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VOL. XIII

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No. 1

EDITORIAL NOTES

There are many clichés which have been repeated so often that they have passed into general acceptance. Among them we may select three :

“ Spiritualism is honeycombed with fraud.”

“ Spiritualism tells us nothing but trivialities.”

“ As soon as I have spoken with my departed mother, I have exhausted the whole of spiritism.”

These clichés express nothing more than the general indolence which replaces examination by a phrase. They have been refuted many times by men who have studied all the phenomena, as I myself have done for over forty years past, with an open mind.

Of course, if a man takes as examples the sayings of every “ medium ” who gives messages for a shilling or half-crown, he will come to the first conclusion ; but not if he studies the whole evidence, good as well as bad. The second ignores the evidence of such men as A. R. Wallace, O.M., Sir William Crookes, O.M., F.R.S., Sir Oliver Lodge, F.R.S., Professor Richet, and a score of men of science. If their works are studied with an open mind the falsity of the second and third of the clichés will at once be apparent.

The predilection of mankind for phrases of this kind might be exemplified by many other instances : “ Newton discovered gravitation by the fall of an apple.” Newton did not “ discover ” gravitation. That was done by Galileo who worked out its laws : Newton applied them to astronomy and explained the solar system. “ Waterloo was won on the playing-fields of Eton.” Where then was Magersfontein lost ? In its class-rooms ? As unjust to the school as to Wellington’s

stolid infantry. "*La garde meurt mais ne se rend pas.*" A magnificent paraphrase of Cambronne's unprintable rejoinder !

Passing by all the phrases which are the mere expression of prejudiced ignorance, let us summarise the conclusions after which so many are still groping while accepting the data on which just conclusions must be founded. Those who have followed the policy of the British College as expressed in PSYCHIC SCIENCE will recognise that its aim has been uniformly constructive. In all its 48 volumes it has given examples of each kind of phenomena ; not one of which has been falsified by time, and of which the vindication of the Margery mediumship is only the last.

We are often told that we should examine the powers of the human mind before appealing to "the spirits."

Well, even the most determined opponents of Spiritualism have to use mediums, whom they call "subjects for experimentation" ; and they *assume* as their point of departure that the phenomena they observe—even Rudi Schneider's unquestionable exteriorization of substance—are produced by them alone.

Now let us draw our inferences from the facts :

There are three newspapers that are the exponents of survival (which in itself is not a triviality, but carries the whole question of our destiny and behaviour with it). They are *Light*, *The Two Worlds*, and *Psychic News*. They, and most of their readers, accept as a fact that the human soul carries with it across the gulf of death its memory, its loves and hates, and its whole disposition. This means that the death of the body does not change the surviving soul. Scarcely a trivial fact !

It is accepted as a fact by numberless people, and they seek to explain the phenomena from this basis. They have formed conclusions somewhat as given below :

There are three discrete but interlocked "worlds" accessible to man—the "world" of Matter ; the "world" of Energy ; and the "world" of spirit or "Mind." Mind is the name for a function in each of these three which appears in the inorganic as Law, and in the organic as Life, which uses law subconsciously.

In human lives all three "worlds" interpenetrate and form a unity, which we can only separate for purposes of study. With new faculties we may develop more insight, for Reality is the human concept of the environment and correlated to it. Matter is permanent to us *for the time being*, and as such unquestionably real. Relatively it may be *Maya*, illusion, and in the next stage of our existence it may disappear or be absent as we know it here. The one stable quality of Matter is Inertia—it is acted on by internal or external force to produce all its modifications. It has Mass, which is known to us, through gravitation, as Weight.

Energy was only discovered as a separate department in Nature in 1842. It is still unknown to us apart from matter, in the forms of Gravitation, Heat, Light, Electricity, Magnetism, Chemical affinity, Cohesion, Motion, Muscular or Nervous power, Radiation, and perhaps two or three other forms. These are all invisible, imponderable, do not form compounds, are very easily interconvertible into one another, and each can fill a given space without mutual interference. The room in which you are sitting is full of luminous, thermal, magnetic, and other radiations, each of which "fills" its whole space. Energy appears to exist in the universe apart from matter—the sun loses 4,000,000 tons of matter per second which is transformed into radiation (*My Philosophy*, p. 65), but we know very little of it in that form. As a blue-white star cools, starting with a temperature of perhaps 100,000° and hydrogen only in its spectrum, with each drop of 5,000° the other chemical elements come into being, till in our own sun they are all present, but at too high a temperature to allow of their forming compounds. The ordinary laws of Energy at earth-temperatures are the foundation of all material civilisation.

"Soul" is the first step out of materiality. It is not yet recognised by Psychology, though the Century Dictionary defines it as "a substantial entity" (Vol. VII, p. 5,781) common to plants, animals and human beings. It is spoken of from the "Other World" ("which never gives anything but trivialities"!!) as such an entity and is known as the "etheric body" on which the material body grows, cell by cell. It is the matrix on which the cells of the material body are formed in plants, animals, and men. It becomes individu-

alised in the Person, partially in animals, wholly in man. In the human being this soul or etheric body grows coincidentally with the material body, and, in the case of untimely death, independently of it. Its existence is not a bar to reincarnation, which, however, is not the normal mode of evolution—a fact which the condition of the East, where reincarnation has been a dogma for 3,000 years or more, ought to make sufficiently obvious.

The Spirit is Mind *par excellence*. It creates the etheric cells, gives them life, and develops all their intricate machinery up to, and beyond, the endocrine glands, and therefore knows them and their functions, aye, and much more. It is the source of mind in the human being.

Man consists of Body, Soul, and Spirit, closely united and interrelated. Each of these has, in a measure, a separate activity—Mind. This is an abstract term signifying function in each department. Mind can, so far as we know, never function without a body, be that body material, etheric, or higher. "God" is functioning throughout the universe in all forms, immanent in it, and transcendent to it, in ways of which we know nothing under our human limitations.

The Cosmic Mind is omnipresent and almighty, for by it are all things made. Each of the created things has its function, which, with the exception of Man, it fulfils perfectly. That Mind is essentially creative, and may be taken as "God," of Whom the human mind is a "spark" as shown by the creation of the body in every gestation, but is far from being manifest in average humanity. The development of the idea of God from tribal protector to Impersonal Being is co-incident with the development of Morality in the human race. This factor is never absent; it is the Way of human development as has been told us again and again.

LAO TSZE (born about 604 B.C.) felt that he could not say enough on the virtue of humility. "There were three things he most prized—gentle compassion, economy, and the not presuming to take precedence in the world. He would deal with the small as with the great." (Tao Teh King, *Encyc. Brit.* vi, p. 193.) "Modern Taoism is a conglomeration of base and dangerous superstitions—a system of the wildest polytheism." (James Legge.)

CONFUCIUS (born 550 B.C.) says, "The world has fallen into decay, and right principles have disappeared. Ministers murder their rulers and sons their fathers." He taught pure morality—"Whatever you do not like when done to yourself, do not do to others." Confucianism has followed the same lines as Taoism.

BUDDHA (born *circ.* 568 B.C.). The Brahmanical practices of Caste and sacrifice revolted him. "The old childlike joy in life manifest in the Vedas had died away; the worship of nature had developed or degenerated into the worship of new and less pure divinities. . . . The country was governed by small despotic states constantly at war. A convenient belief in the transmigration of souls satisfied the unfortunate that their woes were the result of their own deeds in a former birth. He taught that the great obstacle to happiness is Desire—the desire of woman, of riches and of comfort. To the philosophical questions of Subhadra, he returned the answer: "This is not the time for such discussions. To true wisdom there is only one Way, the path that is laid down in my system. Many have already followed it, and conquering lust and pride and anger in their own hearts have become free from ignorance and doubt and wrong belief, have entered the calm state of universal kindliness, and have reached Nirvana even in his life." (Rhys Davids, *Buddhist Suttas*.) The king Asoka (acc. about 270 B.C.) adopted his system forbidding caste and sacrifices. The adhesion of large numbers of nominal converts . . . produced weakness rather than strength in the movement for reform. Nevertheless under Buddhaghosha (A.D. 420) the Buddhist system was perfected in all its parts, the priesthood being segregated from the laity, having a regular liturgy, sacraments, and a monastic system. Steady deterioration followed and in A.D. 850 Sankara Acharya by his preaching restored Brahmanism as the basis of faith which India has retained ever since.*

SOCRATES (born 470 B.C.) sought not to teach any positive doctrine, but to convict men of ignorance mistaking itself for knowledge, and by so doing to promote their intellectual and moral improvement. His "divine voice" warned him

* A remarkable parallel between the development of Buddhism and that of Christianity will be found in *Psychic Philosophy*, p. 274, 3rd edition.

to refrain from politics, presumably because office would have entailed the sacrifice of his principles and the abandonment of his proper vocation. The exercise of the mental powers to him was a sacred and ever present duty, because moral error being intellectual error translated into act, he who would live virtuously must first rid himself of ignorance and folly. The object of Knowledge is the Good. Here again we have Conduct made the supreme purpose of philosophy. All these men had the self-same purpose—Morality as the Way of life.

JESUS (born in 6 B.C.)* taught precisely the same thing in the Beatitudes, and the Sermon on the Mount. His predecessor, John the Baptist, laid down Conduct as the essential of religion, in contra-distinction to the pharisaic Legalism which made it strict adherence to the Mosaic Law of rites and ceremonies, forgetting that the service of the God of Righteousness is Justice, Mercy, and Truth. Jesus proclaimed that "God is Spirit"—the all-developing Spirit of Life, Who is necessarily the Father of men and accessible to them. This would bring the Kingdom of God on earth, here and now—the rule of the Spirit in all hearts—a principle which is eternally true, in all times and in all places, which if applied practically would solve all the problems of earth.

This Morality may be reduced to Truthfulness, Clean Living and Kindliness. Truthfulness is not merely to tell no lies, but to be open to truth whencesoever and howsoever it comes; perfect rectitude and honesty in word and deed.

Clean living is far more than merely sexual. It is abstention from all gambling—that "speculation" on the exchanges which has invaded commerce—and refusal of all profit that is not earned.

Kindliness is practical sympathy with all in misfortune, and the readiness to forgive offences against us. It is defined in the 13th chapter of St. Paul's letter to the Corinthians better and more fully than in any other words. Its principle is Love (*agapē*) better than Wisdom, better than Knowledge, better than Faith, better than all the Gifts of the Spirit, because it can be put into practice by everybody.

* Cf. Josephus on the death of Herod and the lunar eclipse just preceding it. Astronomically there was no other lunar eclipse visible at Jerusalem but the one in March, 4 B.C., when Jesus was "two years old or under."

This is the Way. Every great teacher has laid down the same principle before mankind ; and in every case it has been degraded into rules or creeds, and separated from practice except by a small minority of individuals. At the present time we are all being forced by financial stringency to realise that national prosperity can only be secured by regarding the world as one unit, with one standard of currency and the abolition of all the gambling on the exchanges, which has corrupted commerce and reduced it to a competitive system for private profit instead of service to mankind. Each great empire has risen to dominance by force and has fallen by failure to live up to its nominal creed.

The distinctions between religions are the distinctions of small minds according to the locality and environment into which they were born. They are essentially a distinction without a difference. Though practically some religions are higher than others, essentially, and in so far as they have the same principle, they all agree. Every individual who carries these principles of Morality, common to all men, into practice, will at death inherit the same destiny, and meanwhile they are the only means of securing the Peace on earth that we all desire.

There would seem to be very much more in Spiritualism than merely talking to one's mother, though that may be no small thing to a loving son. Such intercourse gives no answer to the questions which arise from the knowledge of a new world in which we reap as we have sown. Those who have lived in the flesh and disregarded the spirit are not invariably happy ! They have much to learn, and that learning may last for many sorrowful years. It is not by professing " Christianity " that our destiny in the Beyond will be altered.

Christian and Pagan, King and slave,
Soldier and Anchorite ;
Distinctions that we think so grave,
Are nothing in their sight.
They do not ask who pined unseen,
Who was on action hurled,
Whose one bond is that all have been
Unspotted by the world.

MATTHEW ARNOLD, *Obermann*.

FIRST SITTING WITH MRS. DOWDEN

August 4th, 1933 (3.45 to 5 p.m.)

Questioner : K. J. SPALDING. *Answerer* : "JOHANNES."

"Johannes" states that he was born in Athens in 200 B.C. His father was Jewish, his mother a Greek of noble family. At the age of 17 he went to Alexandria to study in the library. He calls himself a "scribe" and states that he made a special study of philosophy, more especially Plato. He refers me to Plotinus and suggests that his conclusions and those of Plotinus are alike. I find this is true. He says that "Johannes" is not his name, that he is one of a group, but he has not given me any other name. I have a photograph which seems to be a portrait of Johannes because of the circumstances under which it was taken. It is a fine grave face with a broad brow, the face of a scholar.

HESTER DOWDEN.

15 Cheyne Gardens, Chelsea.

Q. You have asked me to "make out a list of questions dealing with the future life, or rather lives."

1. Would you agree that in *any* life the following subjects may call for discussion : (1) the body, (2) the mind and its objects ?

2. Would you care to discuss these topics in this order ?

A. Yes, I feel that had better be taken first.

3. *Q.* May I ask questions then, in regard first to the body ?

A. Yes, in that order, first body, then mind. Or, if you will allow me, let me say "soul," not "mind." I define these two ideas differently, one is contained in the other.

4. *Q.* Might *any* body (like the human body) be defined as a *physical* being of which the organisation depends on a non-physical being—a soul ?

A. Yes, that definition holds good for all the bodies you will wear in your passage through the spheres. At no time can the soul function without a body. The three bodies of the soul which follow the physical body are all of the same shape as the physical body, though not of the same size, which point I will explain later on.

5. Q. Is the physical being out of which bodies are organised confined to what *man* recognises through his senses as "physical being?"

A. Practically. Man recognises much more than he imagines. The personality that is presented with the externals of a physical body is not to anyone—the man. If you analyse your sensations you will realise that this is so. The whole personality intermingles while the physical body is there.

6. Q. (As this appeared to be an answer to a different question, viz.: "Does man recognise more than his merely physical being as constituting his nature?" the questioner explained that he was asking whether man's merely physical organisation, considered as apart from his soul, included materials normally unrecognised by his senses.)

A. Yes, that is so. Take the body itself apart from the soul, and you use the word "being" quite aptly to (of) it. It has, in a sense, a personality of its own quite apart from the soul, though the soul functions through it.

7. Q. A human scientist (Kilner) has produced evidence of (1) an aura, and (2) an etheric body, as belonging to man's physical organisation. Would you agree to this?

A. I agree with the aura, for it is there, but the aura is practically the life-force of man which radiates through the physical body. The etheric body is within the physical body; within that there is another body, also etheric, and within the second etheric body there is a third.

8. Q. Are others right in maintaining that the bodies of the lower animals and plants have also this aura and etheric body?

A. Yes, all that contains life has both. Plants, trees, insects, the sex-circle, and small sex-flowers, each (and) all have an aura and equivalent.

9. Q. Have inorganic substances an aura and etheric body?

A. Yes, in a sense an aura, because in them there is life of a low order, and etheric equivalent, but not more than one. The animals, horses, dogs, etc., of high intelligence have two etheric bodies, but the lower forms of animal life have only (one?).

10. Q. Do the aura and etheric body persist after the disappearance through death of the body visible to man?

A. The aura persists, naturally. It will persist through the whole progression; at certain periods of progression the etheric bodies are discarded, but at no time can the soul function without an instrument.

11. Q. Is the etheric body, as spiritualists say, a *counterpart* of the body visible to man?

A. Yes, it is exactly so. The first two etheric bodies are exactly the same as the physical body, colouring remains the same, vibration is heightened, of course. The third etheric body worn at a high stage of evolution just before the body-form is discarded, it is smaller than the first two.

12. Q. This being so, does the first etheric body when associated with man's physical body grow and evolve with that physical body?

A. Of course it does. It begins infantile as the physical body is infantile. It evolves with the physical body. The two inner bodies are dormant meantime, lying within the growing etheric.

13. Q. As being the counterpart of the visible body, will not the etheric body (after the death of the visible body) possess organs in all respects *corresponding* to those of the visible body? A child for example (in the state succeeding the death of the visible body) will have *undeveloped* etheric organs, and an adult developed etheric organs?

A. Certainly; you are right. The unborn infant who survives has its development in the etheric body corresponding exactly with the development it would have had if it had attained birth and growth.

14. Q. Will the etheric bodies of children who have lost their sensible bodies develop *adult* etheric bodies?

A. Yes, they will; they will attain maturity. It is quite possible that they may make another plunge into the physical after maturity is reached, but not before.

15. Q. Will *food* be necessary for this development of the etheric body? and also continue to be necessary for the adult etheric body?

A. In a sense it will; food in your sense is discarded when a certain stage is reached, but in the next three worlds through which you travel after the Earth is left behind, nourish-

ment is required for the body, of a different value and weight from what is consumed on Earth.

16. Q. Since adult etheric bodies will have developed organs of generation, do such bodies unite in marriage and bear offspring?

A. In a sense they do, but creation after the Earth is passed is no longer the production of children. Creation in the world to which you are travelling will take the form of works of art or science. The physical organs have their counterpart in the etheric body, but their uses are different.

17. Q. Then the generative organs of the etheric body are, as such, merely vestigial organs like the human appendix? They will be of no *use* to the mind possessing them?

A. Exactly. They will be there for the sake of form, of shape, but they are useless now. Creation comes through the soul, which contains still the mind within it.

18. Q. Will not the etheric body be then *explicable* only through its having developed and lived here upon the Earth and in the Earth's environment?

A. Yes, that is so. We have touched now on a subject which will come later on, but I assent to what you have said.

19. Q. Will not the etheric body, with its vestigial organs, be then a somewhat paradoxical possession of the mind?

A. It is, and yet it is not. The etheric bodies are—I pause because it is difficult to find a phrase—the passage through which the soul functions. It must be contained in a space during the time that it evolves. The etheric bodies are there to confine the function of the soul. They are not part of it, but for a long time they are essential.

20. Q. May minds use their bodies (*a*) for moving from place to place, (*b*) for moving objects outside their bodies as man uses his hands for moving this or that outside his body?

A. Yes, the use of the mind finds for it (itself?) is entirely for motor purposes. It uses it as the physical body is used exactly, instinctively, and intuitionally, with premeditation.

21. Q. Is this power much more delicate than men's? and may the "apports" of the séance room be thus explained?

A. Yes, it is more delicate and more rapid. I must digress for a moment. After the physical body is cast off, the eyes' functions are different. What is called "solid" on the Earth

sphere is now seen as a mass of particles. In the case of "apports" it is distributed into atoms before it arrives at its destination and this in a fraction of your time.

22. *Q. Mrs. Dowden.* What then is the function of the medium?

A. To use the "control" who does the work of disintegration. As the body is the limiting power of the mind, so the medium is the limiting power of the "control."

23. *Q.* Is the motion from place to place of the etheric body quicker or slower than that of man's sensible body?

A. Quicker, a rate which is to you unimaginable. You speak of time having a different value after the Earth is past. The greater difference is space, the spanning of space, which becomes quick as thought.

24. *Q.* Will you explain the expression "quick as thought" in this connection?

A. I use that expression to make it easy of comprehension. You think of someone. Your thought vibrates and if that person is in our sphere, in a moment that message is received; that gives you some idea of the rate at which space can be passed in the higher spheres.

25. *Q.* Since plants cannot move objects outside them, and do not move from place to place; for what purpose do *their* etheric bodies continue to exist?

A. Their etheric bodies are present, first for the purpose of growth; secondly for the purpose of breath. The plants could not exist with (without?) a motion which is the equivalent of your breathing power.*

26. *Q.* Have higher grades of minds etheric bodies?

A. Do you refer to the "controls," or do you mean are there etheric bodies as the soul progresses?

K. J. S. I meant "as the soul progresses."

A. The etheric bodies . . . (*Question unanswered.*)

27. *Q.* Do there exist souls in the universe *without* a body?

A. Yes, souls can exist on the highest sphere, which have no body, no shape such as the human shape, but even then there is a confining limit for the soul.

* This seems to be an answer to a different question: viz., Of what nature is the movement of plants? The questioner had meant to ask, Of what *use* to plants are their etheric bodies after the disappearance of their physical bodies?

28. *Q.* Is this limit in any sense of a physical nature?

A. No, not in the highest stages. It is the spiritual.

The séance now closes. Does the questioner agree that the etheric body is, cell for cell, internal to each cell of the physical body? As I understand the matter the etheric cell is the nucleus on which the material cell is formed. It is therefore necessarily a counterpart of the physical body; or, rather, the physical body is its counterpart.

Mrs. Hester Dowden is the automatist who wrote the communications from W. T. Stead in *Eternal Life*, published in 1933, with which much of the above is in agreement. She appears not to have been in trance.

EDITOR.

SECOND SITTING WITH MRS. DOWDEN

August 11th, 1933 (3.40 to 4.45 p.m.)

Questioner: K. J. SPALDING. *Answerer:* "JOHANNES."

29. *Q.* Will you allow me to raise some questions arising out of the information you gave us at the last sitting, relative to the body?

A. I agree to any arrangement that seems suitable to you. I am here to supply information as well as I can, not to arrange it.

30. *Q.* The etheric body having developed its organs of association with the similar organs of the physical body (12), does it not follow that the etheric body *begins* its existence with that of the physical body?

A. Yes, it does. It is a sleeping partner of the physical body. It does not develop as a whole as quickly as the physical body. That is, the two inner etherics are not developed during the Earth-period. If old age is reached, the second of these begins to form itself, but not the third.

31. *Q.* Since the soul needs a body to function (4), and the etheric body can exist at first only in association with a physical body (30), must not the soul *begin* its existence in connection with a physical body?

A. Certainly, and I correct you, and say that the soul does

not function so, but through the physical body. During the lifetime of the physical body the soul functions through it. The etheric, which is developing slowly, is inactive. (As in 30.)

32. Q. Does not this existence give to the physical body a position of fundamental importance for the life of the soul in each and all of its stages?

A. It does. The physical body, the lifetime of which is short compared with the lifetime of the other two (three?) is all-important to the soul; for it is its first cradle.

33. Q. If the objection were made—but the doctrine implies a covert anthropomorphism—a doctrine more likely to arise from the subconsciousness of man than from a disincarnate entity—how should the objection be answered?

A. That requires a little consideration, for it involves many other objections that can be raised. You might reply that the doctrine of the physical body has not been put forward yet in the same sense that I am giving it; or, if you prefer, you may say that the (doctrine) of the subconscious mind being vast, would contain this knowledge within itself at all times; and, under given circumstances, might raise it to the surface of consciousness.

34. Q. What happens to the *developed* etheric body when, in a new incarnation, it makes another plunge into the physical body, and becomes infantile? (14.)

A. The etheric must become infantile again, but it carries knowledge of its other state; but it now has a dormant consciousness, but it is inactive, passive and capable of a second growth.

35. Q. Since the lower animals have only *one* etheric body, do they develop the remaining two etheric bodies after the death of their physical bodies? (9, 7, cf. 12.)

A. Yes, they do, but in the animal it is a slow process indeed. Animals reincarnate almost always. The flocks and herds which are slaughtered return at once. There is no practical existence for them outside the Earth-sphere. The animal that has been humanised will certainly develop the two etherics, but there may be several returns to earth in the intervals.

36. Q. For what purpose do they—on occasion (35)—after the death of the physical body, organise these two etheric bodies with organs they will never in fact use? (11, 17.)

A. I must reply to this carefully. The organs that are never used are there to preserve the image. The image is everlasting. It perseveres through all stages until the last is reached, when it disappears, but can be recalled at will.*

37. Q. Will not an intelligent soul object to a body whose more important organs it can never use? For example, will not a sexual body which can procreate nothing, seem to such a soul a strange thing—like a ship incapable of being drawn to and floated on the sea?

A. It will not, because the soul in its inner consciousness respects and worships the image. If the image was incomplete the Ego would be incomplete, too. The soul is created in its later stages, as I told you, and without its perfect image would not have its full confidence in creation.

Mrs. Dowden. Is it the æsthetic quality of the body you refer to? A. Yes, and it goes deeper than that, for it has a symbolic meaning as well; and the soul would miss the symbol, for all symbols are summonses to certain creative powers.

38. Q. If the etheric hand be a *duplicate* of the physical hand, how is such a hand able to manipulate the minute particles of things—disintegrating the atoms of things and again re-uniting them? (21.)

A. The etheric hand is the counterpart of the physical, so far as form goes, but as it is composed of atoms itself so it can dematerialise itself when occasion comes.

39. Q. In saying that in the higher sphere "space is spanned as quick as thought" (23), do you mean that if *you*—in place A—were to think of place B, your *etheric body* would with the thought have passed from A to B?

A. Yes, in my case it would; but I have passed through all the spheres. My pace would be fully as fast as thought, but in less highly developed beings the process would be slower, but even in the next sphere above the Earth the spanning of space would be inconceivable to you.

40. Q. Is it the etheric body that impresses the photographic plate, and that clairvoyants see in public séances?

* This answer seems to me weak. Both 11 and 17 refer to the *human* body. We are now dealing with animals. It is admitted that there is no place outside the earth-sphere in which they can develop, therefore it would seem that their etheric re-incarnates at once, and there is no space for the development of the second etheric. The element of time seems to be disregarded. The next question reverts to the human.—EDITOR.

A. Yes, it is, but with a clothing of ectoplasm from the photographer. The photographic medium must have the power of letting loose material which will make the etheric visible.

41. Q. Might the evolution of the body through the spheres be thus described? First, upon the *Earth*, there is an evolution of the physical body associated with a similar evolution of *one* etheric body in the case of the lower organisms; of two in the case of the higher animals; and of three in the case of man?

A. Yes, that is right.

42. Q. Secondly, in the succeeding sphere the physical body is cast off: the lower organisms add then, on occasion, *one* or *two* etheric bodies: while human beings dying in childhood develop adult etheric bodies?

A. Yes, again quite right.

43. Q. Thirdly, in the sphere succeeding the second, the first of the three etheric bodies is discarded (10), and in still higher spheres the remaining two?

A. Yes, but the last, the smaller etheric can reappear at will at any stage in all its parts. It can reappear and disappear again.

44. Q. Does the aura persist even in the highest spheres of life? (9.)

A. Yes the aura is always there. You can imagine that, as the soul comes into a fuller knowledge of itself, the aura becomes more and more brilliant.

45. Q. Is the "double" or "astral body" the same as the aura?

A. No, not at all. The astral body is an entirely different matter. The astral body may be defined as the Watcher. It is the part of the under-consciousness that contains in it the experiences of sleep and knows what the soul has to expect in the next life. The astral, if it took shape and was seen, would be a reflection of the etheric.

46. Q. Would you agree with certain writers in your sphere that souls exist "but have no need to express themselves in a shape however tenuous, however fine"? (Cummins. *Road to Immortality*. p. 72.)

A. Yes, that is true. The soul at that stage becomes a flame, becomes pure life, as it were, and exists in a joyous

activity, but it is a matter of choice. It can reassume its shape if it chooses to do so.

47. Q. Might we sum up the conclusions arrived at by saying that the soul begins her journey always on the Earth (or in some similar sphere) and *ends* as bodiless, or, in Myers' words "outside the universe" (Cummins. *Road to Immortality*. p. 72).

A. I should scarcely say so. After the Seventh sphere is attained, which is, strictly speaking, in the universe, the soul has a choice. She can reassume her shape and return to any shape she chooses, including the earth-stage. She can enter into the whole, which does not mean she is "outside the universe" as we know it. I have no knowledge of what is outside the universe, because the Outer is the enclosure in which my soul functions. I, while I am I, can have no knowledge outside it. (Myers possibly meant by "outside the universe," outside the physical universe.)

48. Q. In the course of the evolution does the soul assume bodies and afterwards discard them?

A. Exactly. The soul has existed long before its earth incarnation, but in its descent from the parents who are its root, it gradually attains individuality. The soul inherits from its spiritual family, and when it is about to enter into incarnation, it becomes an individual, but it has been there, contained in its family all along.

49. Q. Will not man—with his physical and his three etheric bodies possess the most complex of all bodies in the universe?

A. Certainly. The most complex and containing in himself the symbol of all that is—of creation, in fact, and for that reason is the symbol honoured. It is the whole universe contained in one individual.

50. Q. If the function of the body be to *confine* the function of the soul (19) will not that soul be the least confined which possesses the least body?

A. Yes, you have noticed it; when you say 'the least body' you do not mean 'expanse of body,' you mean the least physical desire—the greatest subconsciousness. (Cf. 34.)

51. Q. Has a soul which has discarded the physical body a function less confined than a soul still possessing a physical body?

A. Yes, certainly it has. It has expanded, and now functions through a body in which desire is much less gross ; and naturally so, because when the etheric is attained, what were useful organs are mere symbols. (Cf. 37.)

52. Q. Will not the soul of an incarnate Buddha or Plato be more *confined* than the soul of a criminal who has just lost his physical body ?

A. A difficult position to define. In a sense, yes, but I should use the negative. The criminal, especially if he is gross, will be drawn perpetually towards the Earth. This soul will not expand, but be caught into a condition between two states, which I should call "the astral plane." The philosopher's soul is growing, opening itself to another state while it is in the physical ; while the criminal is at a standstill so far as development is concerned.

THIRD SITTING WITH MRS. DOWDEN

August 18th, 1933 (3.45—4.45)

Questioner : K. J. SPALDING. Answerer : "JOHANNES."

53. Q. When the soul of a man is reincarnated what befalls (a) the consciousness, (b) the etheric body of such a soul ?

A. Compression takes place. At any time it is possible to enter a lower sphere so far as the consciousness and the etheric body are concerned. These can, at will, be and can enter into a fresh incarnation. At any times communication from another sphere means temporary compression of the consciousness. There is difficulty in finding full expression at times.

54. Q. Will those lower animals who, exceptionally, develop, without the process of reincarnation, their second and third etheric bodies and develop these bodies as the image of their discarded *physical* bodies ? (35.)

A. Yes, they will ; the rule is the same for them as it is for the human soul, but they *must* at some time re-incarnate. They cannot arrive at full development whereas the soul of a man can choose to re-incarnate or not, as he pleases.

55. Q. If an oyster or a pig exceptionally develop in this way, will "their organs be there to preserve the image" ? (36.)

A. Yes, but you have chosen two animals which are not

likely to develop. The oyster would never arrive at any stage in which the consciousness would be allied to a mind, whereas the dog, horse, or even a cat, would.

56. Q. Then there will exist in the universe high intelligencies whose bodies will possess—shall we say—tails ?

A. Yes, these would develop on their own special lines, I understand. It would not be likely that they would progress further than the third sphere, then they would be highly developed, and would plunge into incarnation again.

57. Q. If the body be a symbol, of what is it a symbol ? (51.)

A. It is the symbol of the Universe which is created and holds creation within it. The sexual organs would correspond to the lower spheres, the brain to the higher. Even when the sexual organs are no longer of use they remain as representation of what you might call God.*

58. Q. If “ all symbols for certain creative powers ” (37) how does the body act as such a summons ?

A. The body acts as a summons to all the powers that lie between it and the Greater Life, by which I mean the whole of the Universe. The body calls all the greater powers to it as it ascends. When it is infantile it summons man to its aid ; as it grows older, the Teacher is summoned to introduce it to the greater wisdom. Then comes the sexual life when it summons the power of physical creation, and later on it calls to itself wisdom, the learning and use of the brain.

59. Q. When the etheric hand has de-materialised itself, how by its help does it possess, or dis-unite, or again unite, the particles of things ? (38.)

A. This is difficult to answer. Even if the particles of the hand were de-materialised, there would still be the aura or shadow of the hand that would retain the shape of the actual hand. This could be used to set the particles together again.

60. Q. Since etheric bodies travel from point to point at inconceivable speed, how, when they are at a point A, do their possessors perceive the direction of point B ?

A. This is touching on the subject of vibration. They would throw out a thought-wave to point B and through the

* This seems to mean : the body is creative, as God, or the Universe, is creative. The sexual organs' creativeness symbolises the creativeness of the lower : the brains', that of the higher spheres.

vibration they would arrive at point A (?B) almost certainly, not quite. At certain times vibrations are misleading and mistakes can be made. They would move from point to point through the aid of thought-vibrations.

61. Q. If the aura possesses "brilliance" (44) and becomes in time "a flame" (46); is it not as such a physical rather than a spiritual being?

A. Certainly, it is at all times; when you are in the physical body the aura shows itself as a physical manifestation. When I say 'physical' I mean that certain manifestations, of which this is one, show themselves as partly physical and partly mental.

62. Q. If the astral body is a Watcher appertaining to the *under-consciousness* of man, can it, as a spiritual being, take shape, and like a physical thing, be seen as a "reflection." ? (45)

A. It can, certainly, and is seen at times as the double.

63. Q. If the physical body is the "soul's first cradle" (31, 32), in what sense can it also be true that "the soul has existed long before its Earth-incarnation ? (48)

A. The soul has descended through its spiritual ancestors, and at a certain point in its descent it has become detached from the mass and has taken on itself individuality. That occurs a long time before it enters its cradle.

64. Q. Then (as spiritualists say) the soul is attuned to slower bodily vibrations, and will it be duller? and when it modifies, more intelligent?

A. Yes, of course it will; as it ascends the vibrations are swifter and swifter.

65. Q. If the soul of a bat is attuned to swifter auditory vibrations than the soul of a man, will the bat for this reason be more intelligent than the soul of man?

A. No, the bat cannot be as intelligent as the man, for it does not possess the same qualities that man does. The fact that it can fly does not mean that its intellectual vibrations are rapid.

66. Q. Then the soul will not attain greater intelligence because it can hear high rather than low sounds, or because it can see ultra-violet colours rather than infra-red?

A. In a sense, no. The fact that the vibrations are rapid, means that these things have become visible to him. It does

not mean that what he sees objectively, increases his vibrations.

(Mrs. Dowden here observed that this did not seem to answer the question put.)

A. I see I have not answered this. No, by no means ; it has nothing to do with intelligence, which is connected with the mind.

67. Q. Then the intelligence of the spirit will be dependent on its desires (50.)

A. Yes, the intelligence of a spirit will be dependent on its desire to understand and its power of digesting that understanding. For until the spirit can make what it knows part of itself, it has not risen to a higher level of knowledge.

68. Q. A spirit when *dissociated* from a spirit-body, may then be gross and material, as when associated with one refined and spiritual ?

A. Yes, precisely. Let us take a gross desire on our side of life. If the desire be gross, it turns back towards the Earth where it seeks for satisfaction, and cannot find it unless it finds a physical body where it can dwell. The intellectual user who is developing on the Earth-plane is on a higher level of consciousness than the gross soul who turns backward.

69. Q. There may exist then men on the Earth as intelligent as spirits in the higher spheres ?

A. Man may be quite as intelligent on Earth as spirits on the higher spheres, but while he is on Earth he cannot share their experiences. When I use the word "intelligent" I mean the mind that desires knowledge, and can digest what it takes in.

70. Q. *Dissociation* then from a physical body will give certain powers even to animals and criminal men, which *association* with such a body will withhold from saints and philosophers ?

A. True, that is quite true ; with the unintelligent, these powers will most probably be put to wrong uses and much trouble will occur, but the *power* is superior to the power of the intelligent person on Earth.

71. Q. What will be the nature of these powers ?

A. The nature is a greater appreciation of sound and colour, a more rapid spanning of space, a greater power to express rapidly without the difficulty of language.

(I here asked Mrs. Dowden if a question in Greek would be likely to be answered : her experience made her think not ; but she asked me to try.)

72. Q. Ὁμολογεῖς ὄν καὶ σὺ ἀθάνατον εἶναι φύσει τὴν ψυχὴν ;

A. The question is easily answered : that is not possible except under certain circumstances which we cannot use here.

(As this may be thought to be an answer rather to the question—"Will you reply to a question in Greek?"—I asked the question in English ; "you too agree that the soul is by nature immortal?")

Mrs. Dowden : " You did not understand this ? "

A. No, not a word. I believe it is immortal, but cannot answer with absolute certainty ; for after the flame which is the soul loses itself in the greater flame, who can tell whether it possesses a separate consciousness from the whole ?

* * *

These extremely interesting dialogues (which are only a part of much longer communications), seem to me affected by the omission of the Time-factor. The questioner makes great leaps from the earth-life to the very far distant seventh phase of being, and reverts to the animal soul and its progress to the third sphere.

Also it is noticeable that the word " spirit " is not used till the 67th question and then Johannes at once adopts it. This would seem to indicate a mental relation to the words used by the questioner. Perhaps up to this point the word " soul " has been used for the higher faculties more properly assigned to the " spirit " ? The Century Dictionary defines ' soul ' as " a substantial entity, believed to be that in each person which lives, feels, thinks and wills. Animals also and even plants have been thought to have souls." (Vol. vii. p. 5,781.) Under " spirit " it gives : " The principle of life conceived as a fragment of the Divine Essence, connected mediately with the body through the soul " The words are often used interchangeably, but it is desirable to have a uniform terminology.

My own Teacher, brought by my unseen friend to answer questions to which she feels unequal, and to whom I have referred some of these questions, replies in the sense here following :

“ Man on earth consists of organizing mind (spirit), of energetic soul, which is the ‘ etheric body,’ and the material body. These constitute a unity, each part of which has a mind ; for Mind is a function, not a being. That Mind in the human being (and in animals) is conscious and subconscious. The subconscious mind is creative of animals as of our material bodies. The ‘ second ’ and ‘ third ’ etheric forms, are those to be assumed in later stages of the soul’s development ; they already exist in germ, indeterminate, and some never come to maturity.”

I, personally, and probably our readers, are very much more interested in the next stage of development than in its later and more distant phases, and would like to have the first clear before passing further.

These questions are very intricate, and while not denying any of Johannes’ answers, I think that the time-factor in evolution should be taken into full account to interpret them.

These dialogues are sent to *Psychic Science* by Mr. K. J. Spalding, Senior Research Fellow of Brasenose College, Oxford. There are no alterations except that punctuation has been put in.

Mrs. Dowden is well-known as an exceptionally able automatist ; the following note on her career is taken from Dr. Nandor Fodor’s *Encyclopædia*.

“ Hester Dowden, Mrs. Travers-Smith by a former marriage ; one of the best contemporary automatists, daughter of the late Prof. Edward Dowden. Highly cultured professional medium, whose psychic development was marked by the successive appearance of five interesting personalities : Peter, Eyen, Astor, Shamar, and Johannes.

Mrs. Dowden has received many romantic scripts : descriptions of King Arthur’s Round Table and of the missionary journeys of St. Philip the Evangelist. When she sat with Mr. Bligh Bond, a group of Glastonbury monks came through and recited details of the burial of Abbey relics in A.D. 1080. Coming events in her life were sometimes foretold four years ahead. Her first book, *Voices from the Void*, 1919, is an excellent account of her own experiences. The second, *Psychic Messages from Oscar Wilde*, 1923, created a sensation. A third

book of which Mrs. Dowden is the amanuensis was published in 1933 under the title *Life Eternal* by W. T. Stead."

Mr. Spalding opens with the original communication made to him by Johannes through Mrs. Dowden, as below :

JOHANNES : " I should like you to make out a list of questions dealing with the future life, or rather future lives. Think out these questions without any bias to any special philosophy. After this, come to me, and we shall have a preliminary talk and arrange for future talks. I intend to take trouble to interest you, and in return, if I should succeed, I hope you will draw the attention of others who are interested, to the fact that it is worth while to tap the knowledge that is stored up in the minds of those who have travelled through many different states of consciousness."

It is surely remarkable that " Johannes " should not understand Greek ! Might this be due to the English accent ? Many Frenchmen cannot understand French spoken with a British accent.

There is an anecdote of a boy at Eton, who, on his first arrival was being examined on his knowledge of Greek by his form-master, who commented on his " extraordinary accent," and asked where he had picked it up.

The lad replied, " In Athens, sir, my father is British Consul there."

The Greek accent of 150 B.C. would of course be undiscoverable.





PLATE I. COPY OF ORIGINAL PHOTOGRAPH TAKEN BY SIR WILLIAM CROOKES.
MADE BY MISS KATE COOK FOR F. W. HAYES.
KATIE KING

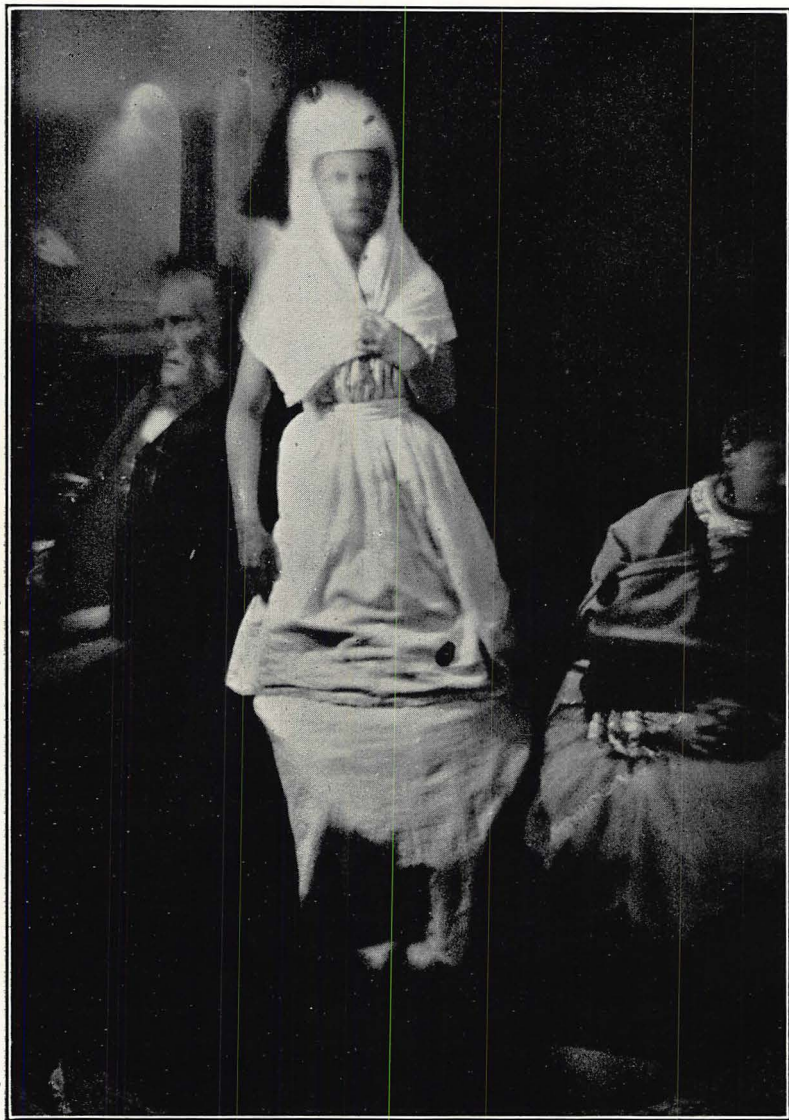


PLATE 2. COPY OF ORIGINAL PHOTOGRAPH TAKEN BY SIR WILLIAM CROOKES.
MADE BY MISS KATE COOK FOR F. W. HAYES.

KATIE KING



PLATE 3. COPY OF ORIGINAL PHOTOGRAPH TAKEN BY SIR WILLIAM CROOKES.
MADE BY MISS KATE COOK FOR F. W. HAYES
KATIE KING

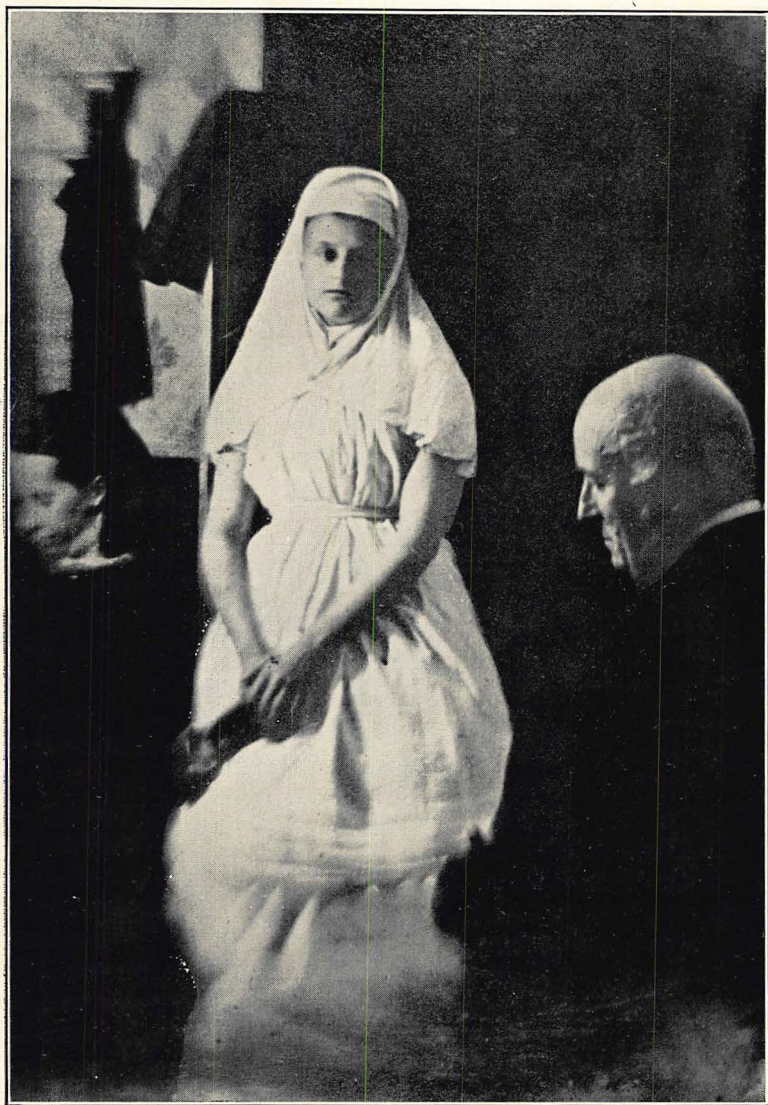


PLATE 4. COPY OF ORIGINAL PHOTOGRAPH TAKEN BY SIR WILLIAM CROOKES,
MADE BY MISS KATE COOK FOR F. W. HAYES. (AUTOGRAPH ON BACK)
KATIE KING

FOUR "KATIE KING" PHOTOGRAPHS

Mr. Frederick William Hayes, among whose papers these photographs were found by his son Mr. Gerald Hayes who has very kindly presented them to the College, was a distinguished artist (1848—1918) whose works were displayed at a Memorial Exhibition in 1922.

He was a lover of nature and studied it from first to last with an intense power of close observation. His range was not wide but the intensity of his vision more than atones for its circumscription; and it is refreshing in an age that is over-given to scamping detail on the plea of attaining breadth, to see his beautiful rendering of the minutiae of Nature.

Perhaps the greatest charm of his work is its freshness. He is at his best in those small transcripts where the hues of earth, sea and sky are given with peculiar vividness. These he painted in the "thin-oil" method which he made peculiarly his own. Its essentials were the liberal use of turpentine with oil-colour. A piece of cartridge paper was stretched and sized. The main masses were then washed in with the thin colour, details being added with smaller brushes. Examples of his painting have been secured for the British Museum, the Victoria and Albert Museum, the Walker Art Gallery Liverpool, the Manchester, Birmingham, Wolverhampton, Leeds, Sheffield, Hull, Nottingham, Bristol, Southport, Burnley and Glasgow Art Galleries and the Dublin Municipal Gallery of Modern Art.

He joined the S.P.R. before 1890 and remained an active member till his death. He was associated with the Misses Cook and Sir William Crookes in the séances with Miss Florence Cook for the "Katie King" manifestations and his views on phenomena are indicated in a novel *A Kent Squire*. In chapter xxxiv of that book occurs the actual case of the revival of a still-born infant. His interest in psychic phenomena was always strictly scientific; first to establish and define the occurrence with an unbiassed outlook and taking into account all possible normal factors: explanation of the "how" or "why" being treated quite separately.

Psychic Research was very different in those early days from what it is now. It needed a much more open mind than at

present and his interest and work in it deserve a place among its pioneers.

THE FOUR PHOTOGRAPHS

These, now published for the first time, are copies of those taken at Sir William Crookes' house by himself. On the back of No. 4 is the autograph inscription as below :

Mrs. Helen Whittall Dr. Gully

Katie King.

I was present,

Kate S. Cook.

There is no record of date when taken.

They speak for themselves, and were found put away among his papers.

COMMENT

"You know," said Justin, awkwardly, "I feel pretty badly about the way I behaved at first. You see, I didn't want to believe what you said, and so I didn't."

Brown nodded sympathetically.

"Only about ninety-nine out of every hundred people are like that," he murmured. John Stephen Strange.

This sentence, out of a modern novel* aptly expresses the reaction of average minds, including some that pass for distinguished, to any new truth. It has been exemplified throughout history. Sometimes it goes further. Sir Oliver Lodge in his *My Philosophy* recounts (p. 269) how a very simple, but (apart from psychic force) inexplicable experiment, was presented to the eminent Secretary to the Royal Society, Sir George Gabriel Stokes, who maintained that it was mechanically impossible and refused to witness it. "In other words, the testimony of a good and famous experimenter about a simple but incredible result, entirely controlled by himself, was not accepted." (p. 270.)

It is true that he abandoned the attempt to convince his scientific brethren, but he never withdrew or modified the conclusions which he published in the *Researches in the Phenomena of Spiritualism* in 1874. Before the British Association at Bristol in 1898, he declared "Upon one other interest I have

* *The Strangler Fig*, p. 212.

not yet touched—to me the weightiest and farthest-reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. I have nothing to retract. I adhere to my already published statements. Indeed I might add much thereto.”

The experiments of Professor Crookes with Miss Florence Cook as medium, lasted three years. The Katie King who manifested claimed to be the daughter of Sir Henry Owen Morgan, ex-buccaneer and Governor of Jamaica under Charles II. Her name was Annie Owen Morgan. The name “John King” assumed by her father, was never satisfactorily explained: His identity with the Governor Sir Henry Morgan has never been established.

Mr. Crookes was not convinced of Katie’s identity. In a letter to professor Brofferio in 1894, he said: “All that I am concerned in is that invisible and intelligent beings exist, who say that they are the spirits of dead persons, But proof that they really are the individuals they assume to be, which I require in order to believe it, I have never received, though I am disposed to admit that many of my friends assert they have actually obtained the desired proofs, and I myself have already frequently been many times on the verge of this conviction.” (*Für den Spiritismus*. Leipsic. 1894.) This disposes of Mr. Crookes’ supposed credulity. Katie King has recently been associated with Dr. Glen Hamilton’s circle and the photograph of her in *Psychic Science* of January, 1933, Plate 5, may be compared with No. 4 of the present issue.

It has always been a matter for regret that with the exception of two or three single heads, all the forty-four negatives taken by Sir William Crookes, O.M., F.R.S., were destroyed after his death by persons who considered that all memorials of his devotion to psychical research would damage his scientific standing.

It is unnecessary here to do more than allude to the storm of hatred, vilification, falsehood and slander to which this able experimenter, a Fellow of the Royal Society, Gold Medallist

and member of the Order of Merit was exposed, simply because he testified to what he had repeatedly proved. Even at the present day when the phenomena have forced themselves by constant repetition on a reluctant world, Dr. Nandor Fodor remarks in his article on Crookes (Encycl. p. 71) that "As late as 1930 we find Mr. H. G. Wells in his *The Science of Life* stating that 'his experiments have been submitted to searching criticism and it is now seen that they have no claim to be in any way scientific. Crookes himself abandoned the attempt to convince his scientific brethren and returned to his chemical work.' Wells also said that 'Sir William Crookes had to submit to the conditions the mediums demanded.' "

The best refutation is the statement of Crookes before the British Association for the Advancement of Science in 1876. . . . He said, "I was asked to investigate when Dr. Slade first came over, and I mentioned my conditions. I have never investigated except under these conditions. It must be at my own house, with my own selection of friends and spectators, under my own conditions, and I may do whatever I like to make the physical apparatus test the things themselves, and have not trusted more than is possible to my senses. But when it is necessary to trust my senses, I must entirely dissent from Mr. Barrett, when he says that a trained physical inquirer is no match for a professional conjurer. I maintain a physical inquirer is more than a match."

Signor Bozzano in his book *Animism and Spiritism* gives, on p. 120. *et seq.*, a summary of this case. He says:

"It should be remembered that 'Katie King,' endowed in a high degree with all the attributes which characterize a thinking entity, does not cease to maintain her independent spiritual existence, tells the name she bore when living, and narrates the painful vicissitudes of her short earthly life. She also shows her independent existence by showing herself to the experimenter at the same time as her medium, letting herself be photographed along with the medium and Mr. Crookes; allowing him and Mrs. Marryat to touch her, kiss her, and feel the beating of her heart and the rate of her pulse, and finally waking up the medium and conversing with her."

This last episode has great psychological value; I will

therefore quote a short passage descriptive of Katie King's farewell. Mr. Crookes writes :

"After closing the curtain, she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, 'Wake up, Florrie, wake up! I must leave you now.' Miss Cook then woke and tearfully entreated Katie to stay a little time longer. 'My dear, I can't; my work is done. God bless you,' Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions, I then came forward to support Miss Cook, who was falling to the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone."

This passage, quoted from *Animism and Spiritism*, page 121, is given to disprove the theory current among those who will resort to the most extravagant notions to avoid admitting survival. The particular passage referred to from the works of M. Sudre is as under :

"It is therefore logical to conclude that all the phenomena of materialisation proceed from this cause—(ideo-plasty combined with metagnomic prosopo-pesis), from inanimate objects and the clothing of phantoms, up to the most complete images. The resemblances which these last may present with persons who have lived, comes from the memory of the medium or from that of the assistants." (p. 299 *Introduction à la Métapsychique Humaine*.)

To such absurd lengths will reluctance to accept undesirable conclusions carry a man who 'does not wish to believe.'

The most conclusive proofs of survival will be found in this book by Bozzano which I should advise everyone to read. Among these proofs, one of the best is the excellent summary of the experiments by Mrs. Willett and Mrs. Verrall which lasted for eighteen months before their purpose became clear. The analysis and details will be found in Vol. xxxix of the *Proceedings S.P.R.* related by Lord Balfour. All who are not contented with empty verbal expressions and elaborate Greek terms, taking these for scientific demonstration, will come to the same conclusions as did Lord Balfour. We may well ask our-

selves what more could be demanded from defunct personalities by way of proof of their spiritual existence dependent of the medium. From the very beginning of metapsychical research up to the present day, defunct personalities have furnished all the proofs the human mind can imagine or demand. They invent a new and unexpected system of the greatest efficacy, not suggested to them, but invented by themselves, who, having been during their lives interested in metapsychic investigation, and knowing well the gratuitous and often contradictory hypotheses invented by sceptics, endeavour to surmount these by inventing new and ingenious proofs, of which this example is but one of a thousand.

Again and again we find the old objections repeated as if never replied to—that the “spirits” give nothing new on Physics and Chemistry ; that they only talk trivialities ; that they are futile, &c. &c. The plain purpose of these manifestations is to reveal the Continuity of Life by evidence to our material senses. Why should they, who have passed beyond all matter as we know it, trouble themselves about our changing speculations ? Would they be believed if they did ?

They make the Appearances of Jesus credible in this materialistic age. They show that the enlarged faculties of the soul in the after-death state enable the discarnate to see at a glance the character of all whom they meet ; and they show that the incarnate soul, even in the body of flesh, has foregleams of its higher destiny. They abolish the fear of death. Is this trivial ? or futile ? If sceptics would read with open minds and consider the evidence impartially, the answer would be plain.



SOURCES OF ERROR IN VISUAL OBSERVATIONS IN THE SEANCE ROOM

*Précis of a lecture delivered at the British College of Psychic
Science on 7th March, 1934*

BY PROFESSOR D. F. FRASER-HARRIS, M.D., D.Sc.

On Wednesday evening, March 7th, Professor Fraser-Harris gave a lecture on "Sources of Error in Visual Observations in the Séance Room." He thought it would make for clarity all round if first of all he reviewed the five factors necessary for the development of a normal sensation—(1) a form of energy in the outer world, (2) an end-organ, (3) an afferent nerve, (4) a nerve-centre in the brain, and (5) the presence of consciousness.

Taking the case of vision, we have, specifically, (1) light, (2) the rods and cones of the retina which act as transformers of the light into the chemical energy of the end-organs, (3) nerve-impulses in the fibres of the optic nerve, (4) molecular disturbances in the cells of the visual centre (occipital lobes), and (5) finally, the consciousness of the sensation or perception. Stimulation of the retina is (1) normal by light; and (2) may be abnormal by (a) pressure, or by (b) electric current. Dr. Fraser-Harris demonstrated the effect of having a feeble current (3 volts) passed across the eye-balls whereby a yellowish flash like summer lightning was observed "inside the head."

(1) The first effect on the eye of residence in a dark or feebly illuminated room is that the pupil dilates and the sensitivity of the retina rapidly increases. In the first two minutes in complete darkness the sensitivity rises to twenty times its original value. This state of the eye is known as Dark-Adaptation, and the eye said to be dark-adapted. The result of this is that a light, objectively faint as measured by a Photometer, is judged to be much brighter than it really is, and, therefore, farther off than it really is.

Carrington quotes the case of a guitar almost touching the face of a sitter which was imagined to be some yards distant. The light in question is often of an ill-defined outline being

produced by the luminosity of some radio-active substance (formerly phosphorescent materials were used).

Further, in a dark room we have no fixation-point or light of known intensity at a known distance with which to compare the observed light. For a dull red light *overhead* gives us no fixation-point in the neighbourhood of the light under observation either on the floor or at the level of the eyes.

(2) The next subject referred to as a source of error was the *Intrinsic Light of the Retina*. This light (apparently inside the eyes) is the correlate in consciousness of alterations in the amount and rate of the blood supply to the retina. These variations in intensity of stimulus (internal stimulus) induce variations in the intensity of the retinal metabolism which are represented in consciousness as greyish or purplish clouds, "rivers of light" or scintillations.

Unwary observers of these "subjective" sensations may easily refer their source to something objective, i.e., outside the body altogether. This would be a complete mistake. These visual, entoptic sensations are analogous to the singing and other sounds in the head in cases of irritation to the auditory nerves or to the sweet taste due to sugar in the blood of diabetics.

(3) The next source of visual error discussed was the possible production of *Phosgenes* (*phosphenes*). Thus, stimulation of the retina by pressing on the eye-ball will give rise to spots of light, apparently, inside the head. And owing to "the law of outward reference," pressure on the outer side of the eye will produce light towards its inner or nasal side, and *vice versa*. A severe blow on the eye-ball gives rise to the phenomenon of "seeing stars." It is perfectly possible that in the highly sensitive, dark-adapted eye the pressure of the eyelids due to continual blinking and peering into the darkness might give rise to faint pressure-phosgenes. (Dr. Fraser-Harris here demonstrated on any who wished it, the phosgene produced by closing and opening a galvanic current sent across the temples.)

(4) "*Purkinje's Figures*" were next described as a possible source of subjective sensation which might mistakenly be thought to have an external source. These are the results in consciousness of *shadows* of retinal blood-vessels thrown on the

rods and cones by light entering the eye at the *side* of (instead of through) the lens.

By the law of outward reference, the source of these branching figures is supposed to be in the outer world. If viewed against a black background (blackness) they can be seen to be crimson. The lecturer described them as like pieces of dried red sea-weed which used to be placed between two pieces of transparent paper in old-fashioned lampshades.

Undoubtedly some "ghosts" have been the outward projection of "Purkinje's Figures."

(5) Dr. Fraser-Harris then alluded to the possibility of the "*muscæ volitantes*" as sources of error in visual observations. These "flying flies" are the shadows of slightly opaque groups of cells in the vitreous humor thrown on to the layer of the end-organs. They might be seen by a dark-adapted eye coming suddenly into a bright light of uniform distribution.

(6) As regards judgments concerning an object which may have moved, there are several difficulties. For one thing, it is notoriously hard to say whether a small object moving steadily and silently in the line of sight has really moved to or from the observer. Further, in some people, the right eye has a different degree or a different kind of *astigmatism* from what the left has. The result of this is that if one happens to have looked at a small object with one eye, and then a little later with the other, and so obtained two different impressions of it due to the differences in the astigmatism, one might make the erroneous judgment that the object had moved between the moments of the two observations.

A short talk about positive and negative after-images brought the lecture to a close. Those who took part in the discussion were Mrs. de Crespigny, Dr. Nandor Fodor, Mr. A. E. Jay, Mr. T. Stancomb and others. Some interesting questions were asked.



THE MARGERY MEDIUMSHIP

We much regret to have to correct the opening line in the note on page 297 of last issue. The words should read "In March, 1932," not "1929."
S. DE B.

In the January issue of 1933, on p. 300 will be found the following note: "The sincerity of Margery and of the Committee should be taken for granted, pending the complete report, which necessarily involves data which cannot be produced very quickly. That report we shall await before making any comment on the case." There is also a short summary published in *PSYCHIC SCIENCE* of January, 1934, by Dr. Crandon. Vol XXII of the *Proceedings Am.S.P.R.*, did not reach the present writer early enough to enable its statements to be checked in detail for that issue.

We have now read with great pleasure Mr. Thorogood's vindication of Margery's mediumship in that volume of the *Proceedings*. There is now only one thing more needed—the settlement of the plain issue between Dr. Crandon and Mr. Dudley on the meeting of July 30th, 1926, which Mr. Dudley declares to be a fable. We heartily congratulate Dr. Crandon and his wife, and Mr. Thorogood, on the thoroughness and patience with which this costly investigation has been conducted.

To anyone who is not a finger-print expert, as very few are, the exhaustive analysis will appear extraordinarily complex, as indeed it is; but this should not absolve anyone who wishes to get at the truth, from reading it with care.

To make the Report clear to the uninitiated is very difficult in a short article, but we will do our best to make it so:

In the first place, the distinctive characteristics of imprints must be clearly borne in mind.

The pattern of skin-mouldings on a natural hand is a "normal positive relief." It is the pattern on the actual flesh-and-blood hand. The impression made by that hand on wax is a "normal negative"; the ridges appearing as furrows on the wax, and the furrows as ridges. An ink-print of the hand is made from the ridges of the skin and is a "normal positive imprint." Some of the Walter wax imprints are positive and some are negative. Which they are, must be determined by the ridges

and furrows. In addition, some of these are "mirror" impressions: in these the slope of both positive and negative prints is reversed, just as may be seen in the reflection of a normal hand in a mirror, or on an ink-print.

These distinctions must always be kept in mind. The Editor of the Am.S.P.R. remarks in a footnote to p. 11, "Criticism of terminology is always valuable, but it can never be a substitute for patient examination of the facts, and when serving as an excuse for failure to give the subject adequate attention, it is a confession of inertia."

Now, anyone can produce a normal negative by pressing his finger on a plastic surface, or a normal positive by inking his finger and pressing it on a sheet of paper. The latter are the imprints which are considered in police practice, which does not go beyond the normal positive ink-print. But no one can produce by direct action, a normal positive on a plastic surface. If such *are* produced they must either be supernormal or the result of long and deliberate fraud.

We reproduce below the comments on Mr. B. K. Thorogood's Report by Dr. Mark W. Richardson, M.D.

THE MARGERY MEDIUMSHIP

MARK W. RICHARDSON, M.D., Boston, U.S.A.

Summarized Report of B. K. Thorogood, Research Consultant to the American Society for Psychical Research. (Note. *Proceedings of the American Society for Psychical Research*, Volume XXII, No. 3.)

In a bulletin issued by the Boston Society for Psychical Research, October, 1932, attacks were made upon the validity of certain thumbprints alleged to be those of Walter, Margery's control, the chief allegation being, in fact, that the prints ascribed to Walter were in reality those of a living Boston dentist referred to as Dr. X. Furthermore, evidence which purported to substantiate the above-mentioned charge was published by two other individuals. Finally, the American Society for Psychical Research and its officers were accused of suppressing the publication of these newly established facts.

As a matter of record, however, the Research Committee of the American Society, as soon as these allegations were

brought to their attention, gave orders that a thorough investigation should be made and the results reported. Twice the Research Committee announced to the readers of the Society's Journal that an intensive investigation was under way, and that a report would be presented in due course. Nevertheless, in spite of these assurances the attacks upon the Margery Mediumship continued.

It is now possible to report that the result of this difficult investigation is now available in Volume XXII. No. 3, of the *Proceedings of the American Society for Psychical Research*.

The investigation was conducted by Mr. Brackett K. Thorogood, who is the Research Consultant for the Society. The professional activities of Mr. Thorogood have been concerned chiefly with the study of physics, engineering and other allied technical subjects, by reasons of which he has been connected with the Franklin Union in Boston, and the Graduate School of Harvard University. During the war he was in charge of instruction of officers concerning the mathematics of heavy artillery. For thirty years, however, Mr. Thorogood has pursued as an avocation the study of abnormal psychology and psychic phenomena. Mr. Thorogood's report not only covers the allegation that the so-called "Walter" thumbprints are those of Dr. X., a living man, but also reviews at length the whole history of the thumbprint phenomena observed in the Margery Mediumship.

The production of the "Walter" thumbprints (Note: "Walter," Margery's brother and her control, died in 1912) covers a period of several years. The prints number about 200, and are made in a kind of dental wax called "Kerr." Comparison with prints taken during life has been impossible with one partial exception—a print made on a razor-handle presumably on the day of Walter's death. This print, as far as it goes, corresponds with the post-mortem "Walter" prints.

Confronted with the claim that the "Walter" prints were those of Dr. X.—Mr. Thorogood decided to attack the problem from a new angle and to extend the field of his investigation from individual digits to complete hands. Impressions of Dr. X.'s hands on paper could, of course, be obtained easily. For Walter, the production of complete

hands was not so simple but was finally accomplished. Large slabs of "Kerr" were used and these bore marks of identification known only to Mr. Thorogood and his assistant, Professor Adams. Every possible precaution as to the séance room and the circle was taken—only the following persons being present: Mr. Thorogood, Prof. Ralph G. Adams of the Massachusetts Institute of Technology, John W. Fife, fingerprint expert at the Boston Navy Yard, Margery, "Sarah" (an associate medium), and the official stenographer.

These new "Walter" hands proved to be unique in that they were not impressions in wax but were replicas of hands

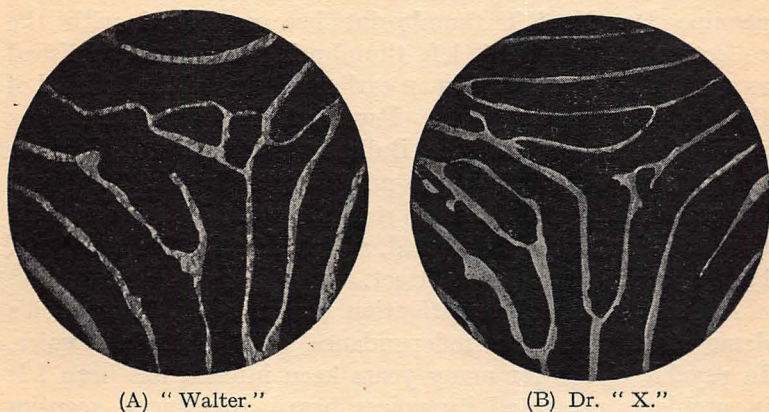


FIGURE 102.

From Mr. B. K. Thorogood's Report.

Micro-photograph, showing differences of structure between the delta of the "Walter" right thumb and the delta of the Dr. "X" right thumb. (See p. 11.)

in relief, that is they were presumably copies of "Walter's" actual hands. That they were produced supernormally, Mr. Thorogood has no manner of doubt. The time required for their production seldom exceeded two minutes: in several instances not over thirty seconds.

A comparison of these new hands with those of Dr. X. showed that the left thumbs differed widely in their characters. The right thumbs, however, showed great similarity, but exhaustive study, microscopic and otherwise, revealed important differences—differences in fact which might well escape the notice in routine police investigation. Indeed, perusal

of Mr. Thorogood's report is *bound to raise many questions as to the entire validity of the police system of identification by means of finger prints.*

To illustrate the manner in which Mr. Thorogood demonstrated the difference between the two right thumbs involved, illustrations of the deltas, respectively, of the right thumbprint of "Walter" and the right thumbprint of Dr. X. are attached as published in the report. (See figures 99 and 102 in *Proceedings*, 102 here reproduced). The illustration is many times magnified, but a casual inspection must determine that the impressions involved could not be made by the same thumb.

Mr. Thorogood, furthermore, points out that in some way a genuine Dr. X. left thumbprint became mixed with the collection of "Walter" left thumbprints and was published as a "Walter" left print in an earlier number of the *Journal of the American Society for Psychical Research*, and was republished as such in the *Bulletin of the Boston Society*. Comparison of this left thumb print with authentic "Walter" left prints, showed little or no resemblance. It thus appeared that substitution had occurred, which substitution could not have taken place at Lime Street.

Another collateral investigation concerns Mr. Thorogood's demonstration of the independence of "Walter's" voice. In psychic circles for many years keen interest has been felt in problems presented by voices heard at séances, sceptics suggesting ventriloquism, radio, mechanical effects, use of the normal vocal organs of the medium, or of a confederate, and so on. Believers in the validity of the phenomena maintain that in some instances, at least, these voices are produced independently of any known normal mechanism.

Mr. Thorogood's procedure was to construct a sound-proof box, some twenty inches in dimension each way. The sides and door were made of various materials that would isolate the interior from any known sound-producing wave or noise. Inside this box was a sensitive microphone which he connected by an insulated wire with a loud-speaker located in a distant part of the house. Under these conditions, the box being locked and sealed—the microphone being absolutely inaccessible to any normal voice—the "Walter" voice went on just the same, in a loud conversational and distinct tone. No voice

was heard in the séance room, but "Walter's" voice came freely from the loud speaker several floors below. This, the officers of the American Society for Psychical Research believe, is the most complete demonstration of the independence of the "Walter" voice that has yet been produced.

Mr. Thorogood's book comprises well over 200 pages, together with 100 illustrations. *Some* of the chief conclusions to which Mr. Thorogood has come as a result of his intensive study, which has consumed nearly a year and a half, and all of which are stated very positively, are the following :

1st. That the "Walter" voice is supernormal and is governed by Intelligence of no mean quality.

2nd. That this Intelligence usually obtains its declared objective and without serious error or deviation from the announced programme.

7th. That under severe conditions of control, many "Walter" impressions have been obtained.

8th. That the standard "Walter" hands (meaning those produced by him in his new sittings) were supernormally produced.

12th. That there was no possibility of the use of moulds, dies or other artificial devices or normal physical mechanisms in their production, nor of their production by a confederate or by natural human fingers.

Summarizing the many definite conclusions as a result of his investigations and which number forty-four, including those above mentioned, Mr. Thorogood condenses them all into the following three :

1. There is no evidence of fraud, trickery, or the use of any normal mechanism in connection with the séance production of the "Walter" finger-print phenomena.

2. These "Walter" phenomena are definitely proved by the evidence to be supernormal.

3. Neither of the "Walter" hands as a whole nor as to any of the component parts, is identical with that of any known person or persons.

THE POSITION OF PSYCHIC SCIENCE

As Editor and responsible for the contents of this Magazine, I should perhaps say something on my attitude to this complex

question. I assumed that all persons, amounting to a round dozen, who have given their evidence, are men of probity.

The question of the validity of the finger-prints interests me as being connected with the theory that the etheric body is cell for cell identical with the material body whose counterpart it is, and is therefore connected with the deepest problems of Spiritualism which all rest on testimony to supernormality. I think the scientific experiments at Paris with paraffin "gloves" also produced skin marks.

In *Light* of March 2nd, 1934, I summarised two main points in Mr. Thorogood's long, costly, exhaustive, and meticulous analysis of the new position created by Mr. Dudley's claim that the Walter thumb-prints are in fact, those of Dr. X—a living man, and not supernormal at all. This is much more important than the question of anyone's honesty; for if such testimony as has been given can be successfully impugned, what can be certainly believed?

Although Mr. Dudley's claim plainly involves a charge of fraud against not the Crandons alone, but against nearly all the witnesses at Margery's séances, I was very careful not to make any charge against anybody, confining myself to analysis of the facts stated in Mr. Thorogood's report.

In a civil action-at-law I understand that the usual procedure is to conduct the opening phases by correspondence between the lawyers of the opposing sides till one or more clear issues of fact are reached; to impanel a jury; and to try the issue before a judge, who states their verdict.

In this case, those of the public who are interested in the facts are in the position of the jury. Most of the facts are extremely complicated, dealing with waxes, dates, marks, photographs, and ink-prints, etc., etc., whose originals they cannot see, and the testimony of individuals whom they cannot cross-examine, and they are therefore reduced to found their conclusions on imperfect evidence. There is a general weariness with the whole subject.

But one plain issue emerges from the correspondence. Either the meeting described by Mr. Thorogood in the preface to Vol. XXII is true, or it is not. Mr. Thorogood describes it as below:

"On July 30th, 1926, 'Margery' visited her dentist,

Dr. X. of Boston, who had been a frequent sitter at the séances held during the first year or so of the mediumship, but who had not been present since 1924. She discussed with Dr. X. the progress of the phenomena and particularly the efforts to obtain finger-prints and the difficulty of finding a proper substance to receive the impressions. He suggested the use of a dental wax called 'Kerr,' and showed her how to use it by making on sample pieces several impressions of his own thumbs. 'Margery' returned home in the late afternoon with these impressions and a number of pieces of unused wax, and found there Mr. Charles S. Hill, Mr. E. E. Dudley, Mr. Wendell P. Murray—a lawyer of Boston, and Dr. and Mrs. E. W. Brown. Dr. Brown had called to attend 'Margery's' mother who was ill. 'Margery' told this group about the 'Kerr' and showed them the impressions that Dr. X. had made. It was decided to try the new wax at a séance to be held in the evening. Mr. Dudley, who was particularly interested in the finger-print experiments, was given the used waxes and took them away with him."

On page 130, Chapter XVIII, Mr. Thorogood states :

"These normal negative wax impressions of Dr. X. were given to Mr. Dudley. When it was time to leave, Mr. Wendell P. Murray—a lawyer who was also present, and Dr. Brown drove Mr. Dudley to his home, and both men distinctly recall that Mr. Dudley took the waxes with him."

Against this Mr. Dudley states in a personal letter to myself :

"This statement that I knew of, or received, Caldwell's [Dr. X.'s] original wax prints is false, the events there related never occurred, furthermore the alleged witnesses were not present, and the story is made up out of whole cloth."

This is a plain issue of fact and ought to be capable of proof by Dr. X.'s appointment book, Dr. Brown's case book, and the personal testimony of the other witnesses, who, with the exception of Mr. Charles S. Hill, are presumably still alive.

This preliminary investigation would not in itself invalidate Mr. Dudley's assertions, but would establish the truth between the two contrasted statements, both of which are fortunately explicit.

Fiat justitia, ruat cœlum ! I am not a judge, but as a member of the "jury" I would like to have this issue cleared up. It would at least establish a concrete fact dealing with the credibility of the witnesses. Those who care for truth cannot take the line :

"I care not what the sects may brawl,
I sit as God holding no form of creed,
But contemplating all."

(TENNYSON, *The Palace of Art.*)

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INTRODUCTORY REMARKS ON THE ULTIMATE DESTINY OF MAN

Communicated by Mr. S. O. Cox

Despite the somewhat "highbrow" language in these automatic communications, they contain so much truth that I have thought them worthy of inclusion in *Psychic Science* as material for thought. The fact that the communicator used unusual words may be an argument for their provenance.—*Editor.*

We may pretermit many things whilst on earth, but it is only our folly which makes us deceive ourselves. You must know this, and there is no need to detain you now, for I have much to say—that earthly life is as essential to the development of man as the spiritual life will be. Man has not been placed upon earth for his own pleasure. To each is assigned a duty. Sometimes they are cognisant of that duty, sometimes not; but all are contributing to the solving of the greatest mysteries which this Universe has ever known or is ever likely to know. Thus we see that with each rests a certain measure of responsibility. It cannot be shifted; and since to avoid responsibility for his actions is one of the most endearing attributes of material man, it will be a revelation to many to see how their burdens have shifted, to rebound upon their own shoulders with added weight. The one chastening influence is love, and nowhere does love reach so wondrous a zenith as between man and woman. It is the fashion now and then to regard such love cynically; but remember that cynicism is the cloak under which the ignorant endeavour to hide their ignorance. These few remarks must only serve as introduction, for I have much to say, not of your world, but of mine and the planets beyond.

When we first realize that nothing in this Universe is dead, we shall know something of that remarkable force which throbs through Nature. Not for a moment is anything still. All is in movement; and if you were to possess eyes sufficiently sensitive, you would observe everything undergoing a series of quite remarkable undulations. Without first grasping this propædæutical* fact, or theory, you cannot study the Universe and its problems.

This force, which pervades everything is a nervous force which cannot be destroyed. It is energy in its natural mani-

* Propædæutical = relating to preliminary instruction.

festation. It is in trees ; in all plant life ; in so-called still life such as stones and houses. This resistless force is running through all, producing contractions, expansions and undulations of which you are not aware. This same force passes through human beings and is no different in essence from that which passes through a stone. But one thing alone can differentiate : One is illumined by the divine quality of love whilst the other is spiritually dead. Upon this theory true physiocratic* teaching rests.

In these days physiocratic teaching is apt to be objective rather than subjective. Objective observation is of value ; but it should never be developed regardless of the subjective. One is so easily accomplished since it is based upon facts ascertained by the eye ; but the eye is defective, and not even with the aid of the gyroscope can the finer vibrations be detected. We see a piece of coal ; but objective observation will not glean some of its material qualities such as the heat and light it is capable of producing. It will discover nothing of the secret pulse of the Universe which throbs through that piece of coal as it does through other things I have mentioned. Such injudicious and superficial observation can only lead to a state of otiosity.† We must now leave these elementary considerations and devote a little time to the Law of Disintegration before passing on to higher matters.

It is only in error that we describe any complex body as undergoing disintegration. With the word 'disintegration' we associate all those noxious doctrines which would persuade us against the reasoning of a lifetime, that complete oblivion and obliteration awaits the worn-out and leaky gourd which we have thrown aside. It is patent to any intelligent individual that what has been created is never destroyed. Reason would never tenant such a hypothesis. What really happens is that the remarkable constituents of the human body have only changed in form, not in essence. That body does not cease to exist or to function merely because we call it dead. It does not exist or function as it did when it was our property. It has altered its form. It has returned from whence it came. But each particle of it is still endowed with movement, with that amazing energy and force which pulsates through this wonder-

* Pertaining to government according to nature.

† Lat. *otium*, ease, laziness.

ful Universe like a mighty heart-beat and which even now we are scarcely able to apprehend in its varied and numerous manifestations. Like so many things in life, there is a meeting and a parting with matter and spirit. Matter returns to matter, and spirit to spirit. Matter functions on in an altered form as we have seen ; but the human personality functions on with very little change.

The physical life has so far been attributed to protoplasmic cells. Certain theories are wanting, but I see no reason to doubt this origin. If we go back far enough, anything is possible. It is a fallacious argument, however, to assert that these cells have mind. They function ; but to possess mind they must reason. They possess potential mind, but evolution alone is responsible for the development of the mind. Protoplasm does not possess either mind or reason. It is believed that it does ; but such immature thought is based upon a concatenation of ephemeral theories which are the outcome of the epideictic* propensities of modern scientists. After all, the body of each individual is composed of what we designate as cells ; but it would be a mistake to suppose that each has a mind. In that case they would be separate entities capable of independent action. But they are not. They function automatically, and nothing endowed with a mind functions automatically. Your bodies function automatically, but your minds never cease to reason, or at least should never cease to reason. There will come a time when the functions of the body will be controlled more by the mind. When that is accomplished the results will be amazing.

We have said that spirit returns to spirit. This would imply that spirit has existed prior to its advent on earth. It has. I believe in pre-existence of spirit, but not of personality. The spirit only attains personality, individuality and character by passing to earth. This marvellous mating of spirit and matter is accomplished through birth. The mystery of birth is a mystery no longer. I could explain this law to you, but it would render the subject too intricate, especially as there are those present who have not known such things. Sufficient for me to say that birth is the physical realization of a spiritual need. You will now comprehend why I prefaced my remarks

* Epideictic or epideictic=serving for rhetoric or display.

by saying that the love between man and woman is the greatest of all, for upon that love rests God's great law—the joining of spirit to matter.

We see, then, that spirit depends on its earthly passage for its individuality and character ; and these qualities alone are taken into the new vibration. That is all that has happened. In the case of the earth body, it is so gross that greater significance is attached to its function than should be.

We see that the spirit has in some form existed before its advent on earth ; but the problem is too recondite to be touched on now. Perchance at some future time I may offer a few remarks. The life on earth is essential to the development of the spirit. If you know your weaknesses, follies and failings, now is the time to eradicate them. We have all had them ; yet the earth life is the time to overcome them. It is a favourite argument for those thus afflicted to defer altering their characters until they come here. It is a fatal propensity. Procrastination can be an insidious drug. Believe me, it is better to overcome earthly difficulties on earth. Those who desire to procrastinate only sell their souls ; for their one desire is to enjoy themselves to-day, and leave other considerations for to-morrow. Alas, that terrible to-morrow which brings remorse and grief and pain ! The folly attributed to ignorance is based upon the sophistry of an artificial age. God has vouchsafed to each a conscience, and it is conscience which lifts man above the animal. Conscience is truly divine and is imparted to us for our guidance. It cannot be destroyed, but it can be suppressed. Stifle it if you will ; but sooner or later it will rise up and confront you like some hideous spectre of the night. You will meet it again, and if it has been ill-used you will look upon the dull, worn patches as a reveller regards his misdeeds in the cold, grey light of day. Lost opportunities fall about man like rain ; and if only they had been grasped, how quickly they would have changed to pearls !

The Law of Evolution is inexorable. You may wonder at its working ; but it is because you do not grasp the whole picture. Evolution, calls for ceaseless endeavour, and could you glimpse man's ultimate destiny you would not grieve at some of the restrictions imposed now. Everything is progress, and although some still cling to the pernicious doctrine of

metempsychosis, it is fallacious. Even here there are some who believe thus ; but it is a sad reflection.

Evolution, as we have said, demands constant endeavour. The reward, however, is too wonderful for you to comprehend. The spirit is capable of great development, and upon each individual rests the responsibility as to how rapidly that development is made. It is nothing short of tragic to observe the spirits loitering about the borderline endeavouring to make retribution for past irregularities. Time is wasted like water, and they return with their audacious chatterings to deceive a credulous world. They know nothing of the destiny of the soul, and even those who were cognisant of this subject were no better equipped. Therefore let your endeavours be ceaseless so that when you pass hence you may set off to explore the regions beyond. Let your minds be unshackled. You may deceive yourselves, but you cannot deceive us. This, however, is a digression.

The soul never ceases to evolve, and we see it attaining greater purity, greater perfection. I have journeyed far, and I too could have passed to those realms of thought from which none may return ; but I have chosen to tarry awhile to preach and teach. I have conversed with all the great spiritual teachers to whom the world owes religious allegiance ; but you will grasp something of this great Universe and the vast distance to be traversed when I tell you that these great teachers have but covered a minute portion of the way. They stand upon the threshold of an inner gate, and who but God can know what lies beyond !

The dijudication* of spatial bodies with regard to their inter-relationship has already been touched upon. The mysterious heart-beat which we have mentioned extends its activities beyond the confines of the Earth. Planets in space are related in this way. Such constellations as have been studied from the Earth, form but a fraction of the whole. I, from my view-point, can observe still further afield, and study has made me cognisant of constellations beyond the knowledge of all but a few here. But as regards what lies beyond, of the constellations yet to be known, I can only murmur in stupefaction that I do not know.

I have conversed with entities from far-removed planets,

* Judgment between.

and the meeting was a memorable one. It would be incorrect to classify them as human beings. They are entities of such pronounced intellectual attainments, that, compared with them, man on Earth is but an animal. This entity shuddered at my approach, for even my progress can hardly have resembled his. But when you realize that their average intelligence is greater than any the Earth has produced, you will understand what is designated as genius.

With the discovery of other entities of our order the jaded subject of Ethnology takes on a new interest. But we cannot now devote any time to the discussion of this interesting quest. Perchance another opportunity will come in which we shall examine these considerations. With the discovery of this new realm of thought we see that not only are there other intellects than those which emanate from Earth, but intellects of greater attainments. This gives us pause to wonder what mysteries lie beyond, and which we have not yet probed. It seems to me that the varying degrees of intellect are destined for some ultimate goal. There never will be any communication between planets ; but I see no reason why such communication should not take place in the spirit.

We see then that the spirit must climb the immediate planes around the Earth before he can become cognisant of these universal wonders ; and it is upon this that I shall base my concluding remarks.

As light travels, so does it decrease in intensity. Warmth is the origin of all life. Cold inhibits growth and germination. But on the question of light, while it assists germination by radiating warmth, it has in itself a disintegrating result. As everyone knows, darkness is essential for the beginning of life. Light radiates universally, and its reflection and deflection depend upon and alter with the vibration from which it is observed and in which it is called upon to function. You, at the moment, can only regard light in one way ; but when you change your vibration at death, you will be aware of quite a different form of light ; and as the spirit progresses from sphere to sphere it will be cognisant of the change in illumination which will greatly facilitate its functioning on that particular sphere. We come to this consideration, that the change of vibration in the spirit has made man aware of varying

vibrations in light. To the spirit* concerned this phenomenon of light may appear holophotal in nature ; but light must lose something in travelling through space without regard to what sphere it eventually functions in.

Let me make this point clear. All light does not disintegrate. Some bodies and even some phenomena *appear* to be endowed with adiactinic* propensities. But I do not countenance such beliefs. I maintain that nothing can be truly impervious to light. The truth is that certain bodies together with certain activities cannot resist certain rays of light. But that does not mean to suggest that these bodies are completely immune from all light rays.

We have said that light functions in vibrations. Some you can observe with the eye ; some you can observe with the aid of instruments ; but there are some which you cannot discover. It is essential that you should know that light passes through everything. Things apparently solid are permitting light of a certain vibration to pass through them. Pause and think of this. Light also travels by a series of reflections. What we term the atmosphere is nothing less than an amazing series of minute bodies which I can only liken to crystals, and millions occupy the space of a pin-head. It is these which catch the light rays, reflecting them on to others, and so on and on, with that remarkable rapidity which is almost instantaneous. These things cannot be grasped ; but they should be pondered over as adscititious† to an intelligent person's scientific education.

We see then that as vibration differs in the case of a spirit, so does it differ in light rays. With vibration we have, as it seems to me, one of the basic laws of the Universe. I can conceive nothing with more far-reaching possibilities. With each change of vibration there is a corresponding change in light. The spirit in his progress from vibration to vibration is subjected to a course of self-purification and extirpation.

We may follow his progress until he reaches that vantage point where he may pause and look back to see the way he has come before raising the curtain of that inner door from which none return. Beyond, who can tell ? Who can know ? Do we there, at last, behold the Presence ? Do we, at last,

* Adiactinic = impervious to actinic rays.

† Adscititious = Supplemental.

glimpse the key to man's destiny, and glimpsing, lower our eyes with awe? Do we, at last, stand upon that threshold of which we have all dreamed, but dared not think? I do not know. I do not know.

Humanity's destiny is assured. Man's destiny, while assured, will be the result of his own endeavours based upon the wisdom and sagacity with which he has accomplished those tasks which have been imposed upon him by a Providence for the development and unfoldment of his character. I have no wish to prognosticate; but a new era is at hand. Mankind, in its insatiable thirst for facts, will no longer be content to believe as past generations believed. The new religion will be based upon facts; facts which each individual can prove for himself. The coming religion will lift mankind from the slough of despair, of doubt and of darkness. Faith is not enough. Much that mankind has hitherto believed is mythical. Can we wonder that the world has been seized by agnosticism and disbelief? The new religion will tell again much that was told before; but it will also expose many of the fallacies which have been handed down. Above all it will destroy that hateful adulation of teachers and saints which has done more for atheism and materialism than anything which we can remember. Adulation should be extended to God only, not to mere men however exalted.

The tide is already on the turn. The new religion will turn man's thoughts to the future, for it is from the future that more wisdom will come. God's fountains of wisdom are not dry, and it will be through the acceptance of the new religion that more wisdom will be vouchsafed to suffering humanity.

For my conception of God you are not yet ready. I imagined once that I should behold the Great Spirit of the Universe. I once dreamed that I should glimpse something of that Supreme Intelligence. But now I know that that will never be until, perchance, I have passed beyond recall.

My parting words are these, for some time may elapse ere I can come again. Strive after knowledge. Abjure that which would shackle the mind. Cease not to reason. Let all your proclivities tend to stimulate thought and intellect. Lastly, be humble, for then will you climb those sublime heights where Mind reigns supreme. Farewell. Farewell.

THE PROBLEM OF HUMAN LEVITATION

By DR. NANDOR FODOR

Delivered at the B.C.P.S. on May 31st, 1933

LADIES AND GENTLEMEN :

The spiritual outlook of life which is slowly but surely undermining materialism has been, to use an American expression, "sold" to the world by the physical phenomena of Spiritualism, and by the latest discoveries of physical science.

The transaction is now almost complete. It behoves us to see what we have bought and why we have bought it. Hence the renaissance of philosophy, the concentration on the mental and its gradual ascendancy over physical phenomena which, as an advertisement, served an admirable purpose in the past.

Certain physical phenomena have died out, others are in eclipse. Fire-proofing and elongation are in the first class, levitation in the second. Is it because of a greater economy of psychic force for a better purpose or, as the hostile critic would suggest, because the improved technique of control ruled out pseudo-phenomena. The first question I feel unprepared to answer, to the second I return an emphatic No. We have no right to devise conditions for experiences of the past. Besides it is a fallacy to say that it requires a fraud-proof control-technique and special scientific equipment to bear testimony to a simple fact, like Home burying his face in glowing coal-fire or floating in good visibility in the air. Granting such restriction of human testimony, no murderer could be condemned unless he committed his deed in a laboratory in the presence of invited scientists. Further, it is sheer presumption to claim more value for our own testimony than for those of competent observers of the past. For even if we had their acumen we may never have the same opportunities. I venture to say that there is not a single phenomenon in spiritualism which has not been abundantly proved in the past. To-night I am concerned with levitation. By drawing on the MS. of my Encyclopædia of Psychic Science I shall show you the immense amount of evidence we have in favour of this extra-ordinary manifestation.

What is levitation ?

The rising of physical objects, tables, pianos, etc., or of human beings into the air, contrary to the laws of gravitation and without any visible agency. More often the term is used in a restricted sense and refers to the levitation of the human body. As such, the phenomenon was known from ancient days. Instances of transportation, which is levitation in its highest form, are recorded both in the Old and New Testament, while in the walking of Jesus on the water, a feat duplicated by many of the saints, we find a plain illustration. The power is claimed to-day by wizards of many savage tribes, by mystics in the East and it has been repeatedly demonstrated, in less sensational degrees, by many modern mediums, who furnished the first proof acceptable to science that the miracles of rising in the air, recorded in the life of saints, ecstasies, "witches" and victims of "demoniac" possession, rest on a solid basis of fact.

J. J. von Görres (*Die Christliche Mystik*) knows of seventy-two levitated saints. But Oliver Leroy (*Levitation*) finds that out of 14,000 at least two-hundred had experienced the phenomenon. St. Dunstan (918-988), St. Dominic (1170-1221), St. Francis of Assisi (1186-1226), St. Thomas Aquinas (1226-1274), St. Edmund, Archbishop of Canterbury (1242), Blessed James of Illyria (1485), Savonarola (1452-1498), St. Ignatius Loyola (1491-1556), St. Philip Neri (1515-1595), St. Peter of Alcantara (1449-1562), St. Joseph of Copertino (1603-1663) and St. Alphonso Liguori (1696-1787)—to mention a few out of a multitude—were variously seen raised a foot, a palm, a hand's breadth, a cubit and more in the air. Mons. Oliver Leroy finds the average elevation 20 inches. But in some cases exceptional height has been recorded. According to Görres, St. Peter of Alcantara was, on one occasion, carried up in the air to a great height, far above the trees, when with his arms crossed on his chest he continued to soar while hundreds of little birds gathered around him, making a most agreeable concert with their songs.

With saints, ecstasies or victims of "demoniac" possession, the scene of the elevation is most often the altar in the church, and the state which seems to condition it, is deep religious meditation or "rapture. St. Joseph of Copertino experienced 15 levitations in front of images of the Holy Virgin, his raptures

in saying Mass were of frequent occurrence and "his ecstasies and ascensions were witnessed not only by the people and the members of his order, but Pope Urban VIII saw him one day in this state and was intensely astonished. Joseph, bethinking himself that he was in the presence of the Vicar of Christ, fell into an ecstasy and was raised above the ground."

According to an official report, the original of which is in the *Bibliothèque Nationale* of Paris, Françoise Fontaine, a young servant of Louviers, exorcised in 1591, was three times raised before the altar and the third time was carried through the air head downwards.

Anna Catherine Emmerich (1774-1824), the stigmatic visionary is quoted by K. A. Schmöger :

"When I was doing my work as vestry-nun, I was often lifted up suddenly into the air, and I climbed up and stood on the higher parts of the church, such as windows, sculptured ornaments, jutting stones ; I would clean and arrange everything in places where it was humanly impossible. I felt myself lifted and supported in the air, and I was not afraid in the least, for I had been accustomed from a child to being assisted by my guardian angel."

The Frankfurter Zeitung published on September 8th, 1861, the following paragraph : "We read in the *Gegenwart* of Vienna that a Catholic Priest was preaching before his congregation last Sunday in the church of St. Mary, at Vienna, on the subject of the constant protection of angels over the faithful committed to their charge, and this in words of great exaltation, and with an unction and eloquence which touched profoundly the hearts of numbers of the congregation. Soon after the commencement of the sermon, a girl of about 20 years of age, showed all signs of ecstasy, and soon, her arms crossed upon her bosom, and with her eyes fixed on the preacher, she was seen by the whole congregation to be raised gradually from the floor into the air, and there to rest at an elevation of more than a foot to the end of the sermon. We are assured that the same phenomenon had happened several days previously at the moment of her receiving the Communion."

Col. Rochas received a personal testimony from the Abbé Petit that once, to his great terror, he was levitated in the church.

In ancient rituals levitation is mentioned as a sign of possession. Charges of witchcraft or bewitchment usually followed the manifestation. Henry Jones, a 12 years old English boy of Shepton Mallet was believed to be bewitched in 1657, as he was carried by invisible means from one room to another, and sometimes was wholly lifted up, so that his body hung in the air, with only the flat of his hands placed against the ceiling. One afternoon in the garden of Richard Isles he was raised up and transported over the garden wall for about 30 yards.

Patrick Sandilands, a younger son of Lord Torpichen, was similarly believed to be the victim of witchcraft in 1720 at Caldor in Scotland. His tendency to rise entranced into the air was so great that his sisters had to watch him, and sometimes only could keep him down by hanging to his skirts.

Mary London, the hysterical servant girl, who was tried in 1661 at Cork for witchcraft, was frequently transported by an invisible power to the top of the house.

The phenomenon was frequently witnessed in Poltergeist cases. The Drummer of Tedworth would lift all the children up in their beds.—Nancy Wesley, during the disturbances at the Epworth Vicarage in 1716, was several times successfully lifted up with the bed on which she was sitting to a considerable height. Four of her sisters were present, among them Hetty, whom the disturbances chiefly followed. Harry Phelps, the 12 years old son of the Rev. Phelps round whom the Stratford disturbances centered in 1850, was often lifted from the floor, and was once put into a water cistern, at another time suspended from a tree.

The levitation of mediums represents a simple continuity of age-old experience.

When Modern Spiritualism was introduced with the Rochester knockings, the phenomenon soon appeared. It was, for the first time, recorded with Henry C. Gordon in February, 1851. A year later, in Dr. Gray's house in New York, he was carried through the air to a distance of sixty feet.

If we accept Dr. R. T. Hallock's account before the New York Conference on June 18th, 1852, there was an instance of Gordon's levitation in daylight in a crowded assembly room. According to Dr. Hallock while he was delivering a lecture

Gordon, who sat at some distance from but in front of him, rose into the air, swayed from side to side, his feet grazing the top seats, and sank to the ground when the attention of the entire congregation became riveted on him. It was afterwards declared by the spirits that they intended to carry him over the heads of the sitters to the rostrum but the audience had broken the necessary conditions of passivity.

The next medium who exhibited the phenomenon was D. D. Home.

With no medium was levitation so often and so reliably attested as with Home. Sir William Crookes narrates his own experience as follows :

" One one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds and then slowly descended.

" At another time two children, on separate occasions, rose from the floor with their chairs, in full daylight under (to me) most satisfactory conditions ; for I was kneeling and keeping close watch upon the feet of the chair, observing distinctly that no one touched them.

" The most striking instances of levitation which I have witnessed have been with Mr. Home. On three separate occasions I have seen him raised completely from the floor of the room. Once sitting in an easy-chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place."

In the Journal S.P.R., Vol. VI Crookes further says : " On several occasions Home and the chair on which he was sitting at the table rose off the ground. This was generally done very deliberately, and Home sometimes tucked up his feet on the seat of the chair and held up his hands in full view of all of us. On such an occasion I have got down and seen and felt that all four legs were off the ground at the same time, Home's feet being on the chair. Less frequently, the levitating power was extended to those sitting next to him. Once my wife was thus raised off the ground in her chair."

As Home was not always in trance when levitation occurred he could give an account of his sensations. He writes in his autobiography: "During these elevations or levitations I usually experience in my body no particular sensation other than what I could only describe as an electrical fulness about the feet. I feel no hands supporting me, and since the first time have never felt fear, though if I had fallen from the ceiling of some rooms in which I have been raised, I could not have escaped serious injury. At times, when I reach the ceiling, my feet are brought on a level with my face, and I am, as it were, in a reclining position. I have frequently been kept so suspended four or five minutes."

It is interesting to compare this account with Stainton Moses' experience, dated August, 1872:

"I was carried up. I made a mark on the wall opposite to my chest. I was lowered very gently until I found myself in my chair again. My sensation was that of being lighter than the air. No pressure on any part of the body, no unconsciousness or entrancement. From the position of the mark on the wall it is clear that my head must have been close to the ceiling. The ascent of which I was perfectly conscious, was very gradual and steady, not unlike that of being in a lift, but without any perceptible sensation of motion other than that of feeling lighter than the atmosphere." His only discomfort was a slight difficulty in breathing accompanied by a sensation of fullness in the chest.

For a fuller account of subjective sensations we have to go back to St. Teresa of Avila, the famous reformer of the Carmelite Order. Explaining the difference between union and rapture the saint wrote:

"Rapture, for the most part, is irresistible. It comes, in general, as a shock, quick and sharp, before you can collect your thoughts or help yourself in any way, and you see and feel it as a cloud or a strong eagle rising upwards and carrying you away on its wings. . . . Occasionally I was able, by great efforts, to make a slight resistance; but afterwards I was worn out, like a person who had been contending with a strong giant; at other times it was impossible to resist at all: my soul was carried away, and almost always my head with it, and now and then the whole body as well, so that it was lifted

up from the ground. . . . It seemed to me, when I tried to make some resistance, as if a great force beneath my feet lifted me up. I know of nothing with which to compare it . . . for it is a great struggle, and of little use, whenever our Lord so wills it. There is no power against this power. . . . When the rapture was over, my body seemed frequently to be buoyant, as if all weight had departed from it ; so much so that now and then I scarcely knew that my feet touched the ground."

Home said that " I am generally lifted up perpendicularly, my arms frequently become rigid, and are drawn above my head, as if I were grasping the unseen power which slowly raises me from the floor."

Crookes saw him, in one instance, levitate in a sitting posture. On April 21st, 1872 he recorded: " He was sitting almost horizontally, his shoulders resting on his chair. He asked Mrs. Walter Crookes to remove the chair from under him, as it was not supporting him. He was then seen to be sitting in the air, supported by nothing visible."

This account compares in an interesting manner with the deposition of the surgeon Francesco Pierpaoli about the last illness of St. Joseph of Copertino. The saint was sitting on a chair with his leg laid on the surgeon's knee. The surgeon began to cauterise it when he noticed that Father Joseph was " rapt out of his senses." " I noticed—he said—that he was raised about a palm over the said chair, in the same position as before the rapture. I tried to lower his leg down, but I could not ; it remained stretched out. . . . He had been a quarter of an hour in this situation when Father Silvestro Evangelista of the monastery of Osimo came up. He observed the phenomenon for some time, and commanded Joseph under obedience to come to himself, and called him by name. Joseph then smiled and recovered his senses."

A similar levitation in sitting posture was put on record by Col. de Rochas of the stigmatist from Ardèche, Victoria Claire of Coux, who died in 1883. Mme. D., an eye-witness said: " I saw her with great amazement remain with her eyes fixed but lively, and gradually raised above the chair whereon she was sitting. She stretched forth her arms, leaned her body forward, and remained thus suspended, her right leg bent up, the other touching the earth but by a toe. I saw

Victoire in this position, impossible for anyone to keep up normally, every time she was in an ecstatic trance . . . more than a thousand times."

Such clear contemporary testimony makes Home's levitations vie in importance with any hagiologic account. Oliver Leroy, with ecclesiastic bias, attributes mediumistic levitations to diabolic agency, but it is difficult to see more than a quantitative difference of levitating power between floating saints, demoniacs and mediums.

In modern experience the power which effects levitation is often short-circuited as soon as the chain of hands is broken, the gaze of the sitters is too intense, the light is switched on, or the levitated body is touched.

The following occurrence took place in the house of Mr. Guppy-Volckman in the presence of Mrs. Mary Hardy, the American medium :

" Mrs. Volckman did not wish to take part in the experiments, so she retired to the back drawing room with the Baroness Adelina Vay and other visitors, and left Mrs. Hardy with the rest of the guests in the front drawing room. Suddenly, however, Mrs. Volckman was levitated and carried in sight of us all into the middle of the ring. As she felt herself rising in the air she called out : " Don't let go hands, for Heavens sake." We were just standing in a ring, and I had hold of the hand of Prince Albert of Solms. As Mrs. Volckman came sailing over our heads, her feet caught his neck and mine, and in our anxiety to do as she told us we gripped tight hold of each other and were thrown forward on our knees by the force with which she was carried past us into the centre of the ring. The influence that levitated her, moreover, placed her on a chair with such a bump that it broke the two front legs off.

The levitations of Zuccarini were photographed. The flash of magnesium light caused the medium to fall back into the cabinet, but he was not hurt. One of the photographs shows the medium with his feet about 20-24 inches above the table. According to Prof. Murani the time of the levitation was about 12-14 seconds.

M. Macnab, an engineer wrote in 1888, in Gaborieau's *Lotus Rouge* of the levitation of M.C., a sculptor : " Another time, having accidentally lighted up while he was levitated on

the music-stool, he fell heavily from a height of from fifty to sixty centimetres, so heavily that the foot of the stool was broken." Mr. Macnab devised an ingenious means of control. He spread on the ground a square of very thin material, placed a chair in the middle and had M. C. sit on it. The sitters then held a corner of the material and when the medium was levitated could lift it up and test the height of the chair on which the medium was sitting in the air."

Home often asked the sitters not to look at him at the moment he was being carried up. Robert Bell touched his feet when he passed over him in the air. It "was withdrawn with a palpable shudder," he wrote. "It sprang from the touch as a bird would." In another instance, however, James Wason, a Liverpool solicitor testified: "Laying hold and keeping hold of his hand I moved along with him five or six paces as he floated above me in the air, and I only let go his hand when I stumbled against a stool." Apparently the conditions greatly depend upon the available power. Crookes observed instances in which it was ample to impart levitation to others. Gambier Bolton had a similar experience in a séance with Cecil Husk. "At one of our experimental meetings" he writes in *Psychic Force* "one of the observers (a man weighing quite 12 stones) was suddenly raised from the floor, with the chair in which he was sitting; and releasing the hands of those who were holding his hands, he was levitated in his chair, greatly to his surprise, until his feet were just above the heads of the other experimenters present. He remained stationary in the air for a few seconds and then slowly descended to the floor again. Fourteen observers were present."

Lord Lindsay has seen Home floating with an arm-chair in his hand: "I felt something like velvet touch my cheek, and on looking up, was surprised to find that he had carried with him an arm chair which he held out in his hand and then floated round the room, pushing the pictures out of their places as he passed along the walls. They were far beyond the reach of persons on the ground."

Eglinton was levitated in the presence of the Emperor and Empress of Russia, the Grand Duke of Oldenburg and the Grand Duke Vladimir.

"My neighbours," he writes, "had to stand on their chairs to follow me. I continued to rise till my feet touched two shoulders on which I leaned. They were those of the Czar."

Harry Kellar at a levitation of Eglington in Calcutta in 1882, while holding firmly the left hand of the medium was pulled up after him. His own body "appeared for the time being to have been rendered non-susceptible to gravity."

Serjeant Cox in *What Am I* describes a violent outburst of power :

"Mr. Williams, although held firmly by myself on one side and on F. R.'s on the other, was instantaneously lifted from his chair and placed in a sitting posture on the table. Mr. Herne was in like manner thrown flat upon his back upon the table, while his hands were held by two others of the party. While thus lying, he was suddenly raised from the table, as if he had been flung by a giant, and thrown over the heads of the sitters to the corner of the room. The height to which he was actually thrown may be judged by this, that he knocked down a picture that was hung upon the wall, at a height of eight feet."

Dr. Nicholas Santangelo of Venosa writes in a letter to Dr. Paul Joire : "When the medium Ruggieri commenced to rise I held him firmly by the hand, but seeing myself drawn with such force as almost to lose my footing, I held on to his arms, and thus I was raised in the air with my companion, who was on the other side of the medium. We were all three raised in the air to a height of at least three yards above the floor, since I distinctly touched with my feet the hanging lamp which was suspended from the centre of the ceiling." Before this "the three mediums: Cecrehini, Ruggieri and Boella were also raised into space until they almost touched the ceiling." On another occasion Dr. Santangelo and M. Gorli, holding the hands of the medium, Alberto Fontana were suddenly lifted on the table. Gorli standing, Santangelo kneeling. Later the medium, who was seated in his chair, was suddenly thrown full length under the table with such force that M. Gorli was dragged with him and Dr. Santangelo was thrown down.

In the mediumistic age the first record is about the Davenport Brothers. The three children, Ira, William and Elizabeth

were seen, at an early age, floating high up in the air at the same time.

A joint levitation of Frank Herne and Mrs. Guppy is described in an attested record in Catherine Berry's *Experiences in Spiritualism* as follows: "After this, Mr. Herne was floated in the air, his voice being heard near the ceiling, while his feet were felt by several persons in the room. Mrs. Guppy who sat next to him being struck on the head by his boots as he sank into the chair. In a few minutes he recommenced ascending, and as Mrs. Guppy on this occasion determined, if possible, to prevent it, she held his arm, but the only result was that she ascended with him, and both floated together with the chairs on which they sat. Rather unfortunately, at this moment the door was unexpectedly opened, and Mr. Herne fell to the ground, injuring his shoulder, Mrs. Guppy alighting with considerable noise on the table where, on the production of light, she was found comfortably seated though considerably alarmed."

The following case is an interesting contrast. About 1858 strong physical phenomena were recorded in the Poston Circle in America. The seven-year old son of Charles Cathcart, an ex-Congressman of Indiana, was often levitated and tossed about in the air. John King was credited with the manifestation. The little boy shouted with delight and cried: "Go it, old King. I am not a bit afraid; take me again."

Another "baby story" is told by Florence Marryat of "Dewdrop," Bessie William's control who grew very impatient when the medium's 15 months-old baby interrupted her chats with crying. She usually went up to quiet him, relinquishing the control of the medium for a few minutes and re-assuming it after. One day, her attempt at pacifying the baby failed for she returned saying: "It is no good, I have had to bring him down. He is on the mat outside the door." The baby, who was on the top story and could not yet walk, was found there, wailing, in his night shirt.

Cases in which mediums had been levitated to the top of the table while sitting in a chair and holding the hands of the sitters are very numerous. Professor Richet classifies them as semi-levitations, including as such the loss of weight of the

medium also. Nearly all physical mediums have one time or other performed this feat.

A curious testimony to Slade is given by Mr. Kettredge, a schoolmate, in *Light*, 1909, according to which Slade was once levitated when sound asleep and was carried from one bed to another in a recumbent position.

The levitations of Eusapia Paladino are among the best observed cases. Lombroso, Chiaia, Ochorowitz, Col. Rochas, Porro, Morselli and de Albertis testify to the facts. Chiaia reported a case in which "we found the medium stretched out, her head and a small portion of her back supported on the top of the table, and the remainder of the body extended horizontally, straight as a bar, and without any support to the lower part, whilst her dress was adhering to her legs as if her clothing was fastened or stitched around her. One evening I saw the medium stretched out rigid in the most complete cataleptic state, holding herself in a horizontal position, with only her head resting on the edge of the table for five minutes, with the gas lighted and in the presence of Prof. de Cinties, Dr. Capuano, the well-known writer, Mr. Frederic Verdinois and other persons."

In Lombroso's *After Death—What* there is an account of Eusapia's levitation by a semi-materialised phantom: "On the evening of the 28th September, while her hands were being held by MM. Richet and Lombroso, she complained of hands which were grasping her under the arms; then, while in trance, with the changed voice characteristic of this state, she said: "Now I lift my medium up on the table." After two or three seconds the chair, with Eusapia in it, was not violently dashed, but lifted without hitting anything, on to the top of the table and M. Richet and I are sure that we did not even assist the levitation by our force. After some talking in the trance state the medium announced her descent and (M. Finzi having been substituted for me) was deposited on the floor with the same security and precision, while Mme. Richet and Finzi followed the movements of her hands and body without at all assisting them, and kept asking each other questions about the position of the hands. Moreover, during the descent, both gentleman repeatedly felt a hand touch them on the head."

More recently we have records by Dr. Schwab on the levitation of Maria Vollhardt and by Baron Schrenck-Notzing on Willy Schneider. The latter, to quote from Sudre's *Introduction à la Métapsychique*, "rose horizontally and seemed to rest on an invisible cloud. He ascended to the ceiling and remained five minutes suspended there, moving his legs about rhythmically. The descent was as sudden as the uplifting. The supervision had been perfect. Geley in his last journey to Vienna also witnessed a levitation of Willy at Dr. Holub's, and he told me he felt absolutely sure of the genuineness of the phenomenon."

Carlos Mirabelli, the South American medium, was fastened, in the presence of several members of the Academy Cesare Lombroso, to an armchair. With that he rose from the ground and remained two minutes suspended twelve feet over the floor. The witnesses passed under the levitated body. At Santos in the street he was lifted up from a motor car for about three minutes.

The period of mediumistic levitation seldom exceeds a few minutes. The fakir Covindassamy of whom Jaccoliot writes in *Occult Science in India* established a fairly good duration. "At the moment when he left me for lunch . . . the fakir stopped in the doorway opening from the terrace into the back stairs, and folding his arms, he was lifted—or so it seemed to me—gradually, without visible support, about one foot above the ground. I could determine the exact height, thanks to a landing mark upon which I fixed my eyes during the short time the phenomenon lasted. Behind the fakir hung a silk curtain with red, golden and white stripes of equal breadth, and I noticed that the fakir's feet were as high as the sixth stripe. When I saw the rising begin, I took my watch out. From the time when the magician began to be lifted until he came down to earth again, about ten minutes elapsed. He remained about five minutes suspended without motion."

Ten minutes is far behind the achievements of the saints. St. Joseph of Copertino is testified to have once remained suspended in the air at the height of the trees in the garden for more than two hours.

The record of height attained belongs to a fakir who,

according to Perovsky-Petrovo Solovovo (S.P.R. Proc., Vol. XXXVIII, p. 276), was levitated, in the presence of a crowd, about twice the height of a five-story building.

The levitation of saints is often accompanied by luminous phenomena. The light which surrounds their body is said to be dazzling, sometimes lighting up the room. In mediumistic cases the luminous phenomena are of a separate order. But they may accompany levitation. We read in Home's *Incidents in my Life*: "Just before this took place (levitation) we saw his whole face and chest covered with the same silvery light which we had observed on our host's (Mr. S. C. Hall's) face." With some of the saints intense corporeal heat was also recorded during their elevation. The difference between the ecstatic and ordinary trance state may eventually shed light on such epiphenomena.

EXPLANATORY SPECULATIONS

The belief expressed in Kirk's *Secret Commonwealth* that levitation is accomplished by fairies explains as little as crediting spirits with the feat or ascribing it to Taoist charms which, when swallowed, have the effect of carrying people to any place they think of.

As the scientific age was drawing near, electric, magnetic, mesmeric and odic forces were speculated upon. They are now antiquated notions.

M. René Sudre believes that Crawford's cantilever theory which explains the movement of distant objects by the extrusion of elastic and resisting pseudopods from the body of the medium sufficiently explains levitation. "From a theoretical point of view—he writes—the levitation of a person is as easy to understand as that of an object. The teleplastic levers have naturally their fulcrum on the floor. Their shape is not definite; it may be that of a simple stay, or even a complete human materialisation. The force of gravity is not eluded, but simply opposed by a contrary upward power. The amount of energy spent is not above that required for the production of a fair phenomenon of telekinesis."

It should be kept in mind, however, that the sphere of action of the pseudopods is limited to about seven feet, that the extreme mobility of the levitated body has to be accounted

for and that the cantilever structure is very sensitive to light. Therefore it hardly lends itself as a mechanism for daylight levitation as in the case of Home, saints, and stigmatics.

The possibility of the will power's effect on levitation was suggested by Capt. J. Alleyne Bartlett in a lecture before the London Spiritualist Alliance on May 3rd, 1931. He often had the feeling that he could lighten his weight at will. Getting on to the scale of a weighing machine he willed that his weight should be reduced and the scale indicated, in fact, a loss of several pounds. To make such observations unobjectionable, the possible pressure of cantilever structures on the floor around the weighing machine ought to be made a matter of control.

According to De Mirville the phenomenon can be accomplished by simple hypnotic suggestion. He carried the hypnotised person on his back and ascertained that the loss of weight was not a seeming one.

Breathing exercises which form an important part in Eastern psychic development have a curious effect on the weight of the human body. According to Hindu claims they generate a force which partially counteracts gravitation. They say that he who has awakened the Anahata Chakra which is situated in the heart and is the seat of Prana "can walk in the air."

Baron Schrenck Notzing recorded the case of a young man who, by such means, levitated his own body 27 times. It is a common observation that trance begin with a change in the rhythm of breathing. Already Swedenborg believed that his powers were connected with a system of respiration.

The curious experiences of Dr. Hereward Carrington with the so-called lifting game, lend colour to Flammarion's suggestion. Four persons lift a fifth, seated in a chair, by placing their fingers under the arms and knees of the seated person. They bend forward several times in unison, inhaling and exhaling deeply together. The person seated in the chair also inhales and exhales at the same time. On the fifth round all five persons hold their breath; the fingers of the four lifters are rapidly inserted under the arms and legs of the seated subject and the lift is easily made. The lifter's feeling is that the person in the chair has suddenly lost considerable weight. Carrington tried the experiment upon the platform of a large, self-registering scale.

"On the first lift the recorder stated that the needle on the dial had fallen to 660 lbs. (the combined weight was found previously to be 712 lbs. a loss of 52 lbs. On the second lift there was an apparent loss of 52 lbs. On the third lift of 60 lbs. On the fourth lift of 60 lbs. And on the fifth lift of 60 lbs. No gain of weight was any time recorded (owing to the muscular exertion), invariably a loss which, however, slowly returned to normal as the subject was held for some considerable time in the air. I have no theory to offer as to these observations, which I cannot fully explain."

In conclusion let me quote a very pertinent passage from Alexandra David-Neel's book on the *raison d'être* of levitation :

"It is said that the Buddha was once journeying with some of his disciples and met an emaciated Yogin, all alone in a hut in the middle of a forest.

"The Master stopped and inquired how long the man had been living there practising austerities. "Twenty-five years" answered the Yogin. "And what power have you acquired by such long and arduous exertion?" asked the Buddha.

"I am able to cross a river by walking on the water" proudly replied the anchorite.

"My poor fellow," said the Buddha with commiseration. "Have you really wasted so many years for such trifling results? Why, the ferryman will take you to the opposite bank for a small coin."



NOTES BY THE WAY

Perhaps the most notable event, from the spiritualist point of view which has occurred during the last three months is the appearance of Vol. XXII, Am.S.P.R., on the "Margery" mediumship. On June 8th, 1932, the Society promised a formal Report, but it should have been obvious that any complete analysis must necessarily take a long time to produce. There are still some points to clear up, but the main point is that Margery's genuineness is established. The physical phenomena are certainly supernormal and specially interesting as regards space-phenomena in the next stage of human development. These finger-prints attributed to "Walter" are not entirely new in psychic phenomenon. They are observable on Dr. Giley's and Richet's psychic "gloves" in Paris.

* * * *

Another account of reading a sealed letter by M. Stephen Ossowiecki is published in *Light* of January 5th, 1934. It was done in presence of Lord Charles Hope, Miss A. Reutiner and Mr. John Evelyn, members of the S.P.R. It confirms the more impressive experiment of the S.P.R. at the Warsaw Congress of 1923.

* * * *

Through the initiative of the Survival League, a new research organisation called "The International Institute for Psychical Research" has come into being. It has been formed for the purpose of investigating psychic phenomena on strictly scientific lines, and it has already enrolled a number of distinguished scientists both in active and in consultative capacity. Professor Grafton Elliot Smith (biologist) is the president; Professor D. F. Fraser-Harris (physiologist) is the research officer. The other office bearers are announced as follows:—

Vice-Presidents: Shaw Desmond, Prof. Julian Huxley, Prof. E. W. MacBride.

Executive Committee: J. Arthur Findlay (Chairman), Prof. Fraser-Harris, Lieut. Commander John S. Dove (Assistant Honorary Research Officer), Leslie J. Belton, Captain the Hon. Victor Cochrane-Baillie, Shaw Desmond, John Evelyn, Nandor Fodor, Gerald Heard, A. M. Low, Dr. Sam Sloan, William Stephenson, Mrs. C. A. Dawson Scott (Organising Secretary).

Consultative Committee: Charles M. R. Balbi, Sir Ernest Bennett, Dr. William Brown, Prof. Hans Driesch, Prof. Lovatt Evans, Prof. W. E. Gibbs, C. C. L. Gregory, Prof. Julian Huxley, Sir Oliver Lodge, Colonel Arthur Lynch, Prof. E. W. MacBride, Prof. Alan F. C. Pollard, Dr. F. C. S. Schiller, Prof. G. Elliot Smith, Dr. William Stede, Brunel White.

The Secretarial office (*pro tem.*) is at 125 Alexandra Road, London, N.W.8 (Telephone : Maida Vale 2191).

* * * *

Miss Isabel Emerson gives in her Italian Notes (*Light*, Jan. 26th) the following story :

"A case of haunting lately gave rise to a lawsuit, and was reported at length in the papers.

"Spontaneous phenomena, such as loud noises and the throwing about of heavy objects, had been taking place for some time in the house of Cav. Mario Vercelli, a blind ex-service man living at Merlazza in Piedmont. The parish priest was called in, and on entering the empty house, saw to his surprise the electric light flash on simultaneously in all the rooms. He pronounced the usual formula for exorcism, but after his visit the disturbances increased in violence, cries and groans were heard, blazing coals were flung out of the fire, and household goods were burnt. As these were insured, the police intervened and the wife and fourteen-year-old daughter of Vercelli were accused of incendiarism. The Court found, however, that the damage was caused by 'persons unknown,' thus admitting the reality of the facts."

* * * *

Lecturing on "Personal experiences of telekinesis" at the second of a series of meetings organised by the Survival League at Caxton Hall, London, on Thursday last week (January 18th), Professor Fraser-Harris reviewed the mediumistic career of Rudi Schneider. He spoke of some complicated telekinetic phenomena which disclosed an intelligent operation. A cigarette case with an unusual sliding top went behind the curtain, was opened, cigarettes came out floating vertically and horizontally, and were thrown about.

He also spoke of the infra-red ray experiments, first initiated by Dr. Osty in Paris, then confirmed at Mr. Harry Price's Laboratory, and at Lord Charles Hope's sittings. The amazing discovery was thus made that, while Rudi Schneider could never raise an object into the path of the infra-red rays, he could exteriorise a force into it which, as proved by galvanometric tracings, showed the same rhythm as his respiration. The Medium could predict the presence of the force in the rays, but the phenomenon itself was sometimes registered before he finished predicting.

"We seem to be," concluded Professor Fraser-Harris, "on the threshold of the discovery of a force entirely unknown to the physicists of to-day. They are chary of investigating it because it is entirely unknown. But it signals a new epoch : physics and physiology enter into the realm of psychic investigation. They may prove of greater help than suspected. A sitting for telekinetic

experiments may be entirely blank, yet the infra-red apparatus may register decisive movements which, by and by, will disclose their secret."

Miss Beatrice Kean Seymour was in the chair.

Light, Jan. 26th, 1934.

* * * *

Mr. J. Arthur Findlay lectured at the Caxton Hall on "Survival After Death scientifically Explained," on February 1st, Dr. Nandor Fodor presiding. He said that every one of us has an etheric body which is the exact duplicate, cell for cell, of the material body. Death represented the withdrawal of this etheric body from the material, and when this took place the material body disintegrated. He said he had spoken to many who were considered dead. They had told him many things that he did not know at the time, but afterwards found to be correct. He had spoken with these face to face, not through a medium in trance, but by the direct voice. In the past we had had to rely on faith and hope, but now knowledge had come to take the place of faith, and would give us a better comprehension of the Universe and of our place in it.

(Other communications have told us that the etheric body is the mould on which our material body is fashioned. This is not in contradiction to anything that Mr. Findlay said, but merely shows us that when looked at from the Other Side of life, the material body is rather the counterpart of the etheric, than the other way round.)

* * * *

The fifth International Spiritualist Congress is to be held at Barcelona, September 1st to 10th. Mr. Ernest Oaten, President, writes that British delegates should note that special arrangements are being made for them to travel together and that special terms for hotel reservations and travel will be fixed. Applications should be made to Mr. Frank Harris, Secretary, S.N.U., 64A Bridge Street, Manchester.

* * * *

Light of Feb. 9th opens a most interesting series of articles on Psychic Photography by Mr. Thomas A. Davidson, which contain much new and valuable matter.

* * * *

PROBLEMS THAT PERPLEX

I have observed several queries similar to the above so headed in *Light*, of March 16th, regarding communications partly false and partly true or wholly false. Surely if we realise that we pass over with the characters that we have built up in earth-life, this is no matter for wonder. There are crowds of undeveloped spirits in the Unseen. This has been told us many times. Mrs. De Morgan

in her book *From Matter to Spirit*, written in 1863, which is still one of the best of its kind, says the same thing on page 203, *et seq.* They are as they were in this life—"practical-jokers," deliberate liars, dull, uninformed and confused personalities; and such messages proceed from them.

The strange thing is that able men and women should take these messages from totally unknown minds as necessarily authentic! My own communicator has warned me again and again to pay no heed to messages whose origin is not thoroughly well substantiated by normal means. It is not only the medium or "control" whose honesty is in question.

Every private sitting should be opened with prayer for guidance and the expulsion of intruders. The control can usually secure this; not always, for some of the intruders are as "pushing" as they were on earth. The control will then give a warning to close the séance. This has been done many times. If people neglect the means they will, of course, get unreliable results, like the "Deluded 'Post'-reader" whose intelligence is such that he considers the failure of his bet on the Oxford boat entitles him to say, "There is nothing in clairvoyance or second sight!" I wish all such attempts to foresee winners had the same result.

* * * *

The College thanks Mr. E. J. Hobbs who has sent us almost complete records of the Society for the Study of Supernormal Pictures. These are always valuable for reference and will be kept with care.

* * * *

A most remarkable new phase of mediumship has been developed in Mr. Frank Leah. He is an artist who draws portraits from personalities whom he sees clairvoyantly.

* * * *

The very best thanks of the College are extended to Miss Joseph for the gift of a fine reading-lamp for the lecture room.

* * * *

The Seer Publishing Company sends us the notification below:

"You will see from the enclosed that the *Seer* monthly is to be suspended for the time being and that it is being replaced by the new Quarterly Journal *Superscience*. . . .

"The purpose of this letter is to ask you to be good enough to continue the exchange subscription which hitherto you have had in the name of the *Seer* to *Superscience*, and we in turn will continue to send you regularly not only *Superscience* but any other periodical which we may publish dealing with Psychic and Scientific matters.

"Address all correspondence to Capt. C. K. Shepherd, 14 bis, Rue de Reims, Cannes, France." (A.-M.)

CORRESPONDENCE

Dear Mr. P.—, Your letter of Feb. 21st gives me so much to answer that I will reply to it, and other letters to a similar effect, in print. You take exception to my remark that spiritualism, if put into practice would cure all modern difficulties, and you say that "Spiritualism is merely another of the 'fancy-religions' which have appeared at intervals throughout history to delude the multitudes and die out." You ask me to substantiate my statement.

From the religious point of view Spiritualism deals with principles. It is also a science, in that it is founded in verifiable facts; it is a philosophy for the ordinary man, in that its inferences must be in harmony with all other established facts. Its leading principle is that as we sow, so shall we reap, nationally and individually.

Now the vice that has engendered the vast mass of unemployment in America and Europe is Gambling—most obviously in America. By it no money is 'made'; all profits come from plunder of one man by another. In that vast country there are in hotels and elsewhere, 'tickers' that post up the daily 'prices' of stock for everyone to see. The population watches them, and prior to the crisis they bought stocks for which they had not the money to pay, on 'margins.' In an artificially rising market the purchasers sold the stock to make their profit on the higher prices, and for fresh 'speculation.' Prices boomed. Unexampled 'prosperity' ensued. 'God's own country' was to lead the world. Then came the crash.

People who had bought goods, houses, and land on the instalment system, failed to pay their instalments. Prices fell, and all the savings of the millions were swept away. Companies went into bankruptcy. They dismissed their employees. All the money of these paper companies vanished. There were ten millions of the unemployed.

The same spirit of Gambling on 'futures' invaded commerce. This was no longer a service to humanity supplying real goods for the needs of civilized life: it became a struggle to 'best' the other man. The large sums dealt in by transfers from one company to another (in Lancashire, for instance) were based, not on real products, but on artificial values, as in America.

All this, and very much more, including two thousand million pounds exploded in the Great War, and the vast mass of speculation involved in the purchase of foreign currencies, are dead-contrary to all spiritual principles.

Man consists of body, soul, and spirit. The body dies, the soul lives on, animated by the Mind or spirit. Our civilization considers the body only. Science is concerned with Matter; it practically ignores the soul, even Psychology is not convinced that the soul is a real being. The soul, which grows in every human being, from infancy to adulthood, is released by death. The 'etheric body' is the real person. It sees facts apart from Matter. In its new state it sees values.

In a book which I have often recommended,* there are 133 messages from ordinary men and women whose one ambition in earth-life was to 'make money.' It is a flash-light on average humanity. Their lot is miserable, not because they are "punished," but because of the mind they have made for themselves.

All our troubles are the result of 'living to the flesh' and ignoring the Spirit. But, you may reply, all this has been taught by Christianity. Not quite. Christianity has been smothered in dogma. It has lost its hold on mankind because it has held up a totally false notion of the life to come—a life of Harps and Crowns and hymn-singing—in which no sensible man can believe; a life in which all souls are either made perfect or are condemned to eternal punishment for 'sins' that in their environment they could not escape. It has ignored the Law of Spiritual Consequence by which we reap as we have sown, and has substituted the sentence of a Judge. Conduct is the essential thing. All the money 'made' by gambling is taken from others; it adds nothing to the wealth of the world. This gambling could be prevented. If all men cared to know and understand the life of the soul, no one would wish to plunder others. There are other means by which it could be stopped. If, as in the case of bank-stock, it were made illegal to purchase stock without putting down its full price, all gambling in stocks could be annulled. If there were one fixed standard of exchange, all the speculation in foreign currencies would be closed. Why is this not done? Because monetary affairs are in the hands of men whose interest it is that the present system should continue. Therefore, I say that until Spiritualism is a universal religion and put into practice, the present abuses will continue. When it is, they will stop. One of the consequences of the fact that souls go over unchanged, is that we can talk to them and receive answers from them as if they were still in the flesh, and liable to make honest mistakes as well as wilfully wishing to mislead. Some are just as evil as they were in their earth-lives.

I hope I have said enough to convince you that I have reason on my side. If you can write any good rejoinder, I have no objection to printing it.

Yours with all good wishes.

EDITOR.

* The Result of an Experiment. (Out of print, but procurable from L.S.A. Library.)

DONATIONS

PSYCHIC SCIENCE.

			s.	d.
Mr. S. North	10	0

MEDIUMS FUND.

			s.	d.
Mrs. Greeves	5	0

THE APPEAL.

Miss A. C. Crosbie.
Mrs. Humphrey Marten.

BOOK REVIEWS

THE UNBROKEN MELODY OF LIFE.

By John G. Findlay. (Rider & Co. Price 3s. 6d.)

Within the compass of some hundred and sixty pages the author gives an account of his experiences as a sceptic, in the investigation of psychic phenomena, and in clear and concise form states the case for Spiritualism. Mr. Findlay does not claim that his work is in any sense a scientific treatise on the subject, he desires only to demonstrate that spiritualism is a fact and that its truths, when realized more fully, will make the world a better and happier place. The beliefs of spiritualism lie at the basis of all religions and the acceptance of its teachings confirms, as nothing else has done, or can do, the central claims of Christianity. The author shows that spiritualism has existed throughout the ages and, since neither natural nor spiritual laws change, God, who revealed himself through so-called 'miracles' nineteen hundred years ago, can equally well do so at this or any other stage of human existence.

Spiritualism, so far from lessening faith in a divine power, strengthens and confirms it, because it adds to faith, knowledge, and as such a basis is built up, a surer and stronger belief, not only in a governing and kindly power, but in the continuity of life. Life, not ended, but only changed, by what is called death, and of which the melody remains unbroken. In two striking and valuable chapters, Mr. Findlay deals with, and refutes the often heard statement—it cannot be called argument—that psychic phenomena 'are of the devil.' This statement, most frequently made by churchmen, disregards the fact that the whole of the Christian religion is founded upon psychic manifestations which are an exact parallel to those taking place to-day; and those who make it are forgetful of the promise made by Christ that those who believed on Him should do all the 'miracles' that He did—should cast out evil spirits, speak in foreign tongues, and heal the sick. The author gives a list of the ordinary psychic phenomena and shows by chapter and verse how each of them has its parallel in incidents recorded in the Bible.

The spiritual world is as active to-day in the affairs of mankind as it was in the past, and to the unprejudiced mind the reasonable inference is, that if the incidents so recorded were the work of the dwellers in the spirit world—messengers of the Supreme Power—it is equally they who are responsible to-day. Mr. Findlay deals in a short chapter with the 'Ministry of Angels' and then follows what is probably the most contentious part of his book. In a chapter called 'The Drift from dogma,' he criticizes severely the attitude of the Churches in regard to dogma, formalities and ritual, and calls for a return to the simple Galilean teachings of Christ.

In conclusion the author asks that spiritualism should be given a fair and unprejudiced hearing, that some attempt should be made by its critics to understand what it is, and what it stands for. To many it

means only séances and dark rooms, but it is far more than that. Those things form only the gateway leading into a state of greater understanding and wider vision. Spiritualism stands for the Fatherhood of God and the Brotherhood of Man, it teaches that the things of the spirit alone are eternal and when these things are realised all will come to understand its beauty and power. Mr. Findlay has a logical mind and a clear and restrained style. To all who wish to investigate the subject of spiritualism I commend this little book.

W.H.L.

[We much regret that by an oversight this book was entered as by J. Arthur Findlay in our list of books added to the Library, p., 321 January issue.—EDITOR].

THE CONTINUITY OF LIFE.

By Anna Louise Benedict. (Christopher, Boston, U.S.A.)

In the Foreword to this book, Dr. W. F. Prince says :

“The only test of truth once uttered is its response in the consciousness, its power to awaken and develop the highest human aspirations and purposes.”

This is my own criterion for the value of any religion, and by such a test Spiritualism has little to fear. As the author says,

“Once let a man be thoroughly convinced that all that makes up his real Self passes through the doorway of death and continues its pilgrimage up the pathway of life, and the effect on his reaction to this life is bound to be tremendous.”

In many cases the transformed lives of spiritualists testify to precisely this fact. As for the current theory that all messages are drawn from a “cosmic reservoir” which contains all knowledge without any mind to contain it, by an equally hypothetical selective power in the medium, giving details normally unknown to both medium and sitters ; —that is so forced a hypothesis that (despite instances given in Dr. Osty's *Supernormal Faculties in Man*), few people who have received messages from ‘dead’ friends will be prepared to accept it.

This book contains much evidence that the persons who speak across the gulf of death are verily and indeed those whom they claim to be. But they are not speaking through a telephone ; the process is much more complicated than that. And if it be demanded, as it often is, that they should reveal new ideas on chemistry and physics, on Art, Morals, and Literature, is it not a complete answer that what they do reveal is the Continuity of Life ? They have done with Matter as we know it, and it is for us to apply their revelations to the conduct of our own lives here.

On page 53 is the most perfect definition of God as Law and Love sent us from the Other Side, that I have ever seen. Yet some still say that nothing of importance reaches us from thence. Fools and blind !

S. DE B.

ENCYCLOPÆDIA OF PSYCHIC SCIENCE.

By Nandor Fodor, LL.D. Preface by Sir Oliver Lodge, O.M.

(Arthurs Press, 34 Bloomsbury St. W.C.II. 3os.)

Sir Oliver says in his preface :

"An encyclopædia of Psychic Science! I had not thought that such a preparation was possible, nor would it have been possible without a combination of great energy with considerable knowledge such as is possessed by the Hungarian Dr. Nandor Fodor. He has gone through the records of a century in the most industrious manner and has succeeded in making a very readable book out of the material. Wherever an investigator has indicated doubts about a phenomenon, those doubts are indicated by the compiler; and though his scepticism does not come quite up to the S.P.R. standard, it may be said that he has not excluded hostile opinion, and on the whole has surveyed the whole subject with fairness and ability."

This commendation I very heartily second. The work is extraordinarily good and well worth the price at which it is published.

It is of course easy for personal jealousy, or more allowable reasons, to find grounds for carping at the omissions of certain well-known and valued workers, but it should be obvious that to have included *every* name more or less connected with the subject, would have been impossible in any one volume. Dr. Fodor has treated the whole of a very difficult subject with acuity and discrimination, and after exhaustive research—so far as personal investigation can carry—brought it up-to-date.

It is difficult in any reasonable space to give an idea of the thoroughness with which each article is treated. Readers will find, for instance, the seven pages (18—25) on Automatism, data from Dr. Garth Wilkinson in 1857 to Mrs. Dowden in 1933. The four pages on the unexplained phenomenon of the 'Double' give instances of bilocation and the experimental work of De Rochas, Aksakoff, Dr. van Zelst, Durville, Delanne, and Ochorovicz. He gives nine instances which are claimed to be authentic and fairly supported.

'Ectoplasm' is singularly well treated in five pages; the data are taken from Swedenborg, de Rochas, Venzano (on Eusapia Paladino), Geley (on Kluski), Madame d'Esperance, Schrenck-Notzing and Dr. Crawford. He gives the analysis by Dr. Dombrowski of Warsaw—which will interest Mr. Harry Price who says it has never been analysed—and also a curious case of withdrawal of ectoplasm from a cat. (*Psychic Research* of 1929, p. 101). The absence of bias either for or against the phenomena will be apparent at once on reading the article on Mediumship, or the biographies of different mediums.

The book is one which every research circle should have if it desires to verify what has already been done on any investigation on which it enters.

S. DE B.

LIFE ETERNAL.

By W. T. Stead, with a Foreword by Stanley De Brath.
(Wright & Brown.)

The title of this book does not in any way convey its contents for it should surely have been called "A complete compendium of conditions in the Life Beyond." It is a most comprehensive work and few who are accustomed to Mr. Stead's clear incisive style will doubt the authenticity of its pages. It is entirely characteristic of this benevolent man that since he has apparently been obliged to recast many of his former ideas, he does not hesitate to acknowledge the fact.

It is of course well known to all students of psychic conditions that the Astral Plane is notoriously illusory and that almost every discarnate entity who communicates shortly after passing, experiences totally different conditions from those of a later existence. Mr. Stead's book *The Blue Island* is an example which he himself quotes as having been an early dream immediately following the Titanic disaster and which although vividly real to him at first, he now recognizes as a mere dream, a fantasy of his earth mind not yet fully adjusted to its newer conditions and vibrations. This recognition on the part of Mr. Stead of the true nature of a work which he had given forth in all good faith as a reliable description of the Beyond, gives us an interesting piece of evidence of the survival of memory. For if *The Blue Island* was no more than a dream it must have been unusually vivid to be capable of analysis so many years after, and to be considered by its author of sufficient importance to be dismissed as a fantasy. It would be interesting to know how far this dream faculty is of common occurrence among the newly 'dead.'

So much is said by the critics of Psychic research of the illusory and unreal state of existence on any plane, that it is comforting to have the term 'Reality' so satisfactorily summarized as is done in the foreword to this book by Mr. Stanley De Brath, "Every advance in comprehension must regard past stages as illusory. This does not make them any less real to those who are in each phase. Reality might be defined as the correspondence between the senses and the objects perceived by them and interpreted by the mind." Life eternal must therefore be a constant change in the appearance of all that seems real and it is impossible for our finite minds to conceive of any state that is not subject to change. Therefore no soul limited by even the larger liberty of Other World conditions can ever expect to attain to complete Reality, the highest we can reach being a detachment from all that seems permanent and a desire only for that which is essential.

The second part of this book is chiefly concerned with information on such matters as communication with the Spheres beyond the Astral, (incidentally disposing of the idea that mediums can come into touch with ancient prophets and patriarchs,) the nature of Guides and Controls, the causes of Insanity and other subjects of great interest to readers.

Every statement is lucid, brief and stimulating to thought. No one to-day takes the Old Testament literally nor imagines that every 'i' was dotted and every 't' crossed by the finger of God Almighty, so no one will accept this volume in that spirit. We can all be certain of the complete sincerity of Mr. Stead in giving us his valuable experiences and appreciate to the full his daughter's part in sharing the knowledge thus imparted to her with the public, while realising the truth that all experience must be unique to the individual. We feel sure that Mr. Stead would be the last to claim infallibility or convey any idea of a uniformity in the Life beyond which would not only render it undesirable but would take from it the right to be in any true sense a "Life Eternal."

E.M.J.

THY KINGDOM COME.

Arranged and Edited by Ivan Cooke. (Wright & Brown. 7s. 6d.)

This is another of those very difficult books to review on account of its anonymous authorship. True the Editor claims to be merely the recipient of messages dictated by Sir Arthur Conan Doyle, and has evidently a whole-hearted belief in the authenticity of the messages, but there is, unfortunately, no possible proof that Sir Arthur himself actually dictated what is ascribed to him. The value of the book, therefore, must necessarily depend on its statement of opinions and dogmas and the question of how far these now represent Sir Arthur's changed attitude of mind, must be a matter for each reader to judge for himself individually.

That Sir Arthur has changed considerably since his passing is acknowledged by himself, for he says (page 11) "I have not hurried my own family in this matter because I know that they find it difficult to accept the changed man that I am." On the question of Reincarnation for instance, when on this plane, he never held it as an actual belief but looked upon it as an interesting hypothesis, he had, however, never studied the Eastern point of view nor considered it of much importance. Now, if we are to accept his identity, he appears to have become wholly convinced of the reasonableness and inevitability of reincarnation. His attitude also towards the rituals and ceremonies of the Churches has undergone a very great change, for although born and educated a Roman Catholic, that Church had completely lost its hold over him, and while showing always a breadth of view and tolerance that was his outstanding characteristic, he made his own point of view quite clear, and his answer to a violent attack on Spiritualism by a noted Roman Catholic dignitary brought forth a vigorous reply from his pen. He now recognizes the value of organized religious practices for the growing soul and has learnt that the Catholic Church has always been the secret guardian of occult truth and retained the power that such knowledge undoubtedly gives it.

Perhaps the most valuable part of the book consists in Sir Arthur's alleged communications on the subject of Mediumship with its pitfalls

and dangers and he utters many salutary warnings on this matter. The chapters dealing with the early Christian Mysteries and notably of the Incarnation of Jesus the Christ have been dealt with by so many other writers both mediumistic and other, that it is not possible to look upon what is here given as Sir Arthur's views as original or even new. The esoteric doctrine of the Virgin Birth and of the Baptism of Jesus has been known to students of occultism for many years; not that this has any bearing on its intrinsic verity but it merely stands as a reiteration of a known truth rather than a new light on a discarded myth. More than one book has recently appeared under the authorship of various recipients of mediumistic messages giving the same interpretation of Christian teaching, but unfortunately, none of them can offer any evidence of their authenticity. If these alleged messages from Sir Arthur had come through the mediumship of a Mahomedan or a Hindu, or even a European agnostic (if that were possible), the esotericism would carry more weight, and would dispose of the inevitable query as to whether the editor and arranger of this volume is not in reality the (maybe unconscious) author and "White Eagle" his inspirer and collaborator.

The one undoubtedly evidential point in this book which must not go unrecorded, is the life-like photograph of Sir Arthur given through Mrs. Deane's camera and with a Mrs. Caird as the sitter. As this lady had never seen Sir Arthur in his life the photograph could not have been as many are said to be, a mere thought-form. If proof were needed of the survival of our well-loved Sir Arthur, this must surely satisfy the most sceptical of critics.

On the whole this book must be highly commended for its substantial contribution to the serious study of many of the problems which confront the Psychical researcher; and even if only one half of the messages are really from the mind of Sir Arthur Conan Doyle, that portion is in itself worth having and cannot fail to interest not only his friends, but his critics also.

E.M.J.

CURE THROUGH SUGGESTION

By Helen C. Lambert. Moss & Kamin, New York. 2 vols.

This is a very difficult book to review. It consists of *verbatim* records of trance communications by Mrs. Garrett, mainly from J. H. Hyslop, and ranges over an immense field, much of which is unknown even to physicians who have studied the endocrine glands. There are statements, e.g., on p. 116, which, if verified later on, would completely refute the objection so often made, that no fresh scientific statement comes to us from the Other Side of life. The messages of January 21st (pp. 88-94) and of February 4th, 1933 (pp. 115-119) should be very carefully studied.

The main part of the book is concerned with Healing, and should be reviewed by an open-minded medical man who alone could do justice to it. My own medical knowledge is too elementary for the

attempt; though there are many directions, such as the instruction on diet, which commend themselves to common-sense. We all eat too much and too often.

I shall therefore pass over matters of Healing, which are beyond my competence; merely saying that the whole medical theory advanced by Dr. Hyslop seems to my common-sense to have much in its favour; and shall concentrate on the principles on which it is founded, and on the functions of the soul and spirit in man.

Dr. Hyslop says (p. 119): "The conscious reality of you, and me, is only an illusion. The only fundamental reality is the sub-conscious mind." This sub-conscious mind is not an *entity*; it is a *function* of the soul. He goes on: "I wanted to show you the soul-fabric and the operation of the spirit through the soul-fabric, to the body. Also I tried to show you the spirit, complete in itself at all times. Pure, containing within itself all knowledge of its past, knowledge of the *plan* of the future." Not *complete* knowledge, but the elements for experience, based on what it has already come through.

This agrees with the dictionary definitions of soul and spirit: "SOUL. A substantial entity, believed to be that in each person which lives, feels, thinks, and wills. Animals also and even plants have been thought to have souls." (*Century Dictionary*, Vol. VII, p. 5,781). "SPIRIT. The principle of life conceived as a fragment of the divine essence breathed into man by God." (*Century Dictionary*, Vol. VII, p. 5,840).

He goes on: "The soul-body, or astral, or extension, undertakes its development in the stage in which I find myself. It has been wrapped up with the spirit in all ages. When a man speaks of the soul of a tree, or of wind, or of the dog, he is quoting more truth than he knows, because in all these series of evolution the soul and spirit are interpenetrating. When we come into the stage of matter, called earth-matter, the soul has, for the first time unwrapped itself, and has separated from the body, as we call it. It has taken on its first awareness. . . . In this stage it takes on its beauty from the Spirit, or Cause, as Spirit caused life to spring from the plasm . . . the soul has had to take a more complete responsibility than it has ever done before. (p. 121)

"It has become wholly perfect of itself, but still not wholly aware. . . . Therefore it is in this stage, a development of *God-awareness*, not of *God-consciousness*.

"Spirit understands the functions of the body, and operates and permeates the knowledge through the soul, into the body. So the soul has all the knowledge within it, and pours enough through this body of which we think so much; through the mind, into the brain-cells. Pours enough for the body's daily needs. (p. 123)

"So does the soul at the moment we call 'death,' put forth upon its voyage no longer held down by the chemistry of mind and matter, and the weight thereof. So, in its release, it sets out on a new journey and becomes, for the first time, aware of itself as a unit, able completely

to unify itself with the new state of consciousness which forms this life of alertness, soul-evolution, and spiritual stimulation." (p. 122)

This is the foundation of Spiritualism. The soul, hitherto undefined, is seen as the 'etheric body'—the 'etheric' mould which accretes matter on its cells, and so develops the body in which it has to mature. It will now be obvious why this book is difficult to review in any sense adequately. It merits very careful study by anyone who desires to have a consistent and scientific view of the processes of life and healing. Mrs. Lambert is one of the very few persons who perceive the necessity for probing the real relations which subsist in us all. Her book throws a clear light on the function of the sub-conscious, on the fact of survival, and on that of religion as God-awareness.

We congratulate her on having so good an instrument as Mrs. Garrett and on her intimacy with Dr. Hyslop, who shows all his old thoroughness in investigation.

S.DE B.

BOOKS RECEIVED

"HYPNOSIS AND SUGGESTION." By William F. Lovatt (Author of *The Curse of Kama*). Rider & Co. 2s. 6d.

DOCTOR JAZ

A novel describing the spiritual evolution of a woman
doctor

BY DR. MARGARET VIVIAN

Published by Arthur H. Stockwell, Ltd. 6/- net.

OBITUARY

DR. DAVID T. MACLEOD

February saw the loss of another valued supporter. While still a very busy physician in the West of London, Dr. MacLeod became interested in psychic study, giving it his spare time thought and making an occasional experiment, but it was not until his retirement from practice, three years ago, that he had time to devote himself fully to the subject, and then it became his chief interest. To Mrs. Margaret Vickers, that sensitive instrument, who gave her services to the College for several years, he was lastingly grateful, and only a few weeks before his passing, he sent me notes of a private sitting held with her in 1927 in which a true foreshadowing of experiences realized in subsequent years was given. The philosophy of life of the spirit, here and hereafter, particularly engaged Dr. MacLeod's attention, and led him into lines of deep self-examination and reflection which became his study and solace during a trying illness. His letters to his friends during this period were most valuable and one felt that at moments he was already detaching himself from physical limitations and entering into the freedom of the Spirit. His sympathy and kindness and his wise advice gained from his own vivid experiences of life were ever at the service of his friends.

While sorely stricken he yet undertook, a few weeks before his death, a valiant championship on behalf of Dr. Alexander Cannon, whose book *The Invisible Influence* had brought him into conflict with authority. Rising from a sick bed, Dr. MacLeod appeared at an inquiry and successfully espoused the cause of his friend. He also undertook the revision of a later edition of the book and Dr. Cannon in a preface to the tenth edition gratefully acknowledges Dr. MacLeod's valuable help.

The following tribute by a friend in the *Morning Post* of Feb. 6th well expresses what other friends feel about this man whom the College, in whose service he was unremitting, was proud to have as a member :—

" He was indeed the ' well-beloved ' doctor, true friend, and perfect physician. Under his care many aching bodies and minds were not only cured, but soothed and strengthened, and started on a new lease of life. He was a man who never stinted the giving of himself to the last ounce of his strength, and more. Those whom he has left in the enjoyment of health and vigour because of his peculiar genius for helping will agree with me, and they will wish to say with me, ' Rest, dear friend ; take your well-earned rest. In the hearts of friends there is a place where *you* live, while they live.' "

MRS. EMILY BARLOW

Emily Barlow became a member of the College during its early years, moved to do so by the loss of her only son Jeff in the War. At a moment, found to be coincident with his death and while she thought he was not in danger, he 'appeared' to her, as if she saw him come in at the door of her room. This was the beginning and hinted at psychic powers in herself, which did indeed develop later in a very beautiful way in a gift of clairvoyance which became of service to others.

With a natural charming friendliness of manner she became a valued member, and wisdom born out of her own study and experimental work which she embraced at every opportunity, made her words to new investigators both comforting and educative.

A regular sitter with Mrs. Osborne Leonard, she was able to open up communication with her son, who in a devoted way interested himself in his mother's welfare, and in seasons of sorrow and ill-health, proved by his communications how closely his affection surrounded her. I have known many occasions when he made opportunity to send her messages through friends sitting with various mediums, and these always showed knowledge of his mother's conditions.

Later Mrs. Barlow was free to give excellent service in the College Library and made many friends, particularly among Country Members whose needs she remembered. For a time also she was able to assist with the psychic development of students at the College and particularly enjoyed this work.

Her last years brought anxiety, and then her friends were able to look forward to a new era of happiness for her, but the life story was told, and a natural fragility of body succumbed to an attack of pneumonia in February. Her husband, Mr. Fred Brown of Southport, to whom she had only been married three weeks, passed soon after her.

Her life had a spiritual self-renouncing quality which has left a fragrance in many hearts, and to her daughter, Mrs. Orchard, we offer our very loving sympathy.



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