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“ ROSEMARY ”

ROSEMARY

AN APPRECIATION BY DR. F. H. WOOD

When our psychic association began in 1927, we little thought that our experiment, prompted by a suggestion from the Other Side, would have such far-reaching results, or bear such strange fruit as Egyptian language-tests and proof of extended survival.

Like all sensitives, Rosemary pays the price, expressed by one of her guides five years ago: "If we develop the spiritual side of mediumship, it etherealises the spirit-form until it is subject to hurts, just as we are when we approach your world." Only men and women of courage can face it. But this very sensitiveness, so disadvantageous to the ordinary Earth-dweller, is invaluable to her guide, the Lady Nona who writes: "Such a beautiful but rather delicate temperament is just ideal for our purpose, and the reason we chose her for this work. It has been a long training—years and years on this side, and a few short years on yours. It was planned before she came to Earth, and she was watched over before birth."

This may help to explain the sunny disposition of Rosemary, familiar to all who know her. Shaw Desmond describes her in his new book, "We do not die," as "a very pure, soft-gleaming channel, of considerable personal grace and graciousness." Such tributes are not confined to spirits in the flesh. Listen to these loving words of my mother (S.E.W.) who wrote through a partially-entranced Rosemary in 1928: "It is a great comfort to me to be able to come and talk to you through this very sweet girl. Her mind is so free from harmful thoughts or bitterness of any kind that it is very simple to get through when the power is good."

Rosemary will probably never be known as a public medium. She is far too sensitive for the rough challenge of platform work; nor does she desire it, for the limelight is distasteful to her. She loves country life and the wild creatures of the countryside.

Nona told me recently that Rosemary belonged to a rare type seldom found to-day, but one often developed by the ancient Greeks with love and care: a type of sensitive who is not merely a channel and a instrument, but who in herself possesses the nature and qualities of a guide. This may explain why Rosemary is beloved by all who know her. She seems to have stepped into the twentieth century not only from ancient Egypt (*vide Psychic Science*, July, 1934), but also from ancient Greece where wise and cultured women "oracles" understood and taught mysteries we are beginning to understand once more to-day.

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EDITORIAL NOTES

Alfred Russel Wallace gave as the real reason for his interest in spiritualism, that the obvious purpose of Evolution is the development of a spiritual being fit to survive death. Individuals may place themselves outside, but this purpose can be neither deflected nor annulled though it may be, and is, delayed. It is the scientific version of that "Kingdom of God" which Jesus declared to be his mission to establish on earth. At the present time, when dogmatic creedalism has so largely obscured his message, the cry—"From Nicea to Nazareth"—indicates the revived perception of this primary fact.

This is altogether beyond "Science," but scientific analysis of material conditions, of the laws of Energy, and the directive action of Mind, can give it rational support and render it more easily comprehensible. For the present, comparatively few people are sufficiently informed for such arguments to carry much weight. The bulk of mankind are more moved by insistence in the Press on the verity of supernormal phenomena, than by any intelligent realisation of the forces and the minds that produce them. For those who are capable of such understanding (among whom we may count the large majority of members of the College), it may be interesting to trace the actual functioning of Life in the world.

A. R. Wallace, O.M., D.C.L., F.R.S. has done this in his *World of Life*, published in 1910 by Chapman & Hall, a book which should have been conclusive in establishing his thesis among men of science; but the prejudice excited against him by his spiritualistic leanings (as in the case of Sir William

Crookes), is responsible for the indifference with which it was received. He reaches the same conclusion as has been formulated by Sir Oliver Lodge in his work *My Philosophy*, published last year—that Life belongs to an order altogether different from the Energy that it *directs*.

Even so distinguished a physiologist as Sir Arthur Keith speaks of Life as “a form of Energy.” If this were true, Sir Oliver says, it would have a mechanical or thermal equivalent. It has not. It would be impossible for it to communicate itself without loss in the conversion. It does not. It would perish in the transmission. Again, it does not.

Sir Oliver states that psychologists “must begin by grasping the fact that the ether can be animated” (p. 228), and he leads up to the conclusion that the etheric body is a real substance, just as electricity is a real substance, though non-material in its nature. But it is useless to try to impress this on minds that, by reason of their ignorance, are incapable of grasping the scientific force of the argument.

The one mark of Life throughout Nature is the creation of the CELL. All living material beings—plants, animals and men—arise from the union of two minute uni-polar cells, which are then alive and multiply by fission. They form one bi-polar cell which lives, grows, and by the creative power within it, becomes a complete being, all its various organs being compacted into one purpose. This is scientific fact.

In the plant-world, can anyone look at the immense variety of plants and the beauty of their flowers, and not see the operation of Mind in all this super-abundance of life? Wallace enumerates some of the properties of plants, useless to themselves or to the animals which feed on them; indicating the action of Creative Life. These properties are innumerable.

Among drugs—aloes, arnica, belladonna, calendula, cascara, gentian, jalap, ipecacuanha, nux vomica, opium, podophyllin, quinine, rhubarb, sarsaparilla, and a host of others are useful to human life.

Among resins and gums used in the arts and for dyeing—copal, dammar, mastic, kauri, gum-arabic, tragacanth, assafoetida, gamboge, arnotto, Brazil-wood, logwood, camwood, fustic, indigo, madder, turmeric, and woad: the numerous vegetable oils: the perfumes and spices: the foods and

drinks on which all animal and human life depend: cotton and flax for clothing, hemp for cordage, rattan and bamboo, gutta-percha, india-rubber, without which neither electric machinery, the bicycle, the motor-car, and a hundred other devices, could have reached their present perfection; and the hundred uses of various timbers which are necessities of civilisation.

The purification of the paleozoic atmosphere by the fixation of the carbonic acid gas in the coal beds, made possible the development of a higher form of life than the amphibia with which the "Coal Measures" abounded. This was the first of the great changes which produced the present world.

The vegetable kingdom is, directly or indirectly, the basis of all material life. All of it proceeds from the Creative Mind, acting through the medium of the all-pervading energy by which all motion, whether of molecules or masses, is directed to the maintenance and growth of life.

These things "grow"! Yes, of course they do, but "growth" expresses the actual and visible fact: it does not indicate at all what is the mechanism of the material presentment. All comes ultimately from the Etheric. But it is almost useless to advance such arguments to the average man. Even such a case as that recorded by Mrs. de Crespigny in her book *This World—and Beyond* of the discovery of the records of Sir John Franklin's expedition, does not appeal to him. Captain Coppin had lost a daughter of four years old and the rest of his family were often conscious of "Weasy's" presence. Her sister aged about twelve (?) put the question as to where Sir John Franklin's traces would be found. I have recorded the answer on p. 228. Obviously that answer could not have proceeded from any member of the Coppin family. Lady Franklin's insistence on exploring the Lancaster Sound, in accordance with the child's revelation, actually led to the discovery of the relics of the expedition. Did this lead to the inference that the news came from the Unseen World? Plain as was the proof that it did? Not so, it was dismissed with a shrug of the shoulders and soon forgotten. Yet it was substantial proof: one of many more, of which men are oblivious.

Professor MacMurray has said lately that "the real trouble

nowadays is that we do not really believe in anything." He means that what we really believe, we act upon.

Well, I do know that many of us really believe in one thing—the "etheric" body. It survives the death of the material body, and its existence explains many things, from telepathy to the "resurrection" of Christ. It enables us to start from a fixed point on other beliefs.

Why is it called "etheric" ?

Well, we have all seen a "live" wire. The electricity is invisible, but if you touch the wire you will know it is there, for you will get a shock, which, if the current is strong, may electrocute you. This is an etheric phenomenon. It is connected with a whole world of etheric existences—Magnetism, Heat, Light, Gravitation, and half a dozen other forms of Energy. These are all invisible. Each of them can and does fill a whole space independently of one another. Each is penetrable by the others. They do not take up space. They are present in all material bodies. They are of the same nature as the etheric soul.

The proofs of this actual soul are many. It influences all our acts, conscious and unconscious. It forms the natural body and all its marvellous organisation and chemistry, which we so very partially understand. That it survives death we have scores, hundreds, of instances; carrying with it the character it has developed here. It is cellular: every one of the thousands of cells which compose our visible selves is formed by the accretion of matter on the cells of the growing etheric body. The same is true of all living things. With human beings all our thoughts and acts build up a character, and that character we take with us. That this is so is shown quite plainly in the immense variety of the "messages" we receive from those who have passed over. There are some which show a very high range of thought and intellect. There are many that show the common range of mentality, reflecting the common material intellect. There are many too that are scarcely above the savage level. There are some which are definitely evil.

I would advise everyone to read Mr. Prevost Battersby's *Psychic Certainties*; for that collection from seventeen of the best books, is true, as I can myself testify from experiences

I have had from many mediums and in the course of acquaintance with A. R. Wallace, Dr. Geley, Dr. Osty, Professor Richet, Sir Wm. Barrett, Sir Oliver Lodge, Dr. Glen Hamilton, Dr. L. R. G. Crandon, M. de Vesme, Miss Dallas, Miss Cummins, and others,—leaders in Spiritualism and Psychical Research. I have come to see that *Continuity* is the supreme intellectual test. Continuity of basic principles is to be found in the works of all these men and women ; not that they all draw the same conclusions, but that they all bear witness to precisely similar data, some of one kind, some of another.

And there is another aspect of Continuity to which M. de Vesme testifies in his History of Spiritualism—a work laureated by the French Academy of Sciences—of which *Primitive Man* and *Peoples of Antiquity* are two volumes. These books place before us the gradual growth of the human psychê in the race. The phenomena of Spiritualism are common to every stage in that growth. First comes the idea of the Mana—a semi-material force—the supposed origin of many natural facts which primitive man could not account for. It is succeeded by the “larva,” not the soul, but a transitory apparition. From the study of such things arose the sorcerer-doctor and the sorcerer-priest—the forerunners of Science and Religion. These developed, by study, by experience, by experiment, by intuition, and by reasoning, to the great prophets and religious founders—Moses, Buddha, LaoTze, Confucius, Pythagoras, Socrates and Plato—as the ages went on and civilisation advanced. These all perceived Morality—Truthfulness, Clean living and Kindliness—as the essentials of conduct and progress. Christ taught the same things, and He gave reason for it ; that “God is Spirit,” the Author and Giver of Life. He sealed his testimony by a heroic death and He returned to prove the continuity of life.

The truly amazing thing is that within four generations from Jesus, with the cessation of persecution, instead of seeking to realise on earth the Lord's injunctions of Truthfulness, Clean living, and Kindliness, men began the analysis of who and what He was—metaphysical questions whose solution was far beyond their powers, thinking as they did that the earth was the whole universe and God sitting on a throne just above the blue sky. They started that deadly notion of “Heresy,” and persecution

which has embittered the world ever since, has filled the world with hatred, blood and tears, and has devastated Religion and Politics alike.

But Spirit is supreme, and spirituality, expressed in terms of conduct, is the Key to Immortality exactly as Christ explained it. Spiritualism as a philosophy of life is victorious all along the line. It harmonises past, present and future. Its phenomena are the signs of power ; it shows what the human mind can be for better or for worse ; it gives us communion—verbal communion—with those we have loved but not lost ; and it gives us the calmness with which we await our own transition to where we shall know as also we are known.

“ To all who wait blindfolded by the flesh
 Upon the stammered promise that we give,
 Tangling ourselves in the material mesh
 A moment ; while we tell you that we live—
 Greeting and salutation. Never doubt
 That the slow tidings of our joyful state
 So hardly given, so haltingly made out,
 Are but the creaking hinges of the gate . . .
 Beyond, the garden lies ; and as we turn
 Wondering how much you hear, how much you guess,
 Once more the roses of glad service burn
 With hues of loving thought and thankfulness,
 Once more we move among them, strong and free
 Marvelling yet at our felicity.

Attributed to F. W. H. MYERS, from the UNSEEN.

* * *

Mr. Harry C. Schofield has expressed his willingness to continue his Astrology Classes during the Autumn term.

There seems to be a strong public desire to learn more about Astrology. Nearly every Sunday newspaper and quite a number of daily papers seem to be giving attention to it. It is unquestionable that many predictions of personal events seem to follow the forecasts based on the horoscope of the individual. Whether this proceeds from the planetary “ aspects ” must be a matter of experiment. Even if such verifications are mainly brought about by the character of the individual, they must be of decided personal interest. Mr. Schofield’s pupils are unanimous in their testimony that his instruction is clear, simple, and convincing. It would be

encouraging if at least a dozen students would take pains to study the subject under his tuition.

* * *

Errata.

There is a slight misprint in paragraph 4 of Mr. Howard Hulme's letter in last issue—the word *giri* should be *yiri*.

* * *

It has been pointed out to me that the "Crimean War" in the War "prediction" should be "Indian Mutiny." A more serious error is that the Egyptian War took place in 1882, not in 1880. This destroys any possibly predictive value in the dates given. Four such correspondences would almost rule out chance coincidence. One single coincidence is more likely to be pure chance. It is my custom to verify all dates, but in this case I had no means of doing so handy—I must sincerely apologise to my readers.

* * *

Messrs. Rider have just published a book of mine, *How to Make the Best of Life* (3s. 6d.), to which I may perhaps be allowed to draw attention. There is much discussion in the *Morning Post* on *Youth out of Hand*. I have tried to show just why many young people are "out of hand." It is because they have been given no clue to the real meaning of life. This clue I have endeavoured to supply. It has been found effective in many personal cases.

S. DE BRATH, Editor.



THE LADY NONA

AN OUTLINE OF HER WORK, BY HER RECORDER

Readers of PSYCHIC SCIENCE need no introduction to this powerful guide, referred to by other spirit-communicators through Rosemary as "The Lady Nona." Discussions in these issues for April, 1931, October, 1932, January 1933, and July, 1934, have dealt with her activities and teaching. Of these, "Language-Tests of Ancient Egypt" (Oct., 1932) was perhaps the most important, as testimony that a personality distinct from Rosemary's is endeavouring to establish a link between the period of the Pharaohs and that of the present day.

Its purpose was clearly stated on August 11th, 1933, when Nona wrote through Rosemary's hand:—

"There is at present a concerted attempt from our side to get through the truths of immortality, and the fact that personality persists. This problem had to be approached in as many ways as possible, and at the same time, so as to interest many different people. Some concentrated on physical manifestations, others on "voice"—you know all the different forms.

"I, for my part, have only two things to perform: first, to attempt to prove that I am still myself, after (to you) such a long period of time; secondly, to get through some of the teaching I have acquired in my long existence."

Nona's success in the first of these objects may be estimated by the fact that she has spoken, down to date, over 320 words and phrases of the language used in Egypt during her alleged Earth-life (*circa* 1380 B.C.).

Every care has been taken by Mr. Howard Hulme (her translator) to analyse these strange sounds fully and correctly. The following (No. 123 of the series) shows how they are (a) spoken by Nona through Rosemary, recorded phonetically by myself, and afterwards (b) transcribed, (c) translated, and (d) rendered into hieroglyphic form by Mr. Hulme:

(a) "Deh-gáh-ah-éhs-tah-zéem."

(b) Dega 'aes t' a ziyi' m.

(c) "Look! Hasten! This is it, I pray you!"

(d) Hieroglyphic representation of the phrase "Look! Hasten! This is it, I pray you!". The symbols include: a scale of justice (d), a falcon (g), a lotus flower (h), a falcon (a), a seated man (s), a falcon (t), a lotus flower (z), a falcon (m), and a seated man (m).

Most of this work has had to be done by correspondence, but Rosemary has twice met Mr. Hulme personally, to enable him to discuss details of the language verbally with Nona. The only other person present was myself. The first of these unique sittings is fully recorded in *A Challenge to Sceptics*, a small pamphlet issued by *The Two Worlds*. The second, in August 1934, enabled Mr. Hulme to clear up many ambiguous details in pronunciation, particularly in the vowel-sounds of the ancient tongue—of which ordinary scholars know nothing—there being no record whatever of these, apart from Nona's speech. He had prepared a long list of questions which Rosemary refused to see or discuss prior to the sitting. Nona answered all these without hesitation. She used speech, writing, and gesture to clarify her meanings. Thus, when Mr. Hulme asked what was the difference in sound between the Egyptian words for "master" and "slave"—both represented by the same hieroglyphic symbols, and therefore indistinguishable to the ordinary Egyptologist—Nona, with arm upraised, replied, "Heem": then, lowering the arm, "Hæm" (vowel as in "worm"), to distinguish the lowly "slave" from the exalted "master."

For nearly two hours she held control, demonstrating the strange guttural aspirates, peculiar vowels, and construction of this long-dead language. At one stage she also demonstrated a number of Egyptian gestures, graceful and beautiful, and probably associated with the Temple: (1) hands close to the body, fingers extended; (2) arms out and brought in; (3) hands held forward, palms upward; (4) upraised in supplication; (5) left arm extended sideways, right hand close to cheek; (6) hands forward and cup-shaped; (7) then hands down, with head averted; (8) hands again held cup-shaped, with head bent forward in humility. I have described these gestures in detail because they clearly had a significance we do not yet understand. Finally, Nona spoke in English to her translator, thanking him and us for our collaboration. She referred to his home as his "roof-beam," not "roof-tree"; explaining this to be an Egyptian idiom of speech. Many similar evidential details were demonstrated which would interest other Egyptologists, who may perhaps one day examine this question free from all bias, prejudice, or fear of

official disapproval—all sound and potent reasons for their present reluctance to do so. Thus ended Nona's second personal contact with her translator; and in closing my reference to this side of her work, I suggest that the thanks of all students are due to Mr. Hulme for his careful translations. In years to come, other Egyptologists may possibly endorse or even revise his work: but none will ever take from him the credit of being the first to prove the *bona-fides* of the Lady Nona; and, in doing this, to establish the fact that the human spirit survives for at least three thousand years.

This time-question, so incomprehensible to us, is viewed from a different angle by Rosemary's guide:

“What you would consider a long period has no counterpart on our side,” she explained (August 11th, 1933). “There would have been no point in a spirit who had only been passed for 50 years claiming to be immortal. My point is that I had an Earth-existence *so long ago*. Many researchers on your side have questioned its possibility. Many—having lost sight of those who had been long-passed—have thought that the spirit gradually dissipated, or went back, perhaps, into the Central Force of Life. *I am here to prove that I am still myself*. I am one of many hundreds who are making a contact now. That was my work—to prove persistence of personality, and to get through teaching which may be helpful at a time when people are reaching out and demanding it.”

Let us now apply the test of history to Nona's story in *The Rosemary Records*, relating to her alleged Earth-life as Telika, the Babylonian princess who, for political reasons, was married to the Pharaoh Amenophis or Amenhotep III. Many months of careful research on my part were given to tracing and identifying her. First, she told us of many facts which I found could only apply to the reign of this Pharaoh. Next, the story of her tragedy—for she was drowned in the Nile as a result of conspiracy on the part of the priests—does not appear in any of the meagre historical records: but one of the Tell el Amarna Letters (No. XIII) from Amenhotep to the King of Babylon makes a suggestive reference to the latter's sister, the Pharaoh's morganatic wife who had mysteriously disappeared, and had not been seen again, so that “none knows whether she be alive or dead.” (Petrie's *History of Egypt, XVII and XVIII Dynasties*, page 267.) I have reason

to believe that this missing wife was Telika, or the Lady Nona. Corroborative testimony is added by the extraordinary Egyptian trance-memories of Rosemary, herself, who is alleged by Nona to have had an incarnation in Egypt at that time. (PSYCHIC SCIENCE, July, 1934.) Thus, on March 30th, 1934, Rosemary said in one of these trance-statements :—" Nona was a turbulent soul. She had talked with, and met people who followed the new religion. The priests feared her power over the Pharaoh. She had considerable influence with him. He was a weary man then, and found comfort in what she told him. I was very young, but I loved her. She had been so kind to me. Soon after I came from Syria she adopted me. I became officially her child, and thus, by their custom, a naturalised Egyptian. Being a queen, she had certain rights which even the Pharaoh could not question. I became a Temple-virgin, and the reason I was drowned with Nona, was that the priests did not know how much I knew of their plotting."

On May 2nd, 1934, Rosemary added, again in trance :—" No official explanation of our disappearance was ever given. It was suggested that we were drowned by accident ; and, to give the Pharaoh his due, I don't think he knew much about it. He was desperately ill at the time, and the priests had tremendous power."

History corroborates many of these statements. The latter years of Amenhotep's reign *were* clouded by (1) his own incurable malady ; (2) plotting of the priests to overthrow his power ; (3) struggle between the old faith in Egypt's many gods, and a new monotheistic faith, officially established in the next reign.

The revival of such evidential and suggestive trance-memories in this medium as a result of her psychic development, is a problem for others to discuss. My duty is to record and publish the facts. Before describing Nona as she is to-day, let us see how she accounts for the long interim of 3,300 years. We were first told her story in December, 1928. In July, 1930, she added :—

" For a long time I slept, then awoke to the bitter realisation that I was still alive. . . . I went far away, and by self-discipline overcame my Earth-longings. I trained, and in due time became a medium on this side."

In August, 1932 she continued :—

“ As far as I can remember, my earliest consciousness is of the sphere next to your world. I was there a long time—though my memories of it are very dim. I have lived many lives since, within my remembrance, each one richer and more beautiful than the last, and many of them divided by periods of long sleep.”

I asked Nona if she had ever reincarnated on Earth, since her life in Egypt. Her reply was suggestive and informative :

“ I have often wondered about it, Doctor ! I have such a sense of kinship with England that I cannot help feeling I must have had a life here : but I cannot remember one, try as I will ; and my guides have so far advised me against probing into any of my past since the days in Egypt. Apparently I am not yet ready to receive benefit from the memories.”

She then proceeded to discuss her present environment :

“ It is impossible to describe to you what my conditions are like, because there is no standard of Earth-experience for comparison. We have practically lost all *form* as you know it. But in order to work with you I am now functioning on a lower plane, and have temporarily clothed myself in its form.”

Nona's statement appears to be corroborated by another spirit-communicator (my grandfather, H. D.) who wrote through Rosemary's hand on November 1st, 1932 :

“ Usually I don't see her. I only feel her ; that is when we meet for our sittings here. But when I *do* see Nona, she is wearing a long spirit-robe of a colour which shines first blue, and then a deep white, like the ice of a glacier. She is enveloped in this to her feet. It usually covers her face too, but I have caught a glimpse of her very bright yet dark eyes. I never contact her in normal life on our side, because she doesn't belong to our sphere. Sometimes I only see a faint light, or an almost transparent form, but one is always very conscious of her personality.”

Rosemary has not yet seen Nona, but has heard her speak, clairaudiently, many times. I too have heard Nona speak Egyptian through her medium so rapidly that it was impossible to record more than a few isolated syllables. Shaw Desmond, who has heard Nona speak through another medium both in English and Egyptian—a contact which Nona corroborated

through Rosemary—was impressed by the beautiful timbre of her voice. This was in a direct-voice sitting, when she thanked him for his interest in her own medium's work.

Nona's contribution to psychic knowledge generally is already extensive and important. Professor Bozzano has commented on her observations on the power used in writing mediumship, when Nona said to me :

“ You will have noticed that when I pause in my writing the power goes, and that I often fill up spaces, as it were, with irrelevant matter. I do that in order to keep the power going.”

This question of continuity is of special interest to students. It is a continuity of *thought* as well as of power, and applies equally to writing, trance-speech, and even direct-voice. Nona's script is normally written at a tremendous speed—a fact again suggestive of more rapid vibration. Letters and strokes are frequently omitted from the words in order to conserve the power and retain continuity of thought. My brother, J. D. W., writes even more swiftly through Rosemary's hand. His writing—scrupulously neat in Earth-life—is now often almost illegible. I imagine the difficulty to be one in the rate of vibration. Earth-vibrations are much slower than those of the spirit-sphere, and communicators have to slow down in order to adjust their contacts. But I have noticed many times in the Rosemary sittings that if the pace is slowed down too much the thread snaps, and there is some delay and difficulty in connecting up again.

Then there are Nona's comments on the jerky action of the power during a thunderstorm, due to electrical disturbance. These were discussed (*Light*, October 18th, 1930) in an article which drew from Capt. Crauford the appreciative comment, “ This is more helpful to research than a thousand fraud-exposures ! ”

There are also the precautions Nona takes “ *to prevent the medium's thoughts coming into contact* ” with her own : to keep spirit-intruders away “ *from such a strong writing-hand* ” : and the interesting information on the processes whereby her own ideas are “ *impressed on the medium's mind and transformed into written words* ” : and finally the extraordinary fact that Nona neither sees the words she writes, nor hears the words

she speaks, but is able to check both by "*receiving them back*" from our own "*thought-vibrations.*"*

Possibly no spirit guide has explained the points of contact in writing and trance-mediumship more fully. On these, the *Rosemary Records* are full of practical information which, when published in book form, should be of great value to students of psychic science.

Coming now to what Nona would consider as the most important aspect of her work, let us admit frankly that her teaching will probably raise much controversy. That is inevitable, if the accumulated experience of so old a spirit is to be accounted wisdom. Ages of wrong thinking on our part, and centuries of false teaching, with their mistaken viewpoints, cannot be set aside or corrected in a single life-time. Nona foresaw the struggle as early as June, 1930 :

"We are approaching that dangerous period when the truth is becoming more generally accepted, and yet is a subject upon which most people are quite ignorant. The danger is coming partly from those who believe, but who are ignorant of the facts behind survival. To them, it ends in communications with loved ones. To us, *it begins there.*"

In my recent article on "Life Eternal" (PSYCHIC SCIENCE, July, 1934) I tried to present a few of "the facts behind survival" as Nona sees them. There is no need to offer them again. Even the most controversial—reincarnation—need not be stressed or accepted as essential. If it be true, it must have operated already with most of us, and may operate again, whether in our present consciousness we like it or not. On the other hand, there is testimony in our Records to show that Earth-experience is greatly valued by the evolving spirit, and even sought. Further, if our conduct here affects our happiness and environment hereafter, all that matters is that we should obey the laws of Rectitude now. Jesus taught it, and nothing in Nona's teaching contravenes his principles. On the contrary, she always refers to him in terms of reverent appreciation. Thus in August, 1933 she said :

"It is a thousand pities that the great teaching of Christ was not allowed to stand in its own purity and simplicity. All those

* My own communicator has repeatedly stated the same thing in her own case. (Editor).

other cancerous growths, forms, traditions and ceremonies are vain attempts by man to impress himself on the Will of God. Sometimes we feel that Christ still bleeds! All his teaching centred round the two simple facts that God is Love, and that man's whole thought should be for his neighbour's good. This is all you need to know."

There are in fact over 60 references to Christ already, in Nona's teaching: all of them appreciative, and some presenting a new point of view. For example, in January, 1930, she said:

"I knew not Christ on earth, but only in heaven. I do not know of a time when there was no Christ. He was always a link between earth and God."

Another reference will not please those who believe in the doctrine of vicarious sacrifice:

"Christ showed men the way, but had he died a thousand deaths, could not have saved one soul!"

Incidentally, my father (The Rev. H. W.) who passed in 1919, now apparently holds the same view, though he preached otherwise on earth:

"The very idea of such a redemption is foreign to God's plan, which is founded on the upward, individual progress of all human units: and though these affect each other by precept and example, it would be impossible for one spirit, by sacrifice, to save another, though by such sacrifice it could develop its own soul amazingly." (A trance-talk through Rosemary, April 7th, 1931.)

Nona insists (October 11th, 1932) that—

"Each man is what he is, purely by his own efforts. He has nothing outside himself to help him. But Christ, by His teaching, showed the way to millions. He is for ever blessed."

She also thinks that it is—

"The spirit of Christ's *living* which has persisted through the ages, rather than his miracles or his words." (March 19th, 1929.)

Perhaps the most important part of Nona's practical teaching is concerned with mental and spiritual hygiene: the necessity for sweeping our minds clear of every unworthy thought the moment it appears; and to recognise the fact that many of these thoughts find a lodging in our auras through contact with unseen or undeveloped influences; lower spirits who have

passed out of the body, but who are still close to Earth, and “existing almost on the Earth-vibrations”: further, the constant danger—especially to a pure-minded medium like Rosemary—of contact with promiscuous crowds. Even Christ “must often have been terribly unhappy from the thoughts which impinged on his mind from the inferior minds around him, and from the environment into which he often went,” said Nona. She has also dealt with insanity and obsession from this standpoint. Again, here is a practical thought on prayer:

“If ever you are in real difficulty, do not pray with your mind burning with the events which are troubling it. Pour out your request, then empty the mind entirely, and rest tranquil. You will generally find that an answer will come to you. But by your own intensity you shut out the power of your guides to respond.”

The ultimate value, therefore, of mediumship such as Rosemary's is that through it we gain useful knowledge from spirits like Nona who have been passed sufficiently long to acquire a deeper understanding of life and its many mysteries. Physical mediumship has its uses, but if Nona is correct in saying that the spirits who produce such phenomena are usually of coarser and lower vibration, this too is a statement of importance to psychic science.

Whether Nona was once Telika in Egypt or not, she is a highly developed spirit now. Austere, aloof in her personal contacts, she has a deep and kindly understanding of human nature in all its phases. I have never known her to write or speak an unkind word, even of our adversaries on both sides of the veil. With infinite patience she pursues her work through Rosemary, bearing cheerfully with the many difficult conditions and disappointments of psychic contact, protecting her medium, sparing her vitality when she is tired, and encouraging us all in the work we have undertaken—not without sacrifice—in co-operating with her in the task she was sent to do.

We may therefore recall her first statement in this article and, assuming for a moment that she *was* once the princess Telika, ask whether she has succeeded in proving that she is still herself, after (to us) such a long period of time. *Has* she been able to get through some of the knowledge acquired in her

presumably long existence? If so, psychic science may be the richer for her effort. If not, knowing something of the difficulties she has had to overcome, I fail to see how any of her critics—in her place—could have done more.

F. H. WOOD.

REMARKS BY THE EDITOR

In the French edition of *Supernormal Faculties in Man* (p. 57) Dr. Osty observes:

“That moreover which would suffice to ruin the documentary value of experiments of this kind—(psychometry of long past events)—is that no control can give certitude that the information given by the subject can be proved conformable to ancient reality.

“From this point of view, the only conclusive experiment would be one in which the subject should reveal events unknown to the experimenter and even to all other living persons.”

When I translated these words, I thought the demand impossible to meet. The Lady Nona has given just such a proof.

To reveal the Egyptian vowel-pronunciation gives a test unknown to any person now living on the earth. If consistent (and it is consistent), it is conclusive. To say, as one of the recognised authorities has said, “It is no use looking at Nona’s Egyptian because nobody on earth knows what the ancient Egyptian vowels were; therefore no standard exists by which they can be tested,” is to evade plain proof of fact.

I wonder that our friends in the Unseen have their immense patience with the obstinate stupidity of mankind. The Lady Nona, through Dr. Wood and “Rosemary,” has given me personally such proofs of her personality that I have no more doubt of her reality than of my own. In answer to my question: Why was your own union with your mate (the Pharaoh) delayed so long? she replied:

“I do not know, my friend. I have not yet discovered why. May I say again here, how wrong you are to stress Time so much. Time is not here, in the sense you feel it on earth: so when you speak of ‘so long delayed’ the passing of experience here was not as the period of waiting you would feel it on earth. I can

only say the reasons must have been that each of us had to follow our own development until such time as we were both ready to profit by being together to work as one. There is no Time in these matters ; all is a matter of Growth."

This is but one out of many of her utterances, and I wish to give her my grateful thanks for her kindly co-operation, and to express the hope that in time to come even the Museum authorities will realise that they are in presence of real facts.



MATERIALIZATION

The College has secured the services of Mr. Wilson, of Leeds, who will visit London in November. Mr. Wilson is a well-attested medium, with whom partial and full-form materialisations (chiefly of children) are produced in sufficient red or blue light to allow adequate observation of the phenomena. Our investigators who have already sat with this medium give very satisfactory reports.

All séances will be conducted under strict conditions, and under the sole control of responsible officers of the College.

Results cannot be guaranteed in any way, and members who wish to sit are merely offered the opportunity of judging the phenomena for themselves. Appointments will only be booked on this understanding.

The groups will consist of fifteen to twenty persons. Seats will be allotted by ballot, but the seating will be so arranged that everyone will be in a position to see the phenomena.

Groups will be held on the following dates :—

Tuesdays,	November 6th and 13th,	at 3 p.m.
Thursdays	„ 8th and 15th,	at 8 p.m.
Saturdays	„ 10th and 17th,	at 5 p.m.

THE FLOWER MEDIUM

BY MRS. CHAMPION DE CRESPIGNY.

In consequence of the stupid prejudice by which all mediums are threatened, we have substituted "Miss X" for this lady's real name. She has her living to earn.

It is difficult to imagine a more beautiful form of mediumship than that of Miss X the "Flower-Medium."

When St. Theresa, sometimes called "the little Flower" passed on at the end of the nineteenth century, she promised "to shower the world with roses," and in the simple and charming personality of this lady she seems to have found a channel for the fulfilment of her purpose. This St. Theresa is not the Founder of the Carmelite Order but the "Little St. Theresa," Marie Françoise Thérèse Martin, b. Jan. 21st, 1873, d. Sept. 30th, 1897, canonised May 17th, 1925.

It was through Mrs. Travers Smith, a member of the College, that I first had the privilege of coming in contact with Miss X, and my first sitting was at her house. Since then Miss X has been good enough to put her arrangements in my hands, and is devoting her wonderful gift to the furtherance of serious research work in the hope that a valuable contribution may be made to the evidence for para-normal phenomena with directing intelligences behind them. The "Control" when the materialization of the flowers takes place is said to be "Little St. Theresa" who, with the modesty that was a characterization in earth-life, begged me on one occasion, in an undertone, to refer to her not as *Saint* but as *Sister* Theresa.

At the first sitting given by Miss X at the College—I say *given* advisedly, as she refuses to commercialize her gift in any way—the sitters present were, Mrs. Fraser-Harris, Miss Nellie Tom-Gallon, Mrs. Cape, Professor Fraser-Harris, Mr. A. E. Jay, Dr. Coulthard and myself. The medium is very slenderly built, and commonsense might be sufficient assurance that no clusters of roses could be concealed about her person, but she willingly agrees to any reasonable "tightening" of conditions. She sat in very slightly moderated daylight—she has since sat without even drawing down the blinds—her hands folded on her

knees, in full view of everyone present. After going into trance for a few moments, and presumably under the "control" of Sister Theresa, a bunch of ten half blown rose-buds with abundant foliage appeared on her lap!

Since then we have also had lilies of the valley, white heather, and forget-me-nots (out of season). The flowers appear to be normal material flowers, and have been pronounced to be such by botanical experts, sweetly scented, and lasting in water for some days, the only perceptible peculiarity being that, as I first described it, the ends of the stems have the appearance of having been neither cut nor broken, but *finished*; Professor Fraser-Harris subsequently described them more aptly as being *sealed*, but unless an incision is made they do not last in water.

On two occasions Professor Fraser-Harris distinctly saw, as the medium went into trance, the appearance of something like a *grey sponge* on her left side—in movement. This was also seen by Dr. Coulthard and he and Miss Tom-Gallon saw a light flicker over the spot. As the grey matter vanished the roses appeared in her lap. At a previous sitting I myself saw the roses assemble at her left side a little below the waist line and then move round independently of visible contact, and deposit themselves in her lap, her hands folded in full view the whole time.

This method in demonstration would seem to put the suggestion of *apports* out of Court. The flowers obviously appear from an inner not an outer source. Miss X tells me that some years ago she and her friends tried experiments by putting her into a sleeping bag; but although the roses materialized they remained *inside* the bag. I have seen experiments with ectoplasm follow the same lines with regard to penetration of different fabrics, and I feel sure that in our ignorance and desire to exercise caution, we frequently impose conditions that inhibit the phenomena we wish to induce. The photograph, fronting this page is one of an abnormally large bunch of flowers produced by this remarkable medium.

"Sister Theresa" tells us the flowers are from *their* plane, the essence of them materialized through the addition of what she calls *plasm*, on ours—the "souls" of the flowers materialized to suit earth conditions. She told me also, her work was to be for the *good* of the world, asking me to see that the



MISS X's MEDIUMSHIP

These flowers are supernatural; the photograph was taken by Mrs. Edwards at her home in Highgate. The medium is the lady standing.

medium's gift be utilized not merely for entertainment nor to satisfy curiosity, but with serious purpose for the acquisition of further knowledge on the part of those best fitted to make the best use of it.

SUPERNORMAL ROSES

Miss Hyde and I were invited on August 10th to be present at a gathering at the College for 8 p.m. We found there Mrs. Champion de Crespigny, Mrs. Holt, Miss Tom-Gallon, Professor and Mrs. MacDougall, Professor Fraser-Harris, Dr. Capper Johnson, Mr. A. E. Jay, and Mr. MacDougall.

There was also a slim young lady, Miss X.

Miss X's outer garments—a skirt, blouse, and jacket were brought by Mrs. de Crespigny for close examination. They were very simple garments with only one pocket in the jacket, which we turned inside out. Miss X came in, dressed in these same garments, from the adjoining room, where Mrs. de Crespigny had stripped her to a bathing-gown, and seen her put on her outer clothes. She had fastened two black tapes crossed over Miss X's chest so that any access under her blouse was impossible. There was no opening to her skirt whilst in wear. On coming in, Miss X sat in an open-work chair in the evening light, and in full view of the audience, who were all seated round her front. Professor MacDougall sat close beside her and observed her narrowly. She soon fell into light trance, crossed her hands before her, and bent forward; then clasped each elbow. This she repeated several times, her hands being always visible.

When she straightened herself and sat up, five roses and a bunch of white heather (technically 'ling') lay in her lap. Perfect silence prevailed the whole time among the sitters whose whole attention was fixed on the medium.

She then intimated that she wished to try an experiment she had never done before—going straight away into trance a second time. Mrs. de Crespigny and Professor Fraser-Harris took her out of the room to examine her clothes. She took a raw egg in their presence, and returned to the room in which we were all sitting.

The same procedure was repeated, and this time three pink

roses appeared. Miss X very soon became normal, and began to talk to Professor MacDougall. While so conversing, she said that she could see (clairvoyantly) standing by Dr. Johnson, a lady, his wife, who desired a rose for her husband. It was now rather dark and the electric light was switched on. Mrs. de Crespigny and others said she had done enough, but Miss X replied, "Oh no, I *must* get one more rose for this gentleman." She bent forward three times, but nothing appeared. As she spoke she straightened up, saying "Perhaps it will come later," and as she spoke Miss Hyde saw another pink rose appear on her lap. She exclaimed, "There! and I wasn't even in trance."

General conversation ensued in which Miss X joined. She was closely questioned by the two professors. We were perfectly satisfied of the facts we had seen. Miss X never accepts any payment whatsoever. It is remarkable that the roses have no thorns; but there are normal thornless roses.

(Signed) STANLEY DE BRATH, M.Inst. C.E.

MARGARET HYDE.

On the general principle of "Try it on the dog" I gave these details to an expert on rose culture, and showed him the actual flower—a red rose—produced by Miss X. I drew his special attention to the fact that her clothes had been examined before she put them on, that the séance was in clear daylight and electric light, that her hands were visible the whole time, and that in one case at least, a rose was seen to come on her lap without any preparation at all. He could not name the variety of the flower—a red rose very strongly scented—but said he could name other varieties very like this one. "But," he said, "this rose is normal, it was grown on a bush, and has been stripped of its thorns so that it might not catch on the medium's clothes. Certainly the petals and leaves are not creased, but that proves nothing." He told me a story of some conjuror whose trick was exposed by a false bottom to his hat. In short his objections reduced themselves to this: I don't understand it, therefore it *must* have been a fraud.

This is a fair summary of the verdict of an average "educated man," an expert in his own branch of knowledge. He simply

put aside all the evidence which did not appeal to him. How rare it is to find anyone outside the legal profession, who can summarize evidence without falsifying it!!

Mrs. de Crespigny thinks that the flowers are not 'apports' in the ordinary sense, but local 'creations': I was more disposed to regard them as 'apports,' but there is another explanation, given me by my own communicator which seems to me much more explanatory.

The Teacher said: "You are both wrong and both right in a certain measure. All living things (and perhaps all non-animated things too) are built on an etheric foundation, each cell of the etheric body accreting matter upon it. In the normal process of growth, water is absorbed by the roots, and carbon from the air, by the leaves, which breathe in the carbonic acid and separate out the carbon. These constituents make up some 98 per cent. of the flower. In the present case, the *etheric body* is apported, but the flower is materialized by the creative power. I do not know whence this comes, whether from the control, from the medium herself, or from the properties of the etheric body, but the process is analogous to normal growth. The exceptional element in this case is Time; the process of accretion is almost instantaneous.

"When your scientists realize the principle of life, the creative power (call it what you will), that is at the base of all creation of material Form, they will understand better, not only this kind of mediumship, but also the normal process of what is obscured to you by the word 'growth,' which refers more to the visible effect than to the mechanism that produces it."

This explanation links up the supernormal to the normal process, and is pertinent to all Life. One of the greatest puzzles to mankind is the nature of life. It is often, quite erroneously, spoken of as a "form of energy." Sir Oliver Lodge has pointed out that "were this true, life would be convertible into other forms, and would have a mechanical or thermal equivalent." (*My Philosophy*, p. 74). Life is not Energy, but is the Directive power directing the energy which it finds available. To our minds it seems to be Mind itself, using powers far beyond all human knowledge. In human beings all this mechanism is directed to the purpose of producing a soul

fit to survive this earth-life. This soul in its first stage is identical with the etheric body, which in its turn and in due time, passes away, as the soul, directed by the growing spirit, develops a higher form of individuality. Thus does the simple phenomenon of the production of a flower with all its complex cellular structure, link up with and throw light upon, all the complex world of Life.

S. DE. B.

August 11th, 1934.



THE "ETHERIC" BODY

BY THE EDITOR

"People are getting tired of having their attention continually directed to phenomena of all kinds, while the inner causes which produce phenomena are never investigated. . . . The causes of the phenomena are not apparent to the five senses."

G. A. GASKELL (a Letter to the Secretary, B.C.P.S.)

This letter, while not quite correct, for an immense amount of labour to account for the phenomena is expended on the endeavour to find causes for them, is nevertheless true for the average spiritualist. What else can man study but phenomena? It is only from them that causes can be realized, and these causes lie open to the eyes of mankind.

The one effect which is common to all life is the formation of CELLS. These cells are all under the guidance of Mind which forms them into a pre-determined body.

That the growth of the unborn child is the same process as its growth after birth, is a manifest fact. It grows by fission, forming fresh cells which show each one as having the normal functions of life—nutrition, reproduction and growth. This can only be accounted for by the presence of Directing Mind in each cell, making not only the complex bodily organs, but welding them into the complete being.

How this is done has been the mystery which has occupied great minds in all ages. There is one inference of supreme value to the proper understanding of normal and supernormal phenomena alike. It is the beginning of a satisfactory explanation of them all, and also to the deductions from them which affect our daily lives.

That inference, which is no theory but is amply proved, is that the normal human constitution consists of

(1) Material body ; (2) Energetic soul ; and (3) Directing Mind, (spirit).

IN PHYSICAL NATURE.

Prior to 1846, when Sir William Robert Grove published *The Correlation of Physical Forces*, all material bodies were held to act upon one another in virtue of certain "properties"

inherent in them. The fundamental idea in this book was that each of the forces of Nature—Light, Heat, Electricity, Magnetism, etc., etc.—is definitely and equivalently convertible into any other, and that where experiment does not give the full equivalent, it is because the initial force has been dissipated, not lost, by conversion into other unrecognized forms.

This concept was the starting-point of the modern concept of Energy as distinct from Matter; as the Directing Mind which acts through energy is distinct from it. All these forms of Energy, which is “the capacity for doing work”—Gravitation, Heat, Light, Electricity, Magnetism, Radiation, Muscular or Nervous Power, Cohesion, and perhaps two or three other forms—are mutually inter-convertible in mathematically exact quantities. They have no weight perceptible by the balances: they occupy no space as compared with Matter: and any number can fill the same space at the same time. This room, for instance, is filled with heat vibrations, magnetic vibrations, light vibrations, “wireless” vibrations, and many others which independently fill the whole space. All thermal, magnetic, electrical, and luminous vibrations, and others, are the motive power of all chemical and other changes in material objects, including the mechanical means by which our own lives are manifest. All material civilization depends on these interchanges, by which our trains are moved, our ships travel from port to port under astronomical observations, and by these our whole material life is conducted.

All these forms of energy are invisible; even Light. They are perceptible only by their effects. Even matter can become invisible in certain cases: in the electro-plating bath the silver is existing in an invisible state.

THE INVISIBLE ENERGY OF NATURE.

Our schools, which give so admirable a grounding in the Latin and Greek languages to our sons and daughters, seem to regard instruction on these natural facts as secondary or even superfluous, and leave them to be acquired in later years, which most of our young people naturally fail to do. Whence results the general attitude of helplessness before the plain facts of terrestrial life, and a total inability to understand the so-called

supernormal facts which are pressing themselves on reluctant minds.

The first of these facts is the omnipresent Creative Life which is a function of God ; but to address ourselves to final causes is not science, and takes us but very little way to understanding.

It is of course perfectly obvious, that given the normal means of generation, no new form can appear except as the progeny of forms already existing. Darwin considered all species as produced by the accumulation of minute variations : he started from the experimental fact that such small variations do occur, and are due to Adaptation and Selection—the better adapted individuals surviving in the struggle for life.

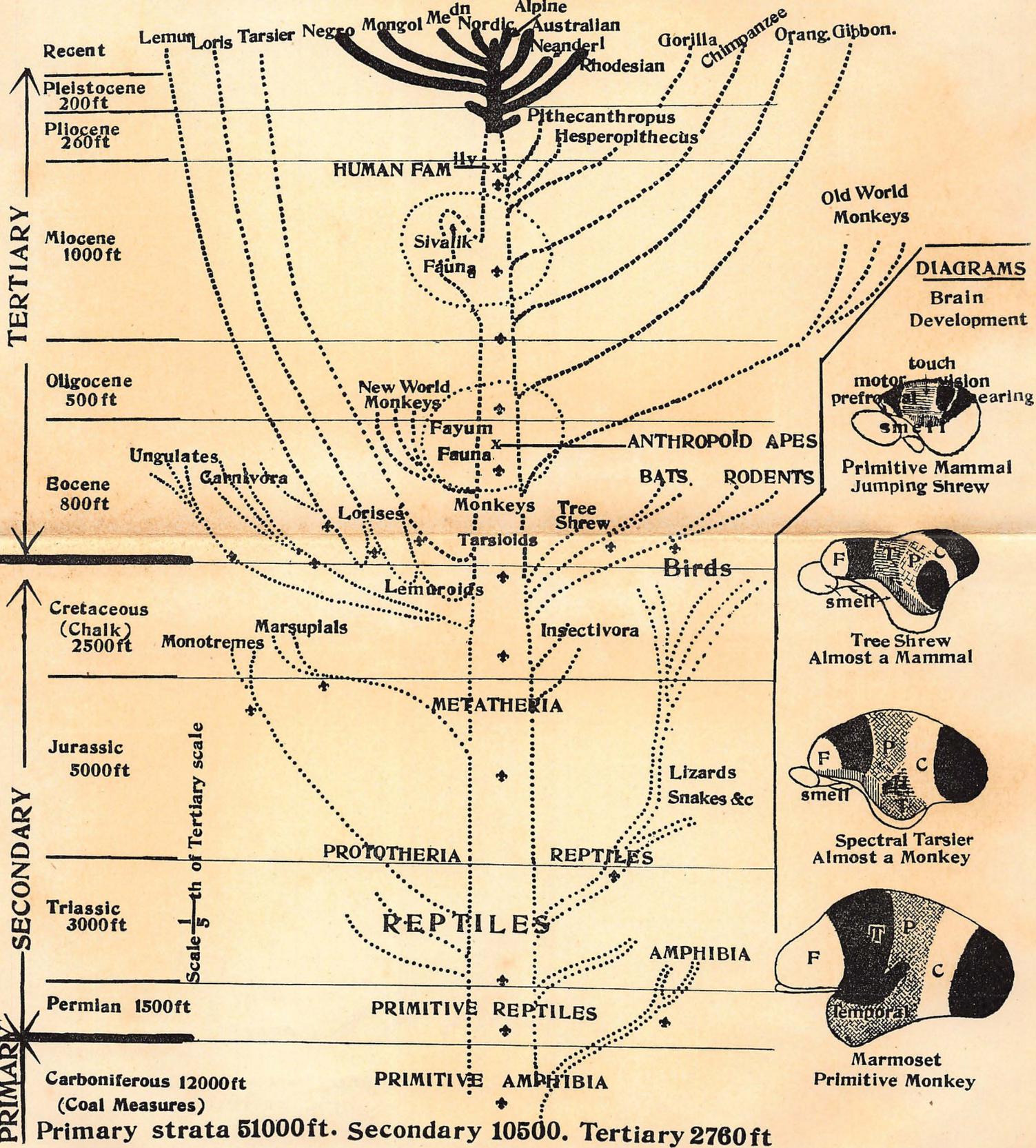
But, as Alfred Russel Wallace pointed out, this assumes a changing environment, and does not explain the immense variety of species like the humming-birds which all have the same climate, feed on the same food, and live under identical conditions, but vary in form and colour to a degree almost indescribable.

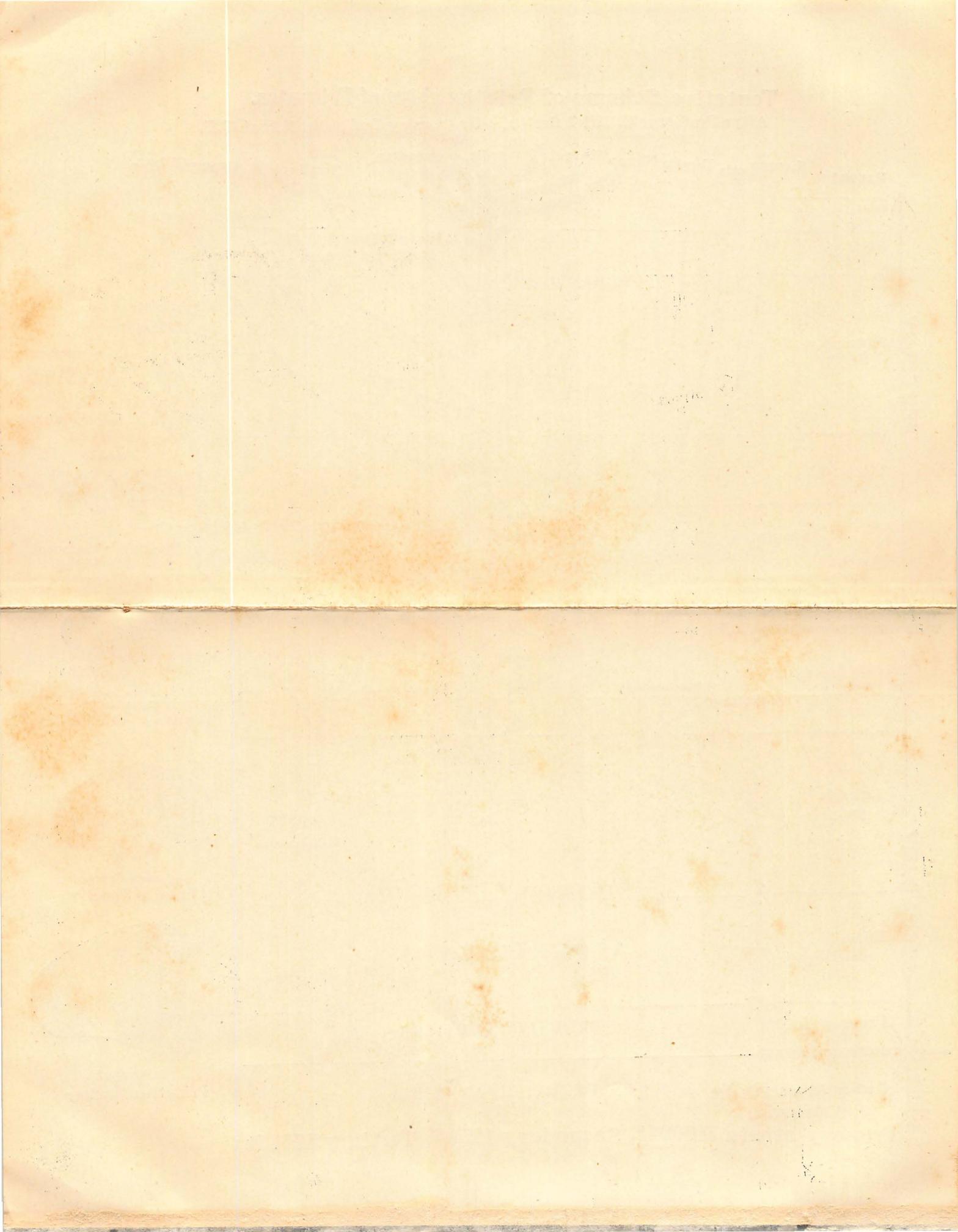
Nor does it account for the transformations so frequent in the lower forms of life, such as the change from the tadpole to the frog ; nor for the branching off of species from the main trunk of the Tree of Life. It is necessary to infer a Creative Principle acting specially at the origin of each branch, as well as producing in the main stem more relatively perfect forms, and thus aiding that general progress "from good to better" in the fauna, and we may add the flora, which is manifest in the geologic record ; of which a brief summary is given in the diagram. That diagram is drawn from *Essays on the Evolution of Man*, by Professor Elliot Smith, F.R.S., professor of Anatomy in the University of London, as a tentative sketch to illustrate his argument, to which I refer the reader.

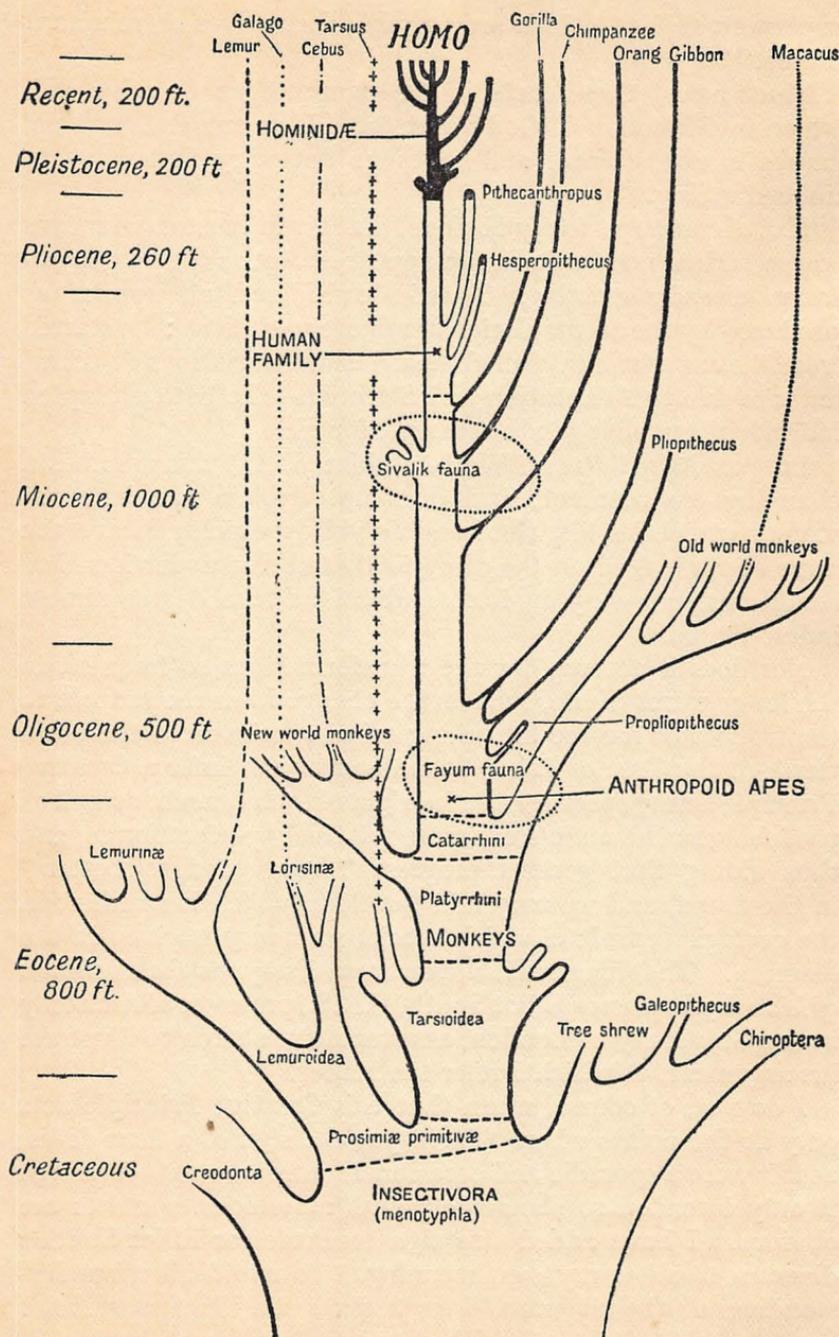
I do not, of course, mean that this Creative Principle acts only at the points where I have put the sign of a fleur-de-lis, as if it were a sporadic and occasional 'interference.' The sign is only intended to show the points at which its effects are obvious. I have added this sign to Professor Elliot Smith's diagram to show my own meaning. To avoid all misunderstanding of the diagram, I reproduce also Professor Elliot Smith's original, from which my own has been drawn. It

Tentative Scheme of Relationships of Primates.

After Professor G. Elliot Smith, By Stanley De Brath, M.Inst.C.E.







PROFESSOR ELLIOT-SMITH'S TENTATIVE DIAGRAM.
 p. 4 *Essays on the Evolution of Man.*

should make clear where I have modified the original, and added the development of the earlier forms of life. The Creative Principle is a steadily-acting cause always and everywhere present. Nor is this one of those idle speculations which lead nowhere. It results from careful discrimination between Energy and Creative Life. It has already been stated that all life originates in the cell. No cell can be formed by energy alone. If life were merely another form of energy it would have a mechanical or thermal equivalent (Sir Oliver Lodge, *My Philosophy*, p. 74). Life would also disappear in the conversion into another form. It would also be quantitative—incapable of communicating itself without loss, which is obviously not the case. It is the directing power on Energy, producing life in that medium.

This is something more than a mere speculation. Sir Oliver Lodge, than whom no one is better qualified to speak, says in chapter xx of the book quoted above,

“By ‘spiritual body’ St. Paul did not mean one made of spirit, but one that serves the needs of the spirit; just as by ‘psychical body’ he did not mean one made of ‘psychē,’ but meant the material body which serves the psychical or mental need. The psychical body is made of matter and used by soul. So also the pneumatical body is one used by spirit and made of X. My hypothesis is, that partially and approximately, X is Ether.

“This view is not materialistic in the ordinary sense. It does not even claim any direct association of mind with matter; it claims association with an intermediate substance. The Etheric body is intermediate between matter and spirit, for it seems probable that spirit requires some kind of physical medium for its manifestation.” My hypothesis is that spirit primarily inhabits the ether, uses it, and acts upon it; and that occasionally this operated-on-ether is able to act upon matter. Thus through the intervention of ether, spirit can be brought into relation with matter, indirectly; and the intervening mechanism (if it can be called mechanism) is the etheric or spiritual body. . . . The view is, that the intermediary is a substantial reality. . . . Physics is already learning much, and may hope to learn more, of the interaction between ether and matter: and it would be left to psychologists to learn more (if they can) about the connection between mind and ether. They must begin by grasping the fact that ether can be animated; the connection between mind

and ether must have laws which can gradually be explored, though at present we have hardly a clue.

“The probability is that every sensible object has both a material and an ethereal counterpart . . . and I foresee a time when the term ‘soul’ will be intelligible, and I think it will be found that soul is related to the ether, as body is related to matter. I suggest that it will turn out to be a sort of ethereal body, as opposed or supplemental to our obvious material body. That is what I foresee as lying in the path of the progress of discovery. We shall find, I think, that we possess all the time, a body co-existent with this one that we know—a body essentially substantial and related to space and time, not really transcendental, but yet in no way appealing to our present senses. Recently an etheric version of such a body has been approved—at any rate regarded as a step in the right direction—by some of the more thoughtful and philosophically minded communicators on ‘the other side.’” (*My Philosophy, ch. xx and xxi.*)

In the Editorial notes to the July issue of PSYCHIC SCIENCE, I have given a message stating this categorically. It has been alleged against spiritualism that the “messages” never reveal any new scientific truth, or give any light on a scientific question. Well, here is one out of many. Will it be accepted as a light on the path of discovery? It would be sanguine to expect so! Nevertheless, it will prevail in the end. Already the best dictionary in the English language has accepted the soul as “a substantial entity which lives, feels, thinks, and wills,” distinct from the spirit which is the origin of Life.

This etheric body is sometimes seen. Here is one out of many instances, from the issue of the *American Psychic Research* for December, 1931:

Colonel J. R. M. Taylor (retd.) was returning from the Philippines in command of the 14th U.S.A. infantry. The ship was crowded. One of the state-rooms was occupied by Mrs. A., wife of an officer. At Nagasaki, Mrs. N., wife of a naval officer, embarked with her child and was assigned to Mrs. A.’s cabin. About a week later, Mrs. N.’s child developed measles. I told the surgeon to move Mrs. N., her child, and Mrs. A. to the isolation ward, then occupied by a consumptive soldier, who was to be transferred to the ordinary sick bay; and I put a sentry on the isolation ward.

A few days later in mid-Pacific, the doctor reported Mrs. N.

in a very nervous condition. She had said, "Doctor, this morning at 2 a.m., I was awakened by a man standing by my bed. I ought not to be exposed to this sort of thing. We are two lonely women here."

"What did you see?"

"It was a man. I could see him in the moonlight by my bed. I could not see his face. My baby woke up and cried out; she saw him beside my bed and was frightened. He stood by my bed and said, "Rest, rest, Peace!" . . . The Doctor went on—"Then I went out to see Mrs. A. who was sleeping on a cot just outside the isolation ward. She had seen nothing. The sentry outside the isolation ward had also seen nothing. It was bright moonlight.

When the doctor had finished, I said: "Why do you come to me about this?" He replied, "Because the soldier whom you had moved out, died at 2 a.m."

This is merely the last-reported case out of hundreds throughout history. Let us remember that we are not dealing with a transitory and exceptional belief; we shall find this idea of the "shell" still flourishing at epochs of relatively advanced civilization. It is common to-day among those who wish to discredit a true spiritualism. Those who are just beginning to take an interest in supernormal phenomena are in a somewhat similar position to primitives, and they pick up all the diverse hypotheses that have already served their turn, "discovering" them one after another. Therefore, when the old out-of-date hypothesis of the "larva" or "shell" reappears, succeeding the Neo-Mana (cryptesthesia) now in vogue, it is not worth while stopping to admire its Greek formulation; look further, and you will see a Neo-Animism dawning as Prosopopoesis or Metagnomy, or some other high-sounding name. Greek roots can always be dug out of that rich language. What does not change are the phenomena that have proved survival. (*Cesar de Vesme. Hist. Exp. Spiritualism*, laureated by the French Academy of Sciences.)

That is not to say that some surviving souls may not survive for long. I have been told that some in whom there is little spiritual life, are only conscious of intense loneliness in their sojourn in the Unseen, and soon attach themselves to others in like case, so building up a new group-personality and starting

afresh. I do not offer any opinion on that : it seems to me only a possibility.

MATTER, ENERGY, AND MIND.

These are the three components of the Universe and of the human constitution as part of it. The soul is akin to the invisible Energy of the physical universe—it is the cellular basis of the material body, just as Energy is the moulding power in inanimate Nature in virtue of its inherent laws.

What of the Mind? What of Intelligence and Love? This Mind, this Intelligence and Love, are the faculties of the living soul, that is, of the etheric body animated by the spirit.

It is part of our dulness that we use the words 'soul' and 'spirit' so loosely. Each constituent part of us can express its mind according to its actual powers. Mind is immaterial to a higher degree than soul. It permeates the whole being and is not separable from any part of the whole. Mind, as distinct from the functions of the human brain, is only just beginning to be recognized by Science as a potent factor in the Universe.

And what of Love? The Greek, who was not bemused by the discoveries of physical detail in recent years, recognized four totally different aspects of the emotion for which we have but the one word. He used *Erōs* for the love of sex; *Philia* for the love of the intellect; *Storgē* for human compassion; and *Agapē* for spiritual love.

There are but too many men (though fewer women) whose interpretation of 'love' is merely physical; and this accounts for the ghastly failure of so many marriages. We may see some men of science in whom *Philia*, the love of knowledge, has dwarfed all the higher perceptions in their field of consciousness. Excess of *Storgē* has given us a number of sentimentalists whose minds have no room for the perception of the inherent justice of the Law of Spiritual Consequence whereby good and evil work out their results automatically; they persuade themselves that some miracle is worked at death which makes a selfish, cruel, sensual, or materially-minded man into a new character. That this is not so, is obvious from the crowds of frivolous and false souls who throng some seance rooms. They insist too, that all animals are immortal, not reflecting that this

would mean that all pests of humanity would continue indefinitely.

And what of *Agapē*. St. Paul tells us that it is better than Wisdom, better than Science ; better than Faith, better than all the Gifts of the Spirit. It is patient and kind, knows neither envy nor jealousy, is not forward and self-assertive, nor boastful and conceited. It knows how to be silent, is full of trust, full of hope, full of patient endurance. This love is eternal and will never fail. Language will fail, science will be transformed, prophecy will vanish away in fulfilment, but spiritual love will remain.

This is all a matter of *conduct*, and it is realized in that 'heaven' where all is bliss because the character which produces that result reigns supreme. Such a character is easy to live with ! and if it were usual, all our fiscal troubles would vanish. It is spiritual love. High character is a *balance* between all four aspects. What is it that we love in the woman whom we would wish to have as a life-companion ? Her soul : that looks out of her eyes ; her personality,

" A perfect woman, nobly planned
To guide, to comfort, and command."

I once asked my own unseen friend, " How can a spiritual being be defined without any mysticism ? " The answer was, " It seems to me very simple to answer your question. A spiritual being is the germ of life so developed and evolved by the use of all powers obtainable as to have reached a certain state *in which its creative powers are dominant*, and therefore can act. It always acts for progress, and therefore a spiritual being is a soul active in the service of all life."

S. DE B.

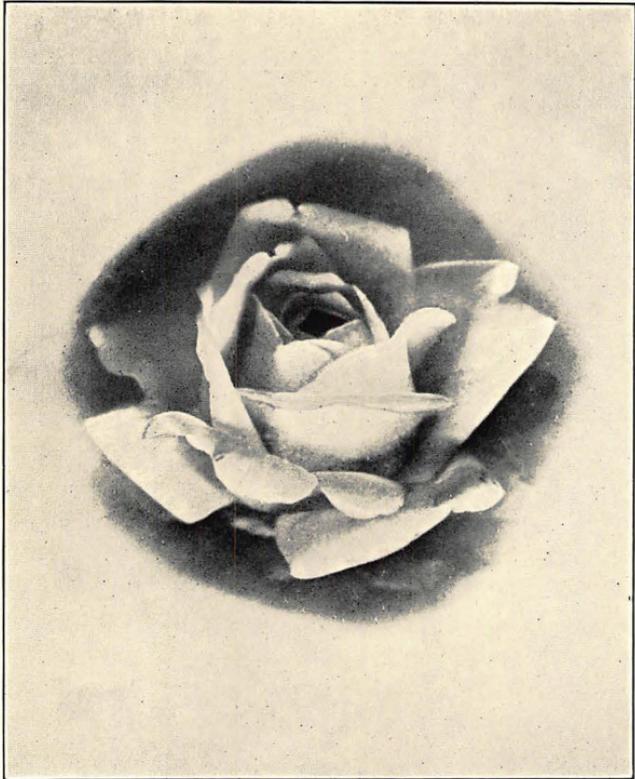


SOME OBSERVATIONS IN SUPERNORMAL PHOTOGRAPHY

BY GEO. LINDSAY JOHNSON, M.D., F.R.C.S.

I have made supernormal photography a study for many years, and I think that I may be in a position to give a few interesting facts about it. I think that the term Spirit-Photography is a misnomer, as no one has ever seen a spirit and has certainly never photographed one. What has been seen, is the outer casing of a spirit, i.e., the physical body in ourselves, and the materialized, or astral body, in the case of those who have passed over, or who have left their physical bodies for a short period of time.

My first introduction to supernormal photography was in the year 1911 when Miss Scatcherd took me to Bournell. He supplied the plates, but although I took several photos, as did Mr. Bournell, we got no results. I came to the conclusion it was all humbug. However, in Sept., 1920, I went again with Miss Scatcherd and took with me a number of packets of plates. I first of all took several photos with my own camera in the dark, using a flash light for exposing. I got several extras. Then I took several exposures in bright daylight with my camera. The results were quite successful. I then made an exposure with a stereo-camera, and got an image on each half of the plate. On making a print and reversing the two pictures, I found that they would not fuse to form a stereoscopic image. On carefully examining the prints I found that one of the images was slightly larger than its fellow, and moreover the faces were not turned exactly in the same direction, although the sitter (Miss S) was duplicated on the negative, and fused perfectly. This convinced me that the camera had nothing to do with getting the extra. Then Miss Scatcherd got a message (after I had left) from Archdeacon Colley, who had recently died, and had been a great friend of Miss S. The message was in two handwritings, the first part in fine copperplate writing, and the latter part in the Archdeacon's well-known hand, and signed by him. The message was to the effect that I was to go to London and pick out a box of plates



Photograph of the rose, produced in the *unopened* packet of twelve plates as described in the text.

before two witnesses, and seal the box with wax, take it to Mr. Hope at Crewe, and hold it against the medium's forehead (Mr. Hope's), dip the box quickly in water, dry and take it to London, and develop the middle packet of four plates in a slow developer, and watch results. This was carried out to the letter, the developing being conducted in a special room by myself in the presence of five witnesses. The image was a very delicate picture of a white rose fronting them. This, Miss Scatcherd assured me, was the picture of a rose which the Archdeacon had given her just before his death. Four days later the Archdeacon came to me at a séance held by the American Medium, Mrs. Wreidt, in London, and speaking through the trumpet placed against my ear, he asked me if I had got the rose picture? On my answering in the affirmative, he produced the actual rose in a solid form close to me before my eyes!

After that I took five boxes of 9 by 12 cm. plates *from five different photographic dealers in London, picking the boxes myself from the stock* and sealing them one by one with sealing wax where the string crossed in six places with six three-penny pieces, having each a different date impressed on the blobs of wax. By this means I removed all possible chances of collusion between the medium and the dealer. I then took the packets to Crewe and exposed each packet separately by placing them between Hope's hands or against his forehead. In every case I got an extra. Usually it was a face without any woolly ectoplasm round it.

In every case the packet never left my hands, and was held against the medium's forehead, or between his hands, which were on the top of mine for about ten minutes. In no case was the packet opened until I had entered my own developing room, so that the medium never saw a plate at all. Moreover everything in connection with the medium was done in bright daylight either in the open air, or in his kitchen or conservatory. Now it is obvious to everybody, that every chance of fraud or trickery was eliminated, since neither the seller of the packets, nor the medium had a chance of exchanging the packets or of opening them, or of tricking me by collusion with the medium.

Were unbelievers in psychic photography to take these precautions, they could not fail to be convinced of its genuine-

ness. It would have been practically impossible for anyone who might have had access to the packets to procure six coins having the same dates on them as were impressed on the seals, without a very considerable expenditure of time; and as everything was done in bright daylight, all trickery was eliminated. Having succeeded in obtaining photos with a camera, and without a camera, I next tried to get an extra on P.O.P. (Printing-out paper). I obtained a packet from a photographic dealer, and placed it on a plate of sheet copper about eight inches square, supported and insulated on four pieces of rubber. At each corner of the copper I drilled two holes to which I attached two copper wires. Four of us sat round a table in a dull daylight, each of us holding a wire in each of our hands. We sat for half an hour and at the end of that time we opened the packet, and to our surprise and delight we got a long message on three of the pieces of sensitized paper all printed out, and also three head photos of the mother of the medium, which all the sitters recognized immediately. The messages were in cipher, and we had to get another sitting arranged, before we could arrive at the solution of the message. This was evidently done to assure us of the genuineness of the messages. No development was needed, all we had to do was to fix the prints in Hypo, and then wash them for an hour in running water, and dry them. So you see I got extras, first with a camera focussed on a sitter, then I found that the image of the extra was not due to the lens or the light, owing to the impossibility of fusion of the two images in a stereoscopic camera, and so I dispensed with the camera, and got my extras without opening the packet of plates. Then I tried to get "extras" on an unopened packet of printing-out paper, and obtained both faces and script. And lastly, we can all of us see for ourselves (if the reports be genuine) that a well-defined image of the late Dean of Christ Church developed on the wall of that church in Oxford, on which there is no sensitized surface. (See the photo of Dean Liddell's face in the *Quarterly Transactions* for Oct., 1931).

Now comes the crucial question, How are the extras formed on the plate or paper? The only way in which I can conceive it normally possible, is by dabbing the image to be reproduced with peroxide of Hydrogen or Sodium Arsenite, and then pres-

sing the moistened picture to be copied, against the plate or sensitized paper, leaving this damp picture against the sensitized surface for a few moments, and then removing it in the dark. The liquid acts on the film by what is known as catalysis, since light is quite unnecessary to produce the image. When the plate is developed in the usual way, a negative (or positive) copy of the picture is formed. In a few cases a copy (often not an exact replica of the original) of some print or script in a book or periodical appears on the negative. Again sometimes it has happened that an enlargement of some object in the pocket of one of the sitters unseen by the photographer appears on the negative, or occasionally a miniature belonging to one of the persons present. Again I have seen an image of an animal such as a horse, or dog will appear unexpectedly on the plate, often close to a real dog which is being photographed. In these cases the "extra" animal may have been unknown to the photographer. How did the image of the "extra" animal appear on the negative? I have seen extras come out on a roll-film, and on four occasions on an Autochrome Lumière plate, although I have no evidence of their genuineness, and so cannot be sure that they were not faked. Supernormal photography remains a mystery to me, but of its reality I cannot possibly have any doubt, seeing how complete my precautions were against fraud of every kind. I have been informed through mediumistic channels, or by the direct voice, that the spirits take a mould on something (possibly some form of ectoplasm) and impress this mould by some occult means on to the plate or film, and then remove the mould, so that the impress on the sensitive film appears on development.

Some years ago Mrs. Hewat McKenzie made a very thorough series of experiments concerning the density and time of exposure with a camera during the formation of these extras, but according to my experience the time of exposure has little or nothing to do with producing the extras, since I get excellent results without any exposure at all. The curious thing is that in these cases I never got any woolly ectoplasm, the faces being quite sharp against the dark background. Now in my camera extras this woolly appearance was almost always present, often in enormous quantities, so as to hide most of the sitters. Where did this come from? Moreover my packet photos were

often quite as good, and occasionally superior to those taken with a camera by means of a flash-light. It would be interesting if Mrs. McKenzie would take a few pictures in the presence of a psychic medium on Autochrome Lumière plates in colour, and see whether she could get a psychic extra. Unfortunately out here in Africa the colour plates lose a great deal of their activity and colour by the time we get them, or I would make the experiments myself if we could only get a suitable psychic photographer. Unfortunately there is no one here at the present moment who has the requisite power. Those photographers here who professed to take extras have been proved to be frauds. I have been told by spirit communicators that there are very few chemists on the other side who have sufficient experience to enable them to produce these extras. Indeed on one occasion I received a voice message that they had done their best but miserably failed. So far I have failed to get any reliable information on the subject. Psychic Photography is one of the few experiments which can be performed *so as to exclude all possibility of fraud* as I have shown in this Article. Why then won't our scientists, instead of declaring that it is impossible, put it to the test. That is the only way to be convinced. Let them leave out the cameras, and stick to the unopened boxes.

G.L.J.



DONATIONS

						£	s.	d.
Anonymous	..	..	..	..	..	2	2	6
Mr. L. A. Giddy	..	..	..	..	..	5	0	0
Mrs. Podmore	..	..	..	..	..	3	3	0
						<hr/>		
						£10	5	6

PROJECTION OF THE ASTRAL BODY IN SLEEP

DEAR SIR,

The enclosed, which you may make any use of you think fit, explains itself. Dr. Pyne, the other protagonist has signed the document, so I feel the thing is pretty well water tight.

Yours truly,

C. à BECKET WILLIAMS (M.A., Oxon, etc.).

The Secretary

British College of Psychic Science.

About ten years ago I went to visit Dr. Kendrick Pyne of Manchester, who, in the opinion of such diverse judges as Paderewski, Busoni, Saint-Saens and Mr. Filson Young, was the greatest organist of his time.

Since the war I have been subject to recurring attacks of pyrexia, which soon pass, and I felt the beginning of such an attack on the day I arrived at the Master's house.

Dr. Pyne had by then given up his various municipal posts, but was kind enough to play the evening service every Sunday in the chapel of a community at Newton Heath. As I very much wished to hear him again, although in a high state of fever, I accompanied him to the service, and afterwards joined the brethren at their dinner. It was here that the Abbot observed my illness, and insisted that I should stay the night, giving up (as I afterwards found) his own bedroom to me.

Dr. Pyne left, and before I went to sleep, the Abbot gave me a potent drug of some sort, which he said would infallibly cure me. I went to sleep instantly, and awoke quite refreshed, and with my temperature normal. After a shave at a barbers, I picked up my car, and arrived at Dr. Pynes about 9.30. When he saw me at the door he almost embraced me.

"My dear boy, I am so glad to see you safe and well. I thought the worst had happened to you."

He then explained that in his bedroom the night before, just before turning out the light, both he and his wife, clearly saw me in their room, gazing at them with a most serious expression on my face. He concluded that possibly I had died

in the night, and had come to tell them. Hence his delight when he found me alive and well.

An expert has told me that this was one of numberless instances of the projection of an astral body, possibly released by the drug I had taken. I know nothing about this, and simply relate the facts.

C. à BECKET WILLIAMS, M.A., Oxon.

J. KENDRICK PYNE.



CURSES

By MARIE STAHL.

As soon as language reached beyond the needs of daily life, man probably learned to curse his enemies. Ecclesiastical curses were very solemn affairs and operated very largely by psychological fears, and more by public reprobation. In early days before the establishment of police, primitive man doubtless had little need for curses—he simply awaited a favourable opportunity and sent his curse in the form of an arrow or a shrewd blow with a stone axe. Under the Roman Empire a man's life was his own affair, and if the tyrant were not an official or had no powerful friends who would miss him, his removal had no special danger; while in India at the present day in a time of cholera epidemic, white arsenic is a not unusual ingredient in the "spell" or "charm" which takes the place of a curse.

The curse proclaimed in Genesis against the serpent to crawl in the dust, against the man to labour in the sweat of his brow, against the woman to bear her children in pain and sorrow, and against all the human race, was little more than a mythical explanation of obvious human conditions.

In nearly every case the curse is aimed at the life or the health of a man whom it is not safe to remove. But the present case is specially remarkable for its apparent futility: it aims at the preservation of a corpse and is evoked by the man himself.

In my own life time, says Marie Stahl, I had an experience in which the power of a curse seems as true as it is inexplicable.

(1) In my native country—the Prussian Mark Brandenburg—there is a village named Kampehl, where in old times resided the family of the Ritter von Kahlebuty which owned the country estate of that name. When a child I was told the tale, how the last of that family was accused of murdering his shepherd after a quarrel. Accused in the court of Justice, he denied the deed, with an oath that his own body should never rot in the grave if he had committed the murder. He was acquitted, and after his death was buried in the family vault.

Years later, the vault was opened, and to the amazement of those present, though all its other occupants had crumbled to dust in their coffins, this one body was perfectly preserved.

He was taken out of the vault in his coffin, and placed in the sacristy of the church, and the sexton was ordered to show the perfectly preserved corpse to all who desired to see for themselves that the curse of the false oath had come true.

The parson and villagers, and the inheritor of the estate had the corpse examined by the famous scientist and anatomist Professor Rudolph Virchow, who, after opening the body, certified that it had not been embalmed or mummified in any way, but was in its natural state as though freshly dead. So far, the tale is one of hearsay ; but I had always wished to see this wonder with my own eyes, and when grown up I took the first occasion, when passing the village of Kampehl in course of a drive with a relative, to stop there and induce the sexton to open the sacristy of the church. It was a hot summer's day and we had a slight shiver on entering the chilly room with its cold scent of mortality. A strange awe and dread possessed me on seeing the old coffin open on a pediment, and when the sexton removed the cloth covering the corpse, we saw a tall strong knight in fully preserved clothing and ornaments. The features were recognisable, and the hair was intact, but the skin of the face and hands had dried to a brownish yellow, much like a mummy. Knowing his story, the aspect was gruesome in the extreme. We hurried out into the sunshine touched to the quick by this meeting with what looked to us like the Divine Justice.

I read recently in a journal the report of this old tale of the Ritter von Kahlebuty in Kampehl, that he is still unchanged and is still shown in his coffin at the present day. It is now sixty years since I saw him.

(2) In another churchyard in our district, in the village of Manker near Ruppın, the parson's daughter showed me two graves close together, one of them well-cared for with flowers blooming upon it, and the other perfectly bare—nothing but dry earth. She told me that all the pains and trouble taken by the family to whom the graves belonged, to make anything grow on the bare one had been in vain ; not even a blade of grass would grow there. She also said that there

was a secret known only to the family connected with this, but that there was a rumour in the village that the grave had been cursed. It seemed entirely unnatural that there should be such a difference between two graves side by side. Never in my life have I seen the like, and could not have believed it had I not seen it with my own eyes.

(3) In Hildesheim, a town in Hanover, another curious grave was shown to me in the churchyard surrounding its famous cathedral. This grave was covered with a large, heavy, and very old slab of granite. The stone bore an inscription, so old and weathered as to be hard to decipher—"This stone shall never be lifted till Doomsday": but it was cracked right through the middle and raised by the roots of a beautiful tree growing through the crack. So does the power of creative life mock the curses of men. The granite was broken like glass by its triumphant force. If under that stone there slept a damned soul, its way was cleared by the grace of God.

OCCULTISM IN EVERYDAY LIFE.

If not in prominent and authenticated cases, the public rarely gets to know of occult events happening spontaneously and without known mediumship, in private families. They are often taken to be fortuitous or unimportant, and are soon forgotten. I have always had a liking for this kind of touch with the Unknown, coming as a surprise without any action of my own wishes, and have quite a store of such in my memory. I will relate a few which may, I hope, interest the readers of PSYCHIC SCIENCE.

(1) A niece of mine, while walking with her husband in a London suburb unknown to her, suddenly saw at the side of the street a very picturesque old Inn of old-fashioned architecture she had never before seen. Her husband's attention was drawn by something on the other side of the street, and he did not notice it. She was charmed by its appearance and saw above the door, a date of the fifteenth century, and in pretty ironwork, the sign of a public Inn. Proceeding a little further, she told her husband, who was then not preoccupied with other matters, and gave him so interesting a description of the old Inn with its beautiful carved door, small leaded windows and thatched

roof, that he became curious to see a house so unusual in London Streets.

They returned the way they had come, but to her immense surprise, the place where she had seen the Inn was empty ; it was a mere grass plot with some shrubs, such as is often to be seen on a vacant site. She had to recognise the fact that the romantic old Inn had only been a vision, possibly of an Inn on a high road to London. As my niece is a sensible, very reliable and clear-minded woman, nobody, least of all myself, doubted her report.

(2) Her elder sister also had a vision one night. Awaking from her first sleep she saw a man standing by her bed, whom she at first sight took to be her father, who often on coming home used to bid her goodnight. But suddenly she recognised that the figure was that of a monk, in a frock, with a rope round his waist and with rosary beads. Before she could cry out he faded away. Some time later, she heard that a monk's convent had stood on the site of the house she lived in—a fact she had never known or thought of.

(3) A nephew of mine, on a visit to friends of his parents at Portsmouth, was given a bedroom formerly occupied by a younger son of the family. He was waked up during the night by a black cat sitting on his chest. Being fond of animals he only moved the animal off his chest ; but later found she had crawled under the coverlet. In the morning she was gone. As the window had not been open, he imagined that it must have been the house cat. He was told that there was no cat in the house, but that not long before the youngest son of the family had lost his favourite pussy by death. In her life-time she used to sleep on his bed. No door or window had been open on this last occasion, nor could the presence of the cat be accounted for in any natural manner.

(4) In the twilight of the sinking evening of an autumn day I was sitting with my married sister in her drawing-room. We talked over happy bygone times, and mostly of our beloved mother, now dead. In the room was some ancient furniture which had come down to us from our maternal ancestors. On one such rococo chest stood an alabaster clock on an ebony musical-box. As children it had been a delight to hear its old melodies and we often used to ask our mother to set it going.

While we were talking of her, and of the autumn wind murmuring round the house, suddenly the old clock began to chime, just one plaintive sweet sound like a call from a distance. "Well, that is strange," said my sister, "I have not wound it up for a very long time." We went on talking and the call of the box was repeated three times in all. Our eyes were full of tears, and both said—"That is our dear Mother greeting us." For a long while we sat silent, the twilight slowly turning to darkness, through which the white alabaster clock was dimly shining—that clock which had seen our mother, her mother, and her grandparents. And to this hour I am convinced without doubt, that our dear mother greeted us by the old family clock.

(5) In the family of the village parson of Kartyow, my father's country seat near Potsdam, there were children of about the same age as in our own family. As often happens, when the first dreams of love begin, one of the parson's sons, Alexander, was strongly attracted to my elder sister, Anna. He was at school in Potsdam and had few chances of meeting her, for our holidays were generally passed with our grandparents at another country house. This affection remained in the romantic state of such early love-dreams, but it left an impression which lasted on to future years. The parson soon received promotion to a better living, and we rarely had news of them. Alexander's health seems to have failed, he was very talented, but indisposed to work. In later years he married an Irish lady of good family, whom he met in the South where he had gone for weak lungs. His father bought him a country house but he mostly resided in Ireland as his wife would not leave her people; coming to Germany occasionally to look after his affairs. Anna also married, and one day while sitting in a Berlin tram, she saw her old friend, and said to her husband, "Oh see, there is Alexander, but surely he is ill, he looks so ghastly pale. He has not seen us." They left the tram but the young man had vanished, and they could not see him in the street.

Very shortly after the news came that on that very day he had died in Ireland, in an old castle belonging to his wife's family.

(6) Another event of the same kind was once when my

mother, no longer young, was very grievously ill and likely to die. She thought much of a very dear sister who had died some years previously. However, she recovered, and not long after, received a letter from her niece, the daughter of that sister, asking her if anything had happened, as on the very night when my mother was so very ill, she had a dream that her dead mother came to her saying, "Get up quickly, we must go to Aunt Helen, she is in great trouble and danger." In her dream she answered, "Mother, we cannot go; don't you hear the gale?" Her mother replied, "That is no gale, it is the moaning of unhappy people." At which she awoke, in great anxiety about her dream. She was then living in her father's Bohemian castle, and heard plaintive sighing in the corridor outside her room. How near are those who appear to us when love is the bridge between the seen and the unseen worlds!



THE PASSION PLAY AT OBER-AMMERGAU

As you walk from the station up the winding main street of Ober-Ammergau your mind reverts to the far-off days when the village, much smaller than it now is, was plague-stricken, and the bereaved, terrified people made their deathless vow. Do they ever come back, you wonder, to see how far the ripples made by that act of piety and expiation have spread across the world? Sometimes, you feel, they must; for although form and character have changed and the Passion play of to-day is much more elaborate and richer in detail and colour and guiltless of anachronisms, and cannot be so naïve as of yore, tradition is unbroken and the spirit in which it is conceived is the same.

That is the outstanding fact of which you become immediately aware. The waves of tourists that flow over the village from all parts of the world—I saw Americans and Japanese—touch the surface of the people's lives, but leave the depths unmoved. Nor has "commercialism" been allowed to creep in. Hotel and boarding-house terms are reasonable; there is no profiteering, prices are fixed. Nor are there any "stars" among the performers. The greatest, as well as the least, receives only a living wage, and if picture postcards are displayed abundantly in the shops, there is no pandering to the lower instincts of the crowd with the cheap, vulgar and obscene rubbish displayed on booths at so many religious festivals in France.

Ober-Ammergau has been feeling the pinch of late. There has been much unemployment in the valley, and the craftsmen—wood-carvers, potters, and so on—have had difficulty in finding a market for their wares. Yet in three days of active exploration I saw no care-worn, anxious, or harassed faces, while the sheer beauty of many who passed me in the street was almost indescribable in its lofty serenity and repose, in its look of trust and confidence and its pure clear-shining light.

Constant pre-occupation with spiritual things has set its mark upon these people. The story of Christ's Passion and Death can seldom be really far from their thoughts. They

live with it, simply and humbly, fearful yet proud of the honour which participation in it confers. And it is no small thing, that here in this remote, unspoiled and beautiful valley in the shadow of the timeless hills, the memory of that sacrifice should be kept alive, and that decade after decade, it should draw hundreds of thousands to the foot of the Cross.

One touch of self-consciousness or insincerity would destroy the Passion Play and make "theatre" of what is now communion with God. Instead it is infused with passion for truth, but so much has already been written about its beauty, its sincerity, its strength, and its tenderness, that I need not dwell upon these now. Highly gifted, steeped in tradition and innately artistic, the village folk clothe it in loveliness. They don't act the story, they live it, and as it unfolds, the vast audience is stilled, wrapt, intent with Christ in Jerusalem, on the Mount of Olives, on Calvary, and in the Garden in which we all may walk and talk with Him, if we enter it in faith as the women did of old.

To a world subordinated to Cosmic Law, where nothing happens without Purpose, the preservation of this rite is significant. It eliminates frontiers, it binds men and women of every nationality together, tearing away intolerance and bigotry, the jealousy of the Churches and the narrowness of creeds, the pomp of sacerdotalism, and all the ravelled webs which theologians have spun round the Gospel stories. The Passion Play goes straight to Christ for its inspiration. The spiritual force is so terrific that it sweeps across the close-packed ranks of the audience like a mighty wind, it leaves you exhausted but exalted. Time is not ; to-day is as yesterday, as it is also to-morrow. The Eternal and Man are one.

S. R. DAY.



REPORT OF THE EXECUTIVE COUNCIL

The Council presents the Annual Report and Accounts for the year ending June 30th, 1934.

The College membership now stands at 533. 84 new members have been elected during the year, and 106 names have been removed from the Membership Roll because of death, resignation or non-payment of subscription. Great loss has been felt in the passing of valued and eminent members, including Mrs. Barlow, General Sir E. de Brath, Dr. David MacLeod and Mr. G. R. S. Mead.

The Dublin Society for Psychical Research became affiliated to the College in September, 1933.

The Ninth Annual College Dinner, held on May 9th, at the Café Royal, was a particularly successful gathering. The occasion was marked by the presentation of a cheque to Mrs. Champion de Crespigny, from members and friends of the College, as an appreciation of the devoted service she has generously given for many years. The speakers were: Mrs. Hewat McKenzie and Miss Lind-af-Hageby, Vice-Admiral Osborne, Dr. Alexander Cannon, Mr. Ralph Straus, Mr. Hannen Swaffer and Mr. Shaw Desmond.

The following members of the Council retire by rotation, and, being eligible, offer themselves for re-election: Mrs. Champion de Crespigny; Lady Currie.

The Council regrets the resignation from the Council of Lt.-Colonel N. P. Clarke, who has generously promoted the welfare of the College during the past three years.

The Council is glad to report that the work at the College is steadily growing, as is evidenced by the ever-increasing number of private sittings in addition to well-attended public demonstrations and lectures. It is gratifying to note the marked advance in the interest in its activities shown by outside enquirers.

During the year members have been privileged to hear addresses from:—

Dr. W. G. Richards.
Mr. Wallis Mansford.
Mr. Ernest Oaten.

Mr. H. Anthony Hankey.
Mrs. Hewat McKenzie.
Dr. D. d'Auvergne Wright.

Lt.-Col. N. P. Clarke.	Mrs. Alice Bailey.
Rev. C. Drayton Thomas.	Mr. Evan Powell.
Mr. H. Ernest Hunt.	Mr. R. Dimsdale Stocker.
Mrs. Champion de Crespigny.	Mr. G. Philip Sharplin.
Professor D. F. Fraser-Harris.	Mr. J. B. McIndoe.

The College is grateful for donations and voluntary help rendered by members from time to time, and particularly thanks Mrs. Holt and Mrs. Verschoyle, who have given special attention to the work of the Library.

The Council extends its best thanks to all members who by their interest and support contribute much to the successful work of the College. A very full Autumn programme has been prepared, and special attention is drawn to materialisation séances, arranged for November.

On behalf of the Council,

ROSE CHAMPION DE CRESPIGNY,
Hon. Principal.

M. E. CURRIE
L. DEVENISH
N. TOM-GALLON
HOWARD COULTHARD
S. O. COX
STANLEY DE BRATH
D. F. FRASER-HARRIS
A. E. JAY
C. MARSHALL

} *Council.*



NOTES BY THE WAY

The increasing number of clergy who are devoting their attention to Spiritualism is one of the most cheering signs of its progress and will, in the end, correct the mis-application of the word which is now so painfully common. "Psycho-sophy" and similar synonyms, will not appeal to the average man. Sir David Brewster said "Spirit is the last thing I will give in to" and that is the frame of mind of most men to-day. It will not be changed by a new word which evades the fundamental meaning.

Canon Alexander, preaching in St. Paul's Cathedral recently, said: "It is perhaps a pity that our politicians think and speak so little about God. No doubt their main business lies with the practical solution of social and industrial problems; but there are moral and spiritual factors involved in all those problems; and we can imagine a great statesman giving an immense impetus to the nation's whole life by keeping before it some sort of religious ideal, and by making it plain that, to him, politics are but a means to an end—and that end the building up of God's Kingdom upon earth." Is not this the very purpose of a true Spiritualism?

The Rev. A. F. Webling's new book *Deep in the Forest* shows that very thing.

Preaching in Westminster Abbey on August 12th, Dr. Dearmer declared it was "no wonder that young people are sick of the squabbles about dogma and the Nicene creed, and seem to be calling out 'Not Nicea but Nazareth.'" If that cry is accepted by the Church and translated into practice, then practically all cause of controversy with Spiritualism will disappear.

Last week, says *Light* of July 20th, the Rev. George Ward told his story in an interview to the *Kent Messenger*—"I went with an open mind on the subject of Spiritualism, and came away with much food for thought."

Meeting in the vestry of St. Mary's Church, Wigton, under the chairmanship of the Rev. A. B. Stevens (Rural Dean), the reverend brethren heard a paper prepared by the Rev. F. C. Costelre, who (as reported by the *Cumberland Evening News*) said that there seemed to be proof that our departed friends are both instructed in, and able to watch us here in this life. The Rev. W. Terry opening the discussion, gave some instances of the kind, mentioning personal experiences.

All these, and other instances of the attention of the clergy to these facts, indicate the spread of spiritual truth among those whose special duty it is to recognise that revelation did not end with Biblical times.

Another cheering sign is the attention now given by the newspaper Press. Sir Oliver Lodge's articles in the Sunday Graphic have produced a widespread response from a public which practically never reads anything but the newspapers.

In one of these articles Sir Oliver referred to the Pearl Tie-pin Case. This case was reported by Sir William Barrett. The sitters were Mrs. Dowden (Mrs. Travers Smith) and Miss C. *On the Threshold of the Unseen* will be found (p. 184) the full account which we here abbreviate:

Miss C. the sitter had a cousin, an officer with the B.E.F. who had been killed a month previously. At the sitting he said, "Tell my mother to give my pearl tie-pin to the girl I was going to marry," giving the full name and address of the lady, quite unknown to both the sitters. Six months later, it was discovered that the officer *had* been engaged to the lady whose name was given, but had told no one of the act. Among his effects a pearl tie-pin was found. Miss Gibbes who gives the story, remarks, "Here there could be no explanation of the facts by subliminal memory, telepathy or collusion, and the evidence points unmistakably to a telepathic message from the deceased officer."

* * * *

Sir Oliver Lodge also permitted a reprint in *Light* of some parts of his book *Why I Believe in Personal Immortality*, and one of the most cogent phrases is the following :

"Mankind is barely civilised as yet, and we have much leeway to make up ; but there is plenty of time ; the time will surely come when all will be able to realise their birthright. . . . If we try to ascertain what is really the meaning of existence, and get our wills right with the effort that seems to us divine ; then beyond these voices we shall attain to peace and to the service which is perfect freedom."

* * * *

We much regret to have to record that Judge Ludwig Dahl was drowned while bathing, in consequence of heart failure, at Hanko at the mouth of the Oslofjord on the 8th of August. He was in his 70th year and had been a judge in Troms, Bergen, Oslo, and Frederikstad, in Norway. For many years he had been interested in psychical research and had regular sittings in his family circle. His daughter Ingeborg has proved a remarkable medium and her two deceased brothers have been her constant guides.

* * * *

Another loss to psychical research has been the decease of Dr. Walter Franklin Prince, the founder and research officer of the Boston S.P.R. He was deaf, and *Light* remarks that this feeling of infirmity may have been the main source of the extreme scepticism

with which he faced every psychic issue. He was a bitter opponent of "Margery" and of all physical phenomena, however good the evidence. He did valuable work along the mental lines, and wrote *The Case of Patience Worth*, *The Psychic in the House*, *Noted Witnesses for Psychic Occurrences*, *The Enchanted Boundary*, and (with Mrs. Allinson) *Leonard and Soule Experiments*. He was an ex-minister of the Episcopal Church, succeeded Dr. Hyslop in the A.S.P.R. and in 1931-32, was President of the British S.P.R.

* * * *

There are some men for whom no proof of the reality of what they do not think possible, can suffice to overcome their scepticism. Such was the eminent Secretary of the Royal Society, Sir George Gabriel Stokes who declined to witness the simple, but incredible result of psychic force exercised by mere contact, as described by Sir Oliver Lodge. (*My Philosophy*, p. 269.) The doctors of Padua who refused to look through Galileo's telescope, were another case. We may safely leave such persons to the effect of time, which has already covered some of them with ridicule. That however will not prevent other sceptics from following their example. I myself heard a Colonel of Royal Engineers in Calcutta state positively that the X-ray *must* be a fraud, because "it is well known that no light can penetrate wood."

* * * *

Inquiry into the Unknown.

This was the title of a series of broadcast addresses under the auspices of the B.B.C. at the beginning of this year. Under the same title, but in a thoroughly revised and much enlarged form, the symposium of these talks has now been published in a book (Methuen & Co., 3s. 6d.). It is edited by Mr. Theodore Besterman and contains the following contributions :

Gerald Heard: Science and Psychological Research. Theodore Besterman: How Psychological Research is done? Lord Charles Hope: Physical Mediumship. Prof. C. G. Seligman: Primitive Practices and Ideas. Prof. C. G. Seligman: Ritual and Medicine. Mr. W. H. Salter: Telepathy. Dame Edith Lyttelton: Fore-knowledge. Sir Ernest Bennett: Ghosts and Haunted Houses. Sir Oliver Lodge: Do We Survive. Prof. C. D. Broad: Summing Up.

It is stated by the editor that the speakers received between them approximately 300 letters from listeners. Many of these letters contained accounts of well-authenticated experiences of a paranormal kind.

* * * *

A strong plea for a more general and a more generous recognition of the importance of psychical research is made in *The Tailor*

by Mr. Richard King in his review of the above book, Mr. King says it passes his understanding, "that anybody should have a jaundiced prejudice against Psychological Research." Yet such a prejudice obviously exists. Quite earnestly Mr. King speaks of life after death as "the most vital question in each man's life," and says that its scientific discovery would be "marvellously satisfying." He is apparently not aware that the discovery has already been made. *Recognition*, not *discovery* is what we are working for. *Light*, August 31st, 1934.

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Mr. Theodore Besterman of the Society for Psychical Research is said to have gone to Brazil to investigate the many psychic happenings which are alleged to have occurred there.

* * * *

Spiritualism was the subject of two articles in the *Sunday Graphic* and in the *Sunday Pictorial*. In the former paper it was treated seriously and convincingly by Sir Oliver Lodge; in the latter it was caricatured and misrepresented by Dr. Harold Dearden.

His article is a glaring example of mis-statement, partisan caricature and mis-placed levity. Purporting to write on Witchcraft, he introduces amongst others the Fox sisters and D. D. Home and holds them up to ridicule as cheats, in spite of well-authenticated evidence to the contrary. What purpose he hopes to achieve by this distortion of history it is hard to imagine; but what object the *Sunday Pictorial* has in printing it, we may guess, but as a "circulation-raiser" it is likely to be disappointed. (*Light*, August 24th.)

In the same issue *Light* gives currency to a statement from *The Listener* that "the unsatisfactory condition of clairvoyance and of kindred subjects is due to each experimenter exhausting his resources in reconfirming the existence of the phenomena, and then dropping his research." This is simply due to "funk"!! As soon as that kind of researcher is brought face to face with the impossibility of explaining *all* the phenomena without the "spiritist hypothesis," he is apt to be seized by fear for his reputation and drops the hot potato.

* * * *

Dr. F. H. Wood gives an amusing incident which happened in November, 1916. He says: I had been invited to lecture to the local Theosophical Society, and chose for my subject "Subliminal Personality in relation to Psychic Phenomena." Those were the early days of adolescent conviction, and I stated my case as cautiously as any sceptic. I discussed the Blanche Poyning's case of automatic script, the Myers sealed envelope, and talked profoundly about "subliminal and supra-liminal activity." Halfway

through the lecture I was horrified to see the familiar face of Tom Tyrrel in my audience and on meeting him shortly afterwards I was soundly rated for "talking such bosh." I now know he was right. Most of that jargon *is* bosh, and I was grateful for rescuing me from a bog which has hampered progress far too long. (*Light*, August 17th.)

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In a leading article the *Daily Mail* writes (*italics theirs*): "Since 1876 when the British Association refused to investigate these mysterious phenomena, rejecting them as fraudulent or incredible, an enormous amount of work has been done. To-day *Telepathy is generally accepted as a fact*, though the verdict of science is still that judgment must be held in suspense."

"The discovery of wireless waves—one of the most miraculous forces of our time—has made telepathy more credible even to the sceptic. But *wireless is undoubtedly material, whereas telepathy does not belong to the material plane*. Its tremendous importance, if it can be definitely demonstrated, would lie in the fact that it is outside the physical world." This is perfectly true, but what the average mind does not see, is that the soul of man is also "outside the physical world," and has faculties of the same nature. Spiritualism is often said to have revealed nothing not already known to science. Well, does science admit the existence of soul as a concrete fact? It does not. Is not this then a statement of the highest scientific interest? Is it not connected with the whole problem of survival? Does it not show that the faculty of telepathy is, in some cases at least, the foreshadowing of a more perfect means of communication in the surviving soul?

* * * *

Writing of the telepathic experiments of Professor Gilbert Murray in the *Sunday Graphic*, Sir Oliver Lodge quotes the following remarkably successful and dramatic attempt:

Subject set by agent. "A scene in a story by Strindberg, a man and a woman in a lighthouse, the man lying fallen on the floor, and the woman bending over him, looking over him and hoping that he is dead."

Percipient's guess. "A horrid atmosphere full of hatred and discomfort, a book, not real life. A book I have not read. Not Russian, not Italian, but foreign. I cannot get it. . . . There is a round tower, a man and a woman in a round tower: but it is not Maeterlink. Not like him. I should guess it was Strindberg. The woman is bending over the man hoping he is dead."

Sir Oliver says that there are three possible explanations for telepathy:

1. One brain acting on another through the inter-action, perhaps, of some hypothetic and unknown ether waves.
2. The impression is transmitted direct without any necessary connection of a physical nature between brain and brain.
3. A third intelligence is in operation conveying the information from the mind of the agent to the mind of the percipient.

* * * *

Dr. MacDougall is to be congratulated in that, at Duke University, Professor J. B. Rhine and Mrs. Rhine have by laboratory work investigated telepathy and clairvoyance, and have published the results in *Extra Sensory Perception*, which "for the first time brings these subjects into the field of recognised and approved experimental science." Quite recently our own sensitive, Mrs. Eileen Garrett, took part in experimental work at Duke, and when other Universities extend a hand for such help and will deal with sensitives fairly and intelligently they will find in Spiritualists their best allies. (*Light of July 27th*, by Mrs. McKenzie.)

* * * *

For over sixty years the London Spiritualist Alliance has carried on its work of giving to the world proofs of man's survival of bodily death. Many a bereaved heart has found comfort, and many scientifically-disposed minds have found new avenues to truth. The increasing influence of Spiritualism is manifest in an advt. which appears in the personal column of *The Times*, for larger quarters for the L.S.A.

In an interview with a *Daily Mail* reporter Miss Phillimore, the Secretary of the L.S.A. said :

"Our need for larger and more central headquarters has become more and more acute during the past few years owing to our ever-widening activities and the increasing interest in Spiritualism throughout the country. We need a lecture hall capable of accommodating the hundreds of people anxious to learn what Spiritualism means and offers. We need larger Library space and more rooms for giving private sittings. All these we hope to have in our new headquarters."

We cordially sympathise with the aims of the L.S.A. and trust that the desired premises may be found. Spiritualism, true Spiritualism, is much handicapped by the base and unworthy implications that the word has now received. Like the word "Christian" which was first used as a term of contempt or abuse, Spiritualism will shake off that implication and will revert to its proper meaning as the preamble to all religion by showing the scientific basis on which religion rests.

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UNIVERSITY OF LONDON COUNCIL FOR PSYCHICAL INVESTIGATION.

Notice has been issued that on June 6th, 1934, the work of the National Laboratory of Psychical Research (directed by Mr. Harry Price) was transferred to a group to be known as the University of London Council for Psychical Investigation. The Council is composed of representatives of the various Faculties and Colleges of the University of London, and includes : Professor F. A. P. Aveling, Ph.D., D.Sc., D.Lit. ; Guy B. Brown, M.Sc., Ph.D. ; Professor Cyril Burt, M.A., D.Sc. ; Professor J. C. Flugel, B.A., D.Sc. ; C. E. M. Joad, M.A. ; C. A. Mace, M.A. ; Professor J. MacMurray, M.C., M.A. ; Eric D. Macnamara, M.A., M.D., F.R.C.P. ; S. G. Soal, M.A., B.Sc., Rev. Professor E. S. Waterhouse, M.A., D.D.

Mr. Harry Price is to be Honorary Secretary and Miss Ethel Beenham, Secretary. The new organization has been equipped with the apparatus, instruments, workshop, records, and research library belonging to the National Laboratory and the Rooms of this Society have been retained.

The new body has no official connection with the University.

* * * *

Mrs. Hewat McKenzie was present as an English delegate at the Congress held at Barcelona from Sept. 1st-10th, by the International Spiritualist Federation, and sends us the following news.

Mr. Ernest Oaten, editor of the *Two Worlds*, who has been President for the last six years, relinquished office amid the regrets of his co-workers, and Prof. Asmara, President of the Spanish Spiritualist Federation of Barcelona, and who has been for some years a Counsellor of the Executive of the I.F.S., was chosen as the new President.

Prof. Asmara's name is not known in Britain ; he holds various University degrees, and is a business man. He presided at the various gatherings during the Congress with dignity and courtesy and is, like so many Latin Spiritualists, deeply interested in the moral and philosophical aspects of the subject.

Lady Conan Doyle and Prof. Bozzano, Hon. Presidents, sent messages of good will to the Congress.

Thirty countries were represented and various papers submitted to the Commissions. The greatest interest, indeed excitement, gathered round several dealing with Reincarnation, which most of the Spanish, French, and South American representatives, who were in the majority at the Conference, hold as a vital article of faith as well as of proof in their view. The Anglo-American group differ, and were supported by the Dutch and others. Finally an agreed resolution recognizing liberty of thought upon the matter was passed.

The Barcelona civic authorities gave the Congress a most hearty welcome, putting a beautiful hall at its disposal and according it a civic reception. The delegates were also received by the President of the Catalan Republic, a distinguished figure in present-day politics in Spain.

Concentration by the local Spiritualists on Propaganda work produced several splendid public gatherings; one at which 5,000 people heard Dr. Humberto Torres, an M.P., speak eloquently on Spiritualism and Sociology, from his own practical experience.

It was interesting and valuable to meet so many able and vital people from so many countries, under the new religious freedom in Spain, and as a result of the Congress, Spiritualism should forge ahead.

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The Journal of the American S.P.R. for August, 1934, contains some very interesting and instructive matter on the "Margery Mediumship." We cannot, for reasons of space, go into detail. It is mainly concerned with the Hutchinson wax, which can fortunately be identified by the fact that a small piece has been broken off, and this piece is retained by Mr. Hutchinson for the purpose of identification. The matter is exceedingly intricate, and its bearing on the dispute should be studied by any person who desires to have a clear issue on which to form an opinion. It is most unfortunate that the dispute has become an exceedingly bitter quarrel between the parties to it. There is "a holograph list of the phenomena observed under test conditions in presence of the scientific committee as noted and signed by Mr. Hereward Carrington."

* * * *

Light of September 28th summarizes the case as under:

A NEW DEVELOPMENT

The "Margery" fingerprint controversy has reached a new phase. In answer to Mr. B. K. Thorogood's report that neither the right nor the left thumbprints of Walter is identical with those of a living man, as claimed by Mr. E. E. Dudley, the *Bulletin* of the Boston S.P.R. had re-asserted the identity as a fact and mainly rested their case on what is known as the "Hutchinson Wax." This wax showed a left *thumb-print* of "Walter," the control of "Margery," and as it was obtained from a third party it was claimed as final and incontrovertible evidence of the alleged identity of the "Walter" prints with those of "Margery's" dentist.

On this point the August issue of the *Journal* of the A.S.P.R. contains some sensational disclosures. From it we learn for the first time that Mr. Hutchinson definitely dissents from the conclusion of the Boston S.P.R. group; moreover, that he claims crushing evi-

dence against "Margery's" accusers. It appears that this original wax was only returned to Mr. Hutchinson in Cincinnati after the publication of the Boston *Bulletin*. He found that the returned wax was identical with the photograph in the *Bulletin*, but he says *he is quite definite that it is not the wax which he sent to Dr. Hereward Carrington*. By way of proof he refers to the broken-off corner of the wax which he (Mr. Hutchinson) kept in his possession while the main piece was examined in New York. This broken piece has a ragged edge, and he says it does not fit on to the returned wax, which is smooth-edged. He also says that on numerous previous occasions he had fitted the corner to his wax and it always fitted exactly.

The question therefore arises as to what happened to the "Hutchinson wax" in the two months that elapsed before it was photographed in the presence of Mr. Arthur Goadby and an unnamed witness.

* * * *

Mr. J. Arthur Findlay is to inaugurate at 16, Queensberry Place, London, on Tuesday, 2nd October, an entirely novel experiment in what one might call social psychology. The meeting takes place at 8 p.m. and is open to members and non-members.

The inauguration will be rendered especially attractive by the presence, as the guest of the evening, of Mrs. Helen Hughes, of Seaham Harbour, whose fame as a sensitive is a very potent factor in the North of England, if it has yet to be appreciated at its proper worth in the South.

Mr. Findlay, to whom the conception of the Club is due, will explain the means and advantages of its membership.



BOOK REVIEWS

THIS WORLD—AND BEYOND.

By Mrs. Champion de Crespigny. Cassell & Co. Second Notice.

This excellent book has two aspects. In the first place it is a brief biographical record of the development of the author's mind, and gives a vivid account of the many persons distinguished in the Navy and in civil life that she met at the house of her father the Right Honourable Sir Astley Cooper-Key; among whom were Sir George Airey, Astronomer Royal, Prince Louis of Battenberg, and Sir Leopold McClintock, the discoverer of the relics of Sir John Franklin's Polar expedition.

The true story of that expedition has never had any extended publicity, though it is given in the book *Sir John Franklin. A Revelation*, published in 1889. It is as follows: After five fruitless expeditions to the Arctic which searched the Wellington Channel, a little girl, daughter of Captain Coppin of Londonderry, had a vision, following on a question where the Franklin relics were to be found. Immediately, the child saw on the floor an arctic scene with two ships imbedded in the ice, with a clear channel leading up to them. She was then asked how the spot was to be reached. She then drew a careful and skilfully outlined chart of what she saw, and on the wall opposite in large letters there appeared: "*Erebus and Terror. Sir John Franklin. Lancaster Sound. Prince Regent's Inlet. Point Victory. Victoria Channel.*"

No such place was then to be found on the existing charts. Lady Franklin insisted that this channel should be explored. The relics were found there. This part of the book abounds in racy descriptions of persons and places from the Bermudas to Halifax, Malta, and up to the Royal Naval College at Greenwich, and will be interesting to any intelligent reader.

Throughout her younger days, the author had rejected the current "orthodox" views of the Victorian era; and this history of the development of a child's mind might be paralleled from other sources, including my own, with all the troubles that beset young sceptics of that time.

The latter half from Chapter VII onwards is not less interesting from another point of view, for it is an unofficial record of the development of Spiritualism in England.

The experiences with Mrs. Etta Wriedt are specially interesting. Mrs. de Crespigny was slow to be convinced, but the instances she gives are so cogent that only resolute scepticism can disregard them. Her husband had left the Navy thirty-four years previously, but he mentioned the *Galatea* on the Australian station, and gave many details and much intimate talk. Mrs. de Crespigny mentions four voices speaking simultaneously in Mr. Wriedt's seance room, thirteen or fourteen languages being used at different times.

Some very wise advice is given regarding automatic writing ; which, valuable as it is in many instances, is specially open to abuse. She warns irresponsible persons that there is nothing spiritual *per se* in communications from dead persons, and that many of these are of the same unreliable character as they were in earth-life, to say no more than that against them. I could instance very grave cases in which that was manifest. On p. 139 is a very remarkable instance of " psychometry " in which Mr. King gave every detail of her husband's last illness, with all his main characteristics, connected him with the sea, referred to his predilection for sports and games, sketched in some of his family history and finished off with a description of their house in the New Forest where they had lived for thirty happy years.

As is invariably the case, those who embark on psychic work do not stop at any one point—they grow. More and more experiences come to them. Consequently there is an ascending scale in this book. To many persons Mrs. de Crespigny's experience of the mediumship of Mrs. Annie Hunter will seem a climax : " So, without a qualm I put out my bare hand and she laid the radiantly glowing log upon it and left it there while she walked round the circle ; not for long, but quite long enough, as the newspaper correspondent put in his report next day, for my hand to have been burnt to the bone in ordinary circumstances " (p. 243). Why will men of science, as well as ordinary persons, discredit a fact which has been repeated before many witnesses, many times ?

But no physical experience, however wonderful and seemingly contradictory of physical laws, can be in any real sense a climax. Growth, in the life of the spirit, is mental, not physical, and the book works up to a dramatic climax in the conversations with " Imperator " with which it ends. It is a new view of the nature of the work of the Christ by which He contacted the lowest vibrations of human thought and action, to raise them to the highest form of Love known on earth.

Into this I have not space to enter. Readers must see it for themselves. It is a fitting episode to illustrate a book which traces the development of a soul. I hope it will be read and inwardly digested by all, in this very superficial age.

S. DE B.

A NEW CONCEPTION OF LOVE.

By Sir Vincent Caillard. Written on the Communicaph.
Rider & Co. 15s.

This beautiful book is written entirely from the emotional standpoint ; and we can readily imagine that it was not an easy task for Lady Caillard, to whom these messages were given, to present them to a public which is all too apt to despise emotion. Yet fundamentally, all the important actions which determine peace or war, spring from Emotion and not from Reason ; and Sir Vincent here gives the very practical form taken by Love in the spirit-world. It is in fine, the

agapē spoken of by St. Paul in 1 Cor. xiii, but developed by the insight of the New Life.

The great forerunner of Modern Spiritualism, Emanuel Swedenborg (1688-1772) described the fundamental fact on which transcendental love is founded, in these words :

"The reason why a man after death is a spiritual or substantial man, is because this spiritual or substantial man lay inwardly concealed in the material man ; which natural or material man was to it as a covering or as a skin about to be cast off ; and when that covering is cast off, the substantial man comes forth, a purer, interior, and more perfect man. . . . Since a man (*homo*) lives after death, and man is male and female, and there is such a distinction between the male and the female principle that the one cannot be changed into the other, it follows that after death the male (*vir*) lives a male and the female a female, each being a spiritual man. The male-man and the female-man are so created that from two they may become as it were one man or one flesh ; and when they become a one, then, taken together, they are a man (*homo*) in his fulness."

This idea has been confirmed by the modern concept of the Etheric Body and has been very widely disseminated, supported as it is by much ancient and modern writing. There are hundreds of such messages from men and women in that world who are not sexless. They are not bound to one another by earthly marriage ties, but by the same love which is the link between free souls who can recognize their mates, and work for the enlightenment of mankind. From such united pairs love flows out to all with whom they come into contact. It rests in the mutual attraction between the sexes which there obtains higher manifestations than are possible on earth. They speak of earthly union as crude and foreign to their experience. No one need imagine that such relationship implies any merely sensual gratifications. It is the realization of the union of the one with the one such as this book expresses.

S. DE B.

INQUIRY INTO THE UNKNOWN.

(A 'B.B.C.' Symposium.) Edited by THEODORE BESTERMAN. (Methuen. 3s. 6d.)

Perhaps nothing gives greater evidence of the growing interest in Psychic phenomena to-day than the fact that the B.B.C. thought fit to arrange the talks contained in this modest volume recording the views of some of the finest minds on "Inquiry into the Unknown." For the B.B.C. represents the composite mind of the whole nation and the listeners to these talks must have been individuals belonging to every class, every sect, every shade of opinion. That the interest evoked by the venture was fully justified, is shown by the fact reported by the Editor, that over 300 letters from the public were subsequently received, containing not only criticism, but also accounts of supernormal

occurrences, supporting the various theories advanced by the different speakers and thereby opening a still wider field for enquiry.

The chief value of these talks would seem to be the establishment of the recent conviction of some leading scientists that Psychical Research demands a different approach from that accorded to Physics or medical psychology, for its very elusiveness provides the most fruitful field for investigation. Even in Physics it has been found that the well-recognised electron cannot be observed without altering it, since its effects cannot be seen without light which will upset them. Therefore to observe Psychic Phenomena it is probable that no mental state can be accurately observed without upsetting it. This disturbing fact has long been recognised by the students of materialisation and mediumship, and it makes the absolute control of mediums not merely difficult, but likely to neutralise the result of the experiment. In time, no doubt, we shall become better acquainted with the laws governing Psychic occurrences; and meanwhile it is a gain to the science that the demands for laboratory experiments on lines of biological or physical research are becoming less insistent, and a more understanding attitude is being taken up by men like Huxley, Jeans, Eddington and others.

There is another point in favour of this symposium and that is its freedom from any pseudo-religious bias and its insistence on offering scientific evidence of the facts grouped under the headings of Mediumship Primitive Practices, Ritual and Medicine, Telepathy, Foreknowledge, Ghosts, Hauntings and Survival, with a valuable summing up by that distinguished philosopher Dr. Broad of Cambridge, honest enough to express the humorous opinion that as a result of his research into Psychics he would be slightly more annoyed than surprised to find himself surviving his body after death.

To convinced Spiritualists and those who are satisfied with the evidence they have personally received of discarnate communication, these talks will contribute no fresh evidence; while to some, the deductions may seem inadequate. But it is of distinct value to the cause of survival that a body of recognised thinkers, men and women of social standing and unblemished integrity, should be willing to state their honest convictions based on careful investigation.

The contribution of Sir Oliver Lodge is the most definitely sympathetic to ordinary Spiritualists, for he is not afraid to take the line of certainty where others put forward mere hypotheses. One feels moreover that he would be far more annoyed than surprised if he did *not* find himself surviving his bodily death!

There is one striking omission in this series of talks that is the absence of any religious leader or theological authority amongst the speakers chosen by the B.B.C. True, no Archbishop of any Church, has yet come forward in bold support of psychic phenomena. A few isolated clerics like the Reverend Dr. Lamond, Mr. Vale Owen and the Rev. Arthur Chambers, Canon Alexander, the Moderator of the Church of Scotland Dr. Maclean, the Rev. Drayton Thomas, the Rev. A. F. Webling and others, not forgetting the Rev. Stainton Moses, have proclaimed their belief in Spirit communication; but officially

the Churches, one and all, refuse to accept any evidence which proves survival of personality, remaining content to affirm that "Man is immortal," and that further knowledge is undesirable and unattainable. And yet does not their Bible tell them to "Prove all things," to "try the Spirits" and to "give a reason for the faith that is in them"? The Churches are standing still at their peril, they are giving the people stones for bread while Psychical Research is supplying the consolation and certain knowledge of the existence of a Spiritual Universe, thereby making real and tangible what orthodox Religion is content to ignore, substituting experience for surmise, and claiming for every adequately fitted human soul an eternal life full of achievement according to its capacity and character. Meanwhile we can be grateful to the B.B.C. for its effort in giving us this valuable symposium which we can heartily recommend to all.

E. M. J.

MEN AND THEIR MOTIVES.

By Professor J. C. Flugel. (Kegan Paul. 10s. 6d.)

This is a disquisition on Sex, from the extreme animal point of view; following Freud. Even Esperanto is referred to the most degraded action of sex; and the "Oedipus complex" is worked to death. The quasi-scientific diction does not make the book easy reading. One would be sorry to think that the motives of men are so entirely sexual, and so extremely base.

DEEP IN THE FOREST.

By the REV. A. F. WEBLING. (Faber and Faber. 7s. 6d.)

This excellent novel, which is evidently founded on experience, is the record of the life of a village schoolmaster of singularly unselfish and simple mind. In the flood of pernicious novels—one cannot call them "literature," which flows from the Press—records of murder and adultery that are merely nauseating, it is a pleasure to read one of real human interest.

It is the story how this man, brought up on simple orthodox lines, was gradually enlightened by the contact with the supernormal facts, at first through the writings of "William Mostyn"—in whom it is easy to recognise the Rev. Stainton Moses—and then by a touching episode of his own love and loss.

The gradual development of his mind is well set out, and to thoughtful persons will be found convincing. The fact of spiritual kinship between two souls is well described. It is sad to see how in current literature especially "scientific" literature—love between the sexes is reduced to mere animal passion, and the very existence of the pure unselfish love which inspires so many actual marriages, is ignored. This book is the record of a worthy love which endured beyond the gate of death and brightened the close of a life which would otherwise have been unhappy. It is what a "psychic" novel should be, a light on the real power of psychic experience to console.

THE NEW ERA

Being the greatest revelation since Jesus Christ

By L'Poe

This small volume is in some respects a remarkable production, not so much for its actual contents as for its amazing assumption of originality and world-wide import.

Striking records of alleged spirit communication are given but there appears to be but slight evidence of the identity of the communicators. "Sir Arthur" suddenly appears in a group of unknown and quite undistinguished entities but not until some pages later is he revealed as Sir Arthur Conan Doyle. Moreover, that spirit declares that he has never before appeared at a trance sitting nor communicated with anyone on earth. The messages he does give are trivial and unconvincing. He thinks we should pay the American debt and has evidently no knowledge of the economic disaster that the debt has already brought about.

The entire fabric of orthodox Religion is swept aside, not only as worthless but harmful. The authorship of the Gospels is attributed to Moses (!) and the apostles are discussed as "cowardly parasites" while the book of Revelation is "the delirium of a senile disciple."

The birth of Jesus is said to have been entirely normal but illegitimate, with the definite purpose of making him a partaker in the fate of the social outcast. Jesus Himself is recognised as the greatest of messengers, but if all records of his life are unreliable and the whole value of his teaching is contained in the "Golden Rule" ("Do unto others as ye would they should do unto you") the claim of the book to proclaim a new era falls to the ground. For was not the above Rule the keynote of the teaching of Confucius and Buddha, and yet no moral revolution followed these teachers.

One does not want to be too critical but the most striking feature of these alleged communications is their similarity of style, which is by no means literary or devoid of slang phrases, and evidently the anonymous author or editor has not read much in the way of spiritualistic literature, or the claim of originality could not have been made. There is, however, one exception to this where "Spirit T" gives an entirely new description of some of the conditions of the after life.

"*Query.*—The Spheres must be big to accommodate so many people?"

"*Spirit T.*—Yes, they are big but we are not persons—we are spirits and as such are very very small indeed. Large numbers of us can go on to the surface of your hand."

And there is one other striking difference in the description of life in the Beyond—for every spirit who relates the conditions of his passing asserts that he was met by "an aged gentleman" or "a grand old gentleman" or "an aged individual," always in "a long white robe" and this old man is the guardian Angel who leads the spirit to his place and finds him an occupation. We have hitherto been led to believe that age does not manifest in the hereafter and that human beings

gradually return or advance to a mature prime. In no other communicated script surely has this expression "aged old gentleman" been used to describe the welcoming angel to a newcomer.

The duty of self-sacrifice is emphasized but this assuredly is no new precept, it is an obligation recognised by every branch of the Christian Church, Catholic or Protestant, and the lack of evidence of the writers (or communicators) of the book makes the acceptance of its claim to inaugurate a "New Era" impracticable and undesirable.

E. M. J.

(I agree entirely with the Review above. This is one of those mischievous books which show complete ignorance of all the records of history, and substitute the *ipse dixit* of a single overbearing and dogmatic mind for all sober judgment. The attribution of the Gospels to Moses is simply ridiculous. The book is a warning of the delusions which beset an ignorant and self-confident mind. It should never have been printed. If the author is one of the monads, 'large numbers of whom can go on the surface of a hand' as his intelligence seems to suggest, we wish him a happier rebirth.—EDITOR.)

WE DO NOT DIE.

By Shaw Desmond. Arthur Barker. 8s. 6d.

Mr. Desmond thinks we have reached a point in Psychic Research at which the collaboration of scientists is essential (and we agree); but he has put an additional stumbling-block in the way of acceptance by reversing the meaning of the words "soul" and "spirit," against dictionary definition, literary custom, and current use alike. The Bible, which is admittedly an English classic, uses the word "spirit" as nearest to the Divine, and to substitute the word "soul" for "spirit" in every passage in which that word is used, would turn most of them into nonsense. Who would say: "The soul of God moved on the face of the waters"; or "I was in the soul," for "I was in the spirit"?

Just when the constitution of Man as material body, energetic soul, and directing spirit has begun to be generally received, why should this reversal be made? More especially will it irritate men of science, who will certainly suggest that they have little to say on the matter till spiritualists are agreed on the meaning of their primary terms. This inversion turns many passages of an otherwise useful book into a perplexity which a more exact terminology would have avoided.

This is by the way, however. The book is written in Mr. Shaw Desmond's dashing style and is the record, apparently, of all or nearly all his psychic experiences up to date and his opinions on Faith, death, clairvoyance, The Lady Nona, Mediumship, Automatic writing and the Margery mediumship. There is also a special part labelled "Science," and another labelled "The Ghost." It will be obvious therefore that we have here a book which it would take many pages to review adequately, but which will provide any reader with some hours' amusement and instruction. References to the sources of the instructional parts would have been valuable.

SPIRIT GUIDANCE.

Figurehead, Adam Street.

On reading these "Leaves from the Diary of a Student of Psychics" one is forced to regret the form in which the author has chosen to send out his work.

There is much that is, on the face of it, deeply interesting in this account of a long life of psychic experiences. But the whole work is discounted by the fact that the book has no author's name on it, and the most vigorous efforts have been made to avoid giving any clue to the identity of the writer.

Constant reference is made to the important posts in ordinary life that the author has held, to the valuable work that he has done. But everything is clouded by the desperate anonymity he has chosen to assume.

The result is that one reads fine messages supposedly given by Spirit Guides and cannot accept them or feel that they will be of value to the world because one wants a man's or a woman's name to guarantee what has been set down.

It seems at this time of day, hardly necessary to point out that to fear being misjudged by the world because one is interested in Psychic research is a mistake; those days are long past and the greatest men and women are not afraid to sponsor records of experiences achieved in extra-mundane spheres.

There is much in the book that one would praise if this one point were clear, and a man or woman gave their name as guarantee of its genuineness—on the other hand one has to realize that this might be just the kind of work that would be put out by an enemy of our cause who wanted to lead us on to declare it beautiful and believable; and then come down on us heavily for trusting a work of fiction.

Certain points, such as the discrepancies in time, made by Communicators and the reason for this, and the insistence on the fact that every human being must work out their own lives on this earth, though they may receive advice and guidance from their Guides, is excellently put.

One can only reiterate what a pity it is that the value of this book has been reduced by the extraordinary secrecy that rouses suspicions probably unjustified. The reviewer can only judge a printed book at its face value.

HOW TO MAKE THE BEST OF LIFE

By Stanley De Brath

A Book to be Studied

A book from the pen of Mr. Stanley De Brath is always an event, and in *How to Make the Best of Life* he presents an age-old problem in a guise that should appeal to all, materially minded or otherwise, if only for the practical attitude adopted towards life's difficulties and

the sane manner in which to solve them. The advice is in the form of letters addressed in the first instance to his grandsons, but its application may well be extended to all the younger generations whose members are finding themselves in a world more complicated in its conditions, more difficult to face than ever before.

The keynote of this very interesting volume, suggestive by its implications in addition to its definite rulings, is insistence on the basic and inexorable laws on planes of existence that include the spiritual which can never be disregarded with impunity; but if acknowledged and obeyed can be the means of bringing greater power, more energy, capacity, and success into life's enterprises; which will in fact conduce in high degree to what is generally accepted as meaning 'making the best of life.'

"Life," Mr. De Brath tells us, "is an art, if we could but know the principles that make it. The higher the idea the nobler is the work of art." Those who have lived long enough to be able to speak from experience, know that life here can offer no greater true satisfaction than the attainment of an ideal, or even the struggle necessary to reach that attainment, and the writer in a simple lucid manner, through logical deduction and a deep understanding of the laws of the universe, shows how disaster must inevitably follow the infringement of any of them from a practical point of view, on the spiritual plane no less than on the physical.

This obedience to natural law in Mr. De Brath's opinion is the one and only remedy for the degeneracy that threatens civilized nations; to understand its working world will be to fulfil it, and of more avail towards the purification of the race than any amount of legislation arbitrarily imposed. The treating of symptoms, is what generally seems to engage the attention of our public men, the laws of causation which lie behind them are generally disregarded.

The clear and able epitome of the construction of the universe in Letter IV links, in terms and through arguments understandable by all, the unity of conception that runs throughout the entire cosmos from great to small, the universe of Matter, Energy and Mind; it should bring home to intelligent thinkers the great fact of the inexorability of natural law, no matter in what conditions it may manifest. Throughout, the laws of energy hold sway, and where exactly the line is to be drawn between the plane of physical matter and the more subtle realms of the mental it is difficult to say. Some scientists have it that the process of thought in itself generates heat, which seems to bridge any essential gap between the world of matter and the world of thought. This book demonstrates how intimately connected are character and thought and their interactions one with another resulting in action, which makes or mars man's life on earth, through the working of the law inevitably put into operation.

Professor Drummond in the last century was a factor in revolutionising thought when he wrote *Natural Law in the Spiritual World* and we have travelled since then; in Mr. De Brath's book we note some

of the signposts we have since passed and are shown the shadows of what was to come as practical realities.

In Letter V the writer definitely deals with psychical research and spiritualism. He gives a scathing criticism of Mr. H. G. Wells' incorrect version of Sir W. Crookes' experiments. It is certainly a curious psychological twist that persuades the man in the street, supremely ignorant of the whole subject, that the moment a scientist enters the séance room he becomes an imbecile. But so it is—and will continue to be with the man in the street—until he learns better!

Mr. De Brath is a profound student not only of physical law, but also of that Book in which so many of its truths lie hidden, the Bible.

"The Divine Governance of the World," he says, "is by the Law of Spiritual Consequence," referring for confirmation of this to the Book of Deuteronomy. Mr. De Brath feels that "Every act of man has its distinct results for good or evil. This is true of secular just as much as of Biblical history." He adds that "When men (and boys also—and may we not add, women!) realise that all wrongdoing has its *inevitable* consequences which no excuses and no "forgiveness" can alter, they will alter their conduct to fit the law, just as they obey the laws of Gravitation and Heat."

That is the great lesson to be learnt from this excellent book, which should be read by every member of the rising generation. If the advice given in its pages be followed, then indeed should we have a new heaven and a new earth and mankind would learn to the full what it means, and how to get the best of life.

R. C. DE C.

THE TRAIL

By Olive C. B. Pixley. The C. W. Daniel Company, 2s.

Miss Pixley, author of *Listening In*, seems to share with the honey-bee the gift of putting the largest amount of material into the smallest possible space. In the less than 80 pages she now gives us, she touches upon subjects ranging from Palæontology to Spiritual Development, from Egyptology to Vivisection.

The description of her sensations when visiting Avebury, Stonehenge, and similar places, is of special interest to anyone who has tried to work out theories on the spot, as I have done. Those marvellous histories written in stone by a race of people who flourished long before our earliest historical dates—when probably the site which is now London was primeval forest.

The advice she gives to those who wish to develop "awareness" is very good. When she says, "Do not give up *all* your time to it" she is supported by that great Mystic, Rudolph Steiner who, when giving advice regarding development says, "It is necessary that he (the disciple) should seek enjoyment, for in this way only can the outward world get at him; if he blunts himself to enjoyment he becomes as a plant which cannot draw nourishment from its environ-

ment." To keep physically fit—to be normal, in fact, if he would contact the so-called super-normal. Also her advice to record everything, however trivial it may appear at the time, is very sound; it is only in this way one can trace the links which in time will form the perfect chain of evidence.

It is only when Miss Pixley speaks of the "elimination of darkness" (physical not spiritual) that I cannot follow her. Even if this were possible, what would happen? For one thing all life would cease; just as light is necessary for life, so is darkness; all life, both animal and vegetable, requires darkness in its earliest stages. We need it too for recuperation, after the "toil and heat" of the day. What should we know of the beauty of the heavens if we had perpetual sunlight? Darkness is necessary in many scientific experiments, and even in the well-known art of photography darkness is essential at more than one stage. Miss Pixley says that in darkness "lurk fear, ignorance and bondage." This may be, but should not our "awareness" enable us to see good in all things given us—even darkness?

Everyone interested in psychic matters will find this little book extraordinarily interesting. It is well written and will be found very helpful and instructive.

P. H.

THE CHAIN OF LIFE.

By W. Guyon Richards. John Bale. 6s. net.

Dr. W. Guyon Richards is a properly qualified medical man, and has had long practice in the Indian Medical Service and in the Kitchener Hospital Brighton. He gives the record of his services in the Introduction to this book. It is a purely medical work and should be reviewed by an open-minded man of his own profession. It has, however, been sent to me for review, and I do not feel qualified to turn it down; nor, for the matter of that, to criticise its method. He was introduced to Dr. Abrams' methods in 1915 and carries those methods somewhat further. As to the merits of the Abrams' treatment I am quite unqualified to express any opinion at all—I may, however, say that history shows that new methods which differ in principle from established practice, have a long and painful conflict to go through. In his Introduction, Dr. Richards says:

"My contention is that Medicine should include everything pertaining to man's nature. Man is body, soul, and spirit, and you need to treat all three. Man's nature can be divided into more parts than three, but these are sufficient to indicate my meaning. Drugs or the knife are not enough: food and environment and emotional troubles must all be gone into. The psyche is more important than the body, but each part of man is woven into the other.

"The contention of this book is that radiations from the atom take place from all kinds of matter, and are always operative

from all things animate and inanimate, and that it is possible by means of a constructed mechanism, to identify the elements in living substances by these 'wireless waves' which are being continually sent out; and further, that the recording of such waves offers a reliable means of diagnosis in cases of disease."

The "constructed mechanism" consists of (1) an amplifier; (2) the primary circuit; and (3) the secondary circuit. There are four rheostats on the primary circuit giving resistances up to 99,999 ohms and one on the secondary circuit going up to 1,111.1 ohms and allowing a setting of 0.01 ohm. All this is difficult to explain to any but electricians, and must be taken for granted here. They are fully explained in Chapter III.

An arresting point is that Dr. Richards says:

"After spending many hours examining various elements, I made the astonishing discovery that the atomic numbers of elements corresponded to the figures on my rheostats when I was tuning in on my circuit: that is—hydrogen the first element caused a reflex on 1 ohm, oxygen on 8 ohms, sodium on 11 ohms, sulphur on 16, and so on."

These are not the atomic weights, which are hydrogen 1.008, oxygen 16, sodium 22.997, sulphur 32.06, etc., but the former numbers indicate the place of each element on the Atomic Table.

This is certainly a very remarkable discovery and indicates, apart from any medical data, that there is a natural law concerned in this complex instrument. As an engineer, this arrested my attention, and should turn the attention of doctors to the therapeutic facts which I am not competent to evaluate. The book contains some very interesting notes on the endocrine glands, to which I refer those who are competent to deal with the subject. The remarks on the Aura are much the same as were given to the College, in the January, 1934, issue.

There is evidently here matter which is none the less interesting because it opens some very obscure medical problems.

S. DE B.

THE SECRET OF IMMORTALITY.

By Frederick Bligh Bond. Editor to the Am.S.P.R.

Marshall Jones Co., Boston, U.S.A.

These are automatic scripts taken by Mr. Bligh Bond with Mr. John Alleyne and comment on each by the author. The script was obtained while the attention of the automatist was diverted by his being read to aloud; and at the end of the book there are attestations by him and by Miss Wingate that he (the automatist) paid no attention to what his hand was writing. Under these circumstances we can perhaps feel assured that the matter communicated is really from the unseen group.

That matter is difficult to criticise. It seems complicated by general references to a primal state of high spiritual development in mankind. This seems at issue with Darwinism, but may refer to an innate faculty. Personality is enhanced in the etheric world (p. 111).

In his conclusion the author impresses his mature conclusion that "the true evidences for the survival of death and the indestructible nature of the human personality are to be sought, not in the phenomena of physical mediumship or on the objective side of spiritistic research, but on the subjective side, and especially in the right understanding of the powers of spiritual cognizance and intuition which lie latent within the soul of man." Most of our readers will agree with this.

S. DE B.

FORETOLD

Stories of Modern Second-sight. By "Streamline." 3s. 6d.

The author of these stories is an airman of the R.A.F. The experiences he gives of his own life may very well be true; and the tentative explanation of "rapport" between two persons gives a partial explanation of some happenings, though they distinctly fail in other cases. That hypnotism, or what passes under that name, has a connection—has something to do with—these strange happenings, is probable. I assume that the stories personally vouched for are true: but this is not, to my mind, the case with the last two tales in the book. They are not said to be personal experiences, and there are small touches which throw doubt on the accuracy of the stories. For instance: After a long experience in a part of India where tiger were quite common, I never heard, and do not believe that any of these animals give a "call of the tiger that has made a kill." I have heard their hunting-call many times, it has a distinct object, but never after a kill. These two stories would seem to have been told at second-hand.

S. DE B.



AUTUMN PROGRAMME

SEPTEMBER

13th	Mrs. Mabel Hughman ..	..	Discussion Tea	..	4 p.m.
21st	Miss Jacqueline ..	..	Group	..	5 p.m.
28th	The Rohamah, Rhamah ..	..	Group	..	5 p.m.

OCTOBER

3rd	Mr. Wallis Mansford ..	..	Lecture	..	8.15 p.m.
5th	Miss L. Thomas ..	..	Group	..	5 p.m.
10th	Annual General Meeting and Members' Conversazione				
11th	Mrs. B. Orton ..	..	Discussion Tea	..	4 p.m.
12th	Mrs. F. C. Morris ..	..	Group	..	5 p.m.
17th	Mrs. Helen Spiers ..	..	Clairvoyance	..	8.15 p.m.
19th	Mr. T. Austin ..	..	Group	..	5 p.m.
24th	Mr. J. B. McIndoe ..	..	Lecture	..	8.15 p.m.
26th	Mrs. Brittain ..	..	Group	..	5 p.m.
31st	Mrs. Estelle Roberts ..	..	Clairvoyance	..	8.15 p.m.

NOVEMBER

2nd	Mrs. Francis Wright ..	..	Group	..	5 p.m.
7th	Mr. L. M. Myers ..	..	Lecture	..	8.15 p.m.
8th	Mr. S. O. Cox ..	..	Discussion Tea	..	4 p.m.
9th	Mr. T. Wyatt ..	..	Group	..	5 p.m.
14th	Prof. E. W. MacBride ..	..	Lecture	..	8.15 p.m.
16th	Miss A. Geddes ..	..	Group	..	5 p.m.
21st	Mr. T. Wyatt ..	..	Clairvoyance	..	8.15 p.m.
23rd	Mrs. Lillian Duncan ..	..	Group	..	5 p.m.
28th	Dr. W. G. Richards ..	..	Lecture	..	8.15 p.m.
30th	Mr. G. de Beaurepaire ..	..	Group	..	5 p.m.

DECEMBER

5th	MEDIUMS' RECEPTION				
7th	Mrs. Evelyn Thomas ..	..	Group	..	5 p.m.
13th	Mr. H. S. L. Polak ..	..	Discussion Tea	..	4 p.m.

Members and Associates are invited to attend the Annual General Meeting on October 10th and to the Conversazione at the College, 8.15 p.m.

The Mediums' Reception is arranged at the International New Thought Alliance, 94 Lancaster Gate, W.2.



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The thanks of the College are extended to Mrs. DE CRESPIGNY and Mr. DE BRATH for contributions to the Library.

DOCTOR JAZ

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- ADELAIDE.**—St. John's Spiritual Church Incorporated, Carrington Street, Adelaide, South Australia. Secretary : E. E. Mack, 104 Unley Road, Unley, Adelaide.
- N.S.W.**—United Spiritualist Church of N.S.W. (affiliated to the Greater World Christian Spiritualist League). Hon. Secretary : Mr. James Dolton, Cambridge Street, Willoughby, New South Wales.
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SHRI PUROHIT SWAMI

PSYCHICAL DEVELOPMENT.

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Members only are notified of Demonstrators visiting the College for various Physical Phenomena

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