doubtful authenticity; above all there was healing. There were irregular mediumship and Corinthian disorder, but the manifestations were real and they were wide-spread; and the common conviction of the power of the Spirit working in weak vessels, the common devotion to the Master who in vision declared, "I am He that liveth and was dead; and behold! I am alive for evermore," produced that opening of the hearts of teachers to the Power that makes spiritual unity, and gave them courage to confront the vast, organised forces of the Roman world, to make war on its corruptions and to prevail.

THE SERMON ON THE MOUNT

How was this done? By the substitution of Christ's *Principles* for Judaic *Rules*. If we read attentively our Lord's summary of his teaching as given in the fifth, sixth, and seventh chapters of St. Matthew's Gospel, not as an impossible set of rules, but as the description of Principles by examples, this will be abundantly evident.

In a phrase of studied vagueness he alludes to the Ten Words as having been given "to them of old time": Thou shalt not kill; and it is to be noted that he does not repeat the injunction, but goes at once to the principle. He says that anger, mere anger, is the root of killing, whether by war or by murder. Ascending the scale of Jewish law, he says that anger puts a man in danger of the Judgment; that he who is guilty of contempt for his brother is in danger of the Council; that whosoever shall denounce another as "a rebel against God," a *heretic* (*Moreh*), is in danger of being cast out of the universe as by the fires of Hinnom where the rubbish of Jerusalem was burned.

Here we have the Christian religion of Principle, as opposed to the Judaic religion of Rule. He does not repeat the command, but simply points out the spiritual consequences of anger, which are exclusion from that Kingdom—the state of universal goodwill, which alone can produce universal peace.

This is Christianity applied to one commandment. He then applies it to two others of the chief causes of strife, and points out that an oath does not give additional sanctity to an affirmation. If these three principles were in general practice, what a proportion of strife would disappear! He then passes to the positive principle of Love, using the word in the same sense as does St. Paul in his magnificent chapter of the letter to the Corinthians in which he speaks of the "more excellent way" that is greater than wisdom, greater than faith, greater than all the Gifts of the Spirit.

He continues on the most essential causes of human divisions, terming all formalism in religion "hypocrisy." He condemns all vain repetitions of prayers which do not come from the heart, and gives the prayer which is the Christian model—allegiance to the Father in heaven, His Kingdom of the rule of the Spirit in all hearts by obedience to its laws, bread for

the coming day, forgiveness of personal injuries and that we be not put to trial but delivered from evil.

He dwells in the simplest manner on the impossibility of a double allegiance—that we should take no “anxious thought” for the morrow—and the merit of the “single eye” for truth. We are not to judge the motives of others, these are known to God alone. We are to ask and receive, to knock and the door of wisdom shall be opened, not on abstruse definitions but on the needs of daily life. We are to do as we would be done by. Hillel, one of the greatest of Jewish teachers, had said, “Do not unto others what thou wouldst not should be done to thee; this is the whole Law, the rest is but commentary” (Talmud). Christ’s command is active, not passive—it is the difference between Judaism and Christianity.

This was the teaching which expanded the words of Socrates. It appealed to the spirit in Man, and caused the victory of Christianity in the Roman world. It should inspire our hearts to-day.

It is eminently practical. We may, if we like, believe the doctrine of the Virgin Birth, but in that case, we are logically removing our responsibility from following these very simple commands.

CONDITIONAL IMMORTALITY

Jesus said little of the life beyond death. He illustrated it in his own Person, but he laid down that it is subject to law. Nowhere did he speak more positively. This is the narrow path that leads to Life: that path is action—“the purpose of life is action, and not a thought, tho’ it were the noblest” (Carlyle.) Many enter the broad and easy way that leads to destruction of the personality, and few choose the path that leads to its permanence. If the spirit is the life of the soul, then the attainment of spirituality must be the condition of the life beyond. “The multitudes were astonished at his teaching: for he taught them as having authority, and not as the scribes.” He taught practical life, and crowned it by conditional immortality—that actions have consequences as inevitable as gravitation, and are subject to invariable law. This truth of Conditional Immortality—that Survival is true, but is by no means the same for all—is confirmed to us by the

mass of supernormal phenomena. Not one in hundreds of those who pass over can, or at least do, communicate with those left behind; and a view over all history shows that great masses of Humanity are but very little above the animal level.

I am told that many of those who pass from this life to that are mere monads in all that concerns the conditions of personal life, and I can easily believe it. Personally, and apart from my hope of meeting those I love, eternal life seems to me hardly desirable. Nor did our Lord say that death is final. He only said that the broad way *leadeth* to destruction. The opportunity of turning into the way that leads to life by gaining the cause of life in another world is not precluded. But "Now is the accepted time" for turning to the health-principle that secures permanence and power.

THE COMPILATION OF THE NEW TESTAMENT

This was strikingly similar to that of the Old Testament. Owing to the foremost place given to the Gospels, it is constantly forgotten that these are not the earliest Christian documents. There is no question but that priority belongs to the letters of St. Paul. No doubt some kind of oral Gospel was current; and it took shape about A.D. 50 with St. Mark, followed by the Gospels of St. Matthew and St. Luke about thirty years later, and by the Gospel according to St. John, published outside the Ephesian Church (if not written) about A.D. 100. Parallel with these there were a number of gospels deservedly set aside as apocryphal when the decision had to be taken; examination of the fragments that remain, justify the selection, and render quite unnecessary the fable about the transport of the Canon to the altar.

Some forms of the four Evangelists unquestionably had primary authority and were more widely received than any others, but the time came—about A.D. 300, when the absence of a recognised Canon had become a scandal. It is admitted that great laxity as to the books to be reckoned canonical prevailed in the different churches. To correct this, Athanasius laid down the list as we now have it. His list was confirmed by the General Councils. Pope Damasus (A.D. 382) appointed Jerome to compile a standard text from the then existing Greek MSS. This was the first Latin version—the

Vulgate—which is still the Roman Catholic Bible. Meanwhile Christianity had entered on place and power. Constantine convened the Council of Nicæa in A.D. 325, expressly to define orthodoxy. Jerome was unquestionably guided by Nicene influences in his selection of readings from MSS., concerning which he complains that “there were nearly as many versions as copies.” What the differences were, cannot now be determined, seeing that we have no Greek texts earlier than the fourth century; but we may perhaps safely assume that those differences were only doctrinal. For all practical purposes the Roman Catholic Bible is the same as our own.

The first complete English translation is Wyclif’s Early Version (A.D. 1382) followed by the Later Version four years after Wyclif’s death; by Tyndale’s version (1524), Coverdale’s (1535) and the “Great Bible” (1538); these being based mainly on Jerome’s Latin Version.

There were other versions, such as the Geneva Bible which became very popular, 140 editions between 1544 and 1560; the Bishops’ Bible of Elizabeth’s reign was undertaken to replace the Calvinistic Geneva Bible, and based not on the Latin text, but on the Hebrew and Greek MSS. The “Authorised Version” was begun in 1604, and finished in 1611. It is a revision of the “Bishops’ Bible” carefully compared with the Greek, thus carrying back to Jerome’s Greek texts.

“Still the work of improving and correcting went on through the centuries and a modern copy of the Authorised Version shows no inconsiderable departures from the standard edition of 1611. Dr. Scrivener imputes some of these differences to oversight and negligence . . . but much the greater part of them he holds to be deliberate changes, introduced silently and without authority by men whose very names are often unknown.” (Ency. Brit. “Bible,” p. 903.)

THE REVISED NEW TESTAMENT

In February, 1870, the Convocation of Canterbury appointed a Committee for Revision, which invited the co-operation of any men eminent for scholarship, irrespective of what religious body they might belong to. The only English-speaking denomination which declined was the Roman Catholic.

They quite obviously could take no part, for (1) the R.C. Church looks on all others as heretical; (2) the Council of Trent in A.D. 1546, declared the Vulgate to be the authentic version. Therefore the R.C. Church could not be expected to sacrifice their position as the *only* interpreter of Scripture, by association with heretical Revisers, however eminent their scholarship.

From the foregoing it will be evident that the history of the New Testament is strictly parallel with that of the Old; first the comparison of differing MSS. to produce a standard text in the original language, as was done in the Massoretic schools, though the Gospel of Jesus was spoken in Aramaic: and secondly continual revision and correction of translations, as was done when the vowel-pointing was introduced into the Old Testament about the tenth century A.D.

LATER DEVELOPMENTS

These, which may be said to have begun with Galileo's telescope and the reception of the Copernican astronomy, and to have reached a climax with Darwin's *Descent of Man*, proceed on a totally different series of data than textual criticism. The birth of Science introduced an entirely different point of view. It initiated the entirely new Experimental Method as opposed to the Dialectical. It is a great epoch in the development of the psyche, and the Bible was not, and could not have been, excluded from the general change of standpoint.

In the seventeenth century it was held to be literally true from cover to cover. Direct contradictions such as the commands of Leviticus and Jeremiah's declaration (vii. 22) that God had not ordered sacrifices; or that of Exod. xxiv. 10 with 1 John iv. 12; or with facts, as 1 John ii. 18, were entirely disregarded, and not without reason. Those who take the Bible as their guide on moral grounds, perceive intuitively what texts apply to a moral situation, and the guidance of their minds proceeds from a higher plane than reasoning: they err only when leaving the province of active righteousness they seek to found theological doctrines on quotations which happen to correspond with their own stages of development, and ignore all those of which they do not approve.

But at the present day, while all well-informed men are agreed on the documentary facts, and on their general chronological sequence, the great progress of physical science has completely altered our estimate of values, and has compelled us to separate the *form* of expression from the intrinsic *meaning*. Those who seek harmony between intellect and conscience find it in the moral inspiration which pervades the Bible from beginning to end. They see this spiritual insight becoming clearer through successive epochs, and they find in the history of the New Testament and in the growing perceptions of mankind, a surer standing-ground than in the selection of texts from the inspirational writing of the first century A.D. to support dogmas never heard of till three centuries later. They find in the guidance of the Spirit which distributes to every man according to his need, provided only that he be of clean hands and a pure heart, ample compensation for the disappearance of a supposed final authority.

St. Paul enumerates the "Gifts of the Spirit," which were then, as they are now, testimony to the reality of Spirit for those who are unable or unwilling to recognise that reality as the source of the physical and moral law in the material world. It is now as it was in the time of our Lord, "Except ye see signs and wonders, ye will in no wise believe." Jesus gave them what they needed, and the modern "Signs" are only such as to make the ancient signs credible instead of miraculous. The Metapsychic facts are nothing more than evidence to those who pass by the proofs of Creative Spirit in Nature, in the soul of man, and in the Message of Christ, and can be convinced of unseen realities only by physical phenomena.

St. Paul, reserving Love as the essence of spirituality for separate treatment, classifies the Gifts as: (1) Wisdom; (2) Knowledge; (3) Faith; (4) Healing; (5) Physical Phenomena; (6) Prophecy; (7) Clairvoyance (discerning of spirits); (8) Tongues, and (9) Interpretations. The modern instances are the same, line for line. They are the "signs." They have been repeated over and over again in the history of Christianity, whether in lives of the Saints, in the Cevennes, among the revivalists of the fourteenth century, and in our own day.

In the first century they were abundant. Adolf Harnack, "whose distinctive characteristics are his claim for absolute freedom in the study of Church history and of the New Testament; his interest in Christianity as a religious life and not a system of theology," remarks in his *Expansion of Christianity* (Vol. I, p. 253, 1st edition) that supernormal happenings were powerful agents in that expansion. He says:

"The amplest evidence of all these traits is to be found in early Christian literature from its earliest record down to Irenæus. The apologists allude to them as a familiar and admitted fact, and it is quite obvious that they were of primary importance for the mission and propaganda of the Christian religion."

He sums up these traits as follows:

"God speaks in visions and dreams and ecstasy, revealing matters of moment *and also trifles* (my italics). Visions of dead martyrs appearing to their friends. Some are inspired to explain and interpret and foretell. Others are filled with the Spirit and lose consciousness (trance). Others not only speak but write. The sick are healed. Others perceive the presence of the Spirit with every sense . . . they peer into what is hidden, and distant, and to come."

These considerations are not advanced to support a clause in the creeds, nor even the reliability of a cardinal doctrine of Christianity, but in order to show the change that has taken place through the scientific verification of the supernormal facts. "Miracle," instead of being a violation of natural laws, has been recognised as the result of other laws which render credible much that was incredible before.

Dr. Osty, the Director of the Metapsychic Institute at Paris, whose *Supernormal Faculties in Man* I should advise everyone to read, after giving some very detailed instances of supernormal cognition, says:

"If the divers kinds of supernormal cognition were the attributes of a single mind, their possessor would excite the stupefied amazement of other men. At any moment the succession of events that weave the web of his personal life, both in the past and the future, would be as accessible to representation in his consciousness as memories are

in ordinary thought. . . . Neither his birth nor his death, nor the field of direct and indirect sensorial perception would limit his environment in time and space. The human beings he might meet would reveal to him by their mere presence, their thoughts of the moment, the secrets of their intellectual, moral, and organic personalities, of their relations with others, and the knowledge of their whole surroundings. . . . He would know and could tell the details of events happening at great distances from himself. . . . Such a being, superhuman to our ideas . . . is a logical possibility, since he would be no more than the possessor of *all* the latent psychic faculties whose different phenomenal forms are found isolated and scattered. (Osty. *Supernormal Faculties in Man*, p. 162.)

Well, according to the Gospels, just such a One did visit this earth. Instances of every one of these traits are recorded of Him. In addition to these faculties He wielded a power of healing so unparalleled, and manifested a love so unbounded, a will so inflexible, a courage so undaunted and a wisdom so sublime, that His coming has been made the central event in human history, and He has been hailed as the Archetype of a perfect Humanity. We are told how He actually was received. Because He devoted Himself to the regeneration of the world and not to His own aggrandisement, He was condemned for heresy and blasphemy under the Law He had abrogated, and was crucified under a false charge of sedition. He returned as Leader and King—the only religious leader who manifested in His own Person the victory over death.

This is the highest development of the human psyche.



A SHORT DISCUSSION OF EVIDENCE IN RELATION TO PSYCHIC PHENOMENA

BEING AN ADDRESS GIVEN BY MR. H. A. V. GREEN
BEFORE THE WINNIPEG SOCIETY FOR PSYCHICAL
RESEARCH ON 19TH FEBRUARY, A.D. 1932.

The learned authors of the article on "Evidence" in Halsbury's *Laws of England* say:—

"In every system of jurisprudence, it is recognised that before a fact is accepted and acted upon, it must be proved. Evidence is the foundation of proof, with which it must not be confounded. Proof is that which leads to a conclusion as to the truth or falsity of alleged facts which are the subject of inquiry. Evidence, if accepted and believed, results in proof, but it is not necessarily proof of itself. The amount of evidence necessary to establish proof, the quality of the evidence which will be accepted, and the manner in which it may be given vary according to the usages of each country, but all systems recognize that, at least in theory, facts require to be proved."

The late Mr. Phipson, an eminent writer on the Law of Evidence, defined "Evidence" as follows: "Evidence as the term is used in judicial proceedings, means the facts, testimony and documents which may be legally received in order to prove or disprove the facts under inquiry."

Bentham defined "Evidence" as "any matter of fact, the effect, tendency or design of which is to produce in the mind a persuasion concerning the existence of some other matter of fact, a persuasion either affirmative or disaffirmative of its existence."

Professor Thayer, an American writer, says "Evidence" means "testimony, or some matter of fact to be offered to a legal tribunal as the basis of inference as to some other matter of fact."

The late Judge Pitt Taylor in his great repository of evidentiary law says: "The word 'evidence,' considered in relation to law, includes all the legal means, exclusive of mere argument, which tends to prove or disprove any matter of fact, the truth of which is submitted to judicial investigation. This term and the word 'proof' are often used as synonyms, but the latter

is applied by accurate logicians, rather to the effect of evidence, than to evidence itself. None but mathematical truth is susceptible of that high degree of evidence called demonstration, which excludes all possibility of error. In the investigation of matters of fact, such evidence cannot be obtained, and the most that can be said is, that there is no reasonable doubt concerning them."

All these are legal definitions of evidence. Of course, legal proof is very different from scientific proof. I will deal with that later. In the meantime, I wish to direct your attention to the care which should be exercised before admitting anything as evidence. Probably only lawyers realize how desperately difficult it is to get the real facts about anything. Take the case of a street accident. Half a dozen people may be looking on when the accident happens. Question them within an hour of the occurrence and you will find that all the stories will differ in some respect and this not because of any desire of the witnesses to depart from the truth, but because of the imperfections in the human power of registering accurate impressions. Try and prove some transaction that took place a year or two before. You will find that no one can recollect the facts with absolute accuracy. Too many things have happened in the meantime to leave an absolutely clear impression still existent in the mind. Take again something that is told to you by someone else. How many of us, if the matter is at all involved, could repeat word for word what was told us, as it was said. Yet, language is such an elusive thing that the alteration of a word or even of an accent may completely alter the meaning.

Lawyers know these things. Too often they are forced to realize the frailty of human beings as recorders of facts or events. Too often they see a case, the facts of which they thought were not in doubt, appear a tangle of contradictions, when both sides have been presented, and that without any intentional dishonesty or perjury on the part of anyone.

For these reasons the laws of evidence, which have been evolved as the result of centuries of experience, are strict. Impatient laymen often regard them as too strict and technical, but anyone who watches the proceedings before a tribunal presided over by a layman and in which the strict rules of

evidence are not observed, will soon discover good reasons for many of these rules, especially if he is one of the parties interested. There are good reasons for most lawyers' laws, and the reasons for the strictness of the laws of evidence are, broadly speaking, to be found on the one hand in the fallibility, and on the other hand in the gullibility of mankind.

I have been talking of evidence from the lawyer's point of view, and I have been doing so because in the first place I wanted to impress upon you that it was just this experience of centuries of human fallibility and gullibility which has resulted in the law drawing such a strict line between what is evidence and what is not.

There are some remarks by Judge Taylor in his work from which I have already quoted, on the question of the fallibility of witnesses, which will appeal to some of you :

“ As the chief motive for exaggeration springs from an innate vain love of the marvellous, and as this love, like all other, is most remarkable in the softer sex, a prudent man will, in general, do well to weigh with some caution the testimony of female witnesses.”

However, Judge Taylor went on to write :

“ Having pointed out this proneness to exaggerate as a feminine weakness, it is only just to add that in other respects the testimony of women is at least deserving of equal credit to that of men.”

Having made this admission, the old man must have thought that he might as well do the thing handsomely, for he concludes the paragraph : “ In fact, they are in some respects far superior witnesses, for first, they are, in general, closer observers of events than men ; next, their memories, being less loaded with matters of business, are usually more tenacious ; and lastly, they often possess unrivalled powers of simple and unaffected narration.”

Nearly a hundred years ago, when Taylor wrote, there was a great prejudice against treating women as rational beings. Perhaps in another 100 years the prejudice against treating psychic research as a rational subject may also have been out-grown.

It must be remembered that courts of law deal with probabilities and not with certainties.

In civil cases, if a thing were a certainty, few men would be so foolish as to go to law over it. Even in criminal cases there is very seldom *certainty* of the guilt of the accused. Men have been known to confess to murder when they have been entirely innocent ; and in defended cases it may be said that the evidence ranges all the way from what amounts to moral certainty to what only raises a doubt. Therefore, the law does not ask for absolute proof. Verdicts and judgments are given in accordance with the probabilities.

What evidence in law amounts to proof is therefore a question which does not concern us. The one important lesson which we can learn from contemplating legal rules of evidence, I would repeat, is that of the fallibility of human witnesses.

It may be noted here, before I speak of the evidence required to prove a thing scientifically, that in the case of research, including psychic research, even if the evidence only raises a probability of the phenomena occurring, that implies there is a case for further inquiry. Scientific proof must be markedly superior to what may be termed legal proof. In scientific work, complete proof of a fact is required. Where an experiment can be repeated *ad infinitum* by any number of experimenters and the same result can always be obtained, then it can be said scientifically that it is proved that from such and such causes, such a result will always ensue.

This is one of the alleged great stumbling blocks for scientific men when they approach the subject of metapsychics. The results are not always the same, they say, under identical conditions. But of course the fallacy there, is that the conditions probably are not identical. When more is known about the laws which govern these psychical phenomena which many people regard as super-normal, it will no doubt be possible to ensure the essential conditions, and these being ensured, to obtain the resultant phenomena.

In the meantime so little is at present known about the conditions which induce the phenomena, the practical question is: What should be proof of the truth of psychic phenomena for a reasonable being? In other words, what is sufficient evidence for each of us to say "I know" that this or that occurred?

There is nothing new or unscientific about this position. For centuries men knew that clouds gathered in the skies and that on one occasion there would be thunder and lightning and that on another occasion there would not, and yet they could not tell why it was so. I feel convinced, however, that no one thought of telling the man whose hut had been struck by lightning that he must have walked in his sleep and set fire to his roof himself, or that he was hallucinated and that his hut was not really damaged at all. The finger print and the photograph are just as much the result of physical impacts as the damaged hut, and it is begging the question for scientists to say that the phenomena do not occur because they cannot always be produced.

Knowledge of the truth of the occurrence of the phenomena is not dependent on knowledge of how those phenomena can be produced.

Proof of the occurrence of any psychic phenomenon could be given by evidence in several forms. Some of these forms it seems to me would be the following.

Firstly, the evidence of one's own senses. If of more than one sense, so much the better. If you see a table rising from the ground without contact, you may think you are hallucinated, but if the table suddenly swings about in the air and bangs you on the forehead, as one has done to me, you will know that however the trick was worked, at least you were not hallucinated. Similarly, if movements are heard as well as seen, the assurance of their actuality is increased.

If anyone sits down (as I did) in his own house, where he knows he has no arrangement of scientific or conjuring apparatus, and feels and sees and hears movements of objects, without these objects being in contact with any living person or with any apparatus capable of producing those movements, I think he can safely say he knows that the movements took place from a psychic cause.

It may seem absurd for me to stand here and tell you that if you see and feel and hear a thing move, you can say it did move. Indeed it is absurd. If you or I were to say we had seen a motor-car moving or had heard a clock striking or had hit a finger with a hammer, no one would discredit it for a moment, but there are some people so prejudiced against

psychic research that they actually do try and argue one into discrediting the evidence of one's own senses.

A certain type of scientist will tell the man who vouches for a phenomenon that he has witnessed, that it was a hallucination. A certain type of business man will say flatly that it's a lie. A lot of people will not take the trouble to decide whether it was a hallucination or a lie. They will simply disregard the evidence altogether.

But I say to you if you have the record on your mind of what your own senses witnessed, hold by that and believe it.

If the testimony of one witness is confirmed by other witnesses, then the possibility of hallucination becomes remote. I would go further and say that if under the conditions I have suggested, actual physical changes take place and remain observable and verifiable after the séance, the man would be a fool who denied that phenomena productive of those changes had occurred.

So, in the first place, the evidence of one's own senses is good evidence. It may be all right to talk about trained observers and so on, and while nobody knows better, as I have already said, than a lawyer, the inaccuracies which may occur in the details of an untrained observer's account of his observation of facts, it is absurd to say the untrained observer, in a normal condition, can be deceived as to the main point—that some occurrence of simple and uncomplicated fact did take place within the range of his sense cognitions.

However, if psychic phenomena cannot be observed at first hand, what is the next best evidence? I would say the testimony of honest and intelligent observers. This evidence may be of two types. The evidence recorded in text-books and provided by men of international repute, trained experts and observers in their own special branch of knowledge, and the first hand evidence of persons of assured integrity.

Let me take what may be called the text-book evidence first. You may rightly ask, "What is a trained observer?" I confess that, as regards psychic matters, I do not know what the phrase means. It is a phrase much loved of pseudo-scientists and carping critics of psychic research, but there is no agreement so far as I can find among these people as to what they mean. One will say a professional conjurer is the

only person who is trained to observe a medium, as he is up to all the tricks of the trade ; the next will say the only trained observer is a scientist, as he alone is trained to the most accurate observation of facts ; another will say a lawyer is the type of observer you require, because he is trained to weigh and criticise and break down evidence ; and yet another will say a psychologist is the only proper kind of observer because he alone has the requisite knowledge of the vagaries of the human mind ; and perhaps somebody else will say no, the man you want for an observer is any man of sound common sense, for all specialists pursue their specialities and are blind to things which an ordinary man might see.

But whatever the type of specialist you prefer, you will find records by specialists of that type, of psychic phenomena, which they have witnessed and accepted as genuine, though they may have differed in their explanations.

Do you choose a conjurer for your witness ? Men as well versed in sleight of hand as Mr. Will Golston, Rybka, M. Howard, and Mr. Harry Price will testify.

Do you choose a physicist ? Sir Oliver Lodge, Barrett, Mme. Curie, Crawford, and scores of others have made records of the phenomena they have witnessed. Do you choose a chemist or a physiologist ? Crookes and Richet respectively are magnificent witnesses.

Do you choose a lawyer ? Sergeant Cox and Judge Hill have seen and believed. So, one might go on, citing psychologists like Dr. Hyslop ; mathematicians like Mr. Malcolm Bird ; engineers like Mr. Stanley De Brath ; astronomers like Zöllner and Flammarion ; naturalists like Alfred Russell Wallace ; criminologists like Lombroso ; philosophers like William James ; statesmen like Mr. Gladstone and the late Lord Balfour ; poets like F. W. H. Myers and Maurice Maeterlinck ; linguists like Dr. Whymant ; publicists like W. T. Stead ; architects like Mr. Bligh Bond ; medical men like Doyle, Geley, Schrenck-Notzing and Dr. Crandon ; clergymen like Mr. Vale Owen of the Church of England and Dr. Lamond of the Church of Scotland.

One recent critic demanded a housewife. There is Mme. Bisson. There are witnesses of eminence in every walk of life. The evidence of these people is down in black and

white, some of it in tomes as carefully and detailedly written as the most dry-as-dust professor could require.

These men and women cannot all have been deceived. They cannot all have been fools. They cannot all have been hallucinated. Personally, I believe none of them were, and that these people have given us a great body of evidence which may be accepted. If you read their works (and the works of many others as eminent), you read of the care with which each experiment was carried out, you read of facts which baffled the greatest specialists in their own lines, like the voice of "Confucius" which Dr. Neville Whymant heard, which gave the true reading of a passage which had been obscure to all Chinese scholars for 2,400 years; or like the thumb-prints made by Walter, all alike but in four different aspects, which puzzled John W. Fife as he had never been puzzled by any human finger-prints. There was no hallucination about that voice. There was no hallucination about those finger-prints. The evidence of these men and women so carefully recorded and made available in published works is, I think, evidence which must be admitted.

In *Thirty Years of Psychical Research*, at p. 468 of Mr. De Brath's translation, Richet has summed up the position thus: "Assuredly it is possible that I may be mistaken, even grossly mistaken, along with Crookes, De Rochas, Aksakoff, Myers, William James, Schiaparelli, Zöllner, Fechner, and Oliver Lodge. It is possible that all of us have been deceived. It is possible that some day an unexpected experiment may explain our prolonged deception quite simply. So be it, but till it has been explained how we have all been duped by an illusion, I claim that the reality of these materialisations must be conceded."

Thirdly, I would say that if you are acquainted with someone personally and he is known to you as a man of intelligence, integrity and common sense and he tells you of some phenomena he has witnessed and assures you of their genuineness and his testimony is corroborated by others likewise known to you as men of similar character, I cannot conceive why you should reject what they tell you and at that moment change the opinion, perhaps of a lifetime, and commence to throw doubts on their truth, wisdom and faculties.

To quote Professor Henry Sidgwick, the first President of the Society for Psychical Research, "All records of experiments must depend ultimately on the probity and integrity of the person recording them."

If the story is a strange one, test its probability or otherwise by every method known to you; test it by motive; test it by the narrator's concurrent behaviour; test it by his manner in the telling; test it by its consistency. If the story emerges triumphantly as a possibility after all the tests you can apply to it, I think you may accept the possibility narrated by such a man as a certainty.

Fourthly, there is the evidence of things such as photographs or thumb-prints. Of course, these are not complete evidence in themselves. They must be taken in conjunction with the testimony of those who were present when they were obtained.

Now, I have suggested several kinds of evidence which I think might well be sufficient proof to reasonable people of the phenomena to which they relate.

From the scientific standpoint, may not we who have had evidence given to us in each of these ways say that such evidence is as definite and specific as can be required? We must remember that in the meantime, science, so far as it disputes the phenomena, disputes them *in toto*. It is not a question of a variation in a reading or a question of microscopic exactitude in a measurement. The "science" that rejects the phenomena rejects the very possibility of their existence. Therefore, I say that scientifically the evidence is precise and exact; for the precision and exactness, that are required at present, are only as to whether the phenomena did or did not occur under conditions which excluded the possibility of fraud or delusion.

Fifty years ago Professor Sidgwick, in delivering the presidential address at the first meeting of the Society for Psychical Research, said: "As regards the question of credibility, the important point to bear in mind is that every additional witness who, as Dr. Morgan said, has a fair stock of credit to draw upon, is an important gain. Though his credit alone is not likely to suffice for the demand that is made on it, his draft will help." All through the fifty years that have ensued since Professor Sidgwick spoke those words, the

evidence has been growing, and, in my opinion, has reached certitude on the vital first question, i.e., do psychic phenomena occur ?

Evidence after all is a matter of reason. When reason is satisfied, one should pay no attention to the intimidations of prejudice or of passion.

The real difficulty in connection with psychic phenomena is not that there is no evidence as to their occurrence. In any other branch of learning, the main facts would not be questioned, so illustrious, varied and accurate have been the observers. The real difficulty is that the old-fashioned man in the street continues to regard the phenomena as miraculous while the old-fashioned man in the laboratory regards them as shattering to the mechanistic philosophy in which he was educated, with the result that neither can bring his mind to conceive of them as possible. If this inherent dogmatism, which is a polite expression for blind prejudice, were overcome, if these old-fashioned people could for once be got to look at the evidence instead of denouncing it, the evidence could not but convince them and there would be no need for papers like this one on the question of what is evidence of psychic phenomena. They are going to be convinced eventually by an overwhelming mass of evidence. It is our duty to accumulate that evidence. I have been pointing out what, as it seems to me, that evidence may consist in. Now let me point out for a few moments some things that are not evidence.

In contradistinction to the evidence of which I have been speaking, it is clear that certain things are not evidential in any way. Some of these things are :—

(1) Phenomena actually witnessed but witnessed under such conditions that the witness could not or would not be prepared to swear to what the surrounding circumstances, control of the medium, knowledge of the sitters, checks, etc., were

(2) Books and periodical articles which—

(a) Are published anonymously.

(b) Do not detail all the conditions of the experiments.

(c) Do not as frankly disclose facts tending against the genuineness of the alleged phenomena, as those tending in favour thereof.

(d) Primarily are made to sell and are not made primarily as records or contributions to the study of the subject.

(3) Stories told at second, third or fourth hand. This is equivalent to hearsay evidence and clearly is of no evidential value, if for no other reason than the well-known one that every story grows in the telling.

(4) Photographs, unless all the conditions of exposure, developing, handling, printing, etc., are known, and can be proved by good evidence.

This brings me to a word or two I would like to say about the examination and criticism of evidence. In Court, a witness may be cross-examined and the function of the cross-examiner is of the greatest service in developing the truth.

After reading a text book, however, or after listening to a narrative, you must test the statements and criticise them for yourself, or you must read the criticisms of competent persons.

In these circumstances, let your criticism be honest and made with a due regard to all the facts. Too often criticisms of the work of psychic researchers are advanced by scientific men, who were pledged in their youth to the advancement of truth, but who, in middle life, have sat down by the wayside and shut one eye. The criticism of such men is very often pointless for one or more of the following reasons:—

(1) It deliberately ignores the evidence. For example, it has been said that if a medium's legs are immobilised, the phenomena will occur in the neighbourhood of the arms and that if the arms are also immobilised, the phenomena will occur in the neighbourhood of the head, and if the head is immobilised, no phenomena will occur at all. This criticism ignored mediums such as Margery and Rudi Schneider, whose whole bodies have been completely immobilised while phenomena occurred. It also ignores all those cases where the phenomena occurred at considerable distances from the medium.

(2) It selects those portions of the evidence which relate to phenomena of which it may be said that they can also be produced by known means (though not under the same conditions) and then declares that there is nothing in psychic phenomena which is not explainable by known laws.

(3) It seizes upon some evidence that certain results in imitation of psychic results have been obtained by fraud and proclaims all is fraud. This is as illogical as if someone received a counterfeit shilling and promptly proclaimed that all shillings were counterfeit.

It is unnecessary to advise you to beware of criticism which treats the evidence in any of these ways.

Here, may I say in passing, that evidence of fraud should always be recorded, as it is of considerable use to psychic researchers in informing them of the methods of fraud for which they should be on the lookout ; and also because it suggests checks upon mediums and enables them to prepare means by which to test the genuineness of alleged phenomena.

It must always be remembered that evidence of one genuine phenomenon, no matter how slight the phenomenon may have been, is not to be displaced by evidence of thousands of instances of fraud, or by thousands of volumes of criticism which ignore it. Credible evidence of a phenomenon, produced under conditions which prohibited fraud or delusion, is something which, from its positive nature, cannot be affected by negative evidence in regard to something else.

What I have just been saying is more especially applicable to physical or objective phenomena. I would now like to make some remarks more directly applicable to mental or subjective phenomena.

F. W. H. Myers is, of course, the great authority on mental phenomena, and his book, *Human Personality and its Survival of Bodily Death*, has not been superseded by any work published since it first appeared 30 years ago, in February, 1903.

In Vol. 2, Chapter IX, at page 235, Myers discusses the points which make messages evidential. I will quote paragraph 951 in full. Before doing so, I would like to say that Frederick Myers was writing in this passage particularly of the mediumship of Stainton Moses, but what he says is applicable to all automatic writing, trance utterances, clairvoyant and clairaudient messages. You will note that Myers is primarily concerned with the question of the evidence of spirit communicators. I would also like to say that after detailing the five classes of such messages, Myers went on in the succeeding paragraphs to discuss two further classes where the messages

were accompanied by apparitions or by telekinetic phenomena, but as these may be regarded as phenomena of a mixed mental and physical character, for my present purpose, I will disregard them and confine my quotation to the five classes which cover the purely mental types of messages.

F. W. H. Myers wrote :—

“ 951. We must now briefly go through the points which make such messages as were received by Mr. Moses *prima facie* evidential, which indicate, that is to say, that they actually do come in some way from their alleged source. A brief recapitulation of the main stages of evidential quality in messages given by automatic writing or by trance-utterances is all that will be needed here.

“ (1) Evidentially lowest comes the class of messages which is by far the most common ; messages, namely, in which, although some special identity may be claimed, all the facts given have been consciously known to the automatist. Here we may suppose that his own personality alone is concerned, and that the messages have a subliminal, but not an external source.

“ (2) Next above these come messages containing facts likely to be known to the alleged spirit, and not consciously known to the automatist ; but which facts may nevertheless have some time been noted by the automatist, even unwittingly, and may have thus obtained lodgment in his subliminal memory.

“ (3) Next come facts which can be proved—with such varying degrees of certainty as such negative proof allows—never to have been in any way known to the automatist ; but which nevertheless are easily to be found in books ; so that they may have been learnt clairvoyantly, by the automatist himself, or learnt and communicated to him by some mind other than that of the alleged spirit.

“ (4) Next come facts which can be proved, with similar varying degrees of certainty according to the circumstances, never to have been known to the automatist, or recorded in print ; but which were known to the alleged spirit and can be verified by the memories of living persons.

“ (5) Above this again would come that class of experimental messages, or posthumous letters, of which we have as yet very

few good examples ; where the departed person has before death arranged some special test—some fact or sentence known only to himself, which he is to transmit after death, if possible, as a token of his return.”

By way of illustration, let me take the case of a dead aviator referred to in a recent book and mentioned at the last meeting of our Society. The son of a sitter purported to come through the medium and gave a message in regard to an aviator friend, who, he said, had been shot down that day at a place which he mentioned. Immediately after the sitting, enquiry was made at the War Office, when the reply was given that so far as was known the aviator in question was safe and well. Shortly afterwards the aviator was posted as missing and about a year later it was announced that he had been killed on the date of the sitting at the place then mentioned by the son of the sitter. That case comes near to meeting the requirements of a class above Myers' fourth class, although the nature of the communication is not such as Myers had in contemplation in his last class and we cannot altogether eliminate the possibility of a German or Germans knowing the identity of the airman who had been shot down and also the place where he fell. If this were so, of course, the possibility of human telepathy is at once opened up, and it is unnecessary to bring in the question of survival at all.

The other cases mentioned at our last meeting were more apparently cases of telepathy.

You will here observe that, while some fact or writing may not be evidential of one thing, it may be of another. Phenomena which have no evidential value as proof of survival may be conclusive proof of telepathy.

There is another rule, which I would like to insist upon and which can be very well illustrated by a reference to one of the most puzzling forms of mental phenomena. The rule is this. Always exhaust all possibilities of explaining a phenomenon by the working of known laws before you admit it as evidence that unknown laws have been in operation. I would illustrate this by the phenomenon of pre-vision. To many ardent spiritualists pre-vision appears so miraculous that it is unhesitatingly ascribed to the direct intervention of spirits, whom for some unknown reason, they endow with the gift of prophecy.

Mr. J. W. Dunne has written a book, *An Experiment with Time*, which deals exclusively with the question of pre-vision. Mr. Dunne is solely concerned with the problem as a mathematical one and explains it in terms of pure mathematics. Now, if I am asked which explanation I accept, the spiritualist's or the mathematician's, I am bound to accept the mathematician's, because, while I am unable to follow it, at least I realize that it is comprehensible to the reason of the mathematician, while the spiritualist's is as incomprehensible to his reason as it is to mine.

That is to say, until more is learnt on the subject, I prefer to adopt the explanation by known laws rather than to accept the phenomenon as evidence of the operation of some unknown law. Probably it will not have escaped your attention that here we have a further possible explanation of the knowledge the medium displayed in the incident of the dead aviator, to which I have already referred. If the tapping, as it were, of future time in present time is possible, then there is nothing to prevent the future knowledge of someone as to the death and place of death of the aviator becoming known telepathically to the medium. Here again, if such an explanation be the true one, the incident would be evidence firstly of pre-vision, secondly, of telepathy, but not of survival. Now we do not know which explanation of the incident is the true one, (a) telepathy between a German with present knowledge and the medium in England, (b) telepathy plus pre-vision, or (c) the communication of the knowledge by a spirit control. The incident is evidence of something, but of what? We cannot say. We can only file it among our facts until a larger knowledge enables us to make use of it in a more definite evidential manner. In nearly all mental phenomena we find the same difficulties. These phenomena are not exact scientific evidence of any specific thing. They are only evidence of probabilities according to individual judgment.

In conclusion, may I make a few general remarks.

Do not let your judgment of the evidence be biased by irrelevances. For instance, the fact that a medium is or is not paid is of no importance if the test to which the medium has been put has been conducted in a scientific manner. If all possibility of error has been provided against on the occasion

of the test, it is entirely foolish to disregard the evidence for the reason that the medium was paid. That fact can have no connection with the conditions of the experiment, which are altogether in the hands of the experimenters. It is an irrelevant fact in assessing the evidential value of the phenomenon, in relation to the conditions which existed at the time of the test. On the other hand the fact that a medium is not paid is no evidence that he is honest.

Read all sincere studies of the subject of metapsychics whether for or against. In this way your mind will develop a background against which you can judge the evidence and points of criticism will easily and readily occur to you.

The duty of a scientist, as of a Court, and as of any honest man, is to have regard to the truth, the whole truth and nothing but the truth. Scrutinize the evidence, and all the evidence with this in view, and then, but not before, give your verdict.

Honest doubt is an excellent thing, if it is honest. Doubt, or professed doubt, in the face of overwhelming evidence, is just as cowardly and unjustifiable a thing, as a too great readiness to believe.

While this is my understanding and while all that I have said may be rather trite and obvious, and while certain phenomena are to my mind proved, yet so far as the generality are concerned we are still at the first stage of our inquiry, namely, that of gathering the facts, and we must be just as careful as ever were Myers and Crookes and Richet.

The implications of these facts may seem important to us, but we must remember that we are not very important. I have touched on the question "of what are these facts evidential," but it is the facts which count now, not for some of us, but for humanity.

A few years, a hundred years, are short when we recollect that the research on which we are engaged is linked on one side with questions to which relativity may supply the key and on the other with secrets which the dissection of the atomic structure has not yet proceeded far enough to reveal. Truly we may say with Gladstone, "This is the most important work that is being done in the world—by far the most important."

Even disregarding altogether what is to some the outstanding question—the question of survival, it is of the utmost importance that we should collect the facts, so that when some future Newton or Einstein appears upon the scene, he may have a solid basis from which to enunciate those laws, which I am convinced are only waiting for genius to perceive.

Lastly, for frail humanity that outstanding question. Let me quote once more from Frederick Myers:—

“ I will resort to a bold metonymy, and will speak of that great incurrent truth to which each man severally holds, under the figure of the great stone at Ephesus which fell down from Jupiter. The faithful who proclaimed that wondrous fall were essentially in the right—were far more in the right than the free-thinkers who derided it. But whence and why that stone had truly fallen—how vast the significance of that cosmic trajectory and rushing flame—this could be known only when humble labourers had catalogued many a lesser congener of the mighty mass, and had gathered the meteoric dust from the ocean’s floor ; and had learnt that no field of heaven had been found so desolate as not to carry still the impress of ultimate energy and universal law.”

It is the facts again which we require—grains of meteoric dust though these may be, which individually we contribute.

For these reasons, I have felt justified in bringing this subject of evidence forward thus early in the proceedings of our Society, because nowadays, so many people profess an interest in matters psychic in so many different guises, that the researcher is dumbfounded by some of the stories which are told, and appalled by the lack of evidence, upon which some of them appear to be believed.

H. A. V. G.



THE MEURIG MORRIS CASE

We reprint some extracts from *The Two Worlds* on this important case.

The appeal of Mrs. Meurig Morris has been dismissed by the House of Lords, and the findings of the lower courts sustained. The result virtually sets up a new law of libel, which may have serious repercussions.

It would seem that you may make false statements against an individual—a British jury may determine that the statements are untrue: but it may be still held that such statements are fair comment, provided the individual so traduced is a medium. That seems to be the logical deduction from the Meurig Morris case, and, as *The Times* indicated when the verdict was announced, this is a new reading of the law.

The upshot of this case is that you may call an individual a fraud and a cheat—a British jury, supported by the evidence of several doctors, may find that person thoroughly honest, but since he is only a medium he has no legal protection whatever.

In the famous "Home-Lyon case" of some fifty years ago the presiding judge ventured to say that Mrs. Lyon's evidence was misleading and unreliable, but the verdict was nevertheless in her favour. There are other cases which could be quoted.

The expenses of the case have been heavy. Have they been worth it? The future will tell. In the great contest for truth another round has been decided, but the final has yet to be fought.

END OF THE FORTUNE THEATRE SERVICES

From *The Two Worlds* of March 3rd, 1933.

The final of the Sunday services at the Fortune Theatre, London, was that of last Sunday evening, February 26th, consequent upon the sale of the building to another proprietor than Mr. Laurence Cowen, for whom it was built in 1924.

These services were instituted to introduce Mrs. Meurig Morris to London. In unbroken sequence she has for over

two years drawn remarkable and distinguished audiences to hear the now world-famous addresses of "Power."

The coincidence of the conclusion of the long and historical litigation against the *Daily Mail*, arising out of these services, the decision of the House of Lords being delivered on the preceding Monday, doubtless helped to bring together a great and representative congregation. The theatre was crowded, notwithstanding the inclement wintry weather prevailing.

On the stage, supporting Mrs. Meurig Morris and Mr. Laurence Cowen (who presided) were Mrs. Philip Champion de Crespigny, Miss Louise Owen (who gave the preliminary address—a feature of these services, as clairvoyant demonstrations forms no part of them), Mr. Graham Moffat (the Scottish playwright), and Mr. Geo. H. Lethem (Editor of *Light*), all of whom addressed the congregation.

Mr. Cowen said he would say a few words of his own instead of reading the customary lesson, for the occasion had its special interest. It was the last of the Meurig Morris services to be given in that theatre, the culmination of the five score and ten of them, which had for over two years joined many in that religious brotherhood which was "Power's" message to our world from his. It was all according to plan that this halt should be called in the march onward and upward, so that "we who are doing the fighting by going away, live to fight another day." No believer in discarnate guidance would doubt the contemporaneous passing of this building from his control, with this week's pronouncement of the House of Lords on a Spiritualist's right to justice, was not coincidence, but design.

Mr. G. H. Lethem said the attention attracted by those services had brought Spiritualism before people who had never thought of it before, and brought it in the brightest light. The addresses of "Power" had attracted notice all over the country. He had received letters concerning them from every part of the world. The impression made by these services had lifted Spiritualism to a different level and a different angle.

Mr. Graham Moffat observed: "I have attended all the 'crisis' services at this theatre, and I have even met my old friend, Rev. Dr. Lamond. I feel he must be present to-night,

as he was on the first anniversary. He was seldom absent. In the present chaos only one thing can save civilisation. It is such work as is being done by 'Power' through Mrs. Morris. We are here to-night to wish God-speed to Mrs. Morris and Mr. Cowen in the new phase of their work."

Mrs. P. Ch. de Crespigny said: "All pioneers must take up the cross. We have had an example of this in Mrs. Meurig Morris, that brave and wonderful soul. Christopher Columbus was stoned in the streets. We are not stoned, but there are many people who would put us in prison. People resent being shaken out of their grooves. Jesus Christ sent down this message two thousand years ago. We are getting the same message to-day, and in bearing it to the world the Fortune Theatre has played its part.

"It has been a great privilege to be associated with this work here, and with the historic trial. It has raised the dignity of Spiritualism to an enviable status. I am convinced that when Christ said in the later days the Gospel should be preached to all the world, he meant the Gospel of Survival."

"Power" spoke with electric effect, his voice ringing through the auditorium. He stressed the gross materialism of to-day. How true it was that men cannot serve God *and* Mammon. There were those who stood for truth as beacon lights! They were the batteries who were receiving power from the unseen, the other world. Rather not the *other* world. There was only one world, with many phases. Peace and harmony could not be brought about until man has learned his lesson, added "Power."

"The conflagration now starting in the East will increase, until man, by the terrors that would be aroused, shall turn to spiritual things. It is through these things that you must learn the true lesson of life—to work together as a common whole, in a common bond, to find that peace which was spoken of by the Master, Christ, which is within. The true knowledge of yourself is expressed by service. True religion cannot be commingled with business or gain, dogmas or doctrines; it must be within, the understanding of one's self. The thing necessary to your world to-day is tolerance, born of sympathy, by desire to understand one another. Surely

this is the greatest pearl of religion which is being brought to your world to-day.

“ If there is one thing that communion is doing to-day, it is to break down the barriers of intolerance in your midst. That is the purpose of my mission. We have been paving the way. The voice that has come through this child I am using is not the voice of one, but of many—to pave the way to a greater realisation.

“ The weary struggle of the past months may have seemed a failure. I was aware when I told the brother here (Mr. Cowen) to carry on, of the greater suffering that was to come. The way of truth is always the way of suffering.

“ It was a very definite plan that it should pass through every court in this land, and the ultimate result in time to come will be to change the law of your land, to recognise survival and communion. They will be proved by scientists. It will just be the opening out of your present world.

“ The work here has been accomplished. We do not now need this temple. But, in a very short while, it will blaze again afresh. Surely it matters not who is the messenger ; it is the message I bring which matters.”



THE PRESENT POSITION OF PSYCHICAL RESEARCH

By STANLEY DE BRATH, M.Inst.C.E.

This has been well shown by Dr. Schiller's article in the 1922 edition of the *Encyclopædia Britannica*; and more fully in M. Sudre's book, *An Introduction to Human Metapsychics*. Both admit most of the supernormal phenomena. M. Sudre refers them to an invisible substance extruded by the medium under control by his mind.

His definition of Metapsychics agrees with Richet's :

"Metapsychics is the science which has for its object the physical or psychological phenomena due to forces which seem to be intelligent or to unknown faculties of the mind."

This definition covers the whole practice of the Continent, and, in so far as it is studied here in England, English practice also.

It is confirmed by Osty's recent experiments with Rudi Schneider which have definitely proved an exteriorisation of some invisible substance which occludes the infra-red ray and can perform certain intelligent acts of a simple kind. The substance is *assumed* to be under control by the medium's sub-consciousness.

The "new fact" (which seems to have moved Mr. Besterman) is of course no more than has been a commonplace of Spiritualism for many years. That the control is by the medium's sub-consciousness, is an assumption.

The difference between Psychical Research and Spiritualism is therefore not in the facts, but only in the explanation put forward. The one regards survival as proven, the other does not.

M. Sudre wishes to get rid of the word "medium" and all its derivatives. He regards Spiritism as "an idle hypothesis" which explains everything, false and true alike, by ascribing all phenomena to "the spirits." He does not seem to realise that once survival is admitted, an endless series of questions arises—What is the new life like? What are its powers? Are they general, or do they depend on conduct in earth-life?

Are there invisible intelligences superior to Man? and many more.

M. Sudre is led, by his inferences that all phenomena can be accounted for by "metagnomy" and "prosopo-poiesis" (which latter means "assuming a mask," or split personality), to the melancholy doctrine of Eternal Recurrence, according to which the illusion of duration is destroyed, the illusion of Good and Evil is abolished, because there is no such thing as Free Will or power of choice. This makes the universe a purposeless mechanism which repeats the same phenomena again and again to all eternity. Survival is therefore the crux of the situation.

There are several types of phenomena which Psychological Research considers unproven or wholly fraudulent, such as Supernormal Photography, which, of all others is the most decisive proof of unseen intelligence and of survival. The prevailing opinion at the S.P.R. seems to be that it is fraudulent. The International Metapsychic Institute (Paris) regards it as usually fraudulent, but a possibility. Professor Schiller states that the verification of supernormality is "a highly technical matter."

I venture to submit that all that is necessary is that the medium should not touch the experimenter's plates in any way whatsoever, that the apparatus should be the experimenter's own, and that all operations should be done by himself. I have taken photographs myself with Mr. Hope under precisely these conditions. Mr. Colledge, a highly sceptical professional photographer has done the same, and been convinced, as Mr. Traill Taylor, Editor of *The British Journal of Photography*, was convinced. The only valid testimony to a photograph is that all should be done under the experimenter's own eyes; any other procedure is scientifically suspect.

I may give, as an instance of Psychological Research methods (not by the S.P.R., which has always been experimentally fair), a Report on Mr. Hope. It is marked "Confidential," and I shall not violate that restriction as regards the names of the experimenters Drs. X. and Y. But in Dr. X.'s last letter occurs this sentence: "We are at a loss to understand why the results we have obtained have not been communicated to a wider circle." That I now purpose to do. I quote from the *Report on the Experiments of Oct. 22nd by the Crewe Circle*.

"Afternoon Sitting.

"A fresh unopened box of quarter plates was used. Two exposures made in Mr. Hope's camera yielded no result. Two exposures in my camera yielded one result.

"A further four exposures were made in my camera under the following conditions: One dark slide was loaded by me directly from the box and handed to Mr. Hope, who placed the same in his left-hand pocket which was on the far side from me, he kept his left hand in this pocket while I proceeded to load the second slide, which I retained all the time. HE THEN PRODUCED THE FIRST SLIDE AGAIN AND I MANAGED TO SUBSTITUTE FOR THIS ANOTHER LOADED SLIDE WHICH I HAD BROUGHT WITH ME. This and the second slide, which I had retained all the time, were specially treated but yielded no results on exposure, to the obvious disappointment of Mr. Hope, which was rather remarkable, as normally he does not show such disappointment. The slide which had been in Mr. Hope's pocket, I estimate for about two minutes, was brought by me to the laboratories and developed in the presence of two members of the staff of the Association, and was found to contain one unaltered plate, and one which exhibited images of a large number of superimposed faces, similar to those obtained in the other results during the day. A print of this is appended hereto. The negative is in our possession at the laboratory.

"*Results.*—All the results obtained upon exposures during the day were obtained under conditions which gave Mr. Hope every opportunity of faking results in the way described in a previous Report, with the difference that he was prevented from doing the faking except when the slides were in his pocket. He was purposely permitted to have every opportunity of carrying out any fraudulent practices, if he purposed to do so."

This "experiment" seems to me to have been conducted on quite wrong lines. Hope should have been requested to turn out his pocket at once. The omission of this renders the whole Report nugatory. It enables the medium to say that he did *not* use a flash-light, and was tricked. There is no defence possible. To take away a man's character, even a medium's character, on a Report of this kind, which can be quoted as "official," but cannot be produced because it is

marked "Confidential," seems to me unfair and wholly alien to judicial procedure. It amounts to saying: Hope *might* have used trickery, *therefore* he did.

But these exceptions to received phenomena are all of minor importance. The essential difference between Spiritualism and Psychical Research is *entirely* in the explanation advanced for the phenomena at large. This difference results from the *method* of psychical research. That method is entirely "scientific," i.e., it takes no account of anything outside the particular experiment in hand.

Of course scientific proof on these lines must exist before we can take phenomena as true, and is not to be ignored, but it is not confined to the laboratory, it also rests on observation, as in the Law Courts. If supernormal phenomena were not substantiated by one or other of these methods, we should have no solid foundation for opinion. Psychical Research is by the very nature of the subject, compelled to take some notice of phenomena which can be verified only by observation, and here allowance must be made for the fallibility of perfectly honest human testimony. In such cases the mass of evidence may be taken as corrective of possible individual error; but there is a general tendency among scientists to reject testimony to all phenomena for which they cannot find a theory, or at all events a working hypothesis, but this does not include the hypothesis of survival.

Telepathy, Telekinesis, Levitation, Clairvoyance, and mental phenomena generally, are admitted as facts by most researchers, but are "explained" by theories which do not cover the whole ground. This has been well brought out by Bozzano in his book, which is a reply to M. Sudre's treatise. He has permitted me to translate it under the title of *Animism and Spiritism*. In it he shows that these two, so often contrasted, are the dual manifestation of a single cause—the human spirit in its incarnate and discarnate condition (p. 47).

Here we have the result of Spiritualism, philosophic Spiritualism, in contrast with Psychical Research. This contrast results again from method. M. Sudre says (p. 387):

"From the scientific point of view the theory of the Eternal Present seems unassailable. It can be criticised only from the metaphysical point of view because it destroys the illusion

of duration, or from the moral point of view because it destroys the illusion of free will ; but these objections have no more value in metaphysics than in any other experimental science."

This is neither scientific nor philosophical. It is not scientific because it is founded on only one aspect of Time. It is not philosophical, because the truly philosophical point of view is, that before any theory can be accepted as true, it must be in harmony with all other branches of definite human knowledge—with the ideas of Beauty, Truth, and Goodness, with History, with Biblical exegesis, and with all exact human experience.

Now Spiritualism,—philosophic Spiritualism,—fulfils this requirement ; Psychological Research does not.

The forming power in Nature is Mind. There is, as A. R. Wallace pointed out, a Cosmic Intelligence behind all Evolution. The Presidential Address to the last meeting of the British Association in September, 1931, says :

" Mind, even more than life, is a principle of whole-making. It differentiates, discriminates, and selects from its vague experience ; it fashions and correlates the resulting features into more or less stable and enduring forms. Beginning as mere blind tropisms, reflexes and conditioned reflexes, Mind in organic Nature has advanced step by step in its creative march, until in Man it has become Nature's surpeme organ of understanding, endeavour, and control—not merely a subjective human organ, but Nature's own power of self-illumination and self-mastery, i.e., the Creative Intelligence of the Cosmic Mind."

We cannot fix the point in Time when the first elementary ideas of this type appeared, and we can only infer the mental position of Primitive Man from comparative accounts of travellers and missionaries who have studied the beliefs of African and Polynesian tribes whose mentality has not been complicated by the influence of Europeans or Asiatics in historic times.

This must be done without pre-judgment if we are to reach anything like the truth. And here I must mention two cardinal mistakes of the anthropological schools. M. de Vesme, whose work on *Experimental Spiritualism* has been laureated by the French Academy of Sciences, gives these as under :

I. " Primitive man, struck with superstitious astonishment

by the mysterious powers of Nature and by certain physiological or physical phenomena, such as dreams, syncope, echo, the shadow of the human body, and its reflection in water, incapable on the other hand of finding any real explanation, had *forthwith* attributed all these to "spirits." From these supposed "spirits" all religions were subsequently derived: whence followed the inevitable consequence, that having come from the supernatural interpretation given to natural facts, religions are the daughters of ignorance, error, and superstition.

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

"The historical, experimental, and logical truth is that both these famous postulates, which still remain at the root of much quasi-scientific writing, are simply false; one as false as the other." (*Primitive Man*, p. 58.)

I have not the space to develop the real progress of mankind through the mysterious "Mana"—the unknown power both physical and supra-physical, which is found in all savage tribes—to the idea of the "larva" or perishable ghost, and thence to the true idea of the persistent soul in man. I advise anyone who wishes to see truly, to read it in *Primitive Man*. The priestly and philosophical castes in Babylonia, Egypt, Hellas, and China, all alike developed the idea that *moral* progress—the maturing of the innermost Self—is the real progress of mankind. Confucius, Buddha, Pythagoras, Socrates and Plato, all born within a few centuries of one another are all in the same tale.

The Hebrews of the Exodus had the same idea. Its consequences for good or for evil may be read in the 28th to the 30th chapter of Deuteronomy. The Old Testament, compiled between 457 and 150 B.C., after three centuries of editing,

re-editing and re-revision by the genius of the Hebrew race, has the same inspiring principle.

But this idea had but small hold on the mass of the people. Everywhere alike it degenerated into Legalism—the idea that God could be “propitiated” by magic rites, ceremonies, observances and creeds. They neglected Justice, Mercy and Truth, and betook themselves to charms, “words of power,” *mantras*, and creeds. This remains to the present day. Not long ago a council of Polish Jews was held to decide whether the telegraph might be used on the Sabbath. They decided that the minute spark on making and breaking contact was “kindling a fire” and must be forbidden.

Our Lord Jesus Christ, denouncing the lip-religion of his day, brought back the minds of men to Monotheism and Rectitude—Truthfulness, Clean living and Kindliness—as the fundamental principles of religion. Unfortunately as soon as Roman persecution died down, ecclesiastics drew up a creed which necessarily contained much error because their idea of the Creative Mind was that of a Ruler sitting above the blue sky and looking down on the earth which they imagined to be the whole universe, with attendant sun, moon and stars. To us, who know that the universe extends to millions of light-years in all directions, with the Supreme Mind directing the whole, that idea is superseded.

Jesus said little on the life to come, but He illustrated it in his own Person. Alone of all religious teachers, He re-appeared from the gates of death. To those to whom He spoke, immersed in the same limited view of the universe, it would have been impossible to convey more than He did of the real future before mankind. He intentionally left it vague, but insisted that right action—the narrow path—would lead to life, in contrast to the broad way that “leadeth to destruction.” To the teaching of Buddha and Socrates, He added a real reason why this should be so in the nature of things, that God is Spirit, the Giver of all life. He sealed his teaching by a heroic death and returned, as many do now.

Now all this is extraneous to Psychical Research. It does not regard survival as proved. The curiously complete proofs given by the cross-correspondence tests (see Ch. vii, *Comrades on the Homeward Way*, by H. A. Dallas) recorded in vol. xxii,

S.P.R. Proceedings, and followed by vols. xxiii and xxiv, have not produced general acceptance among psychical researchers at large, though many members of the S.P.R. accept it, including such men of science as Sir Oliver Lodge and Professor Hyslop. The former says in his Epilogue to *The Bridge*: "That death is not the end of the individual, that character, memory and affection survive what is poetically called "the tomb" and that occasional communion is possible between those still associated with matter and those who have entered on another phase of existence—these things are not to me hypothetical or doubtful, but definite and scientifically ascertained facts."

Professor J. H. Hyslop makes the same statement in his *Contact with the Other World*, p. 480. But this belief is not general among members of the S.P.R. The result is that many persons, including some of the higher clergy, shelter their agnosticism behind that Society.

The earlier experiments were begun in 1906 by the Committee of the S.P.R. In 1910 another experiment was begun by Mrs. Willett. It was to associate a number of ideas—the Ear of Dionysius, the Cavern in Syracuse, the story of Polyphemus and Ulysses, the story of Acis and Galatea, Jealousy, Music, Aristotle's Poesy, and Satire; all by means of classical allusions which were certainly unknown to the mediums or to any persons unless deeply imbued with classical literature, but known to and transmitted by Professors Verrall and Butcher and Messrs. Gurney and Myers, all deceased. The detail of the experiment will be found in vol. xxix, Proc., S.P.R., and, more shortly, in Bozzano's *Animism and Spiritism* (page 173, Engl. transl.). The experiment lasted 18 months, and till the passage in the almost forgotten fragments of Philoxenes of Cythara was discovered, puzzled the experimenters extremely. This complete proof that the classical experts had carried their knowledge into the next life, is forgotten, and its conclusive proofs have failed to impress the crowd, which has neither the patience to discover, nor the intelligence to apprehend, its value.

It is probable that the constitution of the S.P.R., which precludes any corporate expression of opinion, has much to say to the fact that valuable and even conclusive matter of

this type, is buried in its *Proceedings*, and remains unknown and unheeded by those to whom it would solve the questions which beset their minds.

When psychical researchers build up a working hypothesis of survival and bring to its demonstration the material stored in their own records, they may begin to fulfil the legitimate function of collating evidence which is now left to individuals who can see its supreme importance to the many men and women in this country who have lost all hope of survival, to their own grievous damage and with disastrous results in the national politics.

I should here perhaps indicate some considerations on Space-time and the doctrine of the Eternal Present, which are among the more recondite conclusions of M. Sudre in his *Introduction to Human Metapsychics*. The hypothesis which makes Time a fourth dimension of space, is due to Einstein and Minkowski. It is a consequence of Einstein's Theory of Relativity. Sir A. Eddington has written: "Events do not happen; they are *there*, and we meet them on our passage. The 'formality of taking place' is simply an indication that the observer on his journey has passed into the absolute future of the event in question."

This is an attempt to explain pre-vision. The visionary makes use of the present tense in describing what he sees. In a personal case that I have mentioned in my book, *Psychical Research, Science and Religion*, p. 84, the clairvoyante said:

"Now I see you going overseas; now you *are living* in a large house, it *looks like* a barrack or institution of some kind, and *it has* two towers. Now I see you driving in a country lane with a stout elderly lady who has curls all over her head, in a curious vehicle like a large bath-chair drawn by a pony."

These events all took place nine months later. At the time of the prediction the house was not even designed. All the events were quite unexpected. It seems to me that this aspect of the "Eternal Present" is but a glance forward into conditions that obtain in the world in which we find ourselves after death. These are scientific speculations which have little to do with our present lives, or the material world in which those lives are spent. They may, for the present, safely be neglected. What we have to do is to recognize that Truth-

fulness, Clean living, and Kindliness are the prime necessities of life, which we transgress at our national and individual peril. Psychological Research, once it has accepted the facts of its own records and has admitted that the human being consists of material body, energetic soul, and directing spirit will find itself at one with the teaching of Jesus Christ. Till then it will creep along the ground, amassing facts whose application is disregarded, soon to be forgotten by, or inaccessible to, the mass of mankind.

A recent book—*The Road to Immortality*—given automatically by F. W. H. Myers to Miss Cummins, states his own experience in the Unseen. He speaks of the Summerland as impermanent, in the same sense as this material world is impermanent: he sketches in bare outline the steps before the human soul in its advance to Wisdom and absorption in the Divine. Human language can only describe that advance in the most general terms, but the Moving Power is always the Spirit of Love and Wisdom by which the Cosmos was, and is, created.

The human spirit is ever in sub-conscious relation to the Creative Power, and if it will accept that guidance, it will develop in security and will reach its next evolutionary stage in peace.

Goethe closed his magnificent drama of human life with the prescient words:

Alles vergänglichliche
Ist nur ein Gleichniss.
Das Unzulängliche
Hier wird's Ereigniss;
Das Unbeschreibliche
Hier ist es gethan.
Das Ewig-Weibliche
Zieht uns hinan.

The things that must pass
Are only symbols.
Here shall all failure
Grow to fulfilment;
Here the Untellable
Finds itself fact.
The Eternal Feminine
Leads ever upwards.

Goethe. Drama of *Faust*. Final verse.



MISS JACQUELINE

My first experience of Miss Jacqueline's public work was during the visit she paid to the new Psychic College in Edinburgh in January.

At the weekly public meetings her manner and method of demonstration immediately aroused the interest of her audience and held it in a very definite way. Psychometric delineations were particularly good and were interspersed with direct clairvoyant readings. A new method of handling articles collected from the audience for contact was shown. A volunteer was asked to come on to the platform, beside the medium, and requested to pick up anything from the tray. By his method of lifting and holding the particular article, Miss Jacqueline claimed to sense the vibration of the owner, and proceeded, without handling it herself, to give a successful reading. Did this volunteer step into a psychic atmosphere created by the medium and connect up to make this possible?

Names, character, occupations, other side contacts, were frequent, and on many occasions correct health diagnosis were given. Private work was also successful and her particular study of the hand, not only its lines, but its shape and its gestures, aroused considerable interest and was of proved value.

A visit to Glasgow, much appreciated, was included in the tour, and there is a prospect of another visit to the North at an early date.

I personally feel that it was a gain to find another worker able to demonstrate so efficiently in public, and that others thought so was shown by the excellent notices of her visit which appeared in *The Scotsman*, *The Evening Dispatch*, and *The Weekly Scotsman*.

B. MCK.



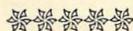
THE PASSING OF MR. WILLIAM HOPE

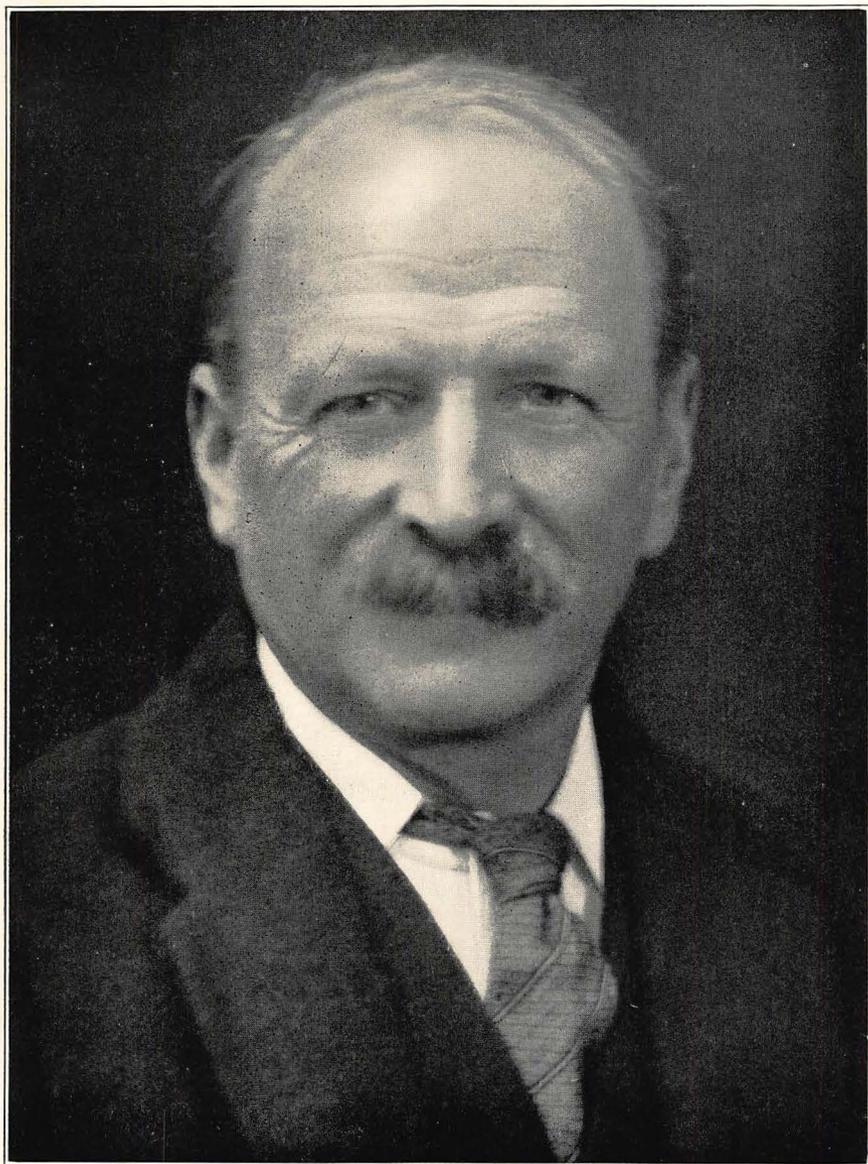
We have lost in him one of our very best mediums for supernormal photography, and a very simple-minded and sincere man. He underwent a serious operation on Tuesday, March 7th and passed away on the day following. His portrait is here appended.

He has comforted scores of bereaved souls with whom he was entirely unacquainted, by portraits of their lost relatives, plainly recognisable from photographs taken in life. He has been vehemently attacked both in England and on the Continent, ignoring the fact that an immense repertory of normal portraits and an extraordinary versatility in extracting information, would have been necessary to support the charge of fraud. My own testimony that he produced portraits without touching the plates, which I have verified on five separate occasions, is also ignored. The last of these attacks is the inclusion of his name in Mr. Price's list of mediums who have "been proved fraudulent *or have been accused of fraud.*" It is not at all the same thing; nearly every good medium has been accused of fraud. Proof in this case is singularly easy. The only necessity is that the experimenter's own plate, camera and appurtenances should be used, the background must be irreproachable and the medium must not touch the plates at any stage of the process. In a previous article in this issue, I have given an extract from the Report of the British Photographic Research Association which shows a manifestly inept attempt to justify the suspicions of the "experimenters," and is not a report on the genuineness of the phenomena. It is an instance of how pre-judgment can blind two men of science to procedure which is in dead opposition to legal proof.

Our sincere sympathy goes out to Mrs. Buxton for the loss of her colleague.

S. DE B.





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

MR. WILLIAM HOPE

TWO BODIES FOR ONE SOUL

By DR. NANDOR FODOR

(In a lecture before the British College of Psychic Science on June 15th, 1932.)

Two souls for one body is the commonplace term for cases of secondary personality and, to be unorthodox, for cases of obsession. The reverse is the subject of my lecture to-night. But when I speak of two bodies for one soul, I have already discarded the materialistic position. If the existence of the soul is admitted we can easily advance a step further and discuss the possibility of its manifestation outside the confines of the body. This lands us in the problem of survival, and if the manifestation takes place through another body, it brings us to the problem of spirit return. In speaking of two bodies for one soul, therefore, I am restricting myself to the manifestations of an incarnate spirit through another body, the body of another living person, or a body which has but an ephemeral existence. This class of phenomena would be roughly covered by spirit manifestations from the living through the medium, and through incomplete or complete ectoplasmic bodies, while it is obvious that in messages from the living, one soul has temporarily brought an independent body within its sphere of action. In some cases of materialisation we believe in the presence and manifestation of a discarnate spirit. But this has nothing to do with the fact that the ectoplasmic body is a dependent one, the medium's own substance, a sort of bodily duplication reminding one of the primitive fission of cells, and it is just as closely within his sphere of action as the parental body is. To use the appropriate term, there is a community of sensation between his body and the ectoplasmic one.

In fact, community of sensation is the basal phenomenon in the class which I have headed: "Two bodies for one Soul." When a mesmeric or hypnotic subject becomes insensible in his own body but reacts to every physical sensation experienced by the mesmeriser or hypnotiser there were two bodies within the sphere of action of the latter. The mesmeriser tasted or smelt something. The same sensation immedi-

ately manifested in the body of the subject. The transfer of sight and hearing was also often verified. There is a gradation in these experiences from merely physical to complete mental community. A harrowing instance of the latter was recorded by the celebrated Belgian painter, Antoine Wiertz about seventy years ago. He desired to know if thought persists in the brain of a decapitated man, and, according to Larelig's biography, with the connivance of a prison doctor friend, hid himself under the guillotine during an execution and instructed his hypnotiser, who was a party to the experiment, to command him to identify himself with the criminal. As quoted in *Le Progrès Spirite*, Spence's *Encyclopædia of Occultism*, while the condemned man was conducted to the scaffold, Wiertz manifested extreme distress and begged to be demagnetised. "It was too late, however—the knife fell. "What do you feel? What do you see?" asked the doctor. Wiertz writhed convulsively and replied "Lightning! A thunder-bolt falls! It thinks! It sees!" "Who thinks and sees?" "The head. It suffers horribly. It thinks and feels, but does not understand what has happened. It seeks the body and feels that the body must join it. It still waits for the supreme blow of death, but death does not come." As Wiertz spoke the witnesses saw the head, which had fallen into the basket and lay looking at them horribly. It was only after some moments of suffering that apparently the guillotined head at last became aware that it was separated from its body. Wiertz became calmed and seemed exhausted, while the doctor resumed his questions. The painter answered: "I fly through space like a top spinning through fire. But am I dead? Is all over? If only they would let me join my body again! Have pity, give it back to me and I can live again. I remember all. There are the judges in red robes. I hear the sentence. Oh! my wretched wife and children. I am abandoned. If only you would put my body to me, I should be with you once more. You refuse? All the same, I love you, my poor babies. Miserable wretch that I am, I have covered you with blood. When will this finish—or is not a murderer condemned to eternal punishment?" The painter continued his lamentations. "No, such suffering cannot endure for ever; God is merciful. All that belongs

to earth is fading away. I see in the distance a little light glittering like a diamond. I feel a calm stealing over me. What a good sleep I shall have. What joy!" These were the last words the painter spoke.*

Wiertz painted three pictures of a guillotined head. According to an account of his gruesome experience in *Catalogue Raisonné du Musée Wiertz, précédé d'une biographie du peintre, par le Dr. Watteau, 1865*, Wiertz had been closely following the trial for murder in the Place Saint-Géry which ended in Rosseel and Vaudenplas being sent to the scaffold. It is very likely that one of them was the subject of his experiment.

Whereas the experience of Wiertz is unique, we find in ectoplasmic research a wide field of less gruesome, but more instructive cases of bodily community, both of the physical and mental shapes. In discussing the telekinetic effects produced by psychic rods, Conan Doyle suggested that these psychic rods may not be strong in themselves, they may be conveyors of strength, as a copper wire carries electricity. While we may be reasonably uncertain as to the correctness of this speculation, it appears proven that ectoplasmic lines do convey feelings and emotion, not only between the materialised figure and medium, but between medium and the sitter as well, and establish a sort of bodily community for the medium thereby.

Madame d'Espérance writes in *Shadowland* of the period when she was conscious during materialisation: "I felt conscious of the thoughts, or rather the feelings, of everyone in the room, but had no inclination to as much as lift a finger to enable me to see anything." At another place she writes of her brain "apparently becoming a sort of whispering gallery where the thoughts of other persons resolved themselves into an embodied form and resounded as though actual substantial objects. Was anyone suffering? I felt the pain. Was anyone worried or depressed? I felt it instantly. Joy or sorrow made themselves in some way perceptible to me. I could not tell who among the friends assembled was suffering, only that the pain existed and was in some way reproduced in myself. If anyone left his or her seat, thus breaking the

* This does not at all imply that *the head* had these sensations. Wiertz was giving the sensations of the released soul.

chain, this fact was communicated to me in a mysterious but unmistakable manner."

The exteriorisation of ectoplasm requires a state of passivity on the part of the medium. Perhaps it is to ensure this that trance is nearly always necessary. Madame d'Espérance had no strength to exert herself during the process of materialisation, but if she made a great effort this invariably compelled the materialised form to retire to the cabinet, as though deprived of the power to stand or support itself.

It appears that feelings of pain may be transferred from the medium to the materialised phantom. Madame d'Espérance once scorched her arm previous to a séance, and felt faint from pain during the séance. Suddenly she felt a series of something like electric shocks and the pain left her, but Yolande carried her arm as though she were in pain, and when accidentally touched she flinched as though hurt. But, at another time, when a dislocated shoulder necessitated Madame d'Espérance wearing a surgical bandage for a few days, Yolande appeared with both arms uninjured: nor did she exhibit any sign of weakness, for she lifted with ease a pitcher of water in her right hand, a feat which, under the circumstances, would have been quite impossible for the medium. Madame d'Espérance conjectures that Yolande had sufficient material on that occasion from the persons in the circle, which in this case numbered over twenty. On the occasion of the burnt arm less than ten persons formed the circle.

On yet another occasion Madame d'Espérance wrote of Yolande: "When she touches some object, I feel my muscles contract as if it were my hands that touched it. When she put her hands into melted paraffin, I felt my hands burn, and when a thorn penetrated her finger I experienced great pain. When I touch the hands of Yolande I believe I am feeling my own, but perceive my error afterwards, when I see four hands."

The physiological effect of the sitters on the medium was again curiously demonstrated. After sittings for spirit photography in Sweden, Madame d'Espérance felt unusually prostrate. The symptoms were those of nicotine poisoning. Experiments were made and it was discovered that none of the uncomfortable sensations were felt when the séances were

conducted with non-smokers. W. Reichel observed that the phantoms of Miller smelt of tobacco and even of food and wine, if the medium had liberally partaken of them before the séance. When the materialised child of Florence Marryat filled her mouth with sugar-plums, she nearly choked the medium.

The blending of the two organisms may be manifest in the lines of paraffin moulds. Stains may be transferred. Miss Florence Cook once had a dark stain on a covered part of her body after an ink mark had been made on the face of Katie King, while the medium was shut up in the cabinet.

"I feel" said Mrs. Mellon, "as though I were that form, and yet I know I am not, and that I am still seated on my chair. It is a kind of double consciousness—a far-away feeling, hard to define. At one moment I am hot, and the next moment cold. I sometimes have a choking, fainting, sinking sensation when the form is out."

Describing an early materialisation séance of Mrs. Thompson Mr. F. W. Thurstan says: "All this while Mrs. T. was in full consciousness, but she kept exclaiming that she felt "all hollow," and another thing she noticed that whenever "Clare's" fingers touched anyone she distinctly felt a pricking sensation in her body, very similar to her experiences when she had once been placed on an insulating stool and charged with electricity and persons had touched her to take sparks from her.

Mahedi, the Egyptian phantom from Monck, discovered a dish of baked apples in the séance room. "I got him to eat some"—writes the Archdeacon. "Our medium was at this time six or seven feet away from the materialised form and had not chosen to take any of the fruit, averring that he could taste the apple the Egyptian was eating. Wondering how this could be, I, with my right hand, gave our abnormal friend another baked apple to eat holding this very bit of paper in my left hand outstretched towards the medium, when from his lips fell the chewed skin and core of the apple eaten by the Mahedi—and here it is before me now after all these years in this screwed up bit of paper for any scientist to analyse."

The Archdeacon repeated the same experiment many times

“ but never could see the transit from the mouth of the psychic form at my right hand of what was masticated, or swallowed (of wine from a measured glass) to pour in exact measure again from the mouth or to drop from the lips of the medium six or seven feet away at my left into these carefully kept papers.”

In a certain stage of the process of materialisation, we find that the ectoplasmic forms tend to conform to the bodily pattern of the medium. “ I have seen, with my natural vision—stated the Rev. J. B. Ferguson—the arms, bust and, on two occasions, the entire person of Ira E. Davenport duplicated at a distance of from two to five feet from where he was seated fast bound to his seat. I have seen, also, a full-formed figure of a person, which was not that of any of the company present. In certain conditions, not yet clearly understood, the hands, arms, and clothing of the Brothers Davenport and Mr. Fay are duplicated alike to the sight and the touch. In other cases, hands which are visible and tangible, and which have all the characteristics of living human hands, as well as arms, and entire bodies, are presented, which are not theirs or those of anyone present.”

Crookes was satisfied that “Katie King” was independent from Florence Cook. Yet, on certain occasions, he noted a striking resemblance between phantom and medium. There is a very curious account in the history of Madame d’Espérance which seems to suggest that a total exchange of personality between the phantom and the medium is within the bounds of possibility. Under the auspices of Alexander Aksakof and Matthews Fidler, savants from different parts of Europe, were holding a series of sittings with Madame d’Espérance in Sweden. A crucial test was asked and the medium bravely stated to “Walter,” the spirit control, that she would take the responsibility. Madame d’Espérance writes :

“ A very uncomfortable feeling pervaded the circle but afterwards it gave place to one of curiosity. My senses became keenly alert, the cobwebby sensation, before described, grew horribly intense, and a peculiar feeling of emptiness, which I had previously had, became so strong that my heart seemed as though swinging loosely in an empty space, and resounding like a ball with each stroke. The air seemed to be full of singing, buzzing sounds that pressed on my ears, but through

it I could hear the breathing of the sitters outside the curtains. The movements made in the air seemed to sway me backwards and forwards. A fly alighting on my hand caused a pain like that of a toothache to shoot up my arm. I felt faint, almost dying. . . . At last the arranged-for signal was given, that all was ready. The curtains were thrown open, and a materialised form stood fully revealed beside me. The lens of the camera was uncovered, the plate exposed, the magnesium light flashed. Then the curtains fell together. I remember the feeling of relief and thinking: Now I can give way. It is possible that I did faint: I do not know. But I was aroused by the sound of a voice saying in my ear: "She is not here, she is gone." It was one of the family who spoke, and the terror in the boy's voice roused me effectually. I wanted to reassure him, and asked for water, and wondered at the same time whose voice was it that made the request. It was like my own but seemed to come from the air or from another person. The water was brought and drunk, but though I felt refreshed, the act seemed to be performed by that other person who had spoken. Then I was left alone. . . . Now comes the strangest part of this strange experiment. The photographic plate was carefully developed, and a print made, which revealed a most astonishing fact. The materialised form, well in focus, was clad in white flowing garments. The hair was hanging loosely over the shoulders, which, like the arms, were without covering. The figure might have been that of a stranger, but the features were unmistakably mine. Never has a photograph shown a better likeness. On a chair beside it and a little behind, was a figure clad in my dress, the black bands on the wrist, and the tape round the waist showing themselves clearly and intact, but the face was that of a stranger, who seemed to be regarding the proceedings with great complacency and satisfaction. Needless to say, we looked at this extraordinary photograph with something like stupefaction. We were utterly at a loss to understand its meaning, and no explanation was forthcoming, except a rueful remark from "Walter," who when questioned replied, that "Things did get considerably mixed up."

In *Light*, December 19th, 1903, L. Gilbertson remarks: "My own theory of the strange head is that the manifesting spirit was driven out of the materialised form by Madame's

sub-self, which had gained an abnormal access of power through the weak condition of her normal organism. Finding itself ousted, the visitor took refuge with Madame's other part, and proceeded to operate on it in the way generally known as "transfiguration." Succeeding in this operation, it is not difficult to believe, as Madame says, that it "seemed to be regarding the proceedings with great complacency and satisfaction."

If the ectoplasmic matter is furnished by the medium, his body should shrivel and contract during the process. In Dr. Crawford's experiment this was found to extend to a limited extent to the sitters as well. He discovered it by measuring the variation in weight, during the séance, of both the medium and the sitters. Ordinarily the loss of the medium's weight did not amount to more than 10-15 lbs. In one case, however, it amounted to 54½ lbs., the normal weight of the medium being 128 lbs. At thirty pounds the stress on the medium appeared to be severe. The withdrawal of her bodily sustenance went on with difficulty, in fluxes, as if an elastic resistance had to be overcome. The medium's bulk at the same time diminished and her pulse rose. There was a distinct collapse in the hips of the girl which, however, filled out when the ectoplasm was reabsorbed.

The general shrinking and contraction of the medium's body may reach further stages. It may amount to the disintegration of the extremities and in certain exceptional cases to the temporary disappearance of the entire body. Eusapia Paladino was described by Dr. Ochorowitz as "all shrunken together" during physical phenomena. Her hand seemed to be contracted. Arthur Levy, in the séance of November 6th, 1898, similarly observed: "Her burning hands seemed to contract or shrivel. Eusapia seems shrunken together and is very much affected . . . when the lamps are again lighted, she is seen to be very much changed, her eye dull, her face apparently diminished to half its usual size." Dr. Vezzano once noticed the disappearance of the lower limbs of Eusapia. 'John King' claimed to have dematerialised them to gain more power.

Willie Reichel, in the *Psychische Studien* of 1905, and 1906, writes of Mr. C. V. Miller's séances in San Francisco in one of

which he observed: "In the space of about three minutes the head of the medium became like that of a child, and after further shrinking, disappeared altogether."

Florence Marryat was led by the materialised spirit, "Florence" behind the curtains to see Miss Showers. "The first sight of her terrified me." She writes: "She appeared to be shrunk to half her usual size, and the dress hung loosely on her figure. Her arms had disappeared, but putting my hands up the dress sleeves, I found them diminished to the size of those of a little child, the fingers reaching only to where the elbows had been. The same miracle had happened to her feet, which only occupied half her boots. She looked in fact like the mummy of a girl of four or six years old. The spirit told me to feel her face. The forehead was dry, rough and burning hot, but from the chin water was dropping freely on the bosom of her dress."

The famous case of the partial dematerialisation of Madame d'Espérance's body in Helsingfors on December 11th, 1895, is described in Aksakof's booklet, *A Case of Partial Dematerialisation*, 1898. He was not present himself, but he collected testimonies of fifteen witnesses. As he reconstructed the case, the lower part of the medium's body, from the waist downward disappeared. Her skirt was lying flat on the chair for about fifteen minutes and the medium's trunk was apparently suspended in the air above the seat. The light was sufficient to see, and Madame d'Espérance permitted five persons to verify the phenomenon by passing their hands below her trunk. This examination caused her great distress and she was ill for three months after the occurrence. Madame d'Espérance's account of her feelings is specially interesting. She said: "I relaxed my muscles and let my hands fall upon my lap, and then I found that, instead of resting against my knees, they rested against the chair in which I was sitting. This discovery disturbed me greatly, and I wondered if I were dreaming. I patted my skirt carefully all over, trying to locate my limbs and the lower half of my body but found that although the upper part of it—arms, shoulders, chest, etc.—was in its natural state, all the lower part had entirely disappeared. I put my hands where my knees should have been, but nothing whatever was there but my dress and skirts.

Nevertheless I felt just as usual—better than usual, in fact ; so that if my attention had not been attracted by accident, I should probably have known nothing of the occurrence. Leaning forward to see if my feet were in their proper place, I almost lost my balance. This frightened me very much, and I felt that it was absolutely necessary to assure myself whether I was dreaming, or the victim of a hallucination. To this end I reached over and took Prof. Seiling's hand, asking him to tell me if I was really seated in the chair. I awaited his answer in perfect agony of suspense. I felt his hand, just as if it touched my knees ; but he said : " There is nothing there, nothing but your skirts." This gave me a still greater fright. I pressed my free hand against my breast and felt my heart beating wildly."

Fifteen minutes later her skirts filled out and her lower limbs appeared in plain view of the sitters.

Professor Haraldur Neilsson of the University of Reykjavik, Iceland, witnessed the disappearance of the left arm of Indridi Indrinason. It occurred three times. The medium was examined in light. The absence of the arm in the sleeve was plainly felt. It reappeared half an hour later. Other professors testified to the same phenomenon.

Col. Olcott, in his experiments with Miss Compton, shut the medium up in a small cabinet, passed threads through the bored holes of her ears and fastened them to the back of her chair. When a phantom appeared from the cabinet Olcott asked it to stand on a weighing platform. Twice it was weighed, the records being 77 and 59 lbs. Olcott then left the phantom outside and went into the cabinet. The medium was gone. Stepping out he again weighed the apparition. The weight this time was 52 lbs. The spirit then re-entered the cabinet from which other spirits emerged. Finally Olcott went inside with a lamp and found the medium just as he had left her at the beginning of the séance with every thread unbroken and every seal undisturbed. After the return to consciousness she was weighed. The weight was 121 lbs.

In the journal of the American S.P.R., March, 1925, there is an account by Mrs. Helen C. Lambert of a medium in an experimental circle whose forearm shrank in length and finally vanished. The hand appeared to grow out of the elbow.

The return to the normal was slow and the medium was badly scared.

In the case of Carlo Mirabelli, the Sao Paolo medium, the dematerialisation of his arms, while he was sitting in a white costume amongst fourteen investigators, was photographed. Only a slight shadow was visible in the place of the arms.

These instances make the assumption more than legitimate that the ectoplasmic process is an externalisation of the medium. There is a wide field of speculation whether this externalisation is automatic in certain constitutional states, or whether it implies a surrender to an extraneous and discarnate will. The attempt to tell where the formative powers, of the subconscious over this externalised bodily substance, stop, and where the supposition of something more becomes necessary, is fraught with difficulties.

In all these instances the second body was an ephemeral one, but as I pointed out at the beginning, there is a large class of experiences in which the second body is an independent one. This independence in certain exceptional cases may be 100 per cent.

Vincent Turvey in *The Beginning of Seership* puts on record some of his curious previsions that were both sentimentally and physically painful to him. If the event foreseen was a murder or an accident in which pain would be felt by the victim, he actually got the pain. When he described a revolver mystery which had occurred he felt as if shot through the head, and when he foresaw a robbery in which a watchman was stunned by a blow, he felt it delivered on his head.

As a rule, however, there is a certain limitation in the independence of the second body, the limitation of trance; but for that matter, the primary body is also affected by limitations during the manifestation, as the messages from the living usually arrive without their knowledge. At the time, in some cases, they are in the normal state, but in most cases they are asleep. I have collected a large number of cases that rest on reliable testimony; but considering that in those instances in which the message comes through the table, the interaction of the medium's organism is also indispensable, I have included such experiences as well.

(To be continued)

NOTES BY THE WAY

Members of the College will be glad to hear that we are expecting a visit from Madame Lotte Plaat, whose excellent gift of Psycho-metry will be well remembered. Madame Plaat proposes to demonstrate at the College during the month of May, and the Secretary will be glad to hear from members who are interested.

* * * *

RELICS OF CECIL HUSK

A gift received by the College from Mrs. Etta Duffus, comes as an echo from the past. It consists of a collection of relics of the well-known medium, Cecil Husk, a name that will always be prominent in the history of Spiritualism. One of the most interesting items in the collection is the trumpet used by Husk in "Direct Voice" séances, made of cardboard or thick paper, twisted into the required shape; a primitive affair and neutralising the metallic resonance and harsh vibrations of aluminium or other metal. Then there is the fan, which he used for cooling the air of the room when it became overheated; the brass candlestick, the means of illumination before and after the séance in the absence of electric light; his musical box, and perhaps the most important of all, the ring fastened on his arm by abnormal agency during a sitting, and which as he could not remove it intact, he wore for the remainder of his life. It was recovered from his ashes after cremation. There is also a picture painted under control.

The collection is placed in a glass case, on view in the College Library, and our grateful thanks are due to Mrs. Duffus for her valuable present.

ROSE CH. DE CRESPIGNY.

* * * *

MISS JACQUELINE

Miss Jacqueline, whose portrait appears in this issue, has been a valuable member of the staff of the British College for about three years. Her original engagement with the College was as a clairvoyant, taking occasional private sittings, but she rapidly developed into an excellent platform demonstrator, and in this capacity she now travels continually in the British Isles. Numerous letters of thanks are received testifying to the evidential and helpful nature of her work. With practical advice, too, Miss Jacqueline often lends a helping hand, and has earned the gratitude and appreciation of many people.

Miss Jacqueline tells an interesting story of her paternal grandfather, who was a well-known Wesleyan minister. He spent several years in Africa, and on one occasion saved the life of an African Chief. This Chief, in expressing his gratitude predicted that one

of his grandchildren should "have the gift of sight." When Miss Jacqueline was born, her grandfather pronounced that this was the child, and she has fully justified the prediction.

Miss Jacqueline is attached solely to the College, and is available there for private appointments in the intervals between her visits to other centres. She is most enthusiastic in her work and absolutely untiring in her endeavour to help one and all.

* * * *

We much regret the retirement of Mr. Denis Conan Doyle and welcome the election of Lieut.-Colonel N. P. Clarke to the Executive Council.

The thanks of the College are due to Mrs. Hodgkin for her kind gift of a Massage Table for the Healing Room.

Also to Miss Stonehouse for the hand-tinted picture she has presented to the College.

Dr. Brull has painted a beautiful picture of Mrs. Champion De Crespigny, which may be seen at the Lecture Room of the College for the present. It is well worthy of our distinguished Hon. Principal.

During the past few months Count Richard Hamilton has been holding classes for the development of spiritual healing at the College. Before becoming interested in psychical research Count Hamilton was a sailor and his breezy common-sense and deep sincerity have made a marked impression on those privileged to attend his classes.

Count Hamilton possesses remarkable healing powers and it is his great ambition to develop similar powers in others, so that spiritual healing may become a recognised branch of medical practice. "Absent treatment" is given by the Class, which sits at the College once a week, and patients have testified to benefits derived from it. A widely read man, and one who has studied occult phenomena in many countries, Count Hamilton's talks on the philosophical side of Spiritualism are marked by a lucidity and originality of mind most refreshing to encounter.

DONATIONS

		£	s.	d.
Proceeds of Mrs. de Crespigny's play at Fortune Theatre		19	0	10
Lady Cumming		3	0	0
Dr. L. R. G. Crandon		5	0	0
Miss Byrne			17	0
Mr. C. H. Malomers		2	2	0
		£29 19 10		

BOOK REVIEWS

ETHERIC VISION.

By H. D. Thorp. Rider. 3s. 6d.

This remarkable book is a record of unusual experiments made during the writer's incarceration in a German Prison Camp from 1914-18, and constitute an entirely new aspect of the possibilities of a scientific demonstration of contact between the incarnate and discarnate intelligences.

For the experiments consisted in the first instance of a purely optical concentration on a clear blue sky when the writer became aware of thousands of shooting emanations which seemed to spring into existence, suggesting some form of pulsating, perpetual motion. Subsequent experiment proved that these emanations or sparkling points gradually resolved themselves into what he calls "aeriforms" or "eons." To his infinite amazement he found himself able to control these eons and cause them to respond to his will to form patterns and geometrical figures. Presently he came to realize that behind them was a Force or Mind giving them not merely ability to move in response to a will but to co-operate with another will and to answer unspoken volition.

The experiments continued for some four years and culminated in a Vision, likewise formed by the unaided eons, of the writer's own mother, both before and during the actual period of her passing out of physical life, and proved to his mind beyond doubt, that no theory of the sub-conscious nor of telepathy could account for such visions. A "clairaudient" voice was also a result of these experiences and much new and valuable information and instruction was given. It is difficult in a short review to give any summary of this book that does full justice to its value or its originality. It may be suggested that these sparkling radiations or "aeriforms" simply acted in the writer's case as focussing points for latent faculty of clairvoyance. Some people do seem to see queer sequences of events when they gaze into tea-cups, and the crystal is of course a well-known aid to clairvoyance. There are also some who can, when they close their eyes, see the same kind of sparkling points of light and have been known to manipulate them in a similar manner. But one has never heard of any prolonged experiment on these lines and the chief value in the discovery of this "Etheric Vision" would seem to be the establishment of a direct proof of the co-operation of two minds in unison, and using the atoms of space as a kind of Ether Bridge. This idea was also hinted at by Mr. John Furnill in a book recently published called "Culmination," but no process was therein suggested for the formation of such a Bridge, while the writer under review is good enough to share his apparent discovery with the world that, given a pair of normal-sighted eyes and clear blue sky, Etheric Vision may be the achievement of anyone. (The English climate, we fear, offers a serious barrier!) If indeed this be true then we may share his prophecy that "Every To-morrow will

be a Vision of Hope." To most of us who are satiated with superficial treatises and commonplace occurrences in the psychic realm of thought, it is stimulating to find a writer who sets out boldly to discover the vital relationship between Matter, Soul and Spirit and who for our benefit quotes Sir Arthur Eddington's lucid statement that "Mind is the first and most direct thing in our experience, all else is remote inference." Still more stimulating is it when we are assured that proof can be given that "atoms, or some form of pristine, pulsating life can actually be registered by the retina of the human eye, unaided by any artificial means whatever."

The book is published by Rider at the moderate price of 3s. 6d. and should be read, not only by the sceptic who is contemptuous of all attempts to investigate with impartiality and scientific accuracy, any psychic approach to Ultimate Reality, but also by everyone desirous of bringing the psychic realm of the mind under control of the intellect as well as the intuition, and of thus harmonizing more completely the complex nature of Man.

E. A. J.

"THE PENDULUM OF FATE."

Robert Alexander. C. W. Daniel, Company. 5s. net.

The first part of this fantastic and mystical narrative deals with a series of visions granted to one Angus Macpherson, a Londoner born, but with "maybe the weird perception of a Celtic ancestry." By means of his special mystic gifts, he gets into touch with Jupiter, Mars, Saturn, Uranus and Neptune, in each instance describing the inhabitants of these planets, their appearance and characteristics, the nature of their surroundings, the beasts and birds and flowers, together with their mode of life and of thought generally. All very convincingly portrayed and linked up with great charm.

The second part of the book describes a conjuring up of ages past, in which facts and imagination are cleverly interwoven, but when one reaches the final chapters, with the concentrated horrors crowded in the "Fantasy of the Future" one wonders why the author has given this to us. Several writers lately seem to have vied with each other in depicting a series of catastrophes for the human race in general, and England in particular. Many of us cannot allow that Evil in the world is a stronger power than Good, it is against our inmost convictions, and yet this point of view attracts many modern writers in recent publications. Very early this morning I was listening to an optimistic black-bird whose message was of joy, of hope, of exaltation. This appears to me to be what the world needs, rather than the lurid picture of wrath to come, drawn largely from a too morbid imagination. We all know life is full of wrongs to be righted, and the world full of unrest, but why plunge us into possible horrors which may never eventuate? I would rather think with Tennyson that "Somehow good will be the final goal of ill."

B.

H. P. BLAVATSKY.

1st Vol. of Complete Works. Ed. by A. Trevor Barker.
Rider, 15s. net.

The first volume of what promises to be a valuable work of reference is in our hands, and while subsequent issues may concern Theosophical students more intimately, this, which includes many records of Madame Blavatsky's association with the Spiritualists in America between 1874 and 1879, is historically valuable to psychic students.

Many of the records are gathered from the press of the day, for Mme. Blavatsky was a ready and voluminous correspondent and debater, and the first, from the *Daily Graphic* of New York in 1874, is a powerful defence of the Eddy Brothers, the materializing mediums of Vermont, of whom Col. Olcott has written in *Other World People*. Mme. Blavatsky spent a fortnight of the strictest investigation with these farmers, and claims that out of 119 materialized forms, she recognized 7 fully, that they were dressed in the proper garments and ornaments of their particular race, and conversed with her in Georgian and Tartar dialects and in Russian in an intelligent fashion, and she vigorously combats the attack of a scientist who spent but two days investigating and received nothing evidential.

She condemns fraudulent mediumship and the loose organization of the Spiritualist movement of those days, and urges the need for scientific investigation, and becomes the intermediary between Aksakoff, the Russian diplomat, in seeking to secure reliable mediums to visit Russia and undertake scientific work with a Committee of the Imperial University.

She is in touch with the British National Association of Spiritualists and their Secretary, Miss Emily Kislingbury, and quotes from Crookes, A. R. Wallace, Flammarion, Zöllner, and all the well-known investigators of the day, and replies keenly to attacks from the Orthodox Church in the following striking words :

“ Say or think what you will, you cannot help that which is and ever will be, namely, the direct communication between the two worlds. We term this intercourse Modern Spiritualism with the same right and logic as when we say “ The New World ” instead of America. All who have ever witnessed modern materialization of genuine spirit forms have unwittingly become the initiated neophytes of the Ancient Mystery, for each and all of them have solved the problem of Death, have lifted the Veil of Isis.”

About this time the Theosophical Society was formed, partly as a protest against inefficient Spiritualism, partly with the desire to gather together coloured students to investigate occult Eastern records, partly perhaps to give Mme. Blavatsky that leadership of a group for which she was undoubtedly fitted by her powerful and fertile brain, her mediumistic gifts, and her dynamic energy.

Spiritualism if it wishes, may very easily claim to be the step-mother of the Theosophical Society, and it is a pity that members of the same family have been in feud more or less since those early days,

for they could have been of immense support to each other during the struggle for recognition of psychic facts. Mrs. Alice Bailey, of New York, herself a Theosophist, speaking recently to Spiritualists in London, deprecated these divisions, and pleaded for united work.

This volume is well and substantially produced, and Mr. Trevor Barker's future issues will be anticipated with keen interest by all serious students.

B. McK.

BULLETIN IV.

National Laboratory of Psychical Research. Price 10s. net.
(13D Roland Gardens, S. Kensington, S.W.7.)

This Report is difficult to criticise. The procedure at the Laboratory bears every sign of the utmost care in procedure, and the Report carries the testimony of Dr. Wm. Brown and Professor Fraser-Harris (p. 175) of some very remarkable, though simple, phenomena, which are, as Mr. Harry Price says, unquestionably genuine. Professor Fraser Harris bears strong testimony in *Light* (March 27th), to their genuineness, and severely criticises Mr. Price for issuing a Report of his own in the name of the Council. But while on Plate XI Rudi is shown under perfect control and seated in an *arm*-chair which would have rendered this particular fraud impossible, and Plates VI, VII and VIII show genuine para-normal effects, Plates XVIII, XIX, XX and XXI, show that he released one arm from Mr. Price's control.

In view of this fact, and its possible bearing on the phenomena, we can only quote Mr. Price's summary of the long series of twenty-seven experiments: "My concluding words are that, in my opinion, we witnessed genuine phenomena at our experiments with Rudi in 1929-30, and that it is very highly probable that the displacements of the handkerchiefs (reproduced in Plates VI-XI and XIII-XVI) and the interference with the red beam during the 1932 examination were also due to some abnormal power exteriorized by the medium. Concerning the other phenomena, we must suspend judgment and I am rather afraid that we shall have to start the investigation of Rudi Schneider all over again."

S. DE B.



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"	10th.	Frau Lotte Plaaf	- -	Lecture	- -	8.15 "
"	11th.	Mrs. Barkel	- -	Discussion Tea	- -	4.0 "
"	12th.	Mrs. Brittain	- -	Group	- -	5.0 "
"	17th.	Mrs. Annie Johnson	- -	Clairvoyance	- -	8.15 "
"	19th.	Mrs. Morris	- -	Group	- -	5.0 "
"	24th.	Miss Helen Simpson	- -	Lecture	- -	8.15 "
"	26th.	Miss Thomas	- -	Group	- -	5.0 "
"	31st.	Dr. Nandor Fodor	- -	Lecture	- -	8.15 "
June	2nd.	Miss Geddes	- -	Group	- -	5.0 "
"	7th.	Mr. J. D. Hossack	- -	Lecture	- -	8.15 "
"	8th.			Discussion Tea	- -	4.0 "
"	9th.	Mrs. Livingstone	- -	Group	- -	5.0 "
"	14th.	Mrs. de Crespigny	- -	Lecture	- -	8.15 "
"	16th.	The Rohamah, Rhamah		Group	- -	5.0 "
"	21st.	(To be announced)	- -	Lecture	- -	8.15 "
"	23rd.	Mrs. Brownjohn	- -	Group	- -	5.0 "
"	28th.	Mr. T. Wyatt	- -	Clairvoyance	- -	8.15 "
"	30th.	Mrs. Rous	- -	Group	- -	5.0 "
July	7th.	Miss Jacqueline	- -	Group	- -	5.0 "
"	13th.			Discussion Tea	- -	4.0 "
"	14th.	Mrs. O. Hartley	- -	Group	- -	5.0 "
"	21st.	Miss Thomas	- -	Group	- -	5.0 "
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