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EDITOR - Mr. B. ABDY COLLINS, C.I.E.

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VOL. XXII

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NO. I

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### EDITORIAL NOTES

ONE of the strange features of sittings with mediums is the failure of some persons to get satisfactory results except very rarely, in spite of a complete absence of scepticism and an attitude of readiness and harmony. Everyone finds that one medium suits him better than another and that he may get excellent sittings with one sensitive and inferior results with another of equal reputation with whom his friends invariably have success. But some individuals scarcely ever get anything that seems worth while at all, however competent the mediums with whom they sit.

\* \* \*

We ourselves are one of these unfortunates. If we depended on the evidence obtained by personal experience, we should have made little headway in the years during which we have studied psychic phenomena. Public demonstrations we have seen, many of the best and most convincing kind, but private sittings are usually complete failures—not merely negative but strings of names and other information given with confidence, yet wrong from beginning to end.

\* \* \*

Only the other day, we attended a demonstration with 30 or so others at a well-known society. The medium, who has only recently established her reputation, gave one of the best performances, if we may so call it, at which we have been present. She has also a very good name for private sittings, and as we felt in harmony with her methods and appearance.

we took the opportunity a few days later to sit with her. The result was more than disappointing. She went into deep trance and her control proceeded to give us name after name, quite 30 in all, only one of which William(!) was correct as an uncle and all particulars about him were wrong. One would think that by chance alone some names would have fitted, but no. The age, appearance, profession, character, etc. of both father and mother were all wrong, though given with assurance. A sister was named and described, though there never was one. Thus it went on for nearly an hour, through which we sat patiently doing our best to co-operate.

\* \* \*

What can be the explanation? The trance seemed genuine and constant failure did not seem to discourage the control, who persevered to the end and did not lose his assurance. There seems no satisfactory explanation even for the sceptic. Just as the medium came out of trance and resumed her own personality, she saw a "minister" standing by her and described him fully, though she gave no name, but we have had no close relations or friends in holy orders and the description aroused no recollections. Constant experiences of this kind are most disappointing. Only one medium out of quite a few has given us real satisfaction, though we have had a little real evidence from two or three others mingled with much that was entirely untrue.

\* \* \*

One thing seems clear only, when we contrast these experiences with those of others, the fault lies in, or perhaps it would be better to say, the cause must be traced to the sitter. Is it something in his psychic make-up or is it something to do with his attitude towards his deceased friends and relations? Experience seems to show that persons who incline to be sensitive themselves have excellent results with mediums. Therefore persons who are "insensitive" in the extreme might expect to get poor results. Again, those who have not lost near relations or persons of whom they are extremely fond might quite well have less chance of getting into touch with those "on the other side." Especially they might be so when the sitter might be cold by nature or self centred and uninterested in others.

Perhaps some or all of these causes may operate in our own case, but this does not explain the mistakes of the control made in such a confident manner. These seem to be due at any rate in great part to wrong functioning of the psychic faculty in the medium himself. The whole subject has been very carefully examined in Chapter V, Part IV, of Dr. Osty's excellent book *Supernormal Faculties in Man* translated from the French by Stanley de Brath. He gives a number of examples of communications or as he calls them "delineations" either entirely wrong or containing radical errors. Generally speaking, his conclusion is that when the sensitive does not get on the right track, his brain is inclined to romance, while errors contained in a delineation otherwise correct may be due to outside influences. As regards the sitter himself he does not dogmatise, because he never "conducted any experiments specially devised to answer this question," but he is inclined to think that there are no persons "so refractory to delineation that a sensitive could not be met with in harmony with the given psychism, if the latter were presented to a sufficient number of good percipients."

\* \* \*

It comes to this then, that when the medium is not in rapport with the sitter, his subconscious mind tends to invent. This may be the true explanation but, if so, we can hardly look on the control as other than a secondary personality of the medium. Many, including Mrs. Sedgwick, have inclined to this, but it does not seem to be a convincing interpretation of the fact in many cases. Certainly, given that successful communication with deceased persons is often achieved through this and other mediums, there seems to be no satisfactory explanation of our recent experiences.

\* \* \*

We are printing an interesting article by Dr. Eugene Corson of Savannah, Georgia, discussing the evidence of a celebrated American brain surgeon on the claim that the mind of man is his brain and nothing more. Physiologists as a class refuse even to examine any evidence to the contrary on the ground that a man's mind, his character and personality can be and often are radically affected by accident, disease or the onset of old age. Further they claim to have proved that

certain functions are localised in different parts of the brain. Dr. Dandy, whose opinions, Dr. Corson reproduces, shows that this claim at any rate is incorrect and that a man with what are generally regarded as the most important parts of his brain missing can not only live but retain all his wits unimpaired and his character unaltered.

\* \* \*

Dr. Dandy is not the only person to give this testimony. Those interested in the subject will find some cases described in the third volume of Camille Flammarion's *Death and its Mystery*, in Bozzano's *Discarnate Influence in Human Life* (page 145), and *Life Now and Forever* by J. Wills (page 49). No doubt there is much more to be found in medical literature and it is time that someone collected and analysed all these strange cases which are fundamentally inconsistent with the materialistic philosophy that most medical men accept as a necessary consequence of the discoveries of physiology.

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#### FOREVER

By Mildred Cram (Cassell & Co., 3s. 6d.).

An interesting phantasy based on reincarnationist ideals, written in a charming manner.—B.A.C.

\* \* \*

#### PRIVATE DOWNING

By W. T. P. (Watkins, 3s.)

This little book, which ran through four editions in the last war, has now been enlarged and republished. It gives a curious, almost mystic, account of the experiences of a soldier killed in the last war, when he found himself after all alive. It is difficult to understand why it should have had so much success, but I suppose it might appeal to those with no knowledge of spiritualism or psychical research, as an essay in fiction by the anonymous author. The more one reads books of this type the more one become convinced that one's future life depends one one's own mental outlook.—B.A.C.

**THE BRAIN IS NOT THE MAN**

By EUGENE R. CORSON, B.S., M.D.

In March, 1930, Dr. Walter E. Dandy, the distinguished brain surgeon of the Johns Hopkins Hospital, presented to the forty-second annual meeting of the American Physiological Society a report on his radical operations on the brain. This report was published as part of the Proceedings of the Society and printed in the Journal of the Society, May-June, 1930, page 629.

This report is a great document and cannot be ignored; it covers a great deal of ground. These operations extended over a number of years. I quote;

“Changes in our Conceptions of Localization of certain functions in the brain.

“1. It is possible to remove all of the right cerebral hemisphere above the basal ganglia with no appreciable disturbance of mentality; this procedure has been carried out on several occasions for the removal of extensive tumors in the right hemisphere.

“2. On one occasion both frontal lobes have been completely extirpated for the treatment of a bilateral frontal brain tumor, and following this there has been no appreciable disturbance of mentality. The patient is perfectly oriented as to time, place and person; the memory is unimpaired: he reads, writes, and conducts mathematical tests accurately: his conversation is seemingly perfectly normal.

Furthermore, by the excision in other cases of the left occipital lobe and of the lower third of the left temporal lobe, we can be sure that none of these regions are responsible for intelligence. The intellect, therefore, is concerned with the remaining portion of the left cerebral hemisphere, and is doubtless closely related to the speech mechanism.

“3. It has been found after ligation of the anterior cerebral artery on the left side that consciousness is completely and forever lost. This does not result when the same vessel is ligated on the right side. There is, therefore, within the limits of the distribution of this vessel an area specifically concerned with consciousness. The same result

follows when this vessel is occluded at the middle of the corpus callosum, indicating that the seat of consciousness is posterior to this point in the vessel.

"4. The entire body of the corpus callosum may be split in the midline without any appreciable disturbance of function. This structure is, therefore, eliminated from participation in the important functions which hitherto have been ascribed to it."

We have here presented to us for the first time in bold and sharp-cut outlines by a man of science and a distinguished surgeon as well a new conception of the localization of brain functions, never before imagined, and wholly at variance with all present day conceptions. This conception is as definite as any experimental work carried out in a physiological laboratory and should be studied from every standpoint. This report is all the more welcome since long experimental work on animals has proved unsatisfactory.

The scientific world for centuries has regarded the physical brain as the sole organ of the mind, and it has clung pertinaciously to the productive theory, although without the slightest idea how that productive theory worked. It was a physiological function primarily.

Dr. Dandy wrote me that no one to his knowledge had taken any notice of his report. This was indeed a surprise to me and I shall try to explain it. When I first read this report I was startled by its revelations, but I believed it to be true, and I shall attempt to justify that belief.

I must go back to the academic year of 1897-98 when Professor William James delivered his Ingersol Lecture before Harvard University on Immortality. I read this lecture shortly after its delivery and was much impressed: it was only when I read it for the second time, forty years later, that my first impression became a conviction. In that lecture Professor James stated that the productive theory of the brain was quite too superficial; one might just as well say that "steam is a function of the tea-kettle," and that we had just as much right to consider the *permissive* or *transmissive* theory even if we have to postulate a second centre of the brain, invisible and intangible under ordinary conditions. Professor James knew his audience to be a

critical and incredulous one, and that he must mind his step. He knew that if he in any way specifically indicated his second centre some one would cry out, "You are begging the question."

To understand fully this lecture we must recognise two important phases in the life of this great scientist. First, that he was Professor of Psychology in a great University and had written great books on his special subject; and secondly, that for fifteen years he had been a constant and active worker along with a number of distinguished men in the English Society for Psychical Research, founded in 1882. Out of this Society and out of this work there had developed a new psychology which science as a body had totally ignored. Just now only a few cautious individuals are nibbling at the outer fringes of this new science, and are fearful that they may be injuring their reputation. We hope that this transition stage may soon pass away.

Much as we owe to science scientists are human beings, and everybody has a blind-spot; the blind spot in our eyes being a gentle reminder. As I wish to write of what I call "the brain myth," I must mention a myth in science as an example; there are many, of course, but this one is perhaps the most striking and revealing.

Long before Lucretius men were thinking about a unit of matter, and out of this thinking there developed the original idea of an atom, a bit of matter almost infinitely minute which could not be further divided. It was considered to be a simple. This has come down through the centuries; it was taught me in my earlier university life. Many eminent scientists on this simple basis build up in their imagination the whole universe, a universe of matter which they could see on the ground and in the air, and in the distant star. Many thought it could explain life itself and John Tyndall in his Belfast Address before the British Association spoke eloquently of "the promise and potency" of matter. Charles Darwin's *Origin of Species* was based on this same matter.

In 1872-73, Sir William Crookes built his first X-Ray tube, and passed through its high vacuum a very high tension electrical current and disrupted the little remaining air into its electromagnetic constituents. He called the freed elec-

trons in the tube *Radiant Matter*, an excellent name for them at the time. With his little delicate instrument he had destroyed the atom-myth, and he had taken the first important step in a new branch of science, now known as Molecular Physics, whose ultimate developments have not yet been reached.

I made bold to use the expression the brain-myth and I must try to justify my boldness.

The human brain is not a single organ ; it is composed of a number of single organs, centres of very different functions, all joined together into a common mass. This close packing was necessary to get them all into the cavity of the skull ; there was no other place to put them. It has taken many years to sort out these different centres and there is much more to learn, though we may be proud indeed that so much has been learned. But this knowledge is physiological, *and that only*. It is when we come to consider the brain as an organ of all the higher faculties of man that we may hesitate and call a halt. The idea is that all these faculties are produced by the brain. This productive theory goes back through the centuries, and the only attempts to explain it have been crude and haphazard. Professor James called it superficial and comparable with the thinking that steam is a function of the tea-kettle. It should have been discarded long ago for it ignored the basic lesson taught us by physiology that every separate function must have its one and separate organ or area of origin. All ideas regarding this productive theory have been wholly vague. Some prominent authorities regarded the brain as acting as a whole ; Dr. Dandy himself has pointed out that his report has rid us of this fantastic notion.

Professor James had rightfully earned for himself the reputation of a great psychologist both as a teacher and as a writer, and he was eminently fitted to handle such a delicate theme as immortality. The sympathetic and critical reader of this Ingersol Lecture must see that he has done his task well. It is self-evident that such a lecture must be largely suggestive and implicative, and with little elaboration or explanation. This technique he carried out, but he did in a few words get rid of the productive theory, and cleared

the way for a permissive and transmissive theory, which he almost slyly introduced. These two theories go hand-in-hand, the latter postulating a second centre and the former suggesting the barriers, some mountains high, which must be overcome. If we look deeply into this transmissive theory we can see that this second centre must be the higher one, the autocrat and dictator, making the physical brain a vassal, a satellite, or *relay brain*, and robbing it of much of its responsibility.

In my paper in the A.S.P.R. Journal\* I made bold somewhat to elaborate this transmissive suggestion. I quote ;

“ As I have mentioned already, Professor James carried the transmission theory just so far and stopped. It is most interesting that, if from a logical standpoint we carry the transmission theory further, we come to a most startling conclusion. While the brain may seem to be the most important part of the cerebro-spinal system, the spinal cord itself is equally if not more necessary to carry us along. Now when we take the entire nervous system into consideration, including, of course, the great sympathetic system, we find that we are carried to the consideration of all the functions of the human body. We thus have before us a complete totalitarian system with a dictator at the head of it, but a dictator of love and loving watchfulness, and we can therefore say that, if we give this dictator a helping hand, he carries man to the complete attainment of all his super-natural powers.”

If we now turn again to Dr. Dandy's report we are confronted by certain features which must make us hesitate, nay, must compel us to stand at attention, and bring forth our best thinking, and even make use of our imagination, though some of this may be but fancies, *in nubibus*,—in the very clouds themselves.

And first, it is noticeable that much the larger part of the brain belongs to physiology, and that only a comparatively small part belongs to the higher faculties. Certainly, by all odds, this physical brain is a physiological brain, and puts to one side the idea that this brain is the one and only one centre of all the higher faculties of man.

Perhaps the most startling feature is the case where both

\* Vol. XXXIV. November, 1940.

frontal lobes were removed at one operation without any perceptible change in the mentality. For centuries we have been accustomed to think that the frontal lobes and the prominent forehead were solely indicative of man's intellectual faculties. The Greeks who loved beauty next to valour increased the facial angle in their sculpture to add beauty and dignity to the face and to the shape of the head. In the animal scale the receding forehead of the anthropoid ape was not only ugly but showed the ape as of great inferior intelligence, and now we cannot but think that great Dame Nature herself was only thinking of this beauty, and left man to find out for himself where she had hidden his brains. The beauty of the Venus of Milo must make the great Dame sit up and take notice.

And now, again, and perhaps more important than all, while pathology has shown us the larger functioning of the left hemisphere (except in left hemiplegia) this report shows that only a comparatively small part of the left hemisphere is involved in mentality and consciousness. This surely must increase the doubt that the physical brain, made out of the same matter as the muscles and bones, can be the only organ of the mind and consciousness. Not only that, but as I have already hinted, the idea of a *relay brain* assumes greater importance along with the transmission theory.

Even among those of us who have long believed in this second "sphere of being," this great disparity must be a surprise. It were idle indeed to make rough guesses. It has, however, occurred to me that the following procedure may more definitely show us this disparity, and may also in a way act as a control experiment. Take a complete physical brain hardened in alcohol, carefully inject the left anterior cerebral artery, and then, after weighing the entire brain, cut out the anterior and middle thirds of the left temporal lobe and the area supplied by the left anterior cerebral artery, and again weigh the brain, and we may approximate the weight of this psychic area.

In my paper in the Journal of the A.S.P.R. I suggested that in the study of insect life we find also this disparity between the very simple nervous system of the insect, if "system" it can be called, and the beauty and extent of

its instincts. These instincts, confined and stereotyped as they are, yet show a high order of intelligence,—the very wisdom of the gods.

Again, I suggested the study of the prolonged *samadhi* among the Yogi of India. This suggestion had already been made by Professor H. H. Price, Professor of Philosophy and Logic at Oxford. There is much to be learned from this experiment, and personally, I cannot believe this experiment is possible except under the control of this "sphere of being." I am persuaded that we cannot get anywhere before we realize that matter, as we know it, cannot give itself life, and that this Life can only come from a Life-Centre of a different kind of matter, of a tenuity beyond our comprehension, invisible and intangible, except under certain conditions. Certainly we have learned through physics that it is only the invisible things which hold sway in our universe.

As Sir William Crookes at one flash rid us of the atom-myth, so Dr. Dandy by this report has taken a prominent step to rid us of the brain-myth, so deeply rooted in the scientific consciousness. This myth, dragged down and held to earth by strange thinking, may take a long time to be uprooted. When replaced by a larger and clearer vision, whose vistas stretch out to horizons full of light and colour, we can take courage from what has already come to us since the freed electrons in the little Crookes tube made their first bow to an astonished world.

In conclusion: in the consideration of function the anatomical significance cannot be ignored. The spinal cord is a great highway of countless specialized stations reaching up to the medulla and passing on through the base of the brain forward to the olfactory lobes, completing the great highway of animal life. In our conception of the physical brain as an extension and expansion of the spinal cord, the great physiological and reflex highway, we find it strangely fits into with the type of brain as revealed to us by Dr. Dandy's report. This is what startled me when I first read it. This is why I regard it as a great achievement in showing us the true character of the physical brain and where it belongs. If regarded by the great body of science as the only brain, it becomes an impossible one—not able to carry a child

through the kindergarten, or the ordinary man in the street from his home to the office. While science tells us that this physical brain is the only one we have and dies with the rest of the body, the psychical researcher tells us that the soul is the real person to survive physical death. If the ordinary thinking man cannot tell to whom to turn for help, he has aligned himself with primitive man. Psychical research alone can help us at this stage. We can get no help from academic psychology. It is psychical research alone which can see the significance of Dr. Dandy's report. It alone can begin to ask questions. What about the etheric body? Has it a vicarious action? Is it not evident that it is by virtue of this etheric body that the physical brain can be so radically mutilated and the patient still live and still think? Is it not high time that academic science should draw a distinction between the physiological function and the purely psychical function? There is an enormous difference, as different as a world of three dimensions and a world of four dimensions and though we are living in both dimensions at the same time no amount of mathematics can make three equal to four. Even the animals live in these two dimensions, and as they rise in the scale this inter-relationship becomes closer. Did we live only in the third dimension we could not hope for survival.

I have written this paper to urge upon psychical research to concentrate its work upon the etheric body; everything else will fall into line. Never before in the history of science has man's physical brain had such a searching analysis. It could only have come from the remarkable advance made in the last quarter century in brain surgery.

This report should stimulate psychical research to greater endeavour along lines that lead to the very *centrum in centro* of man's "sphere of being," to borrow an expression of Professor William James in his epoch-making Ingersol Lecture. As Sir William Crookes, a great scientist and a great psychical researcher, destroyed the atom-myth by one flash of his high tension coil, so Dr. Walter E. Dandy, a great brain surgeon, has destroyed by his radical operations the brain-myth which has come down through the centuries.

**INTENTION AND SURVIVAL**

By B. ABDY COLLINS

A book with this title was published in Toronto in the second half of 1942 (Macmillan's of Canada: 4 dollars). Dr. T. Glen Hamilton is shown as the author but he departed this life in 1935, and the book is "edited" by his son J. D. Hamilton. The records on which it is based were compiled under his direction and leadership and the book contains many verbatim extracts of his own writings. The work is really his, as his son no doubt feels, but much of the credit for the way it is presented must go to the Editor and to Mrs. Hamilton his mother, who shared in all her husband's researches.

The book is of special interest to readers of PSYCHIC SCIENCE because the first reports of D. Hamilton's work to reach this hemisphere were published in it, in October, 1929, and January, 1930, and when he visited this country in 1932, his lecture at the British College was also reproduced. Indeed much of what the book contains may be found in those articles and the lecture and a number of the plates used were reproduced from blocks owned or made at the B.C.P.S. and sent as a gift to Mrs. Hamilton for use in the projected record.

I would say this first of all of the book, that if anyone who has seriously studied the subject still has lingering doubts of the reality of ectoplasm, or as it is called by Dr. Hamilton teleplasm, it should remove them. Of the integrity of himself and his co-operators there can be no uncertainty and his methods afford little or no grounds for criticism. His records are based mainly on the evidence of a battery of cameras. In all 300 photographs were taken of 52 teleplasms and 30 of these are reproduced in the book. These photographs along with the records of independent recorders and the reports of special witnesses brought in, when warning was given of some worth-while event about to take place, puts the truth of these materialisations beyond doubt. It will be interesting to see what Dr. Dingwall has to say about them, if as seems likely the book is handed over to him to review for the members of the Society for Psychical Research. They have been hailed by the Vice-President of the American

Society as "one of the most important contributions to the story of psychic research."

Unfortunately space precludes an adequate review. Although some very interesting trance records of "communication" from R. L. Stevenson will be found at the end, the major part deals with materialisation and its meaning. Dr. Hamilton and his group started their sittings in about 1921. It was not till 1925, that he discovered the medium Mary M. who was primarily responsible for his success and she did not start to sit regularly till 1928. Two others developed later and it is the special feature of these records that though the teleplasm was always associated with and usually joined to Mary M., much of it was contributed by the other mediums and indeed most of the members of the circle. All gave their time *gratis* and Mary M. who went into deep trance and knew nothing of what went on, resented what seemed to her the waste of time involved in the sittings and could only be persuaded to continue them with the greatest difficulty.

Dr. Hamilton had no interest in proving survival. He only wished to establish telekinesis and the like by scientific methods but he was eventually compelled to adopt spiritism as a working hypothesis in order to get results. In his own words "Through all these stages unseen intelligences led us, directed us, co-operated with us, and did their best to maintain rigorous conditions of seance-technique—intelligences claiming to be the dead. Reluctant at first . . . to face these most astounding agencies and their equally astounding claims we were forced—if worth-while phenomena were to be . . . made available for examination—to capitulate humbly before their greater knowledge in these matters. . . . Either we worked with them or backed away, afraid of the issue and we chose the former course."

One of the most marked features of these experiments carried out for five or six years out of the fourteen, is the intention to produce certain specified results declared at the beginning of a series of sittings and usually carried out to the letter. Thus, in October, 1929, 'Walter' (for it is our old friend, the brother of 'Margery,' who claims to be the technician conducting the experiments under the direction of a group headed by W. T. Stead, Doyle, Sir Wm. Barrett, Myers and

others) announced that it would take 21 sittings to produce a fully material form and it was not till March 10th, 1930, after 21 or 22 sittings that a photograph was secured of "Sister Lucy," control of one of the mediums not complete it is true, but perhaps more striking as it is than, if she had been a full human form.

In Mr. J. D. Hamilton's view the most remarkable result of these sittings is the intention and superhuman knowledge involved, both of which disprove a purely animistic interpretation. One is reminded of the physical phenomena produced while Stainton Moses was recording his *Spirit Teachings*, of which few readers of his famous book are aware. They are recorded at some length by F. W. Myers in vols. IX and XI of the S.P.R. Proceedings. They were produced to convince him that the Victorian scientists did not know everything and were an essential part of his "revelation" and in value are the same as the removal of Jack Webber's coat while his hands were held. They give evidence of a directive mind that cannot be that of the medium or any other human being.

So it is, that though this book will be of interest to doctors and scientists who pay attention to psychical research primarily for its factual records, the moment they are accepted and the manner of their production is studied, it will become obvious that an even more momentous issue is involved.

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#### PANGOAN DIARY

By Ruth Harkness (Creative Age Press, \$2.50).

The author, the first person to bring successfully out of China a giant panda, publishes a diary kept during a sojourn in the interior of Peru. Its interest to readers of PSYCHIC SCIENCE lies in an occasional account of black magic which came to her notice.—B.A.C.

## MR. HARRY PRICE AS CONCILIATOR

By GEORGE H. LETHEM  
(*Editor of "Light," 1931-41*)

There is one chapter in Mr. Harry Price's new book, *Search for Truth* (Collins, 15/-), which will astonish his friends (of whom there are many) and his critics (of whom there are more). It is the chapter headed "Love One Another," in which he makes an appeal that quarrels among spiritualists and between spiritualists and psychical researchers should be ended, so that the great work of psychic research may be carried on with renewed vigour and better hope of success.

It will surprise Mr. Price's friends because most of them have come to regard him as the champion of scepticism who smites his enemies—whether they be spiritualists or orthodox psychical researchers—and rejoices in the smiting. It will still more astonish those who have come to regard him as an enemy (psychically considered). If they are spiritualists, as most of them are, they will believe they have good cause to look upon him as a victim of chronic and incurable scepticism which prevents him from recognising or admitting good evidence for survival and the spiritual nature of man when it is presented to him; and as one moreover, who is charged by some spiritualists with having made it a large part of his business in life to belittle spiritualism and spiritualists and to label even some of the most highly respected leaders of the movement as credulous dupes of unscrupulous impostors whom *he* has had no difficulty in "exposing."

If, on the other hand, they belong to what may be termed the orthodox wing of psychical researchers, they will believe they have cause to regard him as a disturber of the psychic peace and as one who claims much more credit for his "exposures" and discoveries than he deserves; and some of them may even accuse him of having on various occasions accepted phenomena as genuine which they had rejected as questionable or even fraudulent.

As Mr. Price rather pathetically (but truthfully) records, he has been attacked from both sides—by the spiritualists on the right because he does not advance far enough or fast

enough ; and by psychical researchers on the left because they think he is in too much of a hurry and not sufficiently amenable to authority.

And, on the evidence he himself provides, there can be no question of the fact that Mr. Price has never been slow to take up a challenge from either side or to enter a verbal fray with alacrity and to continue it with vigour.

#### NEED WE QUARREL ?

Yet in this remarkable chapter, he expresses the hope that quarrels between spiritualists and psychical researchers, and between persons and groups inside both the spiritualist and psychical research camps, shall cease forthwith, offers to "extend the hand of friendship" to those "estimable people" with whom he has been "in hot water," and concludes with the following personal appeal :

"Need we quarrel at all ? I appeal to all those who have 'fallen out' over spiritualism or psychical research to adjust their differences and shake hands. Often these rows are caused through a slight abrasion of the *amour-propre* that an application of the milk of human kindness would quickly heal. So let's all kiss and be friends."

As Mr. Price himself suggests, the cynics on both sides are likely to exclaim : "That would indeed be a phenomenon," a phenomenon so unexpected and incredible that, even if the kissing occurred, cautious people would doubt its sincerity.

Yet, there is good sense in the appeal and good reason to believe that if all the people concerned, Mr. Price included, could forget their differences and turn their attention to the things on which they agree, they would find that these are much more important than the things about which they quarrel, and that great advantages would follow if they ended their feuds and presented a united front to the hostility and indifference with which they and their efforts are regarded by the world in general and by materialists and certain groups of religionists in particular.

As a beginning to this desirable process, I propose, as a spiritualist who has often been in disagreement with Mr. Price's conclusions (although always on terms of personal friendship with himself), to draw attention to the extent to

which—notwithstanding his criticisms of spiritualism and his frequent uncomplimentary references to spiritualists—he accepts and vouches for *the facts* on which certainty of belief in personal survival is based, and how his declarations of *belief* not only bring him to the position occupied by those spiritualists whose first concern is with the facts, but actually carries him beyond it.

#### COMMENDATIONS OF THE BOOK

That this should be done is highly desirable, in view of the welcome given to his new book and the extent to which it is being read in quarters to which spiritualism makes its intellectual and religious appeal.

Rather to Mr. Price's surprise, I imagine, the book was included amongst those recommended by the Dean of Lichfield (Dr. Iremonger), in a Sunday broadcast talk specially devoted to religious literature: and, on the other hand—and, I should think, greatly to his satisfaction—in a long eulogistic review in the *Times Literary Supplement* (26th December, 1942), the statement was made: "It may be said that he has done more than anyone of his generation to establish the line of research in which he is more particularly interested (*i.e.*, psychical research) on a scientific basis."

Presuming that, on the recommendation of Dr. Iremonger, the book is read for its religious interest by Church people; and that, on the recommendation of the *Times* reviewer, it is read for its scientific bearing by people who are interested in facts, what will be the positive psychic evidence the readers will find, and what impression is it likely to make?

There is admittedly much in the book of a negative and provocative nature—records of seances that failed, of mediums who were "exposed," and of spiritualists (even very eminent spiritualists) who were described as "credulous" because they accepted evidence which Mr. Price rejected.

But there is also positive evidence of the reality and importance of psychic phenomena for which Mr. Price vouches, and it is the positive evidence which should make the deepest impression. There is, in fact, sufficient positive evidence in the book to provide scientific justification for the basic claims of spiritualism. I propose, therefore, as part of

the process of reconciling Mr. Price and the spiritualists with whom he has "fallen out," to pass over the records of failures and "exposures" (in regard to at least two of which I would be prepared to argue that Mr. Price is mistaken). and to deal only with the positive evidence which Mr. Price puts forward as scientifically certain.

#### PHYSICAL PHENOMENA

Take, first, physical phenomena which defy normal explanation—phenomena of the kind previously vouched for by Sir William Crookes and other eminent researchers which the hard-boiled materialistic sceptic rejects on the ground that they are impossible. Mr. Price relates several incidents of this nature. In the record of one sitting with the non-professional medium, Miss Stella C. (March, 1923), it is stated that the following test was made (p. 145-6):

"I wished to see whether the energy that could smash a table to pieces" (as had been done in an earlier test) "could also penetrate a soap-bubble without bursting it. So, into an insulated brass cup I put a simple spring contact-maker, also insulated, that required a two-ounce pressure to depress it. Over the mouth of the brass cup I drew a soap-bubble—a strong film made of glycerine and castile soap. Over the complete instrument I placed a strong glass shade, the whole then being placed in a cage that formed part of the seance table.

"Leading from the base of the cup was a heavily-insulated high-tension cable. This led to the top of the cage-table, on which was placed a glass shade under which was hermetically sealed a dry battery and a red pea-light. To light this pea-lamp normally one had to break into the cage, remove the shade, burst the bubble and depress the contact-maker, thus closing the circuit. And yet, after several trials, we were rewarded by seeing the pea-lamp suddenly light up.

"The normal red light of the seance-room was full on and the hands of all sitters were visible. Instantly, one of the sitters examined the apparatus inside the cage and it had not been disturbed. Shade and bubble were intact—the latter not bursting until an hour later. It was a magnificent demonstration of some paranormal power."

Of a sitting with another medium, Anna Rasmussen, at

the Polytechnic College of the University of Copenhagen (1927), Mr. Price tells how (p. 150-1) *at request*, a pendulum "would swing, stop, tap the side of the glass tabourette" (in which it was enclosed), "damp down again, swing together criss-cross, or swing side by side." Of this he says: "*The intelligence behind the movements was remarkable.*"

Mr. Price records these astonishing phenomena as actual happenings for which he vouches in the strongest terms, asking (p. 305): "Is there a single reader who dares to assert that the genuine phenomena I have recorded are not true?" If he is told—as it is almost certain he will be by last-ditch sceptics—that such phenomena are impossible, he will probably reply in words used by Sir William Crookes in similar circumstances: "I did not say they were possible; I only said they happened." About their happening, and the intelligence behind them he is positive.

#### MENTAL PHENOMENA

Regarding supernormal mental phenomena, Mr. Price is equally positive—including veridical messages purporting to come from those whom we call "dead." On pages 157-8, we read as follows: "A brilliant example of lucidity was furnished by Mrs. Eileen Garrett, a trance medium, or clairvoyant. It so happened that I had arranged to have a sitting with her in my laboratory on Tuesday, October 7th, 1930. It was merely a routine séance with no special significance. Sixty hours before the séance, the R101 airship crashed in flames near Beauvais, France. Its commander was Flight-Lt. H. C. Irwin.

"Our seance had hardly begun when Mrs. Garrett's 'control' announced that 'Irwin' was going to communicate. Immediately, the medium's voice changed and Irwin proceeded to give us an extraordinarily detailed technical account of the cause of the disaster. The entity said that the airship was too big and too heavy for her engines; that the 'useful lift' was too small; that the 'gross lift was computed badly'; that they were flying at too low an altitude; that the load was too great for a long flight; that the 'cruising speed' was bad and ship 'badly swinging'; that the tension on the fabric was too severe; that the 'starboard strakes

started'; that the airscrews were too small'; that the 'ship would not trim'; and a lot more involved technical details of what was wrong with the ship." "At the public inquiry, held later," says Mr. Price, "*all the faults alleged by the entity were found to be facts.*"

At this same "brilliant seance" Mr. Price records that the "alleged spirit" of Sir Arthur Conan Doyle conversed with him for an hour, "and I must admit," he says, "that the verbal mannerisms of the entity, the choice of expressions, and the style and diction, were reminiscent of the living Doyle."

#### AN UNSATISFACTORY EXPLANATION

While Mr. Price vouches for these messages, his life-long scepticism prevents him from admitting *fully* their obvious implications—namely, that the conscious personalities of Irwin and Conan Doyle had survived the death of their physical bodies and were able to talk with him through Mrs. Garrett. Instead, he puts forward—half-heartedly, I imagine—the totally unsatisfactory suggestion that perhaps "some part of us survives, perhaps for a limited time."

Logical readers are not likely to be impressed by this lustreless explanation for results so brilliant; they are much more likely to regard the messages as spiritualists believe they ought to be regarded, that is, as good evidence of survival and of the possibility of communication when suitable conditions are provided.

It is of interest, moreover, to note that Mr. Price qualifies his hesitating opinion—for it is nothing more—with the admission that "the spiritualists may be correct" (p. 303) and that he says that "if survival in the spiritualist sense were proved to my satisfaction, I am sure that it would not make me a whit less of an orthodox Christian—as I am pleased to consider myself."

Readers who recognise the full import of these confessions will see that the second one carries Mr. Price further than spiritualists ask him to go—for it commits him to the belief not only in conscious survival after physical death but in "life everlasting," which is a basic part of the Christian creeds. As well-informed readers of Mr. Price's book will know, spiritualists do not claim that they have found proof of

immortality—indeed, this is used as an argument against spiritualism by Archbishop Temple and others who could be named. What they do claim is that they have found abundant proof that human personality goes on beyond the death of the physical body and that therefore belief in immortality is permissible though it is beyond proof.

Spiritualists will not question Mr. Price's claim to believe in the "life everlasting," but they may well remind him that there can be no "life everlasting" without survival, proof of which is therefore of prime importance to Christians as well as to spiritualists.

In view of his admissions and his profession of faith in the Christian doctrine of immortality, it seems impossible that Mr. Price should seriously continue to question the fact of survival—full conscious survival, not simply a partial or brief survival; and the logical sequel to his appeal for a cessation of quarrels over psychic evidence is that he should forthwith set the example by ranging himself where, as he has shown, he truly belongs—that is with those who proclaim the reality of psychic phenomena and accept the implications which reasonably follow.

That, I hope, will be the conclusion to which many readers of his book will be forced to come by the evidence he provides; and, whatever the effect may be on certain classes of psychical researchers, such a result may well induce spiritualists to grasp the olive branch Mr. Price holds out and to welcome him as a collaborator in the great and good work of uprooting materialism and laying the foundations for a firm assurance of the spiritual nature of man and his survival beyond death.

#### STATEMENT BY MR. HARRY PRICE

P.S.—In regard to the beliefs held by some spiritualists concerning his attitude to spiritualism, Mr. Harry Price permits me to quote the following sentences from a letter which I recently received from him: "I do not admit that *any* part of my business in life has been to belittle spiritualism or spiritualists. . . . I think that spiritualism, *per se*, is a beautiful religion and I admire those who are sincere adherents. It is the rogues who are living on and selling fraudulent spiritualism that I belittle. . . . I admit there *is* good evidence for survival, as at Borley. I wish it could be proved more scientifically."

## SIDELIGHTS ON MEDIUMSHIP

By ALAN HOWGRAVE-GRAHAM, M.C., V.D., M.P.C., Pretoria.

I have purposely chosen a cautious and non-committal title for this essay, because a fairly wide experience of mediums has taught me one thing at least, which is that we really know so little of the laws governing the exercise of these varying and peculiar powers that any attempt to formulate them or in any way to dogmatise about them is rashness amounting almost to folly. It is a pity that so few self-styled scientific investigators seem to have learnt that elementary but essential lesson.

Thirty-six years is a somewhat extensive field of memory to ransack, but while I am not sure that I have recollected every single one of the mediums whom I have encountered, I am definitely certain of at least thirty-eight. With about nineteen of these I have had but one sitting or "circle" meeting; with the others, the number of such varies from two or three to an uncounted number each. The list includes such well-known names as Mrs. Annie Brittain, Mrs. Osborne Leonard, A. Vout Peters, J. J. Vango, Baroness von Strahl, better known mediumistically as Mevrouw Lotte Plaat. It includes a South African boy of thirteen (trance), a half-breed kitchen lad (trance) and, recently, a South African Dutch lad of fifteen (a promising waking clairvoyant). It does not include several "tea-cup readers," fortune-tellers by cards, platform-demonstrators of clairvoyance and so-called inspirational addresses, and the like. Fifteen were trance, two were "physical" mediums, two were "automatic writers"; the rest were waking clairvoyants, clairaudients, and "psychometrists." Only one was a proved deliberate humbug, whether or not she had powers at times; one I strongly suspected of intentional deception; of two or three others the opinion I formed was not favourable. A few were what Spiritualists call but "partially developed." Twelve were entirely unprofessional, taking no payment whatever for their services.

Any sort of classification of mediums must be only tentative; not only are identification and differentiation difficult, but

the various apparent classes overlap. This evening's physical medium in a "phenomena circle" is to-morrow's trance medium for verbal communications at a private sitting. Almost all mediums are clairvoyants and clairaudients; in fact, most of them began their mediumistic careers in that way. Still, the following rough classification from the sitter's point of view of the kind of results obtained is perhaps permissible:—(i) Trance mediums; (ii) Waking clairvoyants and clairaudients; (iii) Physical mediums, including materialising mediums, trumpet and other direct voice mediums, photographic mediums, etc.; (iv) Automatic and Inspirational writers; (v) Healing mediums.

I have perforce employed above the conventional terms in common use by Spiritualists and others, but some of them are very ill-chosen. The term "physical" medium is far from happy or even correctly descriptive. "Automatic writing" is quite a misnomer; if the hand purports really to be controlled by a discarnate entity, whether the writer be conscious or entranced, the writing is certainly anything but automatic; if it is the medium's own Subconscious, or some secondary personality, which is at work,—and I suspect that too often it is at least in some part the former—then the writing is not *automatic* (self-acting), but *automorphic* (Greek *ἀυτομορφος*, (self-produced). "Involuntary Writing" would cover both cases and, so far as exclusion of the Conscious Mind and the Will are concerned, remain roughly correct. "Psychometry" is another rather absurd term. According to its derivation, it means "measurement of the soul" (or spirit, or psyche), which is the more ridiculous a definition because what is so called usually seems to require the handling of some material article which puts the medium or sensitive into psychic contact or relation with the sitter, and which seems to come nearer to being "psychically measured" than anything else does. Moreover, the psychic faculties thus evoked by no means usually confine themselves to anything like character-reading, on the one hand, or a sensing of the sitter's mental, spiritual, physical, or general-environmental circumstances on the other; they often take the form of clairvoyant and clairaudient powers, and are the means of actual contact with discarnate entities. Quite

frequently something more still is brought about; the sensitive in question exercises that perplexing faculty, of all psychic phenomena the most apparently inexplicable, namely Foreknowledge and Prediction. In a book published in 1920, I suggested as a substitute "Permaterial Cognition," but the term, while a factual improvement, both is clumsy and implies assumption of more than has been clearly proved. There may, and not improbably will, come a day when we shall call this peculiar power, which is by no means always mediumistic at all, by some such name as Four-dimensional Perception, for it is almost certainly, I think, in that direction that investigation has in this case the best prospects of success. It seems to me that this word "psychometry" has been loosely used to describe two or three separate and possibly even unrelated powers or faculties, merely because a certain group of mediums or sensitives who exercise them happen to have that one peculiarity in common that in some way of which we have no understanding they are assisted by handling some material object. The importance of this object varies; often it seems to be very slight—almost subjective, imagined; in other cases, its identity is clearly of prime significance. For instance, my handing to Baroness von Strahl recently of a stone taken from the grave of a suicide enabled her to tell me not only the whole circumstances and manner of the death, but all the factors leading up to it, some of them not previously known to me.

It would be easy, however, to write a long book on the many aspects of the many forms of mediumship, but the necessarily brief observations which follow will chiefly concern only trance mediums and waking clairvoyants and clairaudients.

Now it would be well that every one, from the most experienced psychical researcher, or the most convinced Spiritualist, to the most virginally-minded student, should grasp one thing—namely that we know *next to nothing* as to in what mediumship, especially trance mediumship, really consists. Observations which never furnish data for confident deduction, phenomena which hint at laws never ascertainable with precision, rules indicated rather by the exceptions to them, facts whose only common quality is their contradictoriness—these, to a large extent, are what the experiences

seem to furnish. Communicators themselves are seldom successfully informative. Only in certain kinds of "physical" phenomena, such as telekinesis, materialisations, apports, levitations, etc., do we seem to approach a comprehensible idea of what takes place. No doubt in this last lies the key to the puzzle: here we are dealing with occurrences observable and examinable from our material, our three-dimensional viewpoint. In the other cases, we are confronted with the mental, the psychological, the immaterial, perhaps the ultra-three-dimensional. Here we are but peering out over the border of the Beyond; there we are seeking to explore it.

But if we know little or nothing of what mediumship *is*, we are able to get a reasonably clear assurance of some things which it *is not*. For instance, the idea that the mediumistic trance is any form of hypnosis, or even, except in one particular, at all resembles hypnosis, can hardly seriously be entertained by any open-minded person with knowledge worth calling such of the two states. The fact is that far from a medium's trance resembling the condition of hypnosis, there is practically no similarity at all, with the sole exception that in both cases the normal Consciousness is admittedly completely in abeyance. Hypnosis is a form of just what the mediumistic trance certainly is not, namely *sleep*; hence its name. The automatisms of hypnosis are closely analogous with, probably an actual variant of, ordinary somnambulism, or "sleep-walking." Hypnosis is induced by an operator by means which vary, but which most commonly consist in continuous strong verbal and mental suggestion that the subject, who has been disposed in a recumbent position suitable to slumber, desires to sleep, will sleep, is sleepy, is about to sleep, is dropping off to sleep, is sleeping, together, perhaps, with a focussing of his sight and attention upon some bright or some rhythmically moving or flickering object. These devices, assisted by the monotonous verbal repetition of the one insistent suggestion, presently cause the subject to fall into a peculiar condition of slumber. From this slumber, which seems to be a curious conjunction of the physically deep and the mentally light, his Subconsciousness can, if he is a good subject, be aroused into a somnambulistic condition of pseudo-waking semi-intelligent activity. In this state,

the subject talks with some degree of albeit elementary and childish intelligence, moves, and yields a limited obedience to the suggestions of the operator who induced the hypnotic sleep. In some cases, a certain faculty resembling a limited clairvoyance can be evoked, but it is quite unlike mediumistic clairvoyance, and, personally, I suspect it to be more in the nature of four-dimensional observation.

The mediumistic trance is not produced by any such means or by any process remotely resembling them. The activities manifested are of quite a different nature from those peculiar to hypnosis. The intellectual quality is of a vastly higher order, often considerably superior to, and in particular entirely foreign to, that of the medium's waking untelligence and personality. Particularly it is distinguished by certain qualities conspicuously absent from the state of hypnosis, namely a high order of *Reasoning Power*, *Originality*, energetic *Mental Activity*, *Initiative*, in thought, action and speech, and *Sense of Humour*. Moreover, the personalities manifested through mediums not only have strongly marked personal characteristics, easily distinguishable from those of the mediums themselves and of one another, and persisting respectively through the trances of several different mediums, but evince knowledge of all sorts and kinds which no hypnotised subject is ever known to supply. Again, it is the operator who induced the hypnosis, and he alone, who can evoke and control the somnambulistic activities of the hypnotised subject; such a phenomenon as a succession of such directors, each in turn assuming control of the same subject, and this without his even having been awakened from the original trance, is unheard of. (To those clever people, who, themselves hypnotised by their own preconceptions, insist that the various communicators through mediums are all dramatic personifications by the mediums' Subconscious, I have nothing to say except that it is high time that they themselves woke up).

The whole symptoms, if one may so put it, both of hypnosis and of its induction, differ completely from those of the mediumistic trance. The medium sits upright in her chair. The supervention of the trance condition is normally a matter of seconds, requiring no continuous monotonous suggestion,

of sleep or of anything else, no fixing of the eyes on a bright disc, no operator either to induce the trance or to awaken the subject out of it. At the outset the medium is almost always physically disturbed by muscular twitchings, movements of the lips, and like symptoms, as commencement and, still more, change of control occur. If the controlling entity is an habitual communicator, such as the medium's "guide," these symptoms may be very slight. With a new communicator they are liable to be prolonged and much more pronounced, are even sometimes of a violence quite alarming to any one who has not learnt by experience that they are no more than purely reflex neural automatisms, of no more pathological importance than the involuntary muscular movements or unconscious speech of a patient passing under the influence of a general anæsthetic. These symptoms are neither physiologically nor psychologically reconcilable with the assumption of secondary or subconsciously simulated personifications, and to account for them as mere play-acting is simply silly. Each time that such a new communicator repeats his control of the medium, they decrease in violence till at last they are hardly noticeable at all. Now nothing of this kind happens with a patient passing into the hypnotic sleep; indeed, it is safe to say that it would *per se* inhibit it. Again, the first time a new communicator attempts to operate a medium, he can rarely do so fluently or without great difficulty; as a rule, he can manage but a few stammering whispered words and syllables, consecutive only here and there. Each successive time he tries again, he improves; eventually he reaches normal fluency. There is nothing of this sort about hypnotic somnambulism, whether in the primary subconscious character of the subject himself, or in any secondary or dramatised personification he may adopt at the suggestion of the operator.

Another most obvious psychological difference between hypnosis and the mediumistic trance is this: that while the subject in hypnosis is, within the limits of his own moral make-up, of readiest and almost unlimited suggestibility, the medium in trance, on the other hand, is markedly and exceptionally *unresponsive* to suggestion, whether it be mental or verbal. Any one who chooses to take the trouble can prove this for himself, as Sir Oliver Lodge did, as I have

done. The popular parrot dictum that entranced mediums are highly suggestible is not borne out by the facts. I suspect that the fallacy originated with certain self-styled scientists who are sufferers from what I call *Telepathophilia Phrenetica*. Desirous to convince themselves and others that mediums are very suggestible, and therefore the constant subjects of telepathic influence, and similarly eager to explain away the disconcertingly realistic personal factor in the communications as "personification," "dramatisation," and so forth, such people try to take advantage of the single factor of abeyance of the Conscious common to both states to pretend that mediums in trance are in a state of hypnosis, which they do on no evidence except that the somnambulism of real hypnosis does display peculiarities somewhat resembling those which they are so desperately anxious to *attribute to* the entranced medium. The line of argument seems to be the following, and a very choice little bundle of non-sequiturs it is: "We cannot explain away these communications unless we allege a mixture of universal thought-transference and of dramatisation. We cannot explain away the trance condition unless we call it a form of hypnosis. Since the medium and the hypnotic subject both become unconscious, and since suggestibility and dramatisation are features of hypnosis, therefore mediums are in a state of self-induced hypnosis." The so plainly obvious and the so fundamental differences between the two states are either wilfully ignored or lazily unobserved when they are not unfamiliar through sheer lack of experience. The fact that self-hypnotism is one of the rarest occurrences known to psychopathology is conveniently forgotten.

But neither is the Spiritualist's idea of a sort of "invasion" or "possession" satisfactory. This is the favourite supposition in such circles, and it appears to be that an entity desirous of controlling a trance medium is like some one who displaces the owner of a motor-car from his driver's seat and occupies it himself exactly as the said owner did. Without seeking to dogmatise, I must express my conviction that it is *not* like that. There is no question, I feel sure, of an assumption of the same kind of control as the normal incarnate person exercises over his own body. Indeed, an historic exploit of Mrs. Piper's seems in itself completely to negative this idea.

of an exclusive occupation or possession of a medium's physical organism. This medium, when under the brilliantly conducted observation of the S.P.R.—of *those* days (*eheu fugaces*, likewise "*Ichabod, ichabod*"), achieved the remarkable feat of conducting three simultaneous dialogues with three communicators—one verbally with Sitter A, one in writing with her right hand with Sitter B, and one in writing with her left hand with Sitter C.

The nearest that I have myself been able to get to any working hypothesis is that by some means apparently connected with the communicator's and the medium's "auras," a communicator substitutes some kind of temporary external local control of his own over certain brain and/or subsidiary nervous centres. This replaces, or in part replaces, the control normally exercised by the medium's own Mind-cum-Will, Etheric Body, or whatever it is that does exercise such normal control.

This brings us to an interesting subject. I am almost sure that this substituted control is of varying degrees of completeness, and that it is also of varying *nature* with various communicators operating various mediums. The only rule which I have been able to discover is that *no two mediums ever function exactly alike*. These differences between mediums may be subtle, but they are easily appreciable by the careful observer. The most notable is that some mediums are clearly more easy to operate than others. Let me give a striking example from my own experience. A discarnate entity who figured largely in my article in the July number of this magazine has communicated with me in one way and another through seven mediums in South Africa, through Mrs. Brittain's "guide" at two proxy séances held for me in England by Miss H. A. Dallas, with a friend of mine through Mrs. Leonard, and at the circle of a friend of Miss Dallas (medium not known to me). Now the first time that he assumed direct personal control of a trance medium, it was of a Mrs. Evason, in Capetown, fifteen months after his death in Johannesburg at the age of eleven. And he did so "right off the pop," as the saying is, with as much fluency and ease as if he had been talking across the table in the flesh. One would have supposed that this experience would have made

operation of the next trance medium even easier. By no means! The second trance medium he operated was Mr. R. E. Pugh, a Rhodesian medium, but he did so only haltingly, in broken sentences, and with great difficulty; in fact it proved better to let him transmit what he wanted to say (which was full of cross-correspondences, by the way), through Mr. Pugh's "guide." Not long after, he for the first time controlled Mrs. Lloyd, of Johannesburg. But this *third* time he could get nothing through at all but a few whispered, stammered, fragmentary sentences and phrases little more consecutive than those of "Dennis W——" which I reproduced in my previous article. The next time he improved a bit, and the next, and so on, till he attained entire ease and fluency.

Now why, it will be asked, that complete ease of control of Mrs. Evason that first time, by an entirely inexperienced trance communicator who was nevertheless, *after the experience*, so much less successful the next few times? I think that I can throw light upon the apparent anomaly. Mrs. Evason, on the one hand, and Mr. Pugh and Mrs. Lloyd, on the other, are not, I think, operated in quite the same way. With Mrs. Lloyd, the trance is deep, and the control complete; her vocal organs are at the direct and full service of the communicator once he has learnt by practice how to use them. He then says exactly what he likes how he likes, every word being his own choice. But two séances in which I have carefully studied Mrs. Evason suggested to me that the method of operation in her case is slightly different. The control is not quite as close, intimate, and complete, but seems correspondingly easier. I surmise that the communicator, instead of using her organs of speech directly and individually, as it were, controls them more indirectly, as a complete autonomous unit, through the subconscious part of her brain, which unconsciously manipulates them for him, so to speak. One result of this is that though she herself has no knowledge of what is transpiring—and of this I am satisfied beyond all doubt—nevertheless the rendition of the communicator's thoughts into words by the brain he is (if I am right) controlling can on occasion cause them just here and there to be very slightly coloured by its own sub-

consciously familiar vocabulary and idiom. It is really difficult to find the exact words to express what I do mean. If I were to say that it distantly resembles the difference between talking to another person in a common language and doing so through a very competent interpreter, could one use an unconscious interpreter, or were I to compare it with the playing of a piece of music by means of a pianola as against doing so with one's own fingers, perhaps I should be conveying the rough idea, but neither illustration is quite satisfactory, so I will pursue the point no further.

There is one feature of trance mediumship which few even experienced sitters realise. When an incarnate communicator wishes to operate a trance medium, he himself has to put himself into an abnormal condition. I have long been pretty sure of this from my own observation, and "George Pelham," communicating through Mrs. Piper, actually said—"For us to get into communication with you, we have to enter your sphere, as one, like yourself, asleep. That is why we make mistakes, as you call them, or get confused and muddled, so to put it." I have not by me the S.P.R. proceedings recording it, but the same communicator (I think) also said on one occasion something to the effect that control of a medium is something like entering a cave filled with stupefying gases, so that it is only with great effort that one can fix one's mind on what one wants to convey. On my own account I can add one or two more observations. First, I am sure that an incarnate's *memory* is definitely impaired while he is in control. Hence he often puzzles us by not remembering, or not easily remembering, what has transpired through Medium A when he is controlling Medium B.; it is all he can do to keep his mind fixed on the most important things—most important to *him*, perhaps, more than to *you*. It is most likely for these reasons, though they lessen with use and practice in control, that a good waking medium will sometimes give one easily many things which fail to come through an entranced medium. The communicator is more his normal self, as it were. Again, there is no possible doubt that control of a medium is very *fatiguing* to the communicator, especially at first, for in this, also, it is a matter of use and practice. The first time P—— controlled a medium (Mrs.

Evason), the end came when the voice got weak, and he said—"I *hope* you won't be vexed, but I am getting so tired"; the remaining words got rapidly weaker and weaker. And it is no doubt a rather uncanny experience the first time. A month ago, another boy-communicator, aged fourteen, controlling (Mrs. Lloyd) for the first time, began by saying "I am so *frightened* . . . so *frightened*;" "Not of *me*, I'm *sure*," I said. The medium's head was shaken energetically. "Well," I said, "there's nothing and no one else to be afraid of. You're just feeling strange; they all do at first." After less than ten minutes of stammered words and phrases, and replies by nods and shakes to questions, he said "I feel so tired, I feel so **TIRE**D!" "That means it's for you to say goodbye, old chap," I said, and he did so, and went. But the *medium* was still perfectly fresh, and showed no signs of fatigue whatever when the next control took over. It was not—note the point; it is worth attention from the psychological point of view—it was not *she* who was tired.

I cannot better conclude this essay than by reproducing verbatim with her permission, the record of a most interesting and suggestive conversation which I had with Baroness von Strahl on January 26th, 1942, and which throws light on several points. This lady, who was, before her second marriage, well-known in Europe for her psychic gifts as *Mevrouw Lotte Plaat*, has a keen cultured mind, and a critical interest in psychic phenomena, and speaks several languages. The "he" referred to is the boy "P—" already mentioned. Mrs. Lloyd has no knowledge at all of his existence, but as the Baroness is a waking medium, P— is naturally well-known to her; in fact, they have long been mutual admirers.

A.H.G. "Tell me: when you see some one clairvoyantly, *how* do you see them?"

"I see, as far as I know, with my eyes, just as I see you. When he is standing there, I see him behind you, just as if some one else had come into the room with you and stands behind you, instead of sitting down."

"And this is with your bodily eyes, not what is sometimes called 'inner vision'?"

"I don't know what people mean by an inner vision."

"Well, suppose—— is he here now?"

"Of course! He always follows you wherever you go that matters. He's there, behind you; he is laughing at what you said."

A.H.G. "Well, then: you see him behind me, you say; put your hand over your eyes." \* \* \* \* \* "Do you see him still?"

"No. I can not *see* him. I can *feel* him *there*, but I can't see him."

"That seems to prove it. Then, about clairaudience: do you hear him with your ears?"

"I think so; so it seems to me."

"Well, let him say something, and while he is speaking, stuff your thumbs into your ears." \* \* \* \* \* "Did you still hear him?"

"Yes, but very faintly. He says 'You can't shut out all sound by stuffing up your ears.' (Which is true, but this sound would already be so very faint *ex hypothesi*. A.H.G.)

"Then you reckon both to see and to hear with your physical organs? Now some mediums—old Mrs. Godfrey, for instance—insist that they hear as it were inwardly."

"Yes; I've heard people say that. But for myself, I can only tell you how it is with me. He is whistling something now. It is not anything I know—not Beethoven, or Tschaiakowsky, or Wagner. It is a funny little tune; it goes up, and down, and then three notes. I seem to *see* notes. It is in what you call three time." (Here the Baroness hummed a fragment of a tune I never heard before—rather a quaint little phrase.)

A.H.G. "When you give me messages from him, how do you get them? By hearing them clairaudiently, or by seeing them as pictures, or how?"

"Well, more by hearing them. But . . . it is difficult to explain. It is a sort of mixture. I see things, like a cinema, and I *feel* them. He tells me, for instance, that you are in a hot place, and I see it, and see the glare of the sun, and I *feel* hot. I am *there*! As the scenes pass in front of me, I am *in* them, and I feel them, and all the time I hear him describing them, one after the other."

A.H.G. "Now, can you read people's thoughts?"

"I *can* do it. I *have* done it, sometimes."

"How do you know the difference between that and exercising mediumship?"

"Oh, they are entirely different—totally different. For one thing, I can only sense people's thoughts by concentrating my whole mind on them *very* hard. It's a great effort to do it—not at all like clairaudience, which is easy. And even then it's difficult unless they themselves have their mind fixed on something. Besides, I am fully awake; my mind is very active. In mediumship, I am in a sort of dreamy condition—what you'd call passive. And the other I have to do by a sort of psychometry. I have

to hold something belonging to the person whose thoughts I am trying to get. When I was in court, sitting next to the judge, I had to ask them——”

A.H.G. “Wait a minute: was that in Germany?”

“Yes.”

“Do you mean that you sat in open court, next to the judge, as a sort of official?”

“Oh, yes. They had people like me. And doctors, too.”

“Psychologists, do you mean?”

“Yes.”

A.H.G. “Do you mean to say, then, that the Germans deliberately use clairvoyants, like that, in their judicial procedure?”

“Oh, yes. You know they are far ahead of the English in that way.”

“They must be. Did they do this before the last war?”

“I don’t know. Ich war ein kind. I was only seventeen years of age.”

“Then when was that?”

“Oh . . . that was . . . let me see . . . in 1929.”

“Before the Hitler régime, then; in the republican days.”

“Oh, YES! Never should I so act for the *Nazis*! NEVER!”

“Go on, then. You had to ask them . . .?”

“Oh, yes. For something the prisoner had. It was a case where a man had stolen a necklace. He said he knew nothing about it. I took something of his in my hand, and I concentrated my whole mind on him. He was lying.”

“Was he giving evidence himself, then?”

“Yes. I said to him—‘Now that necklace is in that drawer in your room. You *know* that drawer, just as well as I do. I see it. It is——’ and I described the room and the drawer. He looked at me astonished—in terror, you might say, and he said ‘Yes; I see it is no use. I took the necklace. It is where you say.’ Another time, I was in a car with a . . . what d’you call it? . . . a Landsgerichtsrath . . . nu, was ist das? Ich weiss nicht. . . .”

“I know, I think; it’s pretty much what we in England call a County Court Judge.”

“He was very worried because a very valuable diamond necklace of his wife had vanished, and they were sure the maid had taken it. So I said ‘Get me something of that maid’s and I will see what I can do.’ So he got me something of hers, and I told him—‘She *has* got the necklace; she has it in a box in her room. And she has got something more—a watch, watch-bracelet, that she stole many years ago, from some one else. They are lying side by side.’ And she was so frightened when they told her I said she had the necklace that she brought the watch as well, and told them she stole it. Now that was a kind of clairvoyance; it was not mind-reading. I don’t know *how* I do *that*!”

A.H.G. “But don’t you do it as you do your other clairvoyance?”

"No, no! This is quite different. I know quite well what I am doing when I act as a *medium*. But this I do not understand at all. I am not reading thoughts, and I am not giving spirit messages. I just know these things *are* so, and I have no idea how it is."

"It's nothing to do with any spiritistic matter at all, then?"

"Nothing whatever. It's entirely separate. I can't *begin* to explain it!"

And neither can I. And neither can any one else, I trow.



## NOTES BY THE WAY

The passing of Mr. Charles Marshall, of Gunnersbury, on November 21st recalls many years of faithful devotion to psychic study. As a business man of great experience his services were freely given to all the concerns of the College and of the Institute. To Mrs. Marshall, who survives, we extend our sympathy.

\* \* \*

Mr. Shaw Desmond has resigned the office of Vice-President of the Institute.



## SUMMERLAND ?

Above this vast and admirable frame,  
 The temple visible which earth we name,  
 There is a world, a world of perfect bliss,  
 Pure, immaterial, bright, more far from this  
 Than that high circle, which the rest enspheres,  
 Is from this dull ignoble vale of tears ;  
 A world, where all is found, that here is found,  
 But further discrepant than heaven and ground,  
 It hath an earth, as hath this world of yours,  
 With creatures peopled, stored with trees and flowers ;  
 It hath a sea, like sapphire girdle cast,  
 Which decketh of harmonious shores the waist,  
 It hath pure fire, it hath delicious air,  
 Moon, sun, and stars, heavens wonderfully fair ;  
 But there flowers do not fade, trees grow not old,  
 The creatures do not die through heat nor cold ;  
 Sea there not tossed is, nor air made black,  
 Fire doth not nurse itself on others' wrack ;  
 There heavens be not constrained about to range,  
 For this world hath no need of any change ;  
 The minutes grow not hours, hours rise not days,  
 Days makes no months, but ever-blooming Mays.  
 Those who perchance think there can nothing be  
 Outside this wide expansion which they see  
 Feel such a case, as one whom some abyss  
 Of the deep ocean kept had all his time ;  
 Who born and nourished there, can scarcely dream  
 That aught can live outside, that briny stream ;  
 That sweeter flowers do spring than grow on rocks,  
 Or beasts be, which excel the early flocks.  
 But think that man from these abines were brought,  
 And saw what curious nature here hath wrought,  
 Did see the meads, the tall and shady woods,  
 The hills did see, the clear and rambling floods ;  
 The diverse shapes of beasts which kinds forth bring,  
 The feathered troops that fly and sweetly sing ;  
 Did see the palaces, the cities fair,  
 The form of human life, the fire, the air,  
 The brightness of the sun that dims his sight ;  
 The moon, the ghostly splendours of the night ;  
 What uncouth rapture would his mind surprise !  
 How would he his late dear resort despise !  
 How would he muse how foolish he had been  
 To think nought be, but what he there had seen !  
 Why did we get this high and vast desire,  
 Unto immortal things still to aspire ?  
 Why doth our mind extend it beyond time,  
 And to that highest happiness even climb,  
 If we be nought but what to sense we seem,  
 And dust, as most of worldlings us esteem ?  
 We be not made for earth, though here we come,  
 More than the embryo for the mother's womb ;  
 It leaps to be made free, and we complain,  
 To leave this loathsome gaol of care and pain.

From *A Dream of Immortality*, by WILLIAM DRUMMOND of Hawthornden,  
 1585-1649.

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