

Wait . . .

*Do not make decisions when your world is looking grey—Play for time and try to turn your thoughts the other way. . . . Put aside the pressing problems for a little while—Think of something happy that will make you want to smile.*

*Wait until the storm has passed and skies once more are blue—Wait until your sense of humour has returned to you—Say no word and make no move when under stress and strain—Wait until your poise and courage have come back again.*

*When your mind is sick with worry and your spirits low—Never think it's final, for the gloomy mood will go. . . . Suddenly the clouds will lighten and the sun break through—and you'll look through wider windows at a brighter view.*

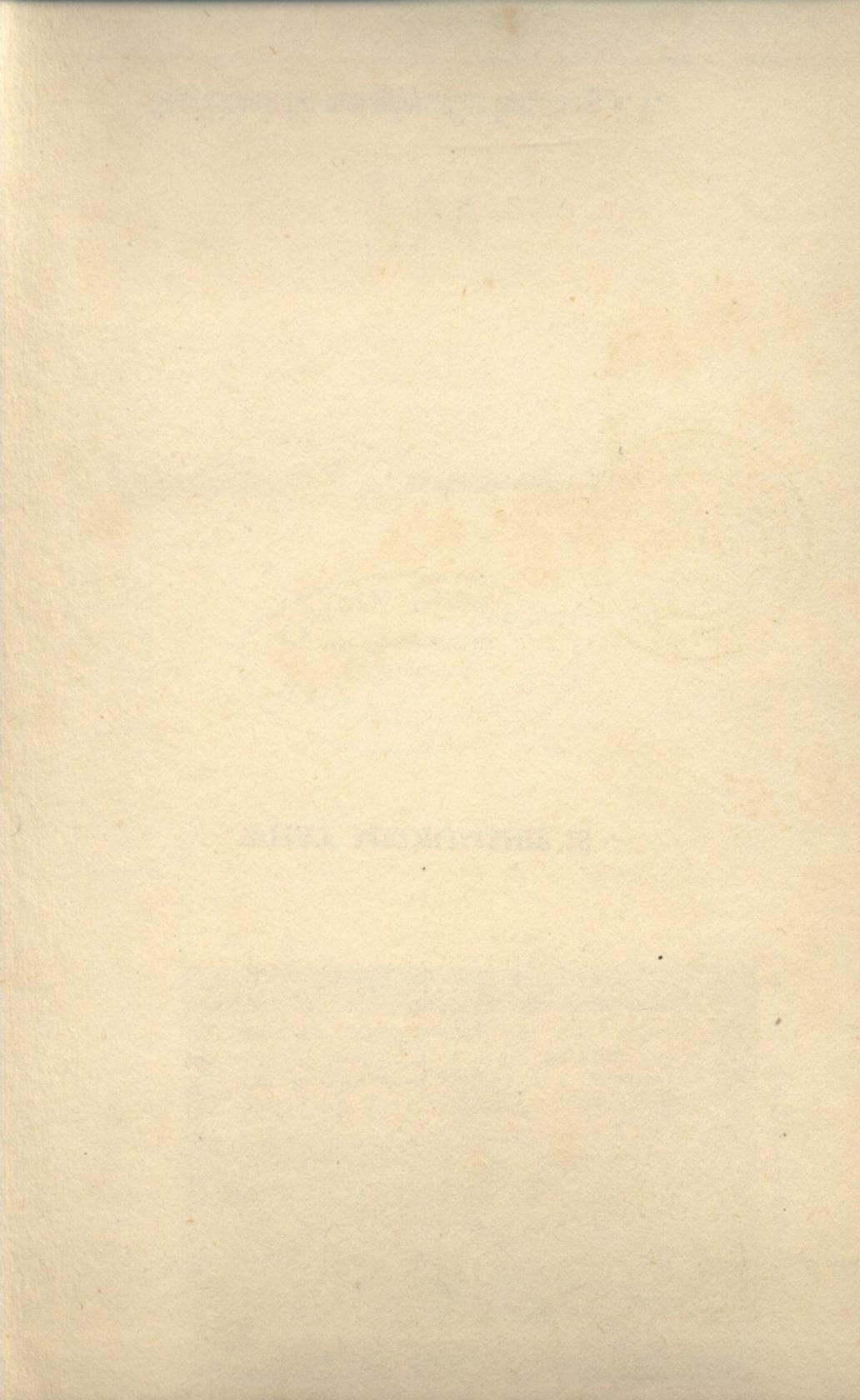
Patience Strong

WHAT MEDIUMSHIP IS



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# WHAT MEDIUMSHIP IS

A PRACTICAL TREATISE ON HOW  
TO DEVELOP MEDIUMSHIP

By

HORACE LEAF, F.R.G.S.

AUTHOR OF

“WHAT IS THIS SPIRITUALISM?”  
“THE PSYCHOLOGY AND DEVELOPMENT OF MEDIUMSHIP”  
“UNDER THE SOUTHERN CROSS”  
“AHMED'S DAUGHTER”  
ETC.



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## FOREWORD

WE can say with complete confidence that everybody is capable of developing supernormal faculties and powers. The object of this Manual is to instruct, in the best way, those who desire to do so.

The Author is himself a Medium of world-wide repute, having devoted more than thirty years to the study, exercise, and development of mediumship. He has been personally acquainted with many of the most famous psychics and mediums of the present generation, and has visited over twenty different countries in connection with the subject.

Furthermore, he has conducted classes for the cultivation of supernormal powers and mediumship, many students having passed successfully through his hands.

In this Manual he has recorded, in simple and reliable terms, the results of his experiences. Not only will this book prove invaluable for all those who desire to become Mediums; but also those who aspire to cultivate those Higher Senses which Psychology has discovered lie latent in the vast majority of people.

TO PHYLLIS

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# WHAT MEDIUMSHIP IS

## CHAPTER I

### THE HUMAN MIND

AT no time in the history of the world have we shown more interest in ourselves than today. "Man Know Thyself", may be said to be one of the principal maxims influencing present-day enquiry; for, among all the sciences, that of psychology, the systematic study of the origin, powers and functions of the mind, arouses the greatest popular interest. Our feeling is that the more we understand our own mental make-up, the better shall we be able to adapt ourselves to the world in which we live and become more effective members of society.

This, however, is no new idea. It seems that, ever since man has been a rational creature, he has striven to understand himself; that is why education in some form or other has always been a serious consideration even among the lowest races of mankind. Some years ago, I undertook to study the manners and customs of the Aborigines of Australia, and it became apparent that, in their way, these very lowly people were just as anxious to produce efficient citizens as any of the civilised races, and, that in a rough way, they paid attention to their mental make-up. True, many of their practices would not meet with our approval; but when considered in relation to the state of society which they maintained, they were in principle very reasonable. They had, in other words, only different ways of attaining what in substance is the aim of our educationalists, namely, the making of efficient citizens. Any mistakes they made, arose from their defective understanding of the human mind, its powers and its requirements. In other words, whilst ignorance may have pro-

duced bliss, it has also retarded the advancement of this interesting people.

What is true of them is true of us also. In so far as we are unaware of our innate mental powers, we are deprived of the possibility of progress. In other words, the highest type of person is the one who has control of the greatest part of his mental equipment.

A more or less clear realisation of this has impelled thinkers of all ages to endeavour to conquer, not only the world of matter, but also the world of mind; and, strange as it may seem, more success has been achieved in the conquest of matter than in the conquest of mind. At first sight this seems strange, as we are obviously more closely related to mind than to matter. One would therefore naturally suppose we should find it easier to understand ourselves than to understand things which are not ourselves. Therefore, whilst we are still on the threshold of mental science, we have made tremendous progress in other sciences, especially those directly connected with matter, such as chemistry and mechanics.

This shows at least one thing, namely, that the human mind is very complicated; a fact which can be appreciated by a brief consideration of the results of those who have made this study their chief aim. They include some of the greatest thinkers, among them such early geniuses as the famous ancient Greek philosophers, Democritus, Plato and Aristotle. The different conclusions at which they arrived afford striking evidence of the difficulties of the task.

Democritus, for example, assigned different mental processes to different parts of the body. Thought he placed in the brain; Anger in the heart; Desire in the liver. Plato regarded the mind as the active principle of the body, controlling and working it. But he found it extremely hard to know exactly where and how the mind worked in the body, and therefore divided it into a number of different parts, placing what he called the rational soul or mind in the head, the finer impulses and emotions in the heart, and the appetites and baser passions in the abdomen.

Aristotle, an equally great thinker, to whom we are indebted for some of the psychological classifications of today, put the mind in the heart and not in the head.

These brilliant thinkers realised the complexity of the subject, and made it plain that no study was more difficult than the human mind.

Later thinkers did nothing to remove the confusion; indeed, their theories increased confusion. Descartes, about three hundred years ago, went so far as to declare that the mind was in the pineal gland; a fairly safe guess, as no one at that time knew what the function of the pineal gland was. Gradually, however, it became acknowledged that the mind functions mainly through the brain, making that organ its instrument of expression. That, in fact, was one of Descartes's principal beliefs, but it did not explain what the mind really is nor of what its equipment consists.

Today a very different notion prevails among psychologists regarding this question of the primary relationship of mind and body, which is more a subject of philosophy than of psychology. The present view is confused and contradictory; for while, on the one hand, maintaining that the mind is an inseparable function of the body (as breathing is a function of the lungs and digestion is the function of the intestines), it is held that no mental state can be expressed in terms of matter. There are, of course, many who see the paradoxical nature of this situation, and they are inclining to the old philosophical belief that mind and body are distinct and separable entities. The chief cause of failure in the past was the method of enquiry. It was that of introspection, or looking into one's own mind to find out how one thought. Having arrived at a conclusion, the investigator adopted the very simple procedure of concluding that what applied to him applied equally to all other reasonable beings; that is, the philosopher (for at this stage such enquirers could hardly be called psychologists) regarded himself as the standard of all normal mental activities and in effect said, "All intelligent people think as I think".

It never seemed to dawn upon these early enquirers that the

human mind could be investigated experimentally in much the same way that the physiologist investigates living organs and the chemist investigates chemical substances.

It was not until about the year 1850 that the experimental method was first employed by two scientists, Fechner and Weber, who took a serious interest in what are now regarded as newly-discovered senses in man. Their experiments were extremely simple and, except to the serious student of the mind, seem quite unimpressive. They discovered that there is a true muscle-sense, which in some respects is more sensitive than the skin, especially concerning the registration of weights. When, for instance, Weber lifted 32 ounces, he found that he could not notice any additional weight until he added at least another ounce. My only reason for mentioning this is to show how true it still is that science grows and develops through very simple discoveries. These experiments of Weber and Fechner proved that the human mind could be experimented with, and the old introspective method received a severe blow.

It is well that we should remember this, as it is quite possible that some of us may be able to discover some important truth about the human mind if we carry out some of the suggested exercises that I shall explain as we proceed. It would be quite a mistake for any of us to think that we are dealing with a subject beyond our ability to understand and enlarge. We all have the same mental equipment; and, with regard to the new faculties and powers that have yet to be mentioned, we may make genuine discoveries which will prove of untold value to ourselves and to others.

The introspective method of self-examination is of itself misleading; but, when wedded to the experimental method, it can be of great use. We all know how people long entertained wrong beliefs about the world and nature in general, until investigation revealed the truth. The old idea of Special Creation was based entirely upon unquestioning belief; but, after the geologist and naturalist revealed the results of their discoveries, opinion changed.

For centuries, the world was thought to be flat, but through the discoveries of the earlier astronomers it was shown to be spheroidal. The change of opinion took place after the discovery of the telescope enabled enquirers to obtain positive data as against previous theory. And here is a curious fact: until Copernicus and Galileo published the results of their experiments, the world was in a sense flat, for only a prophet or a fool could have concluded, in the face of the arguments used to support the belief in its flatness, that it was a roundish body.

This shows the importance of procuring as much information as possible before forming a definite theory.

The introspective method has decided defects, the chief one being that it relies upon very limited evidence. You can prove this for yourself. Sit down and examine your own mental states and you will find yourself faced by the fact that you are restricted to a consideration of your own conscious reactions. You will be in danger of falling into the error that the earlier psychologists fell into—of overlooking, or positively refusing to consider less common mental experiences which befall others, especially experiences which are odd or fantastical.

Your attention will be drawn to such obvious faculties as memory, imagination, attention, will, taste, smell, wonderment, joy, sadness, and so on. You will incline to regard less common mental activities as mere illusions, delusions or hallucinations; a convenient way to confirm conventional ideas of what constitutes the human mind. In a way you would be acting in a commonsense manner, and we all like common sense. This was the method which led Aristotle erroneously to regard dreams as due to loss of will, or to the intellect being off its guard.

There is, however, grave danger in accepting as reliable what is generally called commonsense. The Ancients placed commonsense midway between a single sense—such as sight or hearing—and the soul. Its function was to co-ordinate the contributions of the different senses and render them useful; but, correct as this definition is, it is in grave danger of being too rigidly bound to the ordinary demands of life. On the whole, it works well in

business, but cannot take the individual out of the common rut in the way that genius can, and genius is often very uncommon sense—so uncommon that many of the world's greatest minds have failed to be appreciated by their generation, and in consequence their owners have died in the proverbial garret. Long afterwards, however, their *uncommon* sense has been recognised as a genuine contribution to knowledge.

We are not anxious to be just common folk, or we would not be interested in psychic matters. Our wish is to rise to the highest pinnacle of personal and social achievement—a very laudable desire even if we fail to attain it. I was talking to the secretary of one of the world's most famous financiers some time ago, and he told me that his employer was the best judge of human character imaginable. "He never asked any prospective employee for a reference," said the secretary, "but just took him on, and he never made a mistake. He didn't know how it was that he knew the worth of a person who was a perfect stranger to him—he simply knew."

This is an excellent example of useful *uncommon* sense; but who can explain why this man never made a mistake in this connection? Ordinary psychology cannot offer an explanation because it introduces a factor that is not usual, but such experiences are occasionally to be found, and are too impressive to be lightly dismissed. The Newer Psychology, however, can offer an explanation, because we now have conclusive evidence that our ordinary senses do not constitute the only means by which we can obtain experience.

## CHAPTER II

### THE DREAM CONSCIOUSNESS

A COMPREHENSIVE idea of the nature of the human mind can be obtained from a consideration of the number of branches into which the study of it has been divided, ranging from child psychology to industrial psychology, in which mental and physical reactions arising from the hours and conditions of labour are investigated. There are about ten different branches of psychology, each of which is sufficient to occupy the whole attention of experts; and there will soon be added to them that branch of psychology which has recently sprung up from a consideration of the unusual (rather than abnormal) mental phenomena which we are considering. I have ventured to call it the Newer Psychology to distinguish it from orthodox psychology, which is sometimes known as the New Psychology.

The older psychology, based upon introspection, arrived at a very definite, but wrong conclusion. It regarded the human mind as an indivisible unit, comprised almost entirely of the waking consciousness. In the words of one of its recognised exponents who lived about eighty years ago, it maintained that "the identity of a person is a perfect identity and admits of no degrees; and it is impossible that a person can be in part the same and in part different, because a person is a monad and is not divisible".

By a "monad", Professor Reid meant that the human mind is psychically a single thing, a kind of elementary substance, which must always be itself and at any given moment express in some way all its qualities.

We know now that this definition is wrong. We should be

more correct to speak of the human mind as an *empire* with a number of *colonies* which, whilst each is an integral part of the empire, nevertheless has a kind of home rule which enables it, up to a certain point, to act independently of the rest. This view is, of course, little short of revolutionary, but it is nevertheless justified, as anyone may prove. We are all familiar with one of these mental colonies through our dreams. The dream-consciousness, as a rule, comes into action only when the waking consciousness is relaxed through sleep, and we know that its operations very unlike those of our waking state, but which, during the dream-state, are not less real to us than are our waking experiences.

For the moment we may think this change of view from the old psychology to the new, of no practical value, but therein we would be wrong. The old psychology still governs our social life and will continue to do so for a long time, but indications of a change are to be observed. We had an example of this a short time ago in England. A man had been accused of having written a libellous letter and an action for libel was taken against him. His counsel, one of the leading lawyers of England, admitted that his client had written the letter, but declared that he had done so while in a somnabulistic or sleep-like trance. The plea was rejected by the court, not because people do not write letters in somnabulistic trances, but because it is difficult to prove when they do so.

That means that our laws are established upon the old psychology that a person's mind is a unit and admits of no degrees. Institutional religions are based upon the same assumption, with extraordinary consequences, as they maintain that when a person sins he does so with his whole mind, and is entirely responsible for his conduct. They therefore charge the poor fellow, who probably could not run a chandler's shop successfully, with having the ability to determine his eternal welfare. It may be wise to adopt this attitude on practical grounds, but it does not altogether agree with what we know about the deeper, hidden aspects of the human mind.

There is perhaps no better jumping-off ground for the young student of the Newer Psychology than a study of dreams. Some popular ideas about them may have to be abandoned, especially the one that they have no significance. As a matter of fact, that idea was exploded long ago by the psycho-analyst, who has been able to show that dreams have a definite relationship to health. They are a means by which the mind tries to eliminate certain repressions, thus releasing mental congestion by affording some outlet to unexpressed emotions and desires. The symbolism of dreams has, under the influence of this school of healing, largely been interpreted; and, if we have not always been satisfied with the interpretations, there can be no doubt about the success that has been achieved.

It is curious that dreams should have aroused so little interest among the general public, who have always had a sneaking regard for them in an occult way. We have no need to turn to Joseph to find dream interpreters. If he was successful in finding the hidden meaning of the seven lean and seven fat kine of Pharaoh's dream, the modern dream-book offers just as striking, if not always such successful interpretations of common everyday dreams. There does prevail a feeling that dreams are more than mere phantasy. There must be a cause for them. Sometimes the cause is not far to seek. Physiological disturbances obviously account for many of them. The slamming of a door may make a person dream of an earthquake; too much pudding may give rise to nightmare; water falling lightly on a sleeper's face may cause him to dream of a rain storm. Equally striking are common mental causes. There was the Liverpool lady who wished to visit her friends in New York City. Liverpool, England, is about three thousand miles from New York, and she could not afford the fare. This worried her for several years, until one day her wish was fulfilled in a dream. The question of expense did not worry her dream-consciousness, which proved itself quite capable of overcoming all difficulties by floating her safely across the Atlantic in a tub.

To the thoughtful psychologist, there is much more of interest

in this dream than its humour. Here is a part of the human mind that is capable of attaining its ends simply by ignoring difficulties. That is, indeed, one of the characteristics of the dream-consciousness—it can overcome obstacles which the waking-consciousness cannot. Of course, the waking-self soon corrects the deceit of the dream-self; but that does not alter the fact that the dream-consciousness, working in its own field, is much more master of the situation than is the waking-self in *its* field.

We recognise the power of the dream-consciousness to achieve, by pointing out that great men are often great "dreamers". They dream success and eventually achieve success, for there is such a thing as to dream waking.

Another characteristic of dreams is their peculiar time-sense. It is said that the longest dream takes only a very short time. An example of this is the dream of the travelling salesman who entered a railway carriage feeling very tired. As he sat down he dreamt that he was arrested for murder, passed through a protracted trial, was found guilty, taken to the condemned cell, and after three weeks was placed upon the scaffold. Just as the executioner was about to draw the bolt to let him drop into eternity, he awoke because the door of the carriage slammed. The dream had taken no longer than it took the door of the carriage to shut after he had entered the carriage. We all have dreams which, in ordinary waking time, would take days or weeks or even months to work out.

It would be interesting to know how this remarkable time-sense of dreams can be accounted for. No one, so far as I know, has ever succeeded in explaining it. It is usually ignored. But does it not show that in this respect the dream-self has advantages over the waking-self, just as it has a greater creative power than the waking-self? By dreaming, any Tom, Dick, or Harry can people space, as it were, with creatures of his own making; creatures far more wonderful and real than the creations of a Michael Angelo or an Epstein. These great artists could make only fixed images which never can be confused with living

beings, but the creations of the dreamer have thought and feeling and movement as decided as our own.

There is another remarkable characteristic of dreams which has lately aroused considerable interest. Mr. J. W. Dunne, the author of an important book on dreams called, "An Experiment with Time", maintains, after more than twenty years' study of the subject, that dreams do not depend merely upon past experiences for their imagery. He concludes that everybody's dreams are composed of images of future experiences and past experiences blended together in approximately equal proportions. He claims to have foreseen, in dreams, events a few hours and even many years before they happened in waking life. His view is that dream-time extends into both the past and the future, divided by the present. He tries to convey a notion of this by comparing waking life with a man rowing along a river, the banks gradually unfolding before him as he moves through the water; but a dreamer he compares with a man in an aeroplane looking down on the same scene.

Anyone who cares to take the trouble may obtain evidence in support of this power of the dream-consciousness. A friend of mine, an accountant living in Aberdeen, Scotland, had a dream to thank for holding his job. When quite a young man, he was given his first important piece of accountancy to do. He was terribly worried because of his inability to make the account balance and stayed up late at night trying to find out the cause of the deficiency, but without success. He retired to bed scared and almost broken-hearted, as he had to present his report the next morning. During the night, he dreamed he saw one of the books he had been auditing, with a finger pointing at an item which represented the deficiency in his balance. When he awoke he hurried back to business and, opening the book, the counterpart of which he had seen in his dream, found the very item which he had so unaccountably missed.

Far more complicated examples of the dream-consciousness plunging into the future are on record. When I was in Perth, Australia, in 1922, I met a man who had startled Australia by

giving the names of three horses that would come in first, second, and third in a certain race to be run six months later. A newspaper kept the account of the story, and paid the man's expenses to see the race. It was proved that his dream was correct in every detail, although no one at the time of his dream knew what horses would run.

An event such as this, fully attested, leaves no reasonable doubt regarding the foretelling nature of dreams. It is quite possible for a person deliberately to obtain such information by willing to do so, as I have myself proven. My experiment arose out of a peculiar but profitable habit of a medical friend of mine to dream, for no accountable reason, the winner of a certain horse-race run yearly in England. The dream was always symbolical, but the symbols were so clear that they left no room for doubt as to which horse was meant. On one occasion, to give an example, he dreamed that he was standing in a clearing in an Indian jungle, and, extending his arms and taking a deep breath, he exclaimed, "What a hot night". A horse called "Hot Night" won the race the following day.

He and I afterwards experimented to see whether we could get the winner of a particular horse-race, and both of us scored successes, although mine proved to me a financial loss. Two nights before the famous English horse-race known as the Derby, I willed, as I fell asleep, to dream what horse would win it. The first night I drew a complete blank. The next night I tried again, and this time I had a most vivid dream of a horse-race. At first it appeared to be in every way an orthodox race with proper race-horses and jockeys in their colours. They were literally streaming towards the winning post, when suddenly there was introduced a fantastic element—a boy on a fat pony dashed by the leaders and won! Immediately afterwards, a man rushed out of the paddock, holding a placard in front of him, bearing in italics the word "Kossuth", and shouting this as the name of the winner of the race. I awoke feeling that I had scored a success. But no horse of the name "Kossuth" was running in the race, and I was left to guess what might win. As it was a boy who had

ridden the successful pony in my dream, I concluded that a boy would win the race. Although the Derby is our most important horse race, strangely enough a boy, aged sixteen, named Pat Donoghue was riding a horse called "Spiramonde", and I decided that this was the horse that would win, instead of which a horse named "Call Boy" won!

Exactly a week later I read the name "Kossuth" in a history book that I had been studying; it was written in italics as on the placard in my dream. I had therefore got seven days ahead of my reading, for I do not remember ever having seen or heard the name "Kossuth" before.

It would be interesting if the reader would try this sort of experiment, and see whether he can pull something out of the future in a similar way. I selected a horse-race because it is an event most likely to eliminate chance, as the winning of a horse-race is always uncertain.

Such experiments entail keeping careful records of the dreams, as most of the elements connected with the past, and especially those connected with the future, will be cunningly disguised by the dream-consciousness; but after a short time the experimenter may become quite expert in interpreting them and his patience be amply rewarded.

## CHAPTER III

### THE INTERPRETATION OF DREAMS

A LARGE number of people receive supernormal communications through dreams, some of which are unmistakable. A common form is to dream of a deceased relative who always appears just before a tragic event. It is surprising the number who, by this means, have intimation of approaching death. Other events may be foretold with more or less definiteness. There is the lady who always dreamed of a revolving wheel when any important change in her affairs was about to take place, although normally she was not expecting it.

If a census of these prognostications were taken, the number that proved to be correct would be astonishing. A large percentage of foretelling dreams are overlooked because of their symbolical character. Owing to these symbols not being stereotyped, but varying with each individual, they call for personal study.

The dreamer is essentially the right person to examine them, as there is every likelihood that he is responsible for them. There must be a cause for these symbols, as nothing connected with the human mind can be ascribed to chance. Most of us overlook this and regard dreams as lawless fantasies. The human mind is as subject to natural law as the heavenly bodies; but, owing to its variable and complicated nature, the law is not easily comprehended.

Psycho-analysis, for instance, is based upon the realisation that nothing mental happens by chance, and a careful study of dreams has produced remarkable confirmation of this. Psycho-analysts are not interested in extra-sensory perception or mediumship,

and anything suggesting that the dreamer is in touch with a supersensible world would be instantly condemned by them as the result of an unhealthy complex. This leaves much of the subject of dreams unexplained. Transcendental dream experiences do happen and must be seriously considered if the human mind is to be thoroughly explored.

Why do dream-symbols occur? This question is best answered by saying: Because the mind, during sleep, is unable to find any better way to make plain its information. This leads to the conjecture: surely, if a person's mind were responsible for dream-imagery, it would make images more understandable than they usually are? It seems unreasonable to deceive ourselves or even to complicate matters, as these dream-symbols so often seem to do.

The solution of the difficulty lies in the fact that the mind can operate in more than our earthly environment. It is actually, always in touch with a superior state of existence in which time and space are different from our normal experience.

Even in this world we have at least two conceptions of time. Firstly, there is solar time which is measured by the clock; secondly, there is what may be called the time of awareness, which is dependent upon our attention. The time of awareness varies in the speed of its passing. If, for example, attention is deeply concentrated on a particular task, time "flies". The speed of its flight depends upon the degree of concentration we are using; but the movement of the clock never alters. In deep sleep, time may be said to be non-existent.

All students of psychic development should bear this in mind, as it will help to explain many of the curious circumstances connected with psychic faculties. It will help to make plain how we can get at past and future events as if they were occurring in the present.

The dream-consciousness appears to experience what may be called "whole time", and thus gets ahead of the waking-consciousness, which is subject to "serial time", in which one experience must necessarily follow another.

The following illustration will help to make this plain. If you get an endless piece of tape and write on it, say, numbers 1 to 1,000, and place it on a roller in a closed box, and then revolve the tape so that each number shows in turn through a slot, you will obtain an excellent example of ordinary experiences occurring in "serial" time. The numbers will appear 1, 2, 3, 4 and so on; yet the entire 1,000 numbers are actually existing on the tape at the same time. These could be seen by looking inside the box. Furthermore, you know, as you revolve the wheel, exactly what numbers must appear in due course, and in that sense you have prognosticated and got ahead of present time.

Psychic faculties prove that the idea that future events are unformed is erroneous—a fact which has been observed by the man-in-the-street for thousands of years and accounts for the world-wide belief in fortune-telling. If it be true that dreams are made up of 50 per cent. of past and 50 per cent. of future events, the dream-consciousness must experience "whole" time. Herein lies its relationship to supernormal faculties, and dreams must be seriously regarded as an important part of our psychic and mediumistic make-up.

There is another interesting consideration which will enable us to understand why so many dreams are difficult to analyse when we wish to find out their supernormal content. The transcendental world in which they operate is spatially different from what we normally experience. During the waking state, we know space to be that in which exist the objects we see, feel, hear, taste and touch. Most of them have a definite location of their own in space, while a few interpenetrate others; but even then we know they have their own places.

When we dream, however, we make our own space, and place in it objects of our own imagining. We can do this even while awake. If you sit down quietly, you will find that you can imagine any number of objects as occupying the same space. Of course, you will say that these objects are only imaginary, but that does not alter the fact that you have made your own mental space and your own objects. In dreams, this operation becomes

more apparent, that is all. I am not referring to the dreams which enable a person to see something actually taking place somewhere in the world. These also demonstrate that dream-space is not ordinary space, because the dreamer's body is certainly not where he sees the incidents occur.

If these peculiarities of time and space are remembered when interpreting dreams, a good deal will have been done towards enabling us to realise why dream-symbology is so complicated. In a word, the dream-consciousness functions primarily in an extra-dimensional state or world, and the dream-consciousness is, as it were, looking inside the closed box observing its contents.

Occasionally we meet people who have this kind of experience repeatedly while awake. Mozart, the celebrated composer, tells us that he often heard his symphonies as if in a flash. Every instrument played its part in an instantaneous momentary unity. When he translated his remarkable experience into normal time-space terms, each instrumental part had to be slowly worked out, and when the symphony was played by the orchestra, it took up a considerable period of serial time. The result must have been very different from the original experience.

Many persons who have been in danger of accidental death have been astonished to find that the whole of their past life has flashed before their "mind's eye" in a second of time. Some of them have even been able to pass judgment on these episodes, and, as one event after the other arose, they thought: "I was responsible for this; I was not responsible for that." Yet the time occupied may have been no more than it takes to fall 40 feet. The truth appears to be that, when we sleep, we actually pass into another state of existence. Some people have been fortunate in bringing back a memory of what then transpired; but, with the majority, Nature has carefully drawn a veil over their power to recollect. In most of the instances where memory is retained, the subliminal-self endeavours to inform the waking-consciousness of what has occurred by creating dream symbols.

The following is an excellent example of such symbology not too complicated to make its purpose clear.

In Christchurch, New Zealand, an acquaintance of mine had a very dear friend who developed tuberculosis. His doctor advised him to return to the Orkneys, Scotland, under the impression that his native air might cure him. From there he frequently wrote to the Christchurch gentleman, informing him that he was recovering.

One night this friend had a remarkable dream. He thought he met the Orkney man coming out of a large store in Christchurch, looking the picture of good health. They shook hands heartily, and the dreamer asked his friend how he was getting on.

"Oh, I'm quite well and going home," he replied.

"Then," said the dreamer, "I am coming with you."

"You cannot do that," was the reply, "You have work to do."

With this remark he withdrew his hand from that of the dreamer, turned into a skeleton and vanished. During their brief conversation, the dreamer noticed a number of people whom he knew to be dead, passing towards a cemetery at the end of the street. He awoke with the feeling that his friend had come to inform him that he had died. Enquiry confirmed that the sick man had passed away a few minutes after the dreamer awoke. Before he died, he informed his sisters that he had been to say farewell to his friend in Christchurch.

The explanation of this dream is not difficult. The sleeper had actually met his dying friend in the extra-dimensional state when they were both asleep, and had conjured up the dream in an effort to inform his waking-consciousness of what had occurred.

How much more difficult it would have been to interpret the dream had it taken such a complicated form as that of a dying lion with zebras calmly standing around eating, while an eagle flew overhead? He might then have regarded the dream as mere fantasy.

Dream interpretation for supernormal purposes is not difficult, although it calls for patience. It may take a considerable time to understand the way in which one's dream-self undertakes to pass on its information. The best method is to lie perfectly still

as soon as one awakes from a dream. As a rule the awakening occurs immediately after a psychic dream.

Then, carefully recall the elements of the dream back and forth four or five times, until you are satisfied that you have recalled all of it that is possible. Let the last recall be from beginning to end. Then, lie mentally relaxed and the meaning of the dream will become plain. It is advisable to keep a notebook beside the bed in which to enter the chief features of the dream for future reference, as it may be that it is prognosticatory in matters pertaining to one's ordinary daily affairs.

Most of the events will work out within twenty-four hours; but often days and weeks, and even years, may pass before the dream is fulfilled.

This practice will increase one's dream capacity, as here also the rule, "Practise makes perfect", applies.

Another good exercise is to try to dream of future events. My own experiences of horse-racing may be utilised, but the effort may be applied to anything. In this way, one's psychic reactions can be greatly increased and improved, and much that is useful as well as interesting gained. The practice will prove to be invaluable to those anxious to develop such faculties as clairvoyance, telepathy and psychic "impressions", and will increase one's intuitions to a high degree.

The utility of this practice will go much beyond the discovery of future events. It will often forestall the psycho-analyst and go far towards exposing personal repressions and show how best to sublimate them; thus attaining what Emmanuel Kant regarded as everybody's prerogative, to become one's own doctor.

## CHAPTER IV

### WATER AND METAL DIVINING

DREAMS are a good introduction to other remarkable but less familiar powers of the human mind.

Among these is what is known as dowsing or water divining, a gift which most of us possess in latent form. By means of a twig, a metal spring, some other object, or extended hands, the dowser is able to detect the presence of underground streams. As a rule the water has to be running. However, there is no fixed rule about this, as occasionally still water can be located. The diviner is often able to judge how far beneath the surface of the soil the water lies, and even the quantity it will yield if a well be sunk.

The gift is not restricted to water, as in modern times it has been used for the discovery of oil, minerals and metals. Perhaps its most remarkable use recently has been the location of missing persons. This took place in England in 1935 under careful supervision. Three individuals mysteriously disappeared and no trace of them could be found. The services of a well-known water-diviner were obtained. Holding in one hand a metal spring and in the other a part of the clothing of the missing person, he walked backwards towards a river and, on reaching the river bank, expressed his belief that the body lay in the river opposite where he stood. This proved to be correct in two cases. Finding missing bodies may be an entirely new departure for water-diviners, but it is not the first time this gift has been used by the authorities. Records show that, as far back as three centuries ago, the services of the diviner were used in connection with the detection of crime; the diviner's twig acting apparently like the

bloodhound's nose, and the quarry appears usually to have been run to earth.

There is no saying along what new lines the diviner may yet strike out. I was consulted by a well-known novelist about six months ago on the possible use of the divining rod for discovering the caches or hordes of gold and precious stones believed to have been hidden by the early Christians in the catacombs of Italy, France, and elsewhere. This gentleman had devised a number of interesting instruments for his purpose, as he was of the opinion that different metals and stones were useful for divining different things. Thus, one kind of metal he claimed to be best for discovering hidden gold, another for silver, another for certain precious stones, and so on.

I cannot vouch for the truth of this gentleman's statements, but he assured me that his efforts had been so successful that a private company was being formed to finance the enterprise. We must admit that when hard-headed business men are prepared to risk money in an enterprise it is a strong argument in its favour. One thing was certain, namely, that my consultant was much more interested in his metal-divining than in his novels; more because he was thrilled by the discovery of his remarkable power, I think, than for any other reason.

In England, and other European countries, water-divining has been practised for centuries and has become a profitable profession, the dowser often being called in when all other means of locating underground water have failed. My own sister benefited in this way; after ordinary engineers had failed to find a suitable well on her estate a water-diviner succeeded. The financial value of this gift ought to encourage more people to experiment to see whether they possess it. Some have done so and been successful in finding oil and metals a great distance away. This is a new development of the power, as hitherto it had been thought necessary for the diviner to be over the spot where the metal or liquid lay.

Some diviners, such as Mr. Lawrence, of England, are able to get results both with a twig and a steel spring, using the latter to

confirm the findings of the former. The following extract is from a letter sent to the Society for Psychical Research by Messrs. Stephens and Barstow, Bristol Steam Joinery Works, England:—

“Mr. Lawrence selected a hazel twig and walked about with it. On coming to a certain place he said, ‘Here is a spring of water,’ and the twig jumped violently up and down. He then marked the place which was to be the centre of the well. He then tried the steel spring with the same result. On sinking the well about forty feet the spring burst out as large as a hammer-handle in the very spot that Mr. Lawrence had marked for the centre.”

It is not generally known that this gift proved of great use during the World War, through the services of Sapper Kelly, of the 3rd Light Horse Brigade, Australian Expeditionary Force. The absence of water was one of the greatest difficulties in connection with the British forces holding their positions on the Gallipoli Peninsula. The Turks, in fact, boasted that it was untenable by a large body of troops for this very reason. Arrangements accordingly were made by the authorities for water distribution on a large scale. It was actually brought from Malta in huge barges. The difficulties of supplying water under these conditions were grave in the extreme, especially as the heat was intense, and the least hitch in the organization led to a shortage of supply. Matters became very serious and a complete breakdown was threatened, when the attention of the Generals in command was drawn to Sapper Kelly’s reputation as a water-diviner, and they asked him to discover if there were any indications of underground water in the area.

Early next morning, Kelly started on his investigations and located positions for over thirty wells, on which pumps were subsequently erected and the water supply was calculated to be sufficient for 100,000 men with one gallon per day per man. The importance of this find will be better appreciated when it is

remembered that, in addition to the soldiers, there were thousands of mules which also required watering, and one mule will drink as much water as twenty men.

The instrument Sapper Kelly used was a small piece of copper, which he held in his hand and by which he ascertained the depth at which water was to be found. Previous to these experiments, the engineers had tried to find water, without success.

In 1922, I had some experience of the results of water-divining in Australia, which, being a very dry country, has developed quite a crop of efficient water-diviners. While visiting some vineyards on the Swan River location, near Perth, the capital of Western Australia, I was given a glass of beautiful fresh water by my host, Mr. Gerruish, a well-known grape grower. He informed me that he had been indebted to a water-diviner for it and that the discovery of the well had saved his vineyards and his fortune. Being short of water, he called in two engineers who were unable to locate other than salt water. In a very depressed state of mind he was telling his misfortune to some local farmers in a saloon, when a "sundowner" (the Australian word for a tramp) came in and asked for a drink. Finding that no one was willing to treat him, he made an unusual challenge.

"If I go out of the saloon," he said, "and you put several empty glasses on the floor along with one containing beer, and cover them up, and I come in and find the one containing the beer, will you let me drink it?"

The challenge was accepted. About twenty empty glasses and one filled with beer were accordingly placed on the floor and carefully covered. In came the "sundowner" holding a twig in his hands, which he slowly moved over the covered glasses. As soon as the twig turned he claimed that the glass beneath it contained the beer. This was found to be correct. Before the exhibition was over, the "sundowner" was a very merry man, whilst Mr. Gerruish had a new idea of how he might find water on his estate. He engaged the services of two water-diviners at different times and, quite independently of each other, both located the same spots for the sinking of wells. One of them

actually told him how deep the wells would have to be sunk and approximately how much water they would yield per hour.

This question of correctly foretelling the depth and yield of the proposed wells is, of course, one of the most remarkable features of water-divining. How it is done is a question science has been asking in vain, although some solutions have been suggested. That the movement of the twig or metal spring, or the strange feelings in the diviner's extended hands, is due in part to the metal or running water seems beyond doubt.

That divining is also in some way related to the object the diviner holds in his hands is also obvious, as one diviner obtains results with one kind of object and another with a different kind. There is some relationship between the twig and the water, or the metal spring and the water, or the diviner's hands and the water. Why one diviner should get results with one sort of divining-rod, as it is called, and not another, is a mystery.

Colonel and Captain Porritt, two excellent metal and water-diviners with whom I experimented in New Zealand, were both of the opinion that there was some connection between the sap in the twigs that they used and the water and metals they were able to locate. Their reason for this belief was that they always found it better to have a twig not too old and not too young, but with a fair supply of sap. If the twig were old or dry, it was practically useless; as was also the case if it were too young or had a great deal of sap. Colonel Porritt was so remarkable a metal-diviner that he could actually locate coins hidden under the carpet of his drawing-room, and was able to tell whether they were made of gold or silver or copper, according to the strength of the pull on the twig. Gold reacted more powerfully than silver, and silver more vigorously than copper. Water had the strongest pull of all.

There is nearly always a good deal of unconscious muscular action about water-divining and metal-divining. As soon as the dowser is over the water, for example, the twig will generally incline to turn inwards towards his body; but in some cases it turns outward, and, if watched closely, it will be noticed that in

the majority of instances it is being turned by the diviner's own hands. Occasionally, however, this is not the case, and the pull may be so independent of the diviner that the twig will break if held tightly. The same principle applies to the holding of metal springs; they may be wrenched from the diviner's hand. Some will move under the unconscious muscular action of the diviner, while in other instances it is obvious that they are moved by another force.

The most popular theories offered in explanation usually include radio-activity, electric (earth) currents, an unknown form of "biological radiation", unconscious muscular action, energy thrown off by the metal or liquid divined, and so on. There can be no doubt that clairvoyance is sometimes involved, otherwise it is difficult to account for the accuracy with which the depth of the well and the yield of water can be gauged. These are intelligence factors.

#### HOW TO DIVINE FOR WATER

All those anxious to develop psychic faculties should ascertain if they possess the gift of dowsing. The best way to proceed is to cut a long fresh twig from a tree, hold both ends, one in each hand so that the twig stands upright between them, and then walk slowly across a field where subterraneous water may be suspected. Results may be got from water mains by walking across the street.

The hazel twig is generally regarded as most suitable, but the twig of any kind of tree will often do, although the diviner may find he gets better results with a certain kind. I have seen excellent divining done with an oak twig, a blackberry twig—indeed any kind of twig. It is important to find what may be called "one's height", as different individuals get results by holding the twig nearer to or farther from the ground. To do this, lower the twig as you walk along until the reaction is felt. At first the divining-rod should be held level with the chest. Most good diviners get results at this level.

If no result is got with a twig, try copper wire about twelve inches long, or a watch-spring, or outspread hands. Another method, not so widely practised, is to hang a copper and zinc ball on the end of a piece of wire or even a piece of string. This is a variation of the ancient Greek method of divining for general information, and it is often used to-day to distinguish fertile eggs from non-fertile, and even to discover the sex of an unhatched chicken.

The effect on the metal ball will be to cause it to oscillate to and fro or to rotate. Even precious stones and quartz may be used for the divination of both water and metals. As this branch of the practice has not yet been developed, every experimenter may regard himself as a pioneer. There is what may be called a "personal equation" about divining, and it would be wise to discover one's own. Professional dowzers long ago realised this. That is why some use one method and some another. It indicates that the gift is related to other supernormal faculties, and it may be regarded as an excellent introduction to psychic development generally and to mediumship.

One interesting feature about the gift is that it usually manifests immediately, showing it is a latent faculty lying beneath the threshold of consciousness, where also lie all our faculties for extra-sensory perceptions.

There is slight danger of overdoing it, as there is little to show that the gift is easily exhausted. I have practised it for an hour or more and felt none the worse, except tiredness arising from the crouching position adopted. My personal reaction is about eighteen inches from the ground. I have never known a person fail who has undertaken seriously to divine for water.

## CHAPTER V

### PSYCHOMETRY

CLOSELY related in method to water-divining and metal-divining is the faculty known as psychometry, a term which the creator of it used to express a special form of measuring. Just as the thermometer registers temperature, and the barometer measures the weight and pressure of the atmosphere, the psychometer measures, as it were, the past experiences of an object or of the person who has worn or handled it. But, whereas the barometer and thermometer are mechanical instruments, the psychometer is always a living person. The term psychometry therefore means the ability to tell the past of a person or thing merely by handling an object with which they have been in contact.

The water-diviner who discovered the bodies of two missing persons utilised psychometry to some extent, as, in addition to his "divining-rod", he held in his hand some of the clothing of the individuals he was seeking. Undoubtedly psychometry played the chief part in this remarkable piece of divining.

A few years ago, I acted in the capacity of psychometrist in regard to a well-known authoress who had mysteriously disappeared. She was by this means located at an English inland spa, and the exact date of her discovery was stated several days ahead. Dr. C. L. Sharp, of Fort Worth, Texas, U.S.A., was employed by the Texas State Police for tracing criminals. This was personally confirmed to me by the Sheriff, whom I interviewed on the subject.

In view of such extraordinary happenings, it is not to be wondered at that Dr. Rhodes Buchanan, who re-discovered psychometry in 1842, expressed the opinion that by this means

all history might be revealed. It is obvious that, in some inexplicable way, people leave influences on articles they have contacted.

I have referred to psychometry as a re-discovery, because we have evidence that it is a very ancient practice. Indeed, students of comparative religion have had to coin a phrase for it when studying the manners and customs of primitive races. They call it "sympathetic magic".

Primitive people believe that when an object has once been in contact with a person, it is always in contact with him, whether he be living or dead. This idea underlies a good deal of primitive magic—that curious and often fantastical belief that certain individuals, such as medicine men, can exert an occult influence over human beings, cattle, plants and even places, and thus cast good or evil spells. They claim, for instance, to be able to make people ill or well, wealthy or poor, fall in love or hate. Nearly always, however, they must have an object which has belonged to the person on whom they are operating.

This psychometrical practice goes right down into the most important events of tribal life, especially when two tribes are at war with each other. On breaking camp, for instance, the primitive man takes the greatest care to destroy everything he has handled, even the parings of his finger nails and particles of food, lest they fall into the hands of his enemy. In this way he endeavours to make it impossible for spells to be cast upon him.

I am not concerned with the rightness or wrongness of these beliefs. My object is merely to draw attention to the antiquity of the belief in psychometry, as undoubtedly the primitive man of today expresses what our own distant ancestors believed when in a similar stage of culture. There is ample evidence to show that like notions existed in a very active way in Europe during those three or four hundred years during which witchcraft prevailed there. That takes us well into the nineteenth century.

An example of psychometry is to be found in the most famous of witchcraft trials that took place in England. Edward Fairfax,

a member of a noble family and a writer of renown, accused some women of having bewitched his daughter. Before the judge would proceed with the case, he demanded proof that the accused had obtained possession of something belonging to the supposed bewitched girl. It was eventually proved to his satisfaction that one of the accused had stolen an ornament from Miss Fairfax's dress shortly before she was bewitched. The case then proceeded.

We have never entirely lost faith in this sort of psychometry. People still show a belief in it, especially those who collect articles which once belonged to famous persons. Perhaps we all have this weakness. Who among us has not felt interested in, or would not like to possess, something that had been worn by Napoleon Bonaparte or George Washington or some other famous personality? We would far rather have a button off the coat of the Duke of Wellington of Waterloo fame than a whole coat belonging to an ordinary person, because we feel that something of the great man's personality impregnates the button.

There are many other evidences of a regard for psychometry to be found if we only observe. Rowing men will often contend with each other for the right to use the boat that has carried a champion or a crew to victory, obviously under the impression that some of the winner's skill has been left in the boat.

Bearing on this subject one writer recently said:—

“Boxers are extremely superstitious in a psychometrical way, and apparently they have good grounds for their attitude. Some dressing-rooms are notoriously unlucky, as are the corners of some rings. I have seen as many as six boxers and wrestlers lose successively, all of whom sat in the same ring-corner. This will often go on for so long that the ‘law of coincidence’ appears to be ruled out. It may be due to chance, of course, but it would be difficult to convince the contestants of this. The one sitting in the winning corner feels like a winner, while the less fortunate man feels remarkably like a loser.

“This may well be attributed to the power of suggestion, but in view of what we know about psychometry, that also may be legitimately put forward as an explanation.”

There must be considerable power in the psychometrical influence left in objects that have been in close contact with their owners when we remember that a psychometrist can walk into a room filled with expectant people, all of whom have placed an object on a table during his absence. These objects may be piled on top of each other, or otherwise in contact, and yet each will retain its impressions so definitely that the qualified psychometrist will “read” from them without confusing one with the other. I have done this hundreds of times, with results as follows, testified to in “Light” by an observer:—

“I was present at one of Mr. Horace Leaf’s séances with an acquaintance who was to sail for Bermuda the following day. She actually had her passage ticket and was perfectly sure of the trip. Mr. Leaf had never seen this lady before and could normally have known nothing about her. On picking up her article he stated that she was contemplating a sea-voyage, but that he regretted she was destined to be disappointed. The trip would be cancelled.

“Although astonished at the fact that the psychometrist divined her intention, she naturally laughed at the idea of it falling through. The following day, however, her mother became ill and she was obliged to stay and nurse her. She never went to Bermuda.

“I was also present on another occasion when a well-known psychologist was told by Mr. Leaf that he had decided to go to San Antonio, Texas. The professor nearly jumped out of his seat with surprise, but admitted the truth of the statement, remarking at the same time that there are at least eleven San Antonios in the world, one of them being in Texas.”

Reverting to the present-day unconscious belief in psycho-

metry, I saw an example of it in a mournful way in the home of a Church of England clergyman. On a small table, before the photograph of the gentleman's decesased wife, lay a number of rings and small trinkets which had been worn by the lady before her death. His main object was to perpetuate her memory and to express his grief. He begged me not to touch them as he did not want her influence disturbed. We are all liable to feel like that.

The Maoris, a people with whom I am well acquainted, have a name for this influence—they call it "Mana". This is in part the personal influence or magnetism of an individual. Some chiefs are supposed to possess "Mana" in great degree, and anything they touch is believed to become impregnated with their personal power. If an ordinary person touches such an object after he has been forbidden to do so, he is liable to meet serious misfortune. True, these results may be caused by suggestion; but nevertheless belief in this form of psychometry is apparent.

Dr. Rhodes Buchanan discovered this influence after having attended Bishop Polk (afterwards General Polk) for a peculiar nervous disorder. Whenever the distinguished patient touched the composite metal, brass, an unpleasant sensation passed through his body. The doctor tested his patient and found this to be true. Fortunately, Buchanan became more than just interested in this peculiar reaction, and wondered whether other objects could exert similar influences on different people. He therefore devised a series of experiments.

Wrapping up chemicals and herbs in such a manner that they could not normally be known, he handed them to his pupils, requesting them to see whether they could discover by supernatural means what they were. A considerable percentage named them correctly. Later, he discovered that other substances—such as sugar, salt, pepper and acids—could also thus be named.

These experiments were very carefully carried out. On one occasion, out of a class of 130 students at the Eclectic Medical College, Cincinnati, Ohio, 43 of them signed a declaration that, when various herbs and chemicals were enveloped in paper so as

not to be known, by holding them in their hands from five to twenty minutes, effects were produced upon them as if the medicines had been administered in the ordinary way. It was, in the words of the Professor, found that "when an emetic was the subject of the experiment, the individual was able to escape vomiting only by suspending the experiment."

He then experimented with letters, and found some people so sensitive that they were able to describe the writers of the letters, their characters and habits. In some instances something of the contents of the letters were also sensed.

Since Buchanan's time, thousands of experiments have been conducted by qualified scientists and they have confirmed Buchanan's findings. Let me quote from an American authority, Dr. Walter F. Prince. The psychometrist in this case was a woman of superior intellect, and had absolutely no means of knowing anything about the objects she psychometrised, as they were wrapped up securely, so that she never saw them. Here is an example of her results. One of the objects was a lady's watch-chain formed by a string of beads made of Niagara limestone, with a microscopic picture of Whirlpool Rapids which runs through the gorge at Niagara. Upon taking the objects the psychometrist said: "I see what seems to be a very wide river. The waters run very rapidly, forming agitated waves. I hear a tremendous roaring like water falling with great force. A big cataract seems to be very near, though I cannot see it."

This is an excellent description of what takes place at Niagara Falls.

But strange to say, psychometry is not restricted to describing situations existing on this globe. It sometimes goes right ahead of the present and pulls things out of the future. I have devoted at least twenty-five years to the intensive practice and study of this subject and have been literally amazed at what it can reveal.

My interest was attracted to it because of its foretelling power. In 1900, an elder brother of mine fell ill with an obscure disease which baffled the doctors. They took him into St. Bartholomew's Hospital, London, and closely observed him. His illness had

lasted about two years and we were uncertain whether he would recover or die. One day, my mother took my brother's handkerchief to a blind woman who had a good reputation as a psychometrist and, without telling her to whom it belonged, requested her to see if she could obtain any information from it. After describing the symptoms of my brother's malady, the psychometrist said: "This young man will die on either the 22nd or the 23rd of March next year."

I still have the communication sent my mother from the hospital and it is dated 23rd March, 1903. It states that my brother fell seriously ill at 11 p.m. on the 22nd and that he passed away at 2 a.m. on the 23rd. If it takes more than a moment to die, then the psychometrist was right in mentioning both of these dates.

We do not know how long impressions remain with an object which the psychometrist is able to read. Perhaps the primitive man is right in supposing that they always remain. I took part in an experiment which threw considerable light on this time factor. It was conducted under the supervision of a member of the Society for Psychical Research in co-operation with the architect of Glastonbury Abbey.

One of the most famous of the Abbey's abbots was St. Dunstan, who died about 900 years ago. He had had a seal which was lost. One day a labourer, working in the grounds connected with the Abbey, found, buried in the earth, what appeared to be the seal. It might, of course, only have been a replica. An attempt was made by psychometrical means to discover whether it was the original seal.

Mr. A. Vout Peters, a well-known London psychometrist, and myself were recruited to this service. We were each asked to psychometrize the seal at different times, quite unknown to the other. Nothing was said to us as to the nature of the object. I did not even know that it was a seal, as it was handed to me in a darkened room. Between us, we obtained almost complete information regarding the nature, occupation and life of the great Abbot. Some of the facts we mentioned were, of course,

unknown, but quite appropriate to the ecclesiastic. The majority were known to be correct. It seems, therefore, as if the influence of this renowned personality were still impressed upon the seal after nearly one thousand years.

### HOW TO DEVELOP PSYCHOMETRY

It can safely be concluded that everybody has psychometrical power, and it would be well worth developing. Supernormal psychic faculties are a natural part of our mental equipment, although nearly always lying dormant in the subconsciousness. By careful effort, however, they can be stimulated and raised, as it were, into the normal consciousness.

In common with all extra-sensory perceptions, psychometry varies somewhat with each individual, and a little time and experiment may be required to discover in which way it works best. Some psychometrists function better with objects such as watches, keys and pencils; others prefer fabrics, while some get the best results from letters, and so on. The ideal psychometrist is successful with any kind of article.

Dr. C. L. Sharp obtained his highest percentage of successes with questions placed in sealed envelopes. These he would hold against his forehead and read word for word correctly, and his answers were usually just as reliable.

One's "personal equation" need not be a source of concern in the early days of development. It will reveal itself as the gift develops. Likes and dislikes for certain objects will gradually manifest, and in time the objects most suitable will be discovered.

It is advisable, however, not to encourage these prejudices, as a little determination may enable the psychometrist to overcome his objections and thus extend his field of operations.

No special training is necessary when undertaking development. The student would be wise to experiment as often as possible, as practice greatly facilitates results. Letters provide

excellent opportunities for experiment. Before opening them, hold them for a few moments with a view to seeing whether you can get any impression as to their contents. It may be found that certain types of impressions only may be registered. One psychometrist may be able to tell the mood of the person at the time he wrote the letter, another may sense what it is about, and a third may be able to get some of the actual wording.

Special training will hasten the gift and make it stronger. The psychometrist's will plays an important part in all extra-sensory perceptions. By making up one's mind to get results, greater success will be obtained and the faculty strengthened. It has been proved that when one tries to fail, the percentage of successes will be lower; while to will to be successful immediately increases results.

For special training, make a point of sitting for at least thirty minutes relaxed in an easy chair; let the mind be relaxed with the body. The intention to become psychometrical must, of course, be firm and clear. These "sittings" should be indulged in several times a week, if possible. Three times would not be too much. Immediately after the period of relaxation, practise psychometry.

The best way is to pick up each article in turn and state aloud what thoughts or feelings flow through the mind. Do not expect to see and hear anything, as most psychometrical reactions are purely subjective. A few people are specially endowed and experience objective results; but even these may be owing to the psychometrist's mind having the faculty of objectifying impressions, as when we dream.

Better results are got, as a rule, when the person to whom the object belongs is present. This, however, is not invariable. Doubtless the reason better results are thus got is because the person fortifies the influence of the article, as we all carry our past along with us.

If possible, experiment with groups of people. Get them to place objects upon a table during your absence from the room, and then come in and "read" from them, asking the owners not to claim the articles until after each reading. In this way, more

satisfactory results can be obtained, especially if the psychometrist should happen to know the members of the company, as the psychometrist's knowledge is then sure to interfere with the psychic impressions. This drawback can be overcome by not knowing with whose article you are dealing.

In common with all other extra-sensory perceptions, the future as well as the past will be involved. As in the case of dreams, "whole time" and "serial time" play their part. As a source of amusement alone, this makes psychometry an excellent parlour entertainment; but it can, of course, be treated with the greatest scientific, philosophic and religious seriousness.

These factors become of paramount importance when the subject is being dealt with mediumistically. Many of the best mediums are definitely psychometrical, and some spirit-controls prefer the use of articles when giving spiritual information; especially when the article belongs to a deceased person and one is desirous of communicating with him. The information will then be lifted to a high plane of so-called "message bearing", and comfort and consolation given to those who have brought the object with a view to contacting their departed friend.

To develop this aspect of psychometry will involve a somewhat different and more serious method of development. A much longer period should be set aside when sitting relaxed, and a different attitude of mind adopted. The student is now extending his faculty beyond his own immediate personality and invoking the assistance of disembodied spirits. The sitting should be prolonged to not less than one hour, and readiness to yield to the interference of unseen entities conceded.

A Spiritualist developing circle or class should be joined in addition to sitting alone; and, if entrancement to the degree of unconsciousness occurs, it should be permitted. Deference must be paid to the unseen helpers, who should be credited with knowing the best method for the student's unfoldment, whether he shall remain conscious or be entranced.

Furthermore the question of one's temperament and health now becomes important, and also that of nervousness or fear.

The average person has nothing to fear, but those who are inclined to hysteria and nervous dreads should proceed with great caution. There is no reason why such types should not become excellent psychometrical mediums, but they should seek for instruction from properly qualified persons.

In other words, psychometry is a natural gift which can be utilised by oneself. It is also a mediumistic faculty capable of being developed by unseen entities. The former will aim generally at obtaining nothing more than information relating to our earthly experiences, while the latter will aspire to contact the spiritual world, with its consequent increase of information from a somewhat different angle.

The psychometrist aiming at using his own unaided powers will usually feel nothing very special in the way of physical or psychological change. He will experience, as a rule, nothing more startling than a series of mental impressions or ideas. These may vary in strength to a point where he may feel his personality changing, due to a subconscious tendency to impersonate the individual to whom the article belongs. This is no more harmful than ordinary play-acting.

In the case of the medium, however, the change of personality may become so pronounced that the only conclusion to be arrived at is that he is actually possessed by the spirit of a deceased person. This is known as "spirit-control". More will be said on this subject in subsequent chapters.

## CHAPTER VI

### TELEPATHY

EVERYBODY is more or less acquainted with what is popularly known as mind-reading or thought-transference, but what is scientifically called telepathy. It is more or less popular because it can be related to a well-known parlour game in which one of the company is sent out of the room while the remainder select an object which the absent person is to return and find. As a rule, when the absent person re-enters the room, one of the company places his hands upon his shoulders and continues to do so until the object is found. The person whose hands are placed on the subject's or finder's shoulders rests them very lightly so as not to give him any guidance. The belief is that the subject can by this means better receive the thought which is in the minds of the entire company, including, of course, the person who is touching his shoulders.

The game, however, may be conducted in a more satisfactory manner by the subject not being touched at all. In this way it will be found that quite a number of people can discover the objects thought of. I have seen this repeatedly done by the same person even when the object has been carefully hidden. The game is not so popular now as it was about fifty years ago. As a rule no significance is attached to the finding of the object, because it is regarded only as a game; and, unless a person is interested seriously in the powers of the human mind, there is no reason for pursuing the enquiry.

There must, however, be an explanation for the finding of the object, and one naturally looks for a normal one. The importance of this cannot be over-rated. The rule should be never to

explain anything in a far-fetched or abnormal way if a simple, rational explanation can be found. It does not follow, however, that the natural explanation is the right one, and there is often a tendency to carry this method too far. Indeed, it was that which so long hindered the recognition of the newly-discovered powers in man.

A natural explanation was found for the parlour game, especially when one of the company rested his hands on the finder's shoulders. It was doubtless due, in the majority of cases, to unconscious muscular pressure. You should test this by staging the parlour game of mind-reading. Put your hands on the subject's shoulders and closely attend to your physical impressions, and you will find that you involuntarily incline to direct the person towards the object to be found.

But how shall we account for the finding of the object when no one touches the subject? Well, it may be owing to unconscious indications on the part of members of the company. Occasionally this will be obvious where one of the company is of an excitable disposition. Such a person will become restless and indicate to the observant subject whether he is nearing the object or going farther from it. I do not mean to imply that this is always the case. Sometimes it is impossible reasonably to offer this as an explanation; one is then thrown back upon the assumption that the finder has succeeded in reading the thought in the minds of the company.

Once this is admitted, a tremendous step has been made in regard to the nature of the human mind. One has, in fact, departed from normal psychology and plunged right into super-normal psychology, as one has really entered a higher rather than a lower field of mental operation. If you pause to think how much hangs on the admission that we are able to obtain information by other than normal means, you will see that a new line of thought and investigation has been embarked upon.

That line has long been a matter of dispute, but is now nearing a settlement owing to a number of important investigations that

have recently taken place in America. Under the sponsorship of Professor William McDougal, a psychologist of world-wide repute, Dr. J. B. Rhine of Duke University, North Carolina, has conducted a series of experiments with college students for the purpose of finding out whether it is a fact that one person can read the mind of another directly—that is, without the use of the ordinary means of communicating ideas. Over 100,000 tests have been made in four years, a period and number sufficient to set our minds at rest regarding the reliability of the undertaking. The result is that telepathy has been finally established as an undoubted fact.

You will notice that I have changed the term “thought-transference” to the more scientific one of “telepathy”. The reason is this: thought-transference is not embracing enough. It would imply that only thoughts are transmitted, and would therefore leave out sensations and emotions, such as excitement, disappointment, sorrow, fear, joy, affection, touch and pain. None of Dr. Rhine’s experiments can be said to have involved the transference of emotions and sensations; but other scientific tests, conducted long before Dr. Rhine’s investigations, settled this aspect of the matter.

Several years ago, a prolonged series of experiments were conducted in this subject by several famous scientists, and these proved that it was possible to transmit from mind to mind apparently the whole range of human mental characteristics, including the sense of taste, smell, and so on. This led them to abandon the term “thought-transference” and coin the word “telepathy”, which means the communication of impressions of any kind from one mind to another independent of the recognised channels of sense.

The first important series of experiments was conducted in England little more than fifty years ago. One of the experimenters was the famous scientist, Sir Oliver Lodge. The method of working was simple and excluded the possibility of mistakes. At one end of a room was placed a table, at which sat a blind-folded lady. She was one of the very few persons who had the

telepathic sense highly developed. At the other end of the room would be Sir Oliver Lodge, and outside the room, visible to Sir Oliver, waited a group of people who were helping with the experiments. On receiving from Sir Oliver a pre-arranged signal, they would enter the room and stand near the blindfolded lady, without touching her or speaking to her. Sir Oliver Lodge would then hold up before them an object which they had been instructed to observe and then think of clearly, at the same time willing that their thought should be transmitted to the blindfolded lady. She in her turn was to remain passive and notice what impressions came into her mind.

After a time, she would announce that she had seen something; and, removing the bandages from her eyes she would state what she had seen and try to draw a picture of it on the paper. It soon became apparent that she was "reading" the minds of the thinkers; but it was also plain that she did not always see the mental image.

If, for example, the company had been thinking of a particular key and the thought-reader said she had seen a key, when she drew what she had mentally visualised, it did not always coincide with the key the company had been thinking about. It is very much as if I were thinking of an ordinary latch key and you drew a Yale key. It was clear, however, that the idea of a key had been passed directly from mind to mind; but any picture of a key that the telepathist had formed must have been conjured up by her own consciousness.

It was proved that names could thus be transmitted, and occasionally forms also were accurately got over; but to make quite sure of this Sir Oliver devised a test which was most interesting.

He drew a number of what he called "un-nameable forms". For example, he drew a circle and perched on the top of it a plain cross. This could not be described verbally except by a long and rather complicated phrase. The lady, on removing the bandages from her eyes, sketched a circle with a cross standing on the top of it. The only difference was that, in her sketch, the cross

was slightly larger and the circle slightly smaller than in the original drawing. This can of course, easily be accounted for as caused by the difficulty we all should experience if we attempted to sketch what, under such circumstances, we had seen.

Another picture devised by Sir Oliver was an oval standing upright with a line drawn obliquely through it from left to right. The lady reproduced this almost exactly.

It became clear, therefore, that, in addition to names, what might be called thought-forms were being telepathically transmitted. It was proven also that colours could be transmitted. It was even shown that, when two persons simultaneously thought of different objects, these could be received by the telepathist, although she seemed unaware that the ideas came from different minds, as she cleverly combined them into one figure.

Perhaps the general public will always be interested in the form of telepathy known as "spontaneous"—that is, when thoughts or feelings are transmitted unintentionally. We are all liable to experience this, and I suspect that most of us have. A common form of it is when we think of a certain person whom we may not have seen for a long time and have no special reason for thinking of at all; shortly afterwards we may meet this person or receive a letter from him. It usually turns out that at the moment we were thinking of him he was thinking of us.

People, who are closely associated in thoughts and feelings often get this kind of telepathy. It is surprising the number of married people who do so. Recently I was talking to a business man who repeatedly had this experience. He even knew at times what his wife was doing, or would buy something that she was at that moment most needing. There are cases where such a close affinity of thought proved inconvenient because it was too expensive. One gentleman would buy tickets for the theatre and arrive home to find that his wife had at the same time purchased tickets for the same play. There would be on such occasions no collusion. In fact, he would buy a present for his wife at the same time that she, in another city, was buying a similar present for him.

In his book, "Extra-Sensory Perception", Dr. J. B. Rhine records the result of his first three years' work in telepathy and clairvoyance, during which 90,000 experiments were conducted, and he carefully explains the percentage of successes he obtained with his various students. They exclude all possibility of mistake or coincidence. Tests were made of the effects of drugs on the subjects, and it was found that, whilst one drug increased the power of the faculty, another decreased it; showing clearly that chance cannot explain the results.

Nearly eighty students are said to have taken part in the Duke University experiments, and the successes were so great as to lead to the conclusion that every man, woman and child, has the telepathic sense as part of their mental equipment. It seems to be distributed throughout the entire human race.

Telepathy has been regarded as one of the most important discoveries of the age. It certainly goes to show that the old idea that we are entirely dependent upon our special senses for knowledge is not strictly true. We can communicate in a super-sensible way without the use of our ordinary senses.

One of the reasons why telepathy has not been more generally recognised is because it is difficult to produce unless one makes special efforts to train the faculty. This was shown by Dr. Rhine's results. His students became, as a rule, more expert with practice. This places this sense in the same category as our ordinary senses, which also become less reliable if we do not exercise them and more reliable if we do.

Another reason why they have not attracted attention is because we do not know how telepathy operates. But that is no argument against it. We really do not know how any of our senses operate, although we know more about the organs through which they function than we do about that which may be connected with telepathy, supposing there is any organ at all. We are apt to take so much for granted in regard to our normal powers of acquiring knowledge that we overlook our ignorance. No one can, for example, explain exactly how we see. We know that the eye is connected with the function of seeing, and we

know light is essential to it. That, however, does not explain how we see, as we may have the organ of vision intact and yet be blind. There is always the mysterious X that we cannot explain.

No student of psychic science can afford to neglect the subject of telepathy. *It underlies in some form or other all subjective or mental supernormal phenomena, both from the living and the dead.* Authorities have exalted it to the highest importance, and we know that it is allied to clairvoyance, clairaudience, psychometry and other forms of psychic sensitivity. Especially is this the case when related to the spiritual world.

The faculty can be developed and is known to be influenced by the will. By determining to do so, one can increase or decrease one's telepathic results. The indications support the belief that every one has the gift latent or active.

#### HOW TO DEVELOP TELEPATHY

No supernormal faculty is more easy to prove than telepathy. A study of it will prove fascinating and illuminating, revealing a number of psychological principles applicable to all other modes of supernormal manifestations of a psychic and mediumistic character.

Several years ago, I personally conducted a series of experiments which brought out this fact and proved invaluable to an understanding of the peculiarities of mediumship. For example, I found that my students fell into definite groups regarding the kind of telepathic impressions they were able to register. Thus, some were excellent at receiving colours, others names, or dates, or flowers. Occasionally one found a good all-rounder; but these were very rare.

Each individual's mind inclined to become "set" in some restricted manner, very much like psychometrists who are able to get better results from metals than from fabrics, and so on. This "personal equation" seems to affect the whole gamut of

supernormal faculties and must therefore be respected as well as guarded against. The inclination will always be to take the line of least resistance; but, by so doing, there is grave danger of restricting the gift too much. All students should aim at extending their power to function over the widest possible area. One may always retain the ability to do better along a particular line; but other lines must not be neglected.

My method of experimenting was simple and progressive and could be followed with advantage. First, one requires a collaborator, and if possible a group of collaborators. Playing-cards will prove invaluable because of the various ways in which they can be treated. Begin by trying to transmit the colours of the cards—red and black. This involves two factors only.

Try next to transmit the suits—hearts, diamonds, clubs, and spades. This will involve four factors. Then advance to the use of cards 1 to 10, later adding the four picture cards. Simple objects such as keys, pencils, pens, pocket-knives, watches are always useful because they are so well known as to require no special effort to visualise. At a more advanced stage, proper names and even more difficult ideas may be used.

The modern scientific method is to use the Zener Cards, devised by Professor J. B. Rhine. These consist of five cards about the size of ordinary playing-cards, each containing one of the following designs: a rectangle, a circle, a cross, a star, and three wavy lines. Each design is multiplied five times, making twenty-five cards in all, which are called over and over again until a satisfactory number of calls have been made to enable a fair total of results to be cast; 300 calls are not too many for each experiment.

At Duke University, where some 80 students were used, thousands of calls were made before serious attention was paid to the results. It is not necessary for the average student to perform such prolonged investigation, since we have the results of the above long series at our disposal. Besides, the object of our experiments is merely to enable us to develop the faculty with a

view to procuring other psychic reactions from related psychic faculties such as clairvoyance. A good telepathist usually is a good clairvoyant.

Remember that telepathy always requires someone to think of the object and another to receive the impression. The number of operators may be increased as desired, but the design or number, etc., should be known to the agent who endeavours to transmit it to the subject.

When using Zener Cards, careful account should be kept of all results to enable a proper judgment of averages to be formed. Allowance must be made for coincidence or mere guesses. According to the "law of coincidence", this constitutes 1 in 5. If, therefore, only five cards are called correctly in 25 they have no supernormal significance, as they are due to chance. Anything above that number over a sufficient number of calls counts in favour of telepathy. An average of six in twenty-five over 300 calls is quite favourable. Anything above that number is still more favourable.

Some telepathists have proved their ability repeatedly to call more than 50 per cent. of the cards correctly over large numbers, and some have repeatedly called the entire 25 right.

Allowance should also be made for what is known as "probable error", which operates over extended numbers. Thus, six guesses either way may be allowed on every hundred calls, as these will tend to be corrected over a still greater number. That is to say, in one hundred calls the telepathist must allow as coincidence as few as 94 or as many as 106 before any notice is taken of supernormal results. In this case the series would have to be called several times. It is, of course, not essential that the ordinary experimenter should go into all these details, although the one in five stands unalterable.

Just as good, and often better, results can be obtained when the experimenters are far apart as when they are near to each other. This should be considered and experiments conducted to confirm it, as it will enable the student to appreciate the fact that

Time and Space are not the same in psychic matters of the super-normal kind as in ordinary experiences. "An ounce of Fact is worth a ton of Theory."

One of the astonishing features about telepathy is that the impression can be received at a distance of, say, 250 miles more strongly than it was despatched. This fact has greatly altered the modern point of view about the nature of telepathy. For many years it was believed that telepathy was due to some kind of vibration set up in the surrounding ether by the act of thinking. This implied radiation of energy. But all known energy decreases by the square of the distance, and therefore grows weaker the farther it recedes from its source. How, then, are we to account for the distant telepathist obtaining his impression more strongly than it was originally thought? Obviously, if this be true—and it has been carefully proven—there can be no transmission of energy, and the term "thought vibrations" becomes a mere figure of speech. The present view is that, instead of something being transmitted through space from the agent to the recipient, the recipient actually "goes and gets the information".

At first sight this theory is unwarranted from what seems to be the location of the mind. We are in the habit of regarding it as being where the physical body of the person is. When we consider mind more closely, however, we may not find this opinion altogether justified. The physical body is undoubtedly extended in space and we are unable to think of it without extension—that is to say, the body is quantitative. Mind is, on the contrary, qualitative, and we are unable to think of it as extended in space. Thought and feeling are *intensive*, not *extensive*. If, therefore, the mind has no extension, it does not need space in which to exist. It would be more correct to say that space is in mind rather than that mind is in space. In view of this, it is quite conceivable that the mind of the recipient does go for the information instead of waiting for the information to come to it.

This will help us to solve the mystery of time, which is in-

volved in telepathy. It appears in the majority of cases as if the idea is received at the moment it is thought. This aspect of the question is hard to settle, owing to it being difficult to judge time exactly under these circumstances.

## CHAPTER VII

### CLAIRVOYANCE (I)

SECOND-SIGHT, the old term for clairvoyance, has been described in various ways, one being—the ability to see an event which is happening beyond the range of the normal vision. This is not a very comprehensive definition, but it covers some of the facts.

There are on record a large number of examples of this kind of clairvoyance. There is the case of the man who saw two children lose control of a sledge which ran over the edge of a disused mine and killed the children. This accident happened many miles away from where the man saw it. It happened at the very moment that the seer described it.

I had a very striking example of this form of clairvoyance some years ago. In common with most visions of this kind, I was not expecting anything unusual to happen. In fact, I was sitting at the time, quietly by the fireside with a relative. We were expecting a visit that evening from a mutual friend; and, although I was not thinking of her, I suddenly saw her rise from a table and do certain things which showed that she had changed her mind about the visit. She was about four miles from where I sat, but I saw her quite clearly. Later on I was able to confirm that what I had thus seen actually happened.

There seems to be no limit to the distance second-sight can reach. I knew a lady who witnessed the death of her brother, although she was in England and he was in India. A member of my own family saw a brother of mine lying sick in hospital, about seven thousand miles away. I was able to confirm this case, as no one in England knew, at the time of the vision, that an accident had befallen my brother. It will be noticed that the

foregoing all occurred while the clairvoyant was conscious of looking at a distant scene.

Sometimes second-sight operates in a very different way. Instead of the seer watching the scene from a distance, he appears to visit the spot and see as if he were actually there. Professor William Gregory, of Edinburgh University, records an excellent example of this form of clairvoyance. He knew a lady who could make these clairvoyant visits, if I may put it that way. Recounting one of the tests that he applied to her, he says:

“I asked her to go to Greenock, forty or fifty miles from where we were, and to visit my son. She soon found him and described him accurately. She saw him playing with a black Newfoundland dog, with one or two white spots, in a field outside of a small garden in which stood the cottage. ‘Oh,’ she cried suddenly, ‘it has jumped up and knocked his cap off’. She saw in the garden a Presbyterian clergyman reading a book. Being asked to enter the cottage, she did so and described the arrangement of the room and certain things happening in the kitchen. On looking again for the boy, she saw him playing with the dog in front of the door, while the clergyman stood in the porch and looked on. Then she saw the boy run upstairs to the kitchen, which she observed with surprise was on the upper floor of the cottage, and receive something to eat from the servant.’

Professor Gregory immediately wrote down all these details and sent them to the Presbyterian clergyman the clairvoyant had seen, who corroborated them in every detail.

I have quoted this case rather fully, owing to the unimpeachable character of the recorder, and to show how conclusive this so-called “travelling clairvoyance” can be.

Such cases make more interesting reading than the scientific experiments upon which as a rule we like to rely. During the last fifty years, a great deal of investigation has placed the reality of clairvoyance beyond reasonable doubt. In addition to the

important work that has been done in the United States, there have been several interesting series in Europe, including those of Dr. Rudolf Tischner.

I need hardly say that every precaution was taken by the Doctor to eliminate all possibility of error; and although his experiments were not very dramatic, they contain all that it needed to confirm the ancient opinion that clairvoyance is a fact.

The following experiment is a good example of Dr. Tischner's method and results. Going to his study, he selected an unknown post card from a packet, wrapped it up in black paper and then placed it in a thick purple-lined envelope, which he sealed five times with sealing wax. This was then taken to the room where the clairvoyant waited and handed to her. Taking pencil and paper the clairvoyant wrote some of the actual words on the enclosed post card and gave a graphic description of a picture that was also on it.

These results were even more impressive than those of Dr. J. B. Rhine at Duke University. His experiments must, however, be regarded as the last word science has had to say upon this subject, and that word is entirely favourable to clairvoyance. Indeed, it appears to be a gift so widely distributed that we might safely conjecture that it lies dormant in each one of us.

Dr. Rhine conducted tens of thousands of experiments, seeking for no more than a percentage of success that would eliminate all doubt as to the existence or otherwise of the faculty.

It seems a far-fetched statement to say that in all probability everyone is endowed with this gift. One would suppose that, if this were so, many more people would be acquainted with it. There is, however, good reason why this knowledge is not widespread. It is because the faculty is not normally active and therefore requires cultivation. If, however, we are sufficiently observant, we shall find that a vast number of persons do experience something of it now and then; for, like most of the newly-discovered faculties in man, clairvoyance does occasionally manifest spontaneously. Perhaps all of us have some member of our family, who at some time or other felt that something was taking

place with some other member of the family, or with someone in whom they were interested, although they were far away from them at the time.

One of the reasons why the faculty is overlooked is because the seer does not always see in the way he expects. When we speak of seeing in the ordinary way, we mean that the object is actually visible to the eye. It is obvious, however, that when a person in England is seeing something that is happening in America or in India, he is not seeing with his eyes, notwithstanding that for the moment he may think he is. It would be more correct to say that he is seeing with his "mind's eye".

It will be easier for us to realise the possibility of thus seeing if we think of what happens when we dream or when a person is suffering from a persistent illusion, as is the case with some mentally-unbalanced people. There can be no doubt about the clearness of our dream images; and it may be said that people who suffer from the visions of the insane dream waking. It is as if that part of the mind which acts when we sleep is conjuring up its images when the unfortunate person is awake. I must apologise for dragging in the visions of the insane. My object is merely to show that one does not need to have eyes to see with. In dreams, our eyes are not in use, while in illusions they seem to see things which exist only in the imagination.

Obviously, then, the human mind is capable of seeing in various ways. Actually, it is only the mind that can see at any time, for the vibrations set up in the optic nerve by light waves are very unlike the images that we see. In an unknown way these images are made by the mind.

It is essential that those of us who are anxious to understand all we can about the newly-discovered faculties in man should pay close attention to the nature of the mind; especially to its unusual operations, as these are generally connected with what is popularly called the subconsciousness, about which later we shall have a good deal to say.

But many of our mental images never do take visual form—that is, are never what we would call *seen*, except in an impres-

sional way. The average memory-picture is like this. Recall some scene you saw yesterday and you will not see it in the same way that you can see the room in which you are sitting; but, notwithstanding that, you are perfectly sure that what is recollected is a representation of the object you are recalling. Let us suppose that you are recalling a friend you saw yesterday. The invisible image that arises before your mind's eye shows nothing in the way of form and colour comparable with the actual vision you had of your friend when you were with him yesterday, yet you can recall the colour of the suit he wore, the tie he had on, the topics he talked to you about. These factors are, in their way, as real as the original experience on which they are based.

A good deal of clairvoyance is like that, with one characteristic which more than any other is liable to be overlooked. Whereas, when recollecting an event which actually happened, we recall something in the memory; the clairvoyant impression has no such basis, it springs full-formed, as it were, into the mind, and one is likely to attribute it to imagination, regard it as unimportant, and dismiss it. Only occasionally is this impressional form of clairvoyance likely to attract attention—as when it is so powerful that one cannot fail to observe it, or when on the look-out for it, as was the case with Dr. Rhine and his students.

Dr. Rhine found that when one is on the look-out for clairvoyance repeatedly, one not only obtains it, but gradually strengthens the faculty through practise.

That is the important thing for us to notice. We can develop the power of clairvoyance if we care to. It is not difficult to do this. Like telepathy and psychometry, the means are nearly always ready at hand; but one needs enthusiasm and persistence. These will be amply rewarded, for in that way we shall gradually extend our control over a greater part of our being, and thus advance to the forefront of those who desire to become the highest type of person.

Dr. Tischner used closed letters for his experiments. I do not recommend this method to the student in the early stages. Dr.

Tischner's clairvoyant was very highly gifted and must be regarded in this subject as Caruso would be among singers.

Dr. Rhine's method was much better for the beginner. He used Zener Cards. One can, however, make one's own designs, or use playing-cards. Do not start in with complicated tests, but make everything simple. Later, as the faculty grows stronger, the tests may be made more severe. A good idea would be to take the first five cards of each suite in an ordinary playing pack, the ace to five. There would thus be twenty cards, which will give four different suits and two colours, beside the numbers. Sometimes use the entire set of cards, placing them face downwards on the table, one on top of the other, and try to guess what the top card is. Then try the second card, and so on through the pack. Let no one look at the cards, as that may lead to telepathy, which is reading the mind of another person. If no one knows what the order of the cards is, the seer cannot be reading anyone's mind, and success will therefore be obtained direct from the cards—that is, the clairvoyant will be reading the cards themselves. This is planetary clairvoyance.

When using Zener Cards, the score should be kept in the manner advised in connection with telepathy.

## CHAPTER VIII

### CLAIRVOYANCE (II)

It has long been known that clairvoyance can escape the ordinary bounds of time and penetrate into both the past and the future. The general public has, indeed, a sneaking regard for this sort of clairvoyance, especially when it deals with future events. Throughout the centuries, various methods have been devised to encourage this faculty, and there is no country in the world where it is not practised today in some form or other.

In the East, for instance, we have sand-reading and numerology. In the former, the seer spreads sand upon the ground or upon a table and, looking at it, claims to be able to see the fate of his client. By numerology, the seer is supposed to be able to discover equally well something of his client's past or of his future. In the Western hemisphere, there are many similar methods by which the same sort of thing can be accomplished, ranging from crystal-gazing to tea-cup reading—a rather popular form of divination at English tea parties.

By classing such practices as numerology under "clairvoyance", you will see that a very comprehensive meaning is given to clairvoyance, a meaning much wider than is usually given, as the average person attributes the information derived from numerology, cheiromancy, etc., to the way in which the numbers, or lines on the hand, work out. This, however, can be dismissed when it is remembered that there are, for instance, several systems of numerology which result in very different cyphers, and it is largely a matter of chance which system a person learns. Obviously, if the same facts are derived by different numerologists from different numbers, their information must be obtained from some other source.

This is an important point for us to bear in mind, for the source from which all supernormal information is drawn is fundamentally in the mind of the seer; not, however, in the normal consciousness, but in the subliminal.

One of the most extraordinary instances of precognitive or foreseeing clairvoyance that I ever came across was in the town of Rotorua, New Zealand. I was staying in a local hotel there, and, walking into the lobby one day, I saw a gentleman sitting on a settee talking to a lady. Both were strangers to me. I passed through to the dining-room, when the gentleman ran after me and, placing his hand on my shoulder, said in a scared voice: "Excuse me, but did you see me talking to that lady? Well, I dreamed about six months ago that I was sitting with her on that very settee, and she said to me that she had come from Northampton, England; and by heaven, sir, that is exactly what she has just told me! Yet I have never met her before."

I enquired whether he had ever had a similar experience, and he informed me that one had befallen him about twenty years before when he was graduating from college. He had dreamed that he was sitting at a hotel table with his uncle (who was Minister for State Railways in New Zealand) and a lady friend. The subject of the conversation was his future; and, while he listened to it, he gazed through a window of the room and observed certain events happen on the lawn outside. Exactly twelve months later this dream was fulfilled in every detail in waking life. I have no reason for doubting the testimony of this gentleman, who held one of the most important positions as a Government railway executive in New Zealand.

Most clairvoyance of this kind is connected with individuals, but occasionally instances occur that are related to collective or even national events. I heard Count Myatovitch, Plenipotentiary for Serbia at the Court of St. James's, England, publicly declare early in 1914, before a large and illustrious audience, that he believed he knew the course the World War would take as regards his own country and its final issue for the Allies, as he had been one of the judges who had tried a clairvoyant

arrested for making disturbing prophecies in Belgrade some years before. The incidents would take too long to repeat, but events happened exactly as the Count said they would, including the evacuation of Serbia by the Serbian troops and the victory of the Allies after terrible and prolonged slaughter. The Serbian clairvoyant obtained his visions while fully awake; but Mr. J. W. Dunne, the famous author of the book entitled "An Experiment with Time", usually dreamed after the manner of the New Zealand Railway official.

Mr. Dunne dreamed of the destruction of Martinique just before it happened. In his dream, he thought that 4,000 people were destroyed, but the actual number was computed at 40,000, which is the addition of one cypher.

The question of time is always interesting. Whereas Mr. Dunne's vision occurred a few hours before the fatal volcanic eruption, Goethe, the great German writer, clairvoyantly saw an event which happened several years afterwards. He says:

"I rode on horseback over the footpath to Drusenheim when one of the strangest experiences befell me. *Not* with the eyes of the body, I saw myself on horseback coming towards me on the same path dressed in a suit such as I had never worn. As soon as I had shaken myself out of this reverie, the form vanished. I found myself returning on the same path eight years afterward and I then wore the suit I had seen in my vision, and this not by design but by chance."

I have already intimated that the various means by which people often induce this kind of clairvoyance has nothing more than a chance relationship to the gift. By chance relationship, I do not mean that the methods are useless or unnecessary. Undoubtedly what are sometimes called specula, are essential, and the particular object selected may be the best for the person who selects it. But experience shows that it is quite possible to induce the faculty in a multitude of ways. I have referred to tea-cup reading because it is now very popular in England and has the

qualification of being homely and social. It affords a simple illustration of how clairvoyance can be stimulated. It is, in fact, real good fun.

The "reader" merely observes how the tea-leaves form themselves around the sides and at the bottom of the cup after the tea has been drunk. There has grown up during the last few years a system of symbols which are supposed to guide the reader to the proper interpretation of the leaves, and, if the tea-cup reader places confidence in these interpretations, the chances are in favour of them proving useful. The reason for this is that the faculty of clairvoyance is apparently always ready to attach itself to anything that will enable it to make its meaning plain.

It is important that the student of psychology should observe such a feature as this, as it reveals the tendencies of the human mind and may make plain some important fact. I have before me one of these tea-cup interpretation books, and it informs the reader that certain symbols formed by the tea-leaves mean certain things, and it even classifies the symbols under special headings. I do not think for one moment that there is anything scientific about this book, but I have no doubt that if anyone cares to study it and accept its dictum they will find it works. I will mention why, after I have given some actual examples of clairvoyance obtained through this method.

I heard a world-famous clairvoyant in Melbourne, Australia, tell a well-known actress that the tea-leaves in her cup showed that she would return to England within four weeks, and that on her arrival there she would have her contract cancelled and be out of employment for several months. Furthermore, on arriving home, she would find that burglars had stolen all her property.

I need not say that this information peeved the lady very much. She protested that it was impossible for these calamities to befall her, as she was working on a two-year contract of which only six months had elapsed; that she was on her way to New Zealand and from there was to go to America, and therefore could not

sail for England within one month; nor could her property be stolen as she had none—all that she had left behind were her papers and these were safely deposited.

Yet I can testify to the fact that all that the “cup-reader” said came to pass, as I met her in England shortly afterwards; and not only had her contract been cancelled and she was unemployed, but someone had stolen all her papers. Here is a curious fact: the clairvoyant actually told me immediately after the reading that he did not believe a word of what he had said; he thought he must have “made it all up”.

A still more recent case, in which I participated, involved the unpleasant statement that the tea-leaves showed that unless the lady—a personal friend of mine—were careful, she would injure her leg and be ill for a long time. A few weeks later she fell down some stairs, broke her leg and in consequence remained in bed six weeks.

I have already explained that I am not particularly interested in the way supernormal powers are induced, but that I am interested in what they do. This is equally true of tea-cup reading. I mention it at length, in preference to crystal-gazing, palmistry, or card-reading, merely because it is a simple method which we can all employ. Furthermore, it enables me to point out an important fact about clairvoyance.

These aids show that clairvoyants do not derive their information from their normal consciousness, although that is necessarily involved if only as an interpreter of what the subconsciousness is anxious to divulge. By gazing at a speculum, such as tea-leaves, the consciousness is focused and expectantly quiescent. This affords the subconsciousness the opportunity to pass up its information, and precipitate it, as it were, on to the tea-leaves, which then appear to form symbols which fit into the scheme that the seer has adopted.

Anyone can prove this by handing the tea-cup to “readers” who favour different systems of interpretation. The chances are that all will “see” something appropriate.

The clairvoyance referred to in the foregoing pages is con-

nected with seeing events exclusively related to this world; that is why I call it planetary or terrene clairvoyance. But there is every likelihood that whoever develops the faculty in the planetary way will soon become acquainted with the different kinds related to the spiritual world. Orthodox psychologists refer to planetary clairvoyance as an "extra-sensory perception". This term may be applied with equal correctness to clairvoyance made popular by mediumship.

Among Spiritualists and many psychical researchers, clairvoyance is regarded as the most popular and common method of communicating with discarnate spirits. It has done more than any other form of supernormal phenomena to establish the fact that human beings survive bodily death, and most students desirous of developing the clairvoyant faculty do so with the intention of communicating with the spirits of their deceased friends and relatives.

Mediumistic clairvoyance is somewhat varied in character, and may be classed under different heads. One of the most impressive forms is what has been called etheric clairvoyance. The objects visible to it appear to be constructed of a form of physical matter too fine or tenuous to be registered by the normal sight. Nevertheless, the light rays they reflect are registered by that eye, but by nerve fibrils not normally in operation.

This can be substantiated by the clairvoyant closing his eyes and shutting out the vision, and upon opening them he will see it again. If the visions were purely subjective, the forms registered would be seen whether the eyes were open or closed.

Etheric clairvoyance is generally active in dim light or total darkness. The light rays appear to be of the ultra-violet order. It is well known that there are light rays which cannot be registered by the normal human sight, although they can be by certain animals and insects, and they can also affect photographic plates.

Undoubtedly etheric clairvoyance is related indirectly to materialisations; for, if the process which gives rise to the object

seen were continued, in all probability denser and denser forms of matter would be involved, until the light rays reflected would come into normal view.

A much less frequent form of clairvoyance is what may be called objective spiritual clairvoyance. The objects and forms thus seen are not made of any kind of physical substance belonging to the earth, but of a substance of a higher order. Often they are merely creations of the clairvoyant's own mind, which, having contacted telepathically the communicating entity, creates the form and projects it into space, much as when we dream. Some of the forms are best accounted for on the assumption that the clairvoyant is actually seeing objects as they exist in the metetherial or spiritual world.

The most common form of clairvoyance is subjective and may be compared with memory pictures. Nothing is actually seen, although a form may be cognised with such definiteness that the seer has no difficulty in visualising it mentally and describing it. These visions may be said to be *conceived* rather than *perceived*.

Many of the most famous clairvoyants have been endowed with this gift, and it is because of its subjective nature that they have been able to function so frequently and successfully. It requires much less energy than other forms of clairvoyance.

### HOW TO DEVELOP MEDIUMISTIC CLAIRVOYANCE

This form of clairvoyance demands a different method of development from the planetary type. Whereas the latter requires no more than an effort on the part of the clairvoyant to cultivate a faculty latent in himself, the former usually requires the co-operation of what Spiritualists call "guides" and "controls".

The would-be medium needs to sit sometimes alone and sometimes in a circle if he wishes to make the quickest progress. None of these sittings should, except under exceptional circumstances, last a shorter period than one hour, as the first thirty minutes is

generally taken up with preparing conditions, after which further advance is made.

Ninety minutes is not too long in most instances to sit, but this is a matter of personal judgment and depends somewhat upon temperament and health reactions. The cultivation of mediumship tends, in the main, to improve health.

Many good clairvoyants cannot get the best results without the aid of spirit-helpers, and this may involve conscious or unconscious spirit-control. It would be unwise for anyone desirous of attaining their highest degree of efficiency to refrain from permitting control to take place. There is no danger if the clairvoyant sits in a reasonable manner. Many mediumistic clairvoyants function best when in unconscious trance. As a rule, the quantity is less under this condition than under conscious control, or even conscious inspiration from spirit helpers, but the quality is usually higher.

Sitting only in a developing circle has the drawback of making the clairvoyant dependent more or less upon the magnetism of the group composing it, and the gift is in danger of becoming much weaker when away from the group. Gradually this defect will wear down, but it can be quickened if the individual sits as often alone as with the group. In this way he will develop in his own "power" and becomes much more detached from other people's influence.

If a speculum such as a crystal is used, the manner in which the faculty develops is often as follows: A faint mist appears in the crystal which gradually grows larger and denser, with or without a revolving motion. Suddenly the cloud bursts open and the vision is seen.

It is advisable to keep the speculum wrapped up in a dark cloth when not in use. It is also advisable not to allow anyone else to touch it. Clairvoyance, however, in common with other psychic faculties may be termed "lawless", so that there is no invariable rule. This accounts for some crystal-gazers asking those for whom they are scrying to hold the crystal for a short time in their hands before looking into it.

## CHAPTER IX

### CLAIRAUDIENCE

CLAIRAUDIENCE, or clear hearing, is a much rarer gift than clairvoyance, although it has been increasing during the last few years.

It appears to be sensitive to atmospheric conditions to a greater degree than most other extra-sensory perceptions, which may account for it being relatively rare in England but very common in the United States of America. However, most mental mediums experience it at some time or other, although few experience it consistently. I have observed that many of the best clairaudients are poor clairvoyants, their "messages" usually being confined to names and facts pertaining to the life of the individual from whom the communication is purported to be derived. They are unable to describe the appearance of the spirit. There are exceptions.

Clairaudience has been described, in the "Encyclopædia of Psychic Science", as, "Clear hearing of Voices subconsciously generated and externalised in auditory perception, or of objective Voices so much below the normal audible vibratory scale as to be imperceivable by auditory hyperæsthesia".

This definition is not sufficiently comprehensive, as many of the voices are not subconsciously generated, their causation being attributable to spirits. It is reasonable, however, to believe that the percipient's subconsciousness often externalises the impression, thus giving rise to the voice.

Clairaudience is a very ancient faculty and has played an important part in history. Socrates was subject to it, while much later the map of Europe was altered by Joan of Arc, one of the

most outstanding of clairaudients. Although her voices were perfectly audible to her, she alone could hear them.

The voices may be heard in various ways. Sometimes the clairaudient feels as if the air has been sucked from his ear and a vacuum formed. He may become deaf to ordinary sounds, and the voice is then heard. Others feel a coldness, as if a light breeze were blowing into the ear, followed by a faint buzzing sound, after which the voice becomes audible. On the other hand many clairaudients experience none of these things, the voice coming without any premonitory sign.

I have been assured by well-known clairaudients that they always hear only one voice speak, and they have described it as "toneless" and "small" and "sexless", always sounding as if talking over a telephone from a great distance. But others hear all kinds of voices and are able to distinguish male from female and children from adults. This is the manner in which I have generally heard.

Occasionally the voice is subjective and the clairaudient "feels" rather than hears it; and on other occasions the voice may be said "to drop into the head". This may occur with the whole speech instantaneously complete, or word by word.

One needs to be careful in distinguishing the nature of these voices, owing to the subconsciousness being able to cause them. Hearing voices is a very common form of persecutory mania. The deluded person always attributes them to external agents, but the expert can easily discover their true origin. It would therefore be wise for the developing clairaudient to adopt a rule by which he can correctly judge the source of the voices. If they insist on saying what is known to him, they should be discouraged; but if they convey veridical information outside his normal knowledge they should be encouraged.

The faculty may be either spontaneous or experimentally induced. Sea shells may be used for the latter purpose. Everybody can hear the "murmur of the sea" in a shell. By holding the shell to the ear the attention will be concentrated on the murmur and the necessary psychological state induced. The shell thus

acts in clairaudience on the same principle as the crystal in clairvoyance.

One of the great attractions of clairaudience is that it usually enables the hearer to obtain the names of departed people much more easily than by clairvoyance. In addition, excellent philosophical and other facts have been forthcoming through it.

To develop clairaudience the same conditions should be adopted as for the development of clairvoyance; the would-be medium keeping strongly in mind his desire to hear voices.

## CHAPTER X

### THE SUBCONSCIOUSNESS

No doubt all are acquainted with the term "subconsciousness" owing to the frequency with which it is referred to in one way and another. It ranks among the most important modern psychological discoveries. Although mankind has apparently always had its present mental structure, it is only about one hundred and fifty years since the first reference was made to the subconscious mind.

Since then, intensive investigations have been carried out and its amazing nature has been revealed. Owing to its complexity, and what may be called its depth, much more may yet be discovered. It has been compared to the heavens. Just as new constellations are found in the heavens as the power of the telescope is increased, additional faculties and powers may be found in the subconsciousness as methods of investigations are improved.

As a rule, the mind is divided into two definite parts—the conscious and the subconscious. It seems better, however, to make three divisions, owing to the vastly different characteristics of what has been called the "subliminal mind". This is a very good term, as it means that part of our mentality which is beneath the limen or threshold of consciousness.

In psychology, therefore, mind means much more than consciousness. We must not, however, regard the different aspects of it as altogether separate, although they sometimes behave as if they are. There is undoubtedly a continuity in all mental states.

As an example, take the act of seeing. We have what is called a field of vision—that is, while the attention is concentrated on

one particular object, we nevertheless are aware of other objects about us. These tend gradually to fade away, although we know there are other objects outside the range of vision.

For the sake of clearness, when attentive to the object that is for the moment important we are actually trying to be inattentive to those things which obtrude upon the awareness, but in which we are not interested. Inattention is as important as attention. It is, as a matter of fact, essential that we concentrate, because experience has taught that if the attention is scattered we become confused, and the importance of avoiding confusion is obvious. If, for example, we scatter our attention while crossing the street we lay ourselves open to the danger of being run over.

If we concentrate deeply, we fail to observe a good deal that would normally fall within our observation. Nevertheless, everything that occurs within range of our senses is actually registered by the subconsciousness, whether consciously noticed or not.

Dr. Wolf, of London University, quotes a good example of this. He had been walking along Regent Street, his attention concentrated upon a book he was reading; he seemed oblivious to what was taking place around him. Suddenly, he was surprised to see a name in sign-writing come up subjectively before his eyes. He had no recollection of having seen it before. He therefore retraced his steps and read the signs over the shops he had passed. Some distance up the street he saw over one of them, in precisely the same formation, the name that had appeared so mysteriously before his mental eye.

The subconsciousness is, as a matter of fact, the keeper of all our experiences, a function which primarily constitutes memory, and it aids us in recalling them. Sometimes, however, it appears to fail, and then we have evidence of its independent nature. Who has not had the unpleasant experience of trying to recall an event without success, and yet distinctly felt the recollection pressing against what might be called the psychic diaphragm? It is definitely cut off from the consciousness, although we realise that it is in the subconsciousness.

The best way to act on such occasions is to stop trying to recall; and often, after a brief period of mental relaxation, the memory will come floating up to the consciousness. It is as if the attempt to recollect it had inhibited the action of the subconsciousness, which nearly always tries to serve us well.

But sometimes the subconsciousness appears to become the enemy of the consciousness and acts in direct opposition to our interests. It does this by dissociating ideas and making them act apart from our normal awareness. The individual thus afflicted behaves in an abnormal way. He may become hysterical, or may experience conversion-hysteria and produce strange and unhealthy physical symptoms; or he may experience anxiety-hysteria and become subject to troublesome fears.

It is surprising how harmful the subconsciousness can, under such circumstances, become. It may sorely afflict a person, and even lead him to believe he is being tormented by some evil influence.

In conversion-hysteria, a person may experience acute pain which leads him to conclude that he is suffering from a disease, while all the time it is merely an unhealthy idea working. He may even imagine he is blind, when it is only his imagination at work; and so with deafness and stomach troubles.

I knew a young man who thought he had developed a severe internal disorder through straining himself at sports. He suffered extremely for two years and seemed beyond medical aid. His cure was brought about by a clever doctor discovering that there was nothing wrong with him but his imagination. As soon as this was made clear to him he was cured.

Results are not always so successful. The idea of sickness may become so fixed that at last the very condition feared may be induced. This, indeed, is one of the gravest dangers of fixed ideas about ill-health. A case that I have in mind was that of a naval officer who developed the notion that he suffered from an internal cancer. Medical diagnosis revealed that he was quite healthy, but, owing to the persistence of the idea, he gradually developed the disease and finally died of it. Doctors were of the

opinion that for thirteen years he was perfectly free from the malady, but his delusion grew so strong that it actually brought about the growth.

Perhaps the most extraordinary example of the power of the mind to affect the body that I know was that of a Roman Catholic priest in London who formed the belief that he had a dynamo in his chest. At first he realised the absurdity of the idea, but so realistic was the feeling that gradually his mind gave way under it and he became convinced that it must be true. There can be no doubt that he felt this constant whirring, and even one of England's greatest mental experts was unable to dispose of the belief. In the end it drove the poor man to suicide. Fortunately, it is seldom that the subconsciousness sets itself so effectively against the means that we have of counteracting these unpleasant mental effects; but it shows how independent of each other the waking self and the submerged part of the mind can act.

The subconsciousness can become so definitely dissociated from the consciousness that it appears to be another personality. In some instances, there have actually been produced in this way several personalities which have been so unlike each other that one could be excused for believing the individual to be possessed by spirits.

I knew a young lady thus constituted. It was possible to induce her subconscious personality, which was quite unlike her ordinary self. Whereas, when in her normal state she was quiet, modest and unassuming, in the subconscious state she was the reverse. One curious feature was that this secondary personality knew all about her waking-self, but when normal she knew nothing about her other personality. Yet we had the clearest proof that the subconscious self was part of her own mind.

It is impossible here to do more than give pointers regarding the subconsciousness, as it is a subject which requires extensive study. A few further facts will demonstrate its actuality.

One proof is spontaneous thought. Suddenly, whilst our attention is concentrated on nothing in particular, there may



spring into the mind an idea which is evidently the result of a lot of careful thinking not done consciously and which must therefore have been done subconsciously.

There is also what is known as "immediate availability". This implies that the substance of knowledge was present in the mind unconsciously, as when a person asks: "Are you an Englishman?" or, "Are you married?" or, "Do you understand Latin?" and you answer "Yes" without a second thought.

Excellent proof of the existence of the subconscious is also found in what is known as subjective anæsthesia. One sometimes meet folk who suffer from this malady. They believe they have lost the sensation of feeling in some part of their body, when as a matter of fact, they only think they have. The way in which one can prove this is to get them to close their eyes, and then prick them with a needle on various parts of the body. Every time they feel the prick they are to say, "Yes, yes." You then proceed to prick parts of the body where they know they can feel, and they will reply, "Yes, yes." But as soon as you prick the anæsthetic part, they reply, "No, no." Obviously they have felt the needle, but owing to their delusion, they make a negative reaction.

In addition to these less commonly recognised proofs, there are those which we all recognise because they play a large part in our daily lives and are connected with our immediate physical welfare. I refer to the ordinary functions of our bodily organs. Many of these go on more or less in contact with our normal consciousness, although they are not all under its control.

Walking, talking, writing, eating and similar well-known functions are under the control of our will, although exactly how we make our muscles act to accomplish them nobody knows. But those less conspicuous functions, such as digestion, the regulation of blood pressure, the beating of the heart are also performed in conjunction with the mind, although not the will. Nevertheless, our mental and emotional states affect them. An emotional shock will cause the heart to beat more quickly or slowly. I have actually seen a person seasick on boarding a

vessel which had not left dock and was perfectly stationary. Her expectation was sufficient to give her nausea.

Worry will disorganise the digestion; and a feeling of incompetence will paralyse the tongue, making one speechless, deprive the hand of its skill and the eye of its keenness. Indeed, we so recognise these possibilities that it has become one of the principal aims of education to teach us to maintain a mental outlook which will enable us so to master our physical organism that we can get 100 per cent. out of it.

It has been pointed out how the subconsciousness will sometimes aid us by conjuring up informative dreams. The instance of the young Aberdeen accountant was an example. Indeed, all our dreams seem related to subconscious co-operation. Dr. Sigmund Freud has long maintained that all dreams are endeavours to release repressions for the purpose of freeing the mind from emotions which tend to upset us.

Even these numerous classifications do not exhaust all that we know about the subliminal-self. We are therefore justified in dividing it into several different categories, two of which form the grand division already referred to as the conscious and the subconscious. We may, however, conveniently sub-divide the subconscious.

The human mind has been compared with an iceberg, only a small part of which appears above the surface of the water. The submerged portion of the mind is very much more potent than the waking consciousness, which might aptly be referred to as a watchman in a lookout tower, reporting to the subliminal everything he perceives through the special senses.

Owing to the mixed nature of the contents of the subliminal mind, it may be divided into the subconsciousness, in which are the involuntary and automatic functions of both body and mind, and the superconsciousness containing all the higher mental and spiritual qualities. These include the inspirations of genius, intuitions and supernormal faculties and powers.

The need for such a division is obvious when we consider what may be called our mental "rubbish heap". Here we find such

undesirable things as phobias, hysterias, bad habits and vices generally; often so strong that the individual is their unwilling victim. These unpleasant characteristics cannot reasonably be classified as belonging to the same category as the ecstasies of saints, the visions of mystics, and our artistic and æsthetic qualities. They might well be called treasures and belong to our higher selves.

The latter characteristics have played so important a part in history that they must not be excluded from consideration, notwithstanding the tendency of orthodox psychologists to ignore them owing to their difficulty in classifying them. The so-called "religious experience" is undoubtedly real.

To attribute telepathy, clairvoyance and psychometry along with other supernormal powers to the superconsciousness is a new departure. Formerly, psychologists were inclined to regard them as retrogressive and belonging to a lower stage of evolution. About sixty years ago, however, a number of scientists who had given sympathetic study to the subject declared that they were really a phase of genius, and might indicate the future development of mankind. Genius is noted for its capacity to make original discoveries in a spontaneous manner—discoveries which fail to respond to learning and deep logical thought.

Supernormal faculties are certainly spontaneous, although they may be cultivated. So little are they connected with culture and hard thinking, that they are often the possession of ignorant people; while philosophers, scientists and theologians have not only failed to discover them, but until recently have denied their existence.

These faculties actually violate what science regards as "natural law". Reading the contents of a sealed envelope, for instance, contradicts the law of optics. We know that normal vision is not involved. Some forms of clairvoyance are of a non-planetary character, and show that we are capable of functioning in connection with an extra-planetary state.

Already we have a large amount of evidence indicating what that other state of existence is like. In it, mind is much more

potent and matter much more subtle and responsive than here on earth. When those who purport to reside in it tell us that they can pass from one place to another by the mere act of thinking and willing, they assert no more than can be done by the clairvoyant. And when they say they communicate directly from mind to mind without the use of spoken language, they do no more than the telepathist does.

If, however, we confine our investigations to the kind of clairvoyance, telepathy and psychometry that appeal to the psychological faculties of various universities, we shall fail to appreciate the full scope of man's extra-sensory perceptive powers. They can leap clean over the barriers of matter, time and space into another and superior world.

There may be tremendous ethical consequences accruing from this more extended line of research, leading to the general improvement of the human race through extending its knowledge of its possibilities and powers, and by raising its sense of ethical values.

## CHAPTER XI

### MENTAL HEALING

THE power mentally to heal oneself belongs to the superconscious part of the mind. It has long been recognised that remarkable cures can be made by a direct appeal to the mind after all physical means have failed. Science has come to realise this, although very grudgingly, and it still seeks for physical explanations because they fit in with its materialistic conceptions.

There are, however, inadequate grounds for the belief that mind is in some way a product of the substance of the physical organism, and gradually this is being recognised. Modern psychologists have admitted that even the simplest of our mental functions are, in their origin, independent of matter. They cannot account in terms of matter for what is known as the mental span, *i.e.*, how many things an individual can perceive at the same time; nor for the apprehension of experience, *i.e.*, that we know something is happening in the mind, as when we think, or feel pain or become excited. The so-called eduction of relationships, which means that when we become aware of anything we naturally classify it by relating it to similar things, is just as averse to a physical explanation.

It is true, of course, that there is a physiological aspect to every mental state, but the mind is primary and the body secondary in all such operations. Already it has been pointed out that mind and matter are fundamentally unlike each other; whereas matter is extensive and therefore has shape and weight, mind is intensive, its principal quality being thought. We cannot imagine matter as thinking, while we cannot imagine mind as having extension. Mind and matter are essentially different, the mystery being how

it is that they have so effectively combined in living beings. Once the difference is realised it is not difficult to imagine the mind as being able to assert control over the body, because we know that, when the life principle has gone, the body is unable to do anything except disintegrate.

Science has always been a poor guide on affairs connected with our mental make-up, and it has sought to evade the issue. That is the reason why psychology is the last field of research science has invaded, and up till now it has been unable to do more than apply to its study the scientific method. Owing to the uncertainties associated with mental operations, psychology is not yet a definite branch of science.

Scepticism can, of course, be carried too far and in this respect science has erred. It has come to regard popular views on many subjects as completely unreliable, owing to the man-in-the-street having too often allowed faith and imagination to determine his beliefs. Nevertheless, popular opinion is often right, especially in relation to the power of the mind to affect bodily changes. One of the disputed points is that of pre-natal influence. In every country there is a popular belief that the mental state of a mother is liable physically to affect her unborn child, and I have come across a number of excellent evidences indicating the truth of this.

Parsees have apparently exalted this notion to an important position and made it almost a part of their religion. They can produce instances which support it beyond dispute. This, of course, takes us beyond the stage where one's own mind influences one's body; but it indicates that mental forces are even stronger than that and can induce changes in other people's bodies.

No one knows how mental healing occurs. A person may have been chronically ill for years and quite beyond ordinary medical aid. The idea of his incurable condition may therefore seem to be fixed in his mind. Suddenly he undergoes a change of belief and with it comes good health. This has occurred over and over again and thousands of examples have been recorded.

Some years ago England was startled and the medical faculty perplexed by what has been regarded as a miraculous cure. Miss Dorothy Kerin had been ill for several years. Four doctors diagnosed her complaint as advanced tuberculosis with complications. She became almost blind, completely incapacitated and eventually lay dying. Members of her family had gathered to say farewell to her, when she suddenly got out of bed completely cured and remained cured.

Subsequent examination showed that all signs of tuberculosis had disappeared and she took up active social life again. One of the extraordinary features of this case was the complete restoration of her lung tissue. This alone is beyond all medical comprehension.

Dr. E. LeBec, Honorary Surgeon of St. Joseph's Hospital, Paris, France, records a number of miraculous cures wrought at the holy well of Lourdes and elsewhere, supporting his statements with a number of photographs showing patients before and after their cures. Even fractured bones were mended and in some unaccountable manner new bone was sometimes instantly created and the fracture knit.

The most famous case is that of Pierre De Rudder, a Belgian, whose fractured leg had proved beyond medical aid for eight years. Here is part of Dr. Le Bec's observations on this cure:

"By the process of natural cure De Rudder was destined to remain a cripple. . . . But, on the contrary, nothing of this occurred. As soon as he was cured he walked briskly and ran, and almost immediately took up his work as a woodcutter."

He continued to follow his occupation for several years, dying at the age of 75. The cure remained to the end of his life. De Rudder's cure was instantaneous.

To attribute such a recovery to the direct interposition of God does not help to a solution any more than to ascribe it to unknown causes. The fact is De Rudder was cured while he was quarrelling with a cabman. It does indicate, however, that there

is in the human mind a power surpassing anything that normally manifests.

What ever this power is, it is capable of functioning under very different conditions, some of which we know and some we do not.

In 1918, I had extraordinary proof that mental cures can be brought about from a distance without the sick persons knowing that an attempt to aid them was being made. In this way high temperatures suddenly dropped to normal and individuals in the very throes of sickness were instantly cured. My method was to form a group of sympathetic people, to read out to them the name of the patient, the nature of the complaint, and a description of the patient's personal appearance.

The entire company then visualised the sick person as standing in the centre of the circle formed by the "healers", and we all simultaneously concentrated on him or her, willing that he or she should be restored to health. Every week scores of groups are still acting in a similar way with effective results. The concentrators are animated with different ideas, but one desire—to cure the sick. Some of them approach the practice from a religious standpoint, others from a purely scientific standpoint, others without any particular prejudice but hoping for the best, and the best happens. In most instances the patient knows what is taking place and usually co-operates by lying still and linking his thoughts with those of the healers. But there are quite a number of cases on record where the patient was definitely hopeless and sceptical, yet cures took place. The question of numbers does not always seem necessary, as single individuals, by concentration, seem able to produce results. It is an experiment highly to be recommended, as one can easily trace the consequences.

In New Zealand, in 1922, I traced some remarkable cures that had been brought about by Ratana, the famous Maori spiritual and mental healer. This man suddenly developed what he believed to be a divinely-inspired power to heal the sick. The chief agent in his method was a crude kind of Christianity, to which he had been converted from his native religion known as Tohun-

gaism. He cured white people as well as numbers of his own race. His cures were generally instantaneous, although there seemed at times to be a period of incubation.

A striking example of this took place in Wellington General Hospital. The patient was suffering from general paralysis. She wrote to Ratana saying she was unable to call upon him personally, but that she felt sure he could cure her. In reply, she received a letter from Ratana's secretary advising her to have faith in Christ and he would heal her. Nothing happened for a week; but on the eighth day she rose from her bed quite cured and went to work.

It is customary to attribute such cures to mental suggestion, and undoubtedly that is a good explanation, although exactly how the mind works on such occasions no one can explain. Two of the cases cured by Ratana that I investigated showed clearly that the attitude of the mind of the patient was the all-important factor. They were natives, one of whom had been cured of chronic rheumatism, the other of acute neuritis. Their recovery was instantaneous, and lasted only so long as the patients' maintained their faith. White neighbours, however, spoiled the effect. They treated the cures somewhat disdainfully, and assured the Maoris that they were due to nothing but their own faith. The result was that their confidence was weakened and the maladies returned. A change of mind meant a change of health.

The power of suggestion is no new discovery. There is a very old piece of doggerel which runs something like this:

“Half the ills that we poor mortals know  
Largely from imagination flow.”

There has been a tendency, under the inspiration of Coué, to return to the use of the term imagination. Coué pointed out that when the will and the imagination are in conflict the imagination always wins. There is a considerable amount of truth in this statement, for one often realises that “imagination is stronger than the will”.

The individual whose imagination assures him that he cannot fail, nearly always achieves success; whereas the person who imagines that he cannot succeed usually fails, although he may be fully qualified. Lack of confidence is, of course, largely a matter of imagination. School teachers meet this difficulty at every examination. More students fail to pass through poor imagination than through any other reason.

I have come across some extraordinary cases of this kind which have threatened the individual's whole career. One of the most remarkable was that of a young Rhodes scholar who had been compelled by the university authorities to take a vacation because he had lost all ability to apply himself to his studies. He seemed to have had a complete volitional collapse through overwork. His behaviour was almost amusingly pathetic, as, while he was actually doing certain things, he was persuaded that he could not bring himself to do anything. This was certainly true of matters of importance. He was eventually cured through hypnosis, his delusion suddenly passing away like a cloud.

We must be careful about the use of the word delusion. A delusion may become so effective as to become equivalent to a reality.

Another example was that of a young naval cadet who failed to pass the eye-sight test through imagining he could not see certain colours. After one hypnotic treatment he regained his confidence and passed successfully.

Coué's classical examples illustrating his dictum that the imagination is stronger than the will are still excellent. If you undertake to do something you have never done before, such as walk a narrow plank across a stream, you are almost sure to fail because you feel you cannot succeed. The thought works out in action. Learning to ride a bicycle is another example. At first you imagine you will fall off, and fall off you do. As soon as you attain sufficient confidence to imagine yourself remaining on the cycle, you ride successfully. This is why boys are so often successful in accomplishing such operations the first time. They do not imagine failure and therefore achieve success.

If you attend to the state of your muscles on such occasions you will observe that, in proportion to your lack of confidence, they are tense. Confidence causes them to become relaxed, because the mind is easy, a marked characteristic of a healthy imagination.

Somnambulists exemplify this very well. They have been known to walk along perilously narrow ledges at a great height with complete security. Obviously the subconsciousness, which is responsible for this strange state of mind, cannot imagine failure. Wake them up and set their will at work, and the chances are they will meet with disaster. It is unnecessary to add to these illustrations; but they reveal to us something of the way in which the mind works in relation to health, both good and bad. The mental healer stimulates the sick person's imagination, changes the current of his thought, and heals him even when his will is set against it. Of course, it is better when the will is in favour of the imagination, as then he relaxes and the imagination is able to work unimpeded.

In the East, this was realised long ago; but we in the West have only recently learned to appreciate it. When the psycho-analyst wishes to discover the hidden contents of the mind of his patient, he bids him relax his body and his mind and describe every thought or feeling that "comes up". Obviously, what is called imagination would seem then to have full play; but experience shows that the so-called imagination is an integral part of the person's mind and full of significance from the point of view of attaining good health. Among the thoughts that arise are usually some that are related to repressed emotions, unexpressed desires and mental and emotional shocks, any of which may be responsible for the patient's illness.

It was largely in view of this that Coué advised anyone about to fall asleep to do so repeating the phrase, "Every day in every way I grow better and better". The idea thus expressed would, he contended, be carried into the subconsciousness and act as a powerful health suggestion.

Mental healing has always been more or less associated with

“spiritual” healing. Ratana, the Maori healer, is an example. His appeal was definitely to religion. In his estimation, the cure was brought about, not by any inherent power of the patient’s own mind, but by God. The results of this sort of belief have always been astonishing. The various holy wells at which patients present themselves all have impressive records of cures. No one can be sure to what extent God may be involved in them, owing to the highly speculative nature of the subject; but we can see that such a belief must act as a great stimulus in the mind of the believer.

If a person’s confidence and imagination sincerely recruits the Almighty to his service, counter inhibitions must be correspondingly weakened. In this way we might well expect faith to remove mountains. It is well known that all medical treatment originated in an appeal to the spiritual. The first doctors were “medicine men”. Secular methods developed only after the race had advanced to a fairly high degree of culture; but the medical doctor has never been able to drive the spiritual healer entirely from the field.

We should expect wonderful cures where there is faith in the direct interposition of God, because such a state of mind is freed from the natural doubt that must exist in the mind of any reasonable person who favours mental healing. We know that the human mind is capable of failures, and no one expects only successes from treatments performed by human beings, no matter what kind. But to the faithful, God can do anything; nothing is beyond His power, hence He can cure the worst disorders. There can be no more powerful suggestion.

As a rule, sick people turn to others to stimulate the suggestion. Hypnotism is a case in point. But it is possible to use self-suggestion successfully. We are constantly influenced by what we see and hear and otherwise perceive. Occasionally we become poignantly aware of the fact, but generally we fail to notice it because suggestions of this kind are extremely subtle. Coué’s nightly affirmation can be greatly improved upon by a very simple practice.

Set aside a few minutes every day when you can be sure of quiet and privacy. Make the room rather dark and sit restfully in an easy-chair. Then shut your eyes and think carefully over the idea you want to work suggestively. If you desire to strengthen your will, formulate the wish in clear words, such as, "I command that my will become stronger". If you lack concentration, formulate the command accordingly, and so on. Do not formulate a weak or an equivocal phrase; make it a *command* in which you put the whole of your determination, then relax as completely as possible for at least five minutes. Devote that length of time to each affirmation, if you have more than one.

When you have finished the sitting, do not think about the suggestion, but leave it to the subconscious to work out. No doctor will quarrel with this method, as it is so obviously sound. I have known untold benefit to result from it. If you should fall asleep during the practice so much the better, although sleep is not essential. Sleep under such conditions may not be ordinary sleep, but the profoundly beneficial sleep which is associated directly with the subconsciousness.

## CHAPTER XII

### MAGNETIC HEALING

EVER since the death of Dr. Franz Anton Mesmer, in 1815, a great deal of interest has been shown in "Magnetic Healing". Mesmer, who had been physician to the King of France, popularised this form of healing by making it the principal method by which he treated his numerous patients, many of whom were leading citizens of Paris.

After his death, he was widely imitated and his method became known as Mesmerism. Later it fell into less favour owing to Dr. James Braid, a well-known English surgeon, showing that similar cures could be made by putting patients into the hypnotic state.

Neither mesmerism nor hypnotism, however, were new discoveries. They had been practised extensively by the Ancient Egyptians, Chaldeans, Greeks, Romans, Babylonians and Hindus. Today hypnotism has won a place among orthodox medical practitioners, many of whom use it for the cure of mental and nervous disorders.

Psycho-analysis was founded on it, but, later, Dr. Sigmund Freud abandoned the straightforward Braidian method for a more subtle one, owing to the fact that only a small percentage of his patients responded to it. Such methods as "free-association" are really means of inducing hypnosis in a way that escapes the notice of those who are nervous of it. This nervousness is the outcome of ignorance and prejudice, as it is well known that hypnotism is, in many instances, quite the best treatment.

It is generally agreed that there is no fundamental difference between the mesmeric sleep and the hypnotic sleep, although the

methods of inducing them differ widely. Whereas the hypnotist uses purely psychological means, the mesmerist uses the more mechanical "magnetic passes". The belief of the mesmerist is that in this way human magnetism can be transmitted from the operator to the subject. Occasionally the passes are substituted by other practices, such as holding the patient's hands or laying hands on the head or the affected parts, or even gazing fixedly into the patient's eyes.

Eyes have always been regarded as centres from which personal magnetism can be passed from one person to another. There are a number of instances which support this notion. Certain animals, such as snakes and birds of prey, fascinate their victims by gazing steadily at them. Hypnotists, however, regard these practices as creating suggestions in the mind of the patient, the sleep or cure following as a consequence.

There is too much evidence to permit us to reject the human magnetism theory, and in recent years a tremendous amount of careful research has been done by qualified medical men and scientists supporting the belief. It is extensively practised by "healing mediums", with results little short of miraculous.

The old idea was that there is an energy pervading all space which passes through the human body, thereby becoming transmuted into healing properties. It was not considered as part of the normal energy created by the assimilation of food, although this may contribute to it. This belief is supported by the fact that not everybody can perform magnetic healing; nor is such a healer necessarily a large eater nor a robust person.

Spiritualists contend that human magnetism can be generated and stimulated by "spirit-controls", and they support their claims by results. During the last two decades, Spiritualism has had a number of extraordinary healing mediums, most of whom have undergone a profound change of personality while healing, owing to the spirit controlling them expressing its own personality. The healer is often completely unconscious during this process.

Another of the remarkable and valuable characteristics of such healers is the accuracy with which they diagnose diseases, not-

withstanding that as a rule they are ignorant of medical knowledge. Their cures appear to be made by the mere act of making "passes", that is, moving their hands down over the patient, with or without contact. This certainly supports the notion that illness involves a loss of energy which can be supplied by a suitable healer, thus curing the disorder. Whatever the nature of human magnetism, it is certainly not identical with ordinary magnetism.

History supplies us with particulars of magnetic healers who won great fame. Valentine Greatrakes of Affane, Ireland, who was born in 1628, attracted great attention by curing scrofula and other stubborn diseases. Many of the most distinguished scientific and theological men of his day, such as Robert Boyle and R. Cudworth, witnessed and attested his cures.

One of the most outstanding magnetic healers a little later in the same century was King Charles II, to whose credit existing government records show tens of thousands of cures of the "King's Evil", a scrofulous complaint. He accomplished these by touching with his fingers the affected parts. Edward the Confessor, King Henry VIII, his daughter Queen Elizabeth, all possessed in eminent degree the same power, while some European monarchs were equally successful.

In England the "King's Touch" was a constitutional fact, and the act could be demanded of the reigning monarch by any respectable citizen. Vast numbers availed themselves of this right, with extraordinary benefits. This is a powerful commentary upon the strong belief in this form of magnetic healing. It prevailed for centuries and died out only as more and more confidence was placed in ordinary medical methods. After due allowance has been made for the part suggestion may have played in all these cures, there remains a great deal that can be best accounted for on the theory of human magnetism.

We are left in no doubt about the great age of this belief and practice. In the British Museum there is a bas-relief from a tomb at Thebes which shows a patient sitting down while a magnetiser makes passes over him. The goddess Isis, "on the zodiac

of her temple at Denderah", is depicted at making similar passes. In the British Museum, also, is to be seen an ancient Greek votive tablet showing a physician named Jason making passes over the stomach of a boy.

There is a definite relationship between magnetic passes and massage. Admitting that the act of rubbing may of itself contribute to the restoration of health, there still remains to be explained the fact that some masseurs are much more effective than others. Among themselves personal magnetism is suspected as accounting for this. The placing of the hand of a magnetic healer on the affected spot is an excellent means of transmitting the healing force.

The ancient Romans practised massage extensively, and it is on record that Asclepiades, a Roman physician of the first century, put frenzied persons to sleep by prolonged rubbing. In this way he produced a deep lethargy which appears to have had important healing qualities. This may have been the magnetic or mesmeric sleep.

Solon, one of the Seven Sages of Ancient Greece, expressed his knowledge of massage in the following verse:

"The smallest hurts sometimes increase and rage  
More than all art of physic can assuage;  
Sometimes the fury of the worst disease  
The hand by gentle stroking can appease."

The Bible refers to magnetic healing in both the Old and the New Testaments. Elisha must have been held in high regard in this respect as his reputation extended beyond the borders of his own country. Naaman, a Gentile, travelled all the way from Syria at the invitation of the king of that country, to ask Elisha to cure him of leprosy. The story is recorded in Second Book of Kings, chapter 5, and leaves no doubt as to the way Naaman thought Elisha would treat his malady.

Elisha, however, chose a different method which angered Naaman who expressed his disappointment in the words:

"I thought, he will surely come out to me, and stand and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper."

A more correct rendering of the Hebrew text is, "and move his hands up and down over the place," a phrase which has been inserted in the margin.

Jesus was pre-eminently a magnetic healer, although He used other methods also, mainly suggestion. Definite reference is made to the fact that He sometimes felt magnetism (virtue) go out from Him when touched by a sick person. It appears that healing was the chief gift possessed by His disciples and He urged them to use it when propagating the gospel. The apostle Paul was especially gifted, and when unable personally to attend to his patients he magnetised fabrics and sent them to the sick.

The alchemists of the Middle Ages were well acquainted with this magnetism and formed definite theories about its nature and origin. They emphasised its curative value. Among them may be mentioned Paracelsus, Petrus Pomponasius, Athenasius Kircher, Van Helmont and Sir Kenelm Digby. They even endeavoured to demonstrate the existence of "an universal fluid or force by which the action of the human mind on the human mind and on the body" could be accounted for.

According to Pomponasius, professor of philosophy at Padua in the sixteenth century:

"When those who are endowed with this faculty operate by employing the imagination and the will, this force affects the blood and the spirits, which produce the intended effect by means of an evaporation thrown outward."

It is unnecessary to multiply these quotations. Much to the same effect was written about this time by the "fathers of modern chemistry", showing they were well acquainted with the practice and the theory of human magnetic healing.

Modern researchers have confirmed to a large extent the

opinions of these earlier investigators. The most impressive work done in England along these lines was by Dr. W. J. Kilner, who explains his result in his book, "The Human Atmosphere". His discovery was almost accidental, as at the time he was conducting ordinary medical researches into various energies of the human body.

He made it plain that the various kinds of energy he observed through his dicyanine screens were in no way occult, but connected with the human body and normal physical and mental health. He found that the human "atmosphere", or aura, contained various radiations which could, by the aid of the will, be deflected from or directed towards given objects—especially human beings.

Dr. Emile Boirac, Rector of Dijon University, also experimented extensively and found that he himself possessed this power to an extraordinary degree. He was thus enabled to carry on his researches with suitable subjects. In his work "Psychic Science", he states that he had under his personal observation his servant, Jean M., who was extremely responsive to the magnetism.

"I have," says Dr. Boirac, "only to place my open hand behind his elbow or any part of his body in order rapidly to bring about jerks, movements, etc., and that, as far as I can judge, without anything telling him of my action, whilst he has his back turned to me, is engaged in reading, talking, etc. Several times, when he was asleep naturally, it was sufficient for me to extend my hand over him, at a distance of five or six inches, to see his chest expand, rise, as though drawn by my hand as it rose, and fall back when the distance became too great."

On another occasion, while Jean was sleeping:

"I saw that the door which opened on to the landing was open; the door of Jean's room which was on the landing was also open. I went towards it noiselessly and remained on the staircase, looking at the sleeper. He was lying fully dressed on the bed, his head in the corner opposite the door, his arms

crossed on his chest, his legs placed one over the other, his feet slightly hanging over the edge of the bed. I had been present the day before at a discussion on the reality of magnetic action. I thought I would make an experiment. Standing on the landing at a distance of about three yards, I extended my right hand in his direction and at the height of his feet. After one or two minutes I slowly raised my hand, and to my great astonishment, I saw the sleeper's feet rise together by a muscular contraction which began at the knees and followed the ascending movement of my hand in the air. I repeated the experiment three times and the phenomenon was reproduced three times with the regularity and precision of a physical phenomenon. Amazed I went in search of Mme. Boirac asking her to make as little noise as possible. The sleeper had not moved. Again on two or three occasions his feet were attracted and raised to my hand."

Boirac concluded that although the force giving rise to these and similar effects emanates from all parts of the body, it comes chiefly from the tips of the fingers. Experiments show that the force is conductible by various substances, such as copper wire, cotton, wool, etc. To all intents and purposes most metals and fabrics offer no impediment, although some are better conductors than others. Cotton is perhaps the best conductor; wool appears to delay the penetration of the magnetism into the body of the subject for a few minutes. The one great exception is silk. This appears to be a perfect non-conductor, an idea long prevailing among mesmerisers, who made the discovery empirically.

Dr. Barety discovered that it could be transmitted along a hempen cord; while Dr. Crocq, of Brussels, concluded from his investigations that "all bodies" may be good conductors. He succeeded, for instance, in getting indubitable reactions by merely pointing a stick at his subjects.

This proves that human magnetism is not identical with ordinary magnetism and electricity, which are capable of being transmitted along a much more restricted series of conductors.

Although magnetic healing cannot be done by everybody, doubtless all people have the same magnetism to some extent, just as everybody has telepathic, clairvoyant and psychometrical faculties. It is all a question of degree as with so many other human gifts.

During recent years a number of "healing mediums" have been outstandingly successful and it would be safe to place this form of healer in the front rank. Spiritualism has benefited enormously by their services.

Magnetic healing is not difficult to cultivate, unless one aspires to become a healing medium. A careful process of development is then required.

An outstanding feature is that most good healers have been ignorant of even the rudiments of anatomy, physiology and medicine. This, however, may be regarded as a desideratum. Nevertheless, it appears to support the theory of mesmerists that illness is partly owing to the individual suffering from a loss of personal magnetism, which can be substituted by magnetism from the body of the healer. Mesmerists regarded this as satisfactorily explaining the peculiar influence the magnetiser had over his subject. When mesmerised, the subject was supposed to have more of the operator's magnetism in him than his own. The fact that the power had been transferred did not mean that it was beyond the control of the operator's will; therefore, when he commanded the subject to perform certain acts, he was really commanding himself.

All magnetisers should become acquainted with at least the rudiments of human anatomy and physiology. Knowledge of the location and articulation of bones, the position and reactions of muscles and nerves, and the principal functions of such important organs as the heart, kidneys, spleen, liver, lungs, stomach, etc., would in itself increase confidence and skill. The brain and nervous system should be regarded as of outstanding significance, owing to the important part they play in all aspects of mental and bodily health.

Nerve centres are extremely material to the subject—especially

the sympathetic nervous system, owing to its close association with emotional states and mental and nervous shocks. There need be no extreme technicality in all this, and any standard work on physiology will afford the information required.

An elementary knowledge of classical psychology is also helpful, as well as a passing acquaintance with such commonplace mental disturbances as hysteria, anxiety-hysteria, conversion-hysteria and obsessions. The more serious psychoses may well be left to the care of the qualified alienist, although there is no reason why the magnetic healer should not be of use to them also.

### HOW TO PERFORM MAGNETIC HEALING

The best method of treating patients is more or less in dispute, and generally each magnetiser has some peculiarity of his own. This does not matter so long as it does not militate against making a cure. There are no laws known which govern human magnetism, although we have some excellent working principles. The old mesmerists made a great show of "learning" on the subject, but most of the knowledge smirks of pretence, notwithstanding the remarkably good results they achieved. Attempts were made by various "schools" to establish the methods they favoured, but without success. The fact is the whole subject is empirical, observation and experience still being the best guides.

An old and popular method was to seat the patient comfortably, request him to relax and feel mentally at ease, and then take his thumbs between the healer's and sit thus for five minutes. Then the operator made passes over the patient; first down the whole length of his body and then down his arms, paying special attention to the part where the trouble lay.

Another method was to take the subject's hand and gaze steadfastly into his eyes, while he did the same to the operator. This would often send the patient into the mesmeric sleep. Occasionally, however, the situation was reversed and it was the operator who fell asleep!

An example of the kind of advice the old magnetic healer was fond of giving is the following:—

“The method of establishing the communication, as it is called, through the medium of the median nerve, is the very best method known, as it enables you to bring your influence to bear upon the brain at once, as the examination of the nerve in a physiological state will convince you.

Another method of uniting the hands is to place the balls of your thumbs against those of the subject, clasping your finger tips over the lower part of his thumbs; then your fingers will be resting on the unturned palms of the subject and partly on the median nerve.”

There is, of course, no reason why these methods should not be tried, and, if they prove successful, adhered to.

The following is as good as any method for general purposes, and may be modified to one's liking.

If the patient is well enough, request him to stand up while the operator makes full length passes down the whole of his body, first in front and then at the back. It is not necessary for the hands of the healer to touch the body of the patient. A distance of from one to three inches from the patient will ensure magnetic transmission. Special attention should be paid to the spinal column, through which the spinal cord runs and from which pass out nerves to various organs and tissues. The spinal cord descends through the spinal column for about eighteen inches below the base of the skull.

After doing this for ten minutes, seat the patient in a comfortable chair and ask him to relax both physically and mentally. Then resume the passes for a similar period of time, paying special attention to the affected part.

Too much importance cannot be attached to relaxation. Nothing is more helpful for a cure than a tranquil state of mind and an untensed body. Most patients will be found to suffer from mental disturbances and a tense muscular system. It is

imperative, if possible, to counteract these unfortunate defects. In so far as this is accomplished, the patient may be regarded as definitely benefited.

All healing passes should be made in a downward direction, the fingers of the operator being kept apart, palms downward. When bringing the hand up, care should be taken to see that the fingers and thumbs are closed; and, to make doubly sure, the hands should be swung well away from the patient's body. This avoids "demagnetising", a term coined to express the danger of drawing off the magnetism already transmitted.

This information should be respected. Experience shows that if passes are made downward over a person he will tend to lose his sense of feeling, while if passes are made upward he will be restored to normal feeling, and if the upward passes are persevered with he will become hypersensitive.

The duration of the passes is a matter of personal feeling and judgment. Enthusiastic beginners usually continue with them too long. The question of "feeling" may be stressed, as most magnetic healers become more or less aware, by a kind of intuition, how long they ought to continue with each case.

There is a very old practice which might be adopted to advantage known as "drawing off magnetism". In this case preliminary passes are made over the affected part with the object of removing "bad magnetism". The assumption is that when a person is ill, in addition to his personal magnetism decreasing, it also undergoes a change, usually in the locality of the disorder, and that this can be removed in the way stated. During all passes it is advisable for the operator to have his mind definitely set on what he is aiming at accomplishing.

Healers should always be careful to wash their hands after each treatment so as to remove any baneful influence that may have been left upon them from the patient. This ensures against transmitting any such influence to the next patient.

During recent years, Spiritualist healing mediums have adopted an interesting method which works well. They endeavour to increase the amount of magnetism transmitted to the patient by

having a small group of helpers who either extend their hands towards the patient or make appropriate passes over him under the supervision of the spirit-control. In at least one well-known case, that of "Medicine Man", this appears to have been done because the medium was too frail to stand the required amount of magnetism being passed through his own body.

To become a healing medium requires careful development by the process of sitting either alone or in a developing class, in the same manner as when developing mental mediumship. It usually takes much less time to become an effective healing medium than to develop any other kind of mediumship, although to become a good diagnoser may take much longer as this is a form of clairvoyance. The best field of practice is, of course, with patients. Some "controls" are very apt and show their ability very quickly.

## CHAPTER XIII

### PHYSICAL PHENOMENA—TABLE TILTING

SUPERNORMAL phenomena are divided into two great groups which are easily distinguished from each other. Whereas all mental phenomena are purely psychological and perceived, with few exceptions, by the sensitive alone, as in the case of collective clairvoyance, physical phenomena are definitely objective, and can be registered by one or more of the physical senses.

Clairvoyance, clairaudience and psychometry are the more common examples of mental phenomena; table-tilting, raps and materialisations are examples of physical phenomena.

Only the sensitive may be aware of the impressions received from an article when psychometrising, but anyone present may hear a "direct" voice or see an accordion played by invisible means.

The term parakinesis has been coined to classify all forms of physical phenomena in which the medium or the members of a group are in actual contact with the object which is being effected by no known normal means. Table-tilting and table-rapping, when the hands of the sitters rest upon the table, are well-known examples of this.

Modern Spiritualism originated through parakinetic phenomena. The famous "Rochester knockings" were quite physical although they intelligently answered questions. When indulging in table-tilting or table-rapping, care must be taken to see that the phenomena are not caused by conscious or unconscious muscular action on the part of the sitters.

The best way to experiment in table phenomena is for a small group of persons to sit round a fairly light wooden table, resting their fingers lightly upon the edge. There is no fixed rule as to

the best way to procure results. Successful movements or rappings may be obtained when the fingers of the experimenters are touching each other, and also when they are apart. It is usually better for the little fingers of each sitter to contact the little finger of the person on either side of him. This, however, is not imperative. Experience is the best guide. If the table does not respond one way another should be tried. Should there be a good physical medium in the company the chances are in favour of results being obtained either way. As a rule, however, the psychic force of the entire company may be required, the entire company thus becoming the "medium".

Table-tilting and table-rapping are, more than any other form of supernormal psychism, responsive to collective action. Individuals may therefore be successful in a group and yet never be of any use alone, even after many sittings. Table-turning, as it is sometimes called, is very deceiving and the greatest care should be taken to make due allowance for subconscious action. There is evidence that this may be extremely complicated and therefore extremely deceptive. However, genuine supernormal communications of the Spiritualistic order are common.

The signs of animation in the table are generally of a progressive order, beginning, as a rule, with faint tremblings and ending in powerful movements of a deliberately intelligent nature. Rappings, which are much rarer, usually begin with faint creaks or taps resembling those made by the tip of a black-lead pencil being dropped lightly on to the table. These may swell in volume until they may be likened to a man striking the table with a hammer, as in the case of Dr. W. J. Crawford's famous experiments in Belfast.

Physical psychic force is very sensitive to the effects of bright light and the room should be made dim, a red or a blue light serving the purpose best. The length of time that the sitting should last must be a matter of choice, although if prolonged unduly it may lead to nervous exhaustion, as the energy used for this kind of manifestation seems related to normal nerve energies.

The best way to obtain communications through table-turning

is to ask the force responsible for the movements to respond to a fixed code. The commonest of these is for the table to tilt once for "No", twice for "Uncertain", and three times for "Yes". After that the alphabet should be used, one of the sitters calling it out letter by letter until the table tilts. The letters thus signified should be carefully noted and as soon as the communication ceases see whether they make sense. The value of such communications must, of course, be determined by the experimenters.

Simplifications will suggest themselves as the séance proceeds, the sitters always aiming at economising the power. Thus, instead of asking the invisible communicator to spell out his relationship to any one of the sitters, the leader of the séance may ask, "Are you his father?" or, "Are you his cousin?" and so on, until the table signifies what the relationship is. One may then try to obtain the full name or such other information as may be proof of the accuracy of the former claim.

Music is always a great help in this as in all other forms of supernormal manifestation. The singing should be hearty and harmonious, but not necessarily religious. It is surprising how much music aids in the production of supernormal phenomena, especially of a physical kind. Even a few rhythmical but unmusical sounds will often work wonders.

It is not necessary to have an equal number of both sexes sitting alternatively at the table, although this is often helpful. Much depends upon the psychical constitution of the company. When this is strong the table is likely to respond, no matter how the company is distributed. There is certainly something important in the question of sex, and this should be allowed for and utilised if possible.

A good table-moving or table-rapping medium is usually good for other forms of physical phenomena, and if raps should be obtained, or the table levitated, that is, rise off the floor without anyone touching it, the individual psychically responsible for it should practise other forms of mediumship, such as the direct voice or materialisations.

Rappings are much rarer than movements. These sounds usually take place under the table, which, being darkened, forms an improvised cabinet. But sometimes the sounds are produced as by an explosive force, but this is rarer than the other method, which is evidently occasioned by the making of a solid body and striking the table.

## CHAPTER XIV

### TELEKINESIS, RAPPINGS, AND DIRECT VOICE

NEARLY every great physical medium has produced telekinetic phenomena, and all who desire to become closely acquainted with this form of mediumship should study the numerous works that have been written by eminent authorities upon it.

As a rule, telekinetic phenomena require the presence of a highly-qualified and well-trained medium to be really successful. Occasionally, rappings and levitations, *i.e.*, lifting of objects without contact, may happen spontaneously without a trained medium; but one naturally aims at obtaining them to order. There is a good chance of a group of untrained or moderately gifted sitters obtaining such manifestations without previous training, but not often.

Telekinesis involves profound physiological and chemical changes of the medium's body, and this is responsible for the care that must be taken when endeavouring to cultivate the power.

There is a certain amount of risk incurred by mediums at all physical séances. In my long association with the subject in several countries I have met very few instances where actual harm has been done, and then it was owing to someone deliberately breaking the conditions of the séance. In one case the seizing of a levitated trumpet and the flashing of a strong light on the medium paralysed his right arm. Cases are on record where hæmorrhage has been caused in similar circumstances.

These cases are few and far between, and it may be taken for granted that the invisible entities responsible for the development

of this kind of mediumship endeavour to make their mediums proof against all danger.

Exactly what they do has never been discovered, nor do they seem able to explain; but this applies to mediumship generally. The laws that govern mediumship are transcendental, *i.e.*, above and beyond or contrary to common knowledge and experience.

W. J. Crawford, D.Sc., the greatest authority on telekinesis, dealing with this point says:

“Above all, whether the experimenter accepts the spirit hypothesis or not, he should remember at the very least that he is impinging upon a realm of unknown energies and intelligences and therefore should only touch the matter if he is prepared to give it proper attention. If he could have a peep behind the scenes while even such an elementary form of phenomenon as table movements is taking place, he would probably be greatly surprised at what he would see. My deliberate opinion, after some years of research in this field, is that it requires the co-operation and work of many unseen entities to produce physical phenomena. All the work is done on their side of the line and all we do when we sit in the séance room is supply suitable conditions. That is to say, the sitters are only the instruments through whom the work is done.”

The idea that spirits can do anything merely by wishing is without foundation in fact. It is obvious that their attempts to communicate with us necessitate a long and intricate series of efforts on their part, and they cannot hope to succeed without the power of the medium. Having found a good medium, they naturally take every precaution to keep him from harm.

The development involves a definite technique. Owing to the profound difference between their minds and ours, as well as between the substances of which the two worlds are composed, the unseen operators are quite unable to inform us exactly what they do.

## HOW TO DEVELOP TELEKINETIC MEDIUMSHIP

The best way to develop physical mediumship for the lifting of objects without contact and for rappings and other sounds is to form a circle of sympathetic people who are prepared to experiment over a long period with a view to developing the powers of the person believed to be the medium.

In the centre of the circle should be placed the object it is desired should be levitated or rapped: such as a light wooden table, a trumpet of aluminium or celluloid or cardboard, a small bell, a tambourine and an harmonicon. Pay no attention to those who speak of telekinesis as a "low" form of mediumship. One form of mediumship is as good as another if it produces equally good results. It is much better to receive veridical communications through a table than indifferent materialisations or erroneous clairvoyance. A street-door knocker is a simple enough instrument of communication, but it does tell us when our friends are at the door.

Remember that the object of the sitters is to obtain telekinetic phenomena, and upon this they should concentrate. To encourage clairvoyance, clairaudience or psychometry on such occasions is likely to impede the effort and even render it abortive. I have known first-class physical mediums strictly to forbid anyone to indulge in mental mediumship during their séances. Experience had taught them that the two forms do not always mix well. When one is a good physical medium it may not matter so much, but it may prove very inhibitive during the early days of development.

The room should be very dimly lit with a red lamp. Total darkness will be better until the mediumship has become somewhat strong. The company should hold hands, placing the fingers of each hand in the palms of their neighbours to conserve the power which flows most freely through the fingers. The medium should also be thus held. It may be wise to maintain this attitude throughout the séance if there is a desire to make

sure that no one is likely to cheat. If there is sufficient confidence in each other, hands may be unclasped occasionally and rejoined after brief intervals.

There should be plenty of singing at all physical séances. The manner of opening the séance should be in accord with the sentiments of the company. If this is scientific, then suitable songs should be sung; and if religious, the séance should be started with an invocation and hymns be sung. It is quite a mistake to suppose these investigations should be approached only in a solemn and religious mood. An honest mind and cheerful disposition are quite in keeping with the best results. One thing is absolutely essential to success—namely, harmony of feeling among the company. Cross-purposes and a hyper-sceptical state of mind are definitely unscientific and unfair. This fact has received the endorsement of science. Scientific experimenters have stated that anyone who is hyper-critical and biased against the subject is defeating the ends of science and should be excluded from the séance.

The question of how long a sitting should last is not easily answered owing to the varying capacity of mediums. The best gauge is the reaction of the medium. As a rule, the medium intuitively knows how long he ought to sit on each occasion. For general purposes one hour and a half should serve. Care should be taken not to sit too often. Twice a week should be sufficient during the initial days of development. If warranted by results, this may be increased.

Throughout the séance there should be no contact between anyone present and the objects selected for levitation.

All developing mediums should be wary of stupid prejudices. No subject is more hedged around with unjustified notions evolved out of the brains of imaginative people. These are generally of a religious and occult character; but it should be remembered that there has been no worse guide in such subjects than religion, which is in the main speculative and traditional, and far removed from science; whilst there is a good deal of imagination in occultism.

The question of food is important. It is unwise to sit in physical séances with a loaded stomach, especially the medium, as it disturbs the blood stream and consumes useful energy in the effort to digest and assimilate the food. Most good physical mediums sit with empty stomachs, otherwise they are liable to attacks of nausea. The reason this advice applies also to sitters is because every person who sits in a physical séance becomes an integral part of it.

When, for example, a table is levitated, the principal "psychic cantilever", made of ectoplasm, extrudes from the medium, while everybody else present supplies what has been called "an ectoplasmic thread". Thus the entire company may be regarded as members of one body, and an indifferent sitter will react upon results in proportion to the part he contributes.

It is practically useless to sit for half an hour only in physical séances, as about that period of time is necessary to work up conditions to a point which makes advancement upon the previous sitting possible. This is a good guide as to the minimum time one should devote to the task from the standpoint of actual progress.

All present should keep their seats throughout the proceedings unless special arrangements are otherwise made. The medium, if subject to a spirit-control, will advise on this, and the opinion of the "guide" should be respected. To walk about indiscriminately would lead to a severance of the various psychic cantilevers and threads. They usually take a long time to re-form.

Levitation mediums are nearly always good rapping mediums. This term covers a wide range of sounds, some of which may be obtained by request. I often sat at Dr. Crawford's experimental séances with Kathleen Goligher and heard sounds resembling the sawing of wood, the bouncing of a rubber ball, whistling, faint taps, and blows as loud as those delivered by a sledge-hammer.

Telekinetic mediums are often quite conscious during the manifestations; but, if unconscious trance should take place, the proceedings should be carried on as if the medium were con-

scious. During trance, the spirit-control may talk through the medium and give instructions.

As soon as the raps are strong and consistent enough, attempts should be made to get intelligent communications. If a trumpet is levitated strongly, the unseen operators should be requested to speak through it, as this may lead to the unfoldment of direct voice mediumship, and most voice mediums have a good chance of becoming materialising mediums.

### THE DIRECT VOICE

There is a close affinity between the ectoplasm used in levitation and that of the direct voice, although they are very different forms of mediumship. A good telekinetic medium may never be able to obtain the direct voice; but a good direct voice medium is always good at telekinesis. Miss Kathleen Goligher, one of the most powerful mediums for rappings and levitations, never got nearer to the direct voice than a persistent whistling sound.

The personal equation is often extremely noticeable with this form of mediumship. Some mediums can obtain many different voices while others are confined to one. "Margery" is an example of the latter.

The direct voice must rank among the most interesting and evidential forms of mediumship. It belongs to the physical order and requires special development. Like other kinds of supernormal phenomena, it is greatly influenced by climatic conditions, and still more by strong emotion. The best voice mediums invariably hail from the United States of America. In England, the quality of the voices is much inferior, due partly to the atmospheric conditions and partly to the mental constitution of the British race. However, the gift is well worth cultivating and some wonderful results have been obtained in Great Britain.

A special ectoplasmic apparatus has to be made by the unseen operators through which the appropriate sound waves making

the voice may be produced. The trumpet is used to concentrate the vibrations while at the same time it acts much in the manner of a materialisation cabinet. Possibly, also, it helps to hold the "voice box" together.

The apparatus through which the voice at "Margery's" séances speaks has been photographed. It in no way resembles the human throat and can operate without a trumpet. It evidently operates after the manner of a microphone, which also is very unlike the human throat.

The ectoplasm from which it is formed is drawn from the throat, which accounts for the voices so often resembling the medium's voice. The human voice is a purely physical production and can be profoundly changed by a cold or an operation. It follows that if the substance responsible for the sounds is the same as that which produces the voice of the medium, any sound made through it is liable to resemble the medium's voice.

Because of this, much of the value of the communications received through voice mediumship depends, not upon the voice being identical with that of deceased persons, but upon the substance of the conversation, the phrasing and the "personality" of the voice.

Nor should it be forgotten that the medium's subconsciousness is involved, otherwise the ectoplasm could not be externalised and finally returned safely to the medium. If due allowance is made for this, such perplexing difficulties as the frequent reproduction of the medium's manner of speech, including his personal accent and idioms, can be accounted for without destroying the supernormal value of the phenomena.

Voice mediumship is particularly sensitive to conditions, and extremely so to light. I have known the voices to fail simply because a faint ray of light was percolating into the room above the top of the window blind. The voices drew attention to this light, which, being so faint, escaped the notice of the sitters.

One of the best ways to develop the direct voice is to sit in the same way as for developing telekinesis, but instead of having a

table and other apparatus to use a trumpet. This should be more or less the property of the medium and be kept by him. The best voice mediums look after their trumpets with the greatest of care, allowing nobody, when out of the séance room, to handle them but themselves.

During the early days, place the trumpet on a table in the centre of the circle, or upon a small wooden board on the floor. Make a mark round the part where the trumpet rests on the wood, as this will make it possible to see if the trumpet has been moved in the slightest degree. This precaution should not be neglected, as the faintest sign of progress is a great encouragement to beginners.

Most voice mediums sit without a cabinet, forming one of the circle. Occasionally, however, they prefer to sit alone in a chair in the centre of the circle, while the rest of the company hold hands. Some voice mediums need to be included in this "magnetic chain". A little experimenting will reveal which method is required. Very few voice mediums prefer to be isolated in a cabinet after the manner of materialisation mediums, notwithstanding their close affinity to that form of mediumship.

Have a bowl of fresh water and plenty of flowers in the room, as these are very helpful. It may be wise to pour a pint of cold water through the trumpet before sitting. Water supplies some chemical substance favourable to the voices.

The voices must always be treated with great sympathy and patience. Most of the entities who do the talking are in no way connected with the development of the mediumship, but are brought for evidential purposes. The spirits responsible for the production of the voices are, as a rule, very good communicators and often undertake to act on behalf of spirits who fail to make themselves heard.

When communicating, spirits have to pass from one state of existence to a very different one. This gives rise to grave difficulties, and is responsible for many failures. This transition has a very drastic psychological effect upon the communicators, and their power to act may be likened to a diver in diving-suit at the

bottom of the sea. The strange environment and the heavy dress are very inhibitive.

All famous voice mediums have had to cultivate their remarkable gift, even when they have been so naturally endowed as to obtain voices without trying. Development makes all the difference between occasional phenomena and regular and consistent communications.

I have never known a successful voice medium who undertook a special diet. It appears that any kind of food will supply the bodily condition necessary for the production of ectoplasm. Therefore, vegetarians, fruitarians and meat-eaters stand an equal chance.

The best voice medium I ever knew was able to obtain results under almost any circumstances, and his mode of living was normal. This is encouraging to those who feel it would be distasteful rigidly to regulate their diet. The personal will is a tremendous factor in improving results and the would-be voice medium should therefore be very persistent, determined and optimistic.

## CHAPTER XV

### MATERIALISATIONS

MATERIALISATIONS are among the rarest forms of psychic phenomena. The conditions requisite for their manifestation are often so delicate that the most trifling circumstance may render their production impossible, or so impair them that satisfactory results cannot be obtained.

This is not to be wondered at, when the remarkable nature of these manifestations is considered. What can be more marvellous than the sudden appearance of a fully-developed human form, apparently from nowhere! Especially, too, if this strange visitor exhibits the mental as well as the physical attributes of a human being. Yet this is what often happens. So natural do these entities sometimes appear, that it is impossible to distinguish them from ordinary mortals.

They have been known to walk about in daylight, play beautifully on musical instruments, talk, and on rare occasions to eat and drink. These are facts testified to by highly intelligent people of undoubted probity, including eminent scientists.

If human testimony has any value at all, the reality of materialisations is as firmly established as any other well-known fact in nature. To human testimony may be added that of a still more reliable witness, namely, the camera. Hundreds of photographs of materialised forms have been taken, under the strictest test conditions, by scientists of international fame. The value of the assertion that materialisations are nothing more than hallucinations is therefore completely destroyed.

## MATERIAlISATIONS VARY

Materialisations are not uniformly good. They vary within wide limits, from the manifestation of a single organ of the human body (such as a finger, a hand, or a face) to the representation of a complete form. Nor can the same kind of results always be obtained under similar conditions. This is one of the most perplexing factors. The very conditions which on some occasions make for success seem on others to be the cause of failure. But notwithstanding this difficulty, a good working idea of the best conditions has been formed.

Perhaps the most troublesome of the difficulties encountered is that pertaining to light. This has, indeed, been regarded as the principal difficulty throughout the entire field of psychic phenomena of a physical character.

Frequently total darkness is necessary. Two methods are then adopted for the purpose of making the forms visible: they either illuminate themselves by means unknown to us; or they use an illuminated slate provided for this purpose by the experimenters.

Materialisations of the complete kind have frequently been obtained in full light. Sir William Crookes obtained his best results with the materialised "Katie King" in bright electric light. Some of Mr. William Eglinton's best successes were obtained in the open-air in a good light. Mrs. Mellon, Miss Florence Cook, and other well-known materialising mediums, experienced at times no difficulty in obtaining satisfactory results in sunlight.

Nevertheless, on the whole, white light proves a destructive agent, and must be carefully dealt with. As a rule it is eliminated by the use of red, green, or blue lights.

The question of light in connection with psychic phenomena has always been a sore point with Spiritualists and their critics. Yet no one is to blame. Nature's laws are not to be conjured with. The psychic researcher is no more responsible for the fact that bright light often hinders his efforts than is the wireless

telegraphist because his messages cannot be sent as far or so satisfactorily in the daytime as in the night.

The late Professor Cesare Lombroso declared that materialisations "are so numerous and so well-proved that we can permit ourselves to construct their biology and psychology". The experiments of Professor Schrenck-Notzing and Dr. Gustave Geley have added weight to these words.

#### DIFFERENT DEGREES OF MATERIALISATIONS

The various kinds of materialisations may be conveniently arranged under four heads: those that are—

1. Invisible but tangible.
2. Visible but intangible.
3. Partial or incomplete.
4. Complete.

#### INVISIBLE BUT TANGIBLE MATERIALISATIONS

Most materialising séances afford examples of the first kind. It is, of course, difficult to understand how forms can be felt but not seen. Nature gives us an analogy in the wind, which can be distinctly felt although invisible. The manner in which these materialisations present themselves is by touches and various noises, including voices. It seems as if the entities producing the manifestations have succeeded in making forms out of the finer physical elements which are not sufficiently dense to be seen. There still remains to be explained how such bodies can feel solid and yet remain invisible.

Dr. W. J. Crawford proved the existence of such a substance during his experiments in raps and levitations. The substance used at his séances was sufficiently solid to lift a fairly heavy table, and to make resounding sounds, although during his early experi-

ments nothing was visible. He demonstrated by a variety of strictly scientific tests the reality of this peculiar physical substance. There seems no reason to doubt that it is of precisely the same character as that used in invisible but tangible materialisations.

Confirmation of the existence of these invisible forms has often been obtained with the aid of the camera—the photographic plate, more sensitive than the human eye, having registered them.

### VISIBLE BUT INTANGIBLE MATERIALISATIONS

These are fairly common. They are frequently difficult to recognise until an attempt is made to touch them; the hand then passes through them without experiencing any resistance. They usually appear misty; and sometimes are so transparent that objects can be seen through them. The “ghost” belongs to this order.

Madame d’Esperance records a typical example:—

“We all saw a cloudy steam-like mist or fog, spring from my chest and pour into my lap where it assumed the form of a child. When this child’s form was touched the fingers seemed to sink into it.”

It is because of this tenuity that the popular “ghost” passes so easily through physical objects without sound or difficulty.

### PARTIAL MATERIALISATIONS

This class is much the largest and includes widely different manifestations, varying from the production of a single organ to an almost complete body. Since the object of the entities manifesting is obviously to afford evidence of their identity, the appearance of heads and faces is naturally most frequent. Hands

and arms are often materialised. This sometimes occurred with D. D. Home for identification, which existed in the shape and characteristics of these organs. This method was often quite convincing.

Sir William Crookes records several instances in which he saw hands appear in the light. On one occasion, he says:—

“A beautifully-formed hand rose up from an opening in a dining-room table and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light of my own room, whilst I was holding the medium’s hands and feet. On another occasion a small hand and arm, like a baby’s, appeared playing about a lady who was sitting next to me. It then passed and patted my arm and pulled my coat several times. At another time, a finger and thumb were seen to pick the petals from a flower in Mr. Home’s button-hole, and lay them in front of several persons who were sitting near him.”

No doubt the principal reason for these partial materialisations is the lack of sufficient ectoplasm, *i.e.*, the substance which is extracted from the medium’s organism and out of which the materialisations are formed. Another factor is inability on the part of the manifesting entities. There is ample evidence that their ability to produce these forms varies considerably. In addition there must be included the possibility of variations in the conditions of the séance owing to climate, temperature, the health of the medium and the sitters, and even their mental attitude. All these are known to be important in determining the results.

#### COMPLETE MATERIALISATIONS

The *ne plus ultra* of perhaps all forms of psychic phenomena is doubtless the fully-developed materialised form.

The famous materialisation known as "Katie King", which appeared so often in the séances conducted by Sir William Crookes, was of this character. According to the eminent scientist she was "startlingly life-like and real". The many photographs Sir William and others took of her prove the correctness of this statement. According to Sir William, who frequently closely examined the form, she resembled externally any ordinary healthy woman. Her skin was perfectly smooth both to touch and sight, her complexion very fair, her fingers long and well-formed; her manner and expression, those of a refined and cultured lady.

Closer examination showed her to be constructed on natural anatomical and physiological lines with slight modifications. One evening, Sir William timed her pulse and found it beating about fifteen beats per minute below that of a normal healthy person. On applying his ear to her chest, he could hear a heart beating rhythmically inside, and pulsating even more steadily than did the heart of Miss Cook, the medium. Tested in the same way, Katie's lungs were found to be sounder than her medium's, who was at that time under medical treatment for a severe cough.

Nearly all good materialising mediums have had similar manifestations. It is usual for them to have one or more spirits who habitually manifest at their séances and who seem to be largely concerned with the production of the phenomena. Indeed, these entities generally claim this to be their particular reason for associating with the medium, and they are, as a rule, able to manifest themselves with great ease and perfection when conditions permit.

Connected in this way with Madame d'Esperance was a beautiful young Arab girl of about fifteen or sixteen years of age. She claimed to have died many years before. Few materialised forms appear to have equalled her in the perfection of her manner of manifesting. She was to all intent and purpose a natural human being.

Much has been said about her exceedingly beautiful appearance—her slender figure, olive skin, her *naiveté* and gracefulness, and

the richness of her long black wavy hair which hung over her shoulders to below her waist. "Her features were small, straight, and piquant, the eyes were dark, large and lively; her every movement was full of grace as those of a young child or . . . like a deer."

Psychologically she resembled what we should expect of a girl of her age and nationality suddenly finding herself in surroundings differing as much as the civilisation of the West does from that of the East. She became remarkably clever, fearless in her activity, child-like in her curiosity and wonder. Music especially attracted her, and she even attempted to play an organ.

#### ECTOPLASM—WHAT THE FORMS ARE MADE OF

The substance of which materialisations are made is generally called "ectoplasm", a Greek term meaning a thing formed outside. It is ideoplastic in nature, that is, capable of being moulded by an idea. This conveys a notion of its extreme sensitiveness.

This ectoplasm is derived from the body of the medium by supernormal means quite unknown to us. There can be absolutely no doubt, however, that it is extracted from the physical organism of the medium. There are extant hundreds of photographs depicting this actually in process. This method was always suspected to be the cause of the solidity of the manifestations; but scientific experiments have now placed it quite beyond reasonable dispute.

There seems to be no fixed way by which it is extracted from the medium, nor does there seem to be any particular part of the body whence it is derived. In the case of *Mdlle Eva C.*, it is extruded from various parts of her body, including her mouth, hands, neck, and breasts. *William Eglington* usually drew it, when in an entranced condition, from his own side, allowing it to fall down to the floor by its own weight. With some mediums, however, it seems never to have been visible, the materialisations appearing suddenly as if out of the air.

## TWO METHODS OF APPEARING

All materialisations do not appear in the same way. Sometimes they manifest suddenly, and as suddenly vanish. On the other hand, they can sometimes be observed gradually appearing and disappearing. The former may be called the instantaneous method; the latter, for want of a better term, the gradual method.

“Katie King” belonged to the instantaneous order, whilst the numerous manifestations observed with Middle Eva C. belong to the gradual kind. Both methods may be adopted at the same séance, or the process may vary with the same medium. No explanation can be given of the process actually at work in instantaneous materialisations, although we may be sure that there are some initial steps, although invisible to us. Materialisations of the gradual kind differ in their modes of manifesting. In the experiments of Dr. Schrenck-Notzing and Dr. Gustave Geley, they actually formed on the medium’s body. In some instances they even formed between the hands of the medium. On other occasions, however, they slowly formed at a distance from the medium.

The following may be regarded as a fair example of the process visible during the formation of a materialisation of the gradual type:—

First a filmy, cloudy patch of something white or grey is observed on the floor in front of the medium. It then gradually expands as if it were an animated piece of muslin lying fold upon fold on the floor, until extending about two and a half by three feet and having a breadth of a few inches—perhaps six or more. Presently, it begins to rise slowly in or near the centre, as if a human head were underneath it, while the cloudy film on the floor begins to look like muslin falling into folds about the person so mysteriously rising. By the time it has attained two or three feet, it looks as if a child were underneath it, moving its arms up and down in all directions as if manipulating something.

It continues rising, often sinking to rise again higher than

before, until it attains the height of five feet or so, when its form can be seen as if arranging the folds of drapery about its figure. Presently, the arms rise considerably above the head and open outwards through a mass of cloud-like spirit-drapery, and the form stands unveiled before the sitters. It was in precisely this way that "Yolande" used to manifest at Madame d'Esperance's séances.

#### WHAT ARE MATERIALISATIONS ?

The question arises: What are the origin and nature of these materialised forms? The answer must be that either they are caused by some mysterious action of the medium's mind, or they originate in the action of an invisible intelligence external to the medium. Both explanations involve the existence of a form of consciousness, spiritual in its nature and independent of the medium's physical organism.

Modern physiology and psychology make no allowance for the possibility of this consciousness. They relate all psychological expression to a physical basis, primarily to the cells of the brain.

Haeckel expresses the modern orthodox scientific view of the relation of mind to matter when he says: "We can no more separate our individual soul from the brain than the voluntary movement of the arm can be separated from the contraction of our muscles." The term "soul" here means the intellectual principle, the seat of reason and consciousness. In harmony with this view, all mental activity is regarded as being proportional to the activity of the brain and nerve centres.

So positive and restricted is this orthodox scientific view that even the mysterious sub-consciousness is included in the same category, notwithstanding that locations in the brain for its faculties have never been discovered. This of course is a mere effort to bring this phase of personality into line with the normal personality. All normal psychological faculties are said to proceed from "clearly defined localisations" of the brain, although this popular conception may be regarded as far too definite.

The obvious fact is that even the normal aspects of the human mind puzzle and baffle scientists, whilst the sub-conscious activities have made psychology more complex than ever. That the activities of this phase of consciousness do not agree with the assertion that "psychic activity is proportional to the activity of the nerve centres" is apparent from the well-known fact that the sub-consciousness is usually most active when the brain and body of the individual are most passive. Nor does it, like conscious effort, produce weariness.

If materialisations are, as some people suppose, the result of subconscious action on the part of the medium, they actually demonstrate the possibility of the human consciousness acting apart from the physical organism. During such phenomena there is no parallel between the condition of the medium and what would be required to support the materialistic explanation of consciousness. The materialised form acts as a separate entity—it feels apart from the medium's senses, it functions independently of the medium's muscles; it thinks outside the medium's brain.

It is obvious, therefore, if the medium is solely responsible for materialisations, that the human soul can live and act apart from the human organism. Dr. Geley, apparently thinking of this subconscious theory, observed this independence in the case of the medium, Mdlle Eva C. Her body was usually without feeling during the whole time of the materialisations. It is true that sometimes her muscles made movements corresponding with those made by the materialised forms; but these movements never represented an effort corresponding with the effect. During this time, all the medium's conscious functions were suppressed. Furthermore, Dr. Geley noticed that the more separate the materialisations were from the medium the more perfect and remarkable were they.

All materialising mediums appear to be firm in their conviction that these marvellous appearances are in no way due to any creative power on their part, and we must credit them with knowing something about the nature of materialisations. Mdlle Eva C., perhaps the best of living materialising mediums,

repeatedly assured her scientific investigators that she could not produce or create the mysterious forms that appeared so often in her presence. "It is an entity independent of me," she maintained, "which borrows material from me, and can go beyond my body."

The best explanation of these phenomena is to be found in a consideration of how they act. The following experience of Dr. Joseph Venzano, was recorded by him in the "Annals of Psychic Science" for September, 1907. It happened under strict test conditions:

"In spite of the dimness of the light, I could distinctly see Mme Palladino and my fellow-sitters. Suddenly I perceived that behind me was a form, fairly tall, which was leaning its head on my left shoulder and sobbing violently, so that those present could hear the sobs. It kissed me repeatedly. I clearly perceived the outlines of this face, which touched my own, and I felt the very fine and abundant hair in contact with my left cheek, so that I could be quite sure that it was a woman. The table then began to move, and by typtology gave the name of a close family connection who was known to no one present but myself. She had died sometime before, and on account of incompatibility of temperament there had been serious disagreements with her. I was so far from expecting this typtological response that I at first thought this was a case of coincidence of name; but while I was mentally forming this reflection I felt a mouth, with warm breath, touch my left ear and whisper, *in a low voice in Genoese dialect*, a succession of sentences, the murmur of which was audible to the sitters. These sentences were broken by bursts of weeping, and their gist was repeatedly to implore pardon for injuries done to me, with a fullness of detail connected with family affairs which could only be known to the person in question. The phenomenon seemed so real that I felt compelled to reply to the excuses offered me with expressions of affection, and to ask pardon in my turn if any resentment of the wrongs referred to

had been excessive. But I had scarcely uttered the first syllables when two hands, with exquisite delicacy, applied themselves to my lips and prevented my continuing. The form then said to me, "Thank you," embraced me, kissed me, and disappeared."

Undoubtedly the best explanation of this and similar experiences is that a "dead" person returned and communicated with a relative on earth.

### HOW TO DEVELOP MATERIALIZATION MEDIUMSHIP

There is a great similarity in the methods by which mediumship may be developed. Most of them demand a sympathetic group of sitters, a darkened room, singing or music and a sincere but cheerful state of mind. In some instances, total darkness is requisite. A person may, however, sit alone if not too nervous, and if sufficiently mediumistic may obtain excellent results, especially with mental mediumship.

The production of physical phenomena generally requires a group of sitters, although spontaneous and spasmodic phenomena may occur when the medium is alone. I have experienced full-form materialisations in broad daylight when sitting by myself. More often I experienced partial materialisations in clear artificial light, but it was obvious to me that, owing to the restricted amount of ectoplasm, it had had to be stored up over long periods of time.

It is because of this that materialising mediums favour the developing circle. Each additional sitter may not only bring power, but also inspires confidence.

The best way to develop materialising mediumship is to use a cabinet. This is generally improvised by hanging curtains across a corner of the room and seating the medium behind them. The curtains should be opaque and easy to draw aside, and they should be kept closed while the medium is developing.

Air space should be left at the top of the curtains for ventilation. This will also allow power from the sitters to enter the cabinet. The medium should sit comfortably in a wooden chair on which may be placed a cushion. It is not advisable to have a heavily upholstered chair, as the fabrics absorb ectoplasm.

A large percentage of materialising mediums pass into unconscious trance, although many of the most famous have been quite conscious throughout their séances. No attempt should be made by the medium to determine this point. It should be left to the unseen operators. Many mediums greatly retard their development through resisting entrancement or through trying to induce it. This question is entirely one of constitution and has therefore been decided by nature. If the medium is conscious and nervous, there is no objection to the induction of slight hypnosis if he is capable of responding to it. This will relax the tension and improve the possibility of obtaining results.

Light is again a matter of considerable importance. During the early days of development, the interior of the cabinet should be kept absolutely dark. Outside, however, a fairly strong red light may be used, and this should be strengthened as the mediumship grows stronger. It is also advisable to keep in the cabinet one or two slates made of cardboard and covered with phosphorescent paint—but only if both the cabinet and the séance room are in complete darkness. As soon as the materialised forms are able to they will draw the curtains apart and show themselves.

Plenty of bright cheerful singing or music and conversation should be maintained at intervals, to be followed by complete silence and relaxation by all present. This practice should be consistently maintained through the development, and sitters should if possible wear the same clothing on each occasion. This must not be regarded as a rigid rule, but experience teaches that it helps. Garments appear to retain ectoplasmic force over considerable periods and may therefore contribute to each subsequent séance.

Flowers and water are also helpful. I once asked a fully-developed materialisation, that manifested in broad daylight with

the medium in full view, how he made his body. He informed me that he did so by obtaining "power" from the body of the medium, from flowers, from water and from the air.

Materialising séances are often very long and tedious in the developing stage. From one to two hours should be sufficient. At the end of each sitting the company should retain their seats for a few minutes to allow the ectoplasm to return to each person involved. If the medium is unconscious, on his awakening the séance may be regarded as ended.

It is unwise to sit with a full stomach, but all sitters should be well-nourished and take a hearty meal about two hours before sitting. If possible, reserve the room for séances only, and a small room is much better than a large one as it tends to stop the ectoplasm from becoming widely diffused. The average temperature should be about 70 degrees fahrenheit.

One of the indications of development taking place is the lowering of the general temperature of the room, while cold winds may occasionally blow across the hands or faces of the sitters.

Materialising mediums vary considerably in the time they take to develop, but generally it is a slow process and may require several years of persistent effort. The progress is usually very gradual, passing steadily from the most elementary stage to the advanced.

The number of sitters comprising a materialising circle may vary considerably, but from four to eight is sufficient.

## CHAPTER XVI

### AUTOMATIC AND IMPRESSIONAL WRITING

AUTOMATIC writing belongs to the mental order of supernormal phenomena. It may or may not be mediumistic. When it is solely a production of the subliminal mind, it may be useful for therapeutic purposes. Mental experts have found it helpful in seeking for the hidden causes of mental and nervous disorders.

Automatic writing of the mediumistic kind has afforded excellent evidence of the survival of bodily death; but it is not always of this character. A large percentage of the communications are philosophical, but usually platitudinous and of small value. There are, however, exceptions. Many of these communications are from spirits who are not always responsible for the literary form in which their thoughts are clothed. The subconsciousness of the medium invariably plays an important part in such productions.

I came across a remarkable example of veridical automatic writing in Copenhagen, Denmark. The automatist, a lady of high social position, knowing nothing of mediumship, felt impelled to write. To her surprise, her hand moved under a strange impulse and the message was in the handwriting of her son whom she believed to be alive and well in Australia. The communication stated he had died, giving full details as to where, when, and how, as well as other information; all of which eventually proved to be correct.

Inspirational writing is related to automatic writing, although in this case the sensitive knows what he is inditing and is largely responsible for the script, but not for the ideas. These he receives telepathically from the communicating spirit.

Reams of inspirational writing are produced by people who believe they are acting under spirit-impulsion, although only a small percentage appears to be genuinely mediumistic. Care should be taken not to persevere if the communications are not of value, as a habit may be formed which will make it practically impossible for the writer to become a real automatist. There is also danger of the inspirationalist becoming enamoured and indulging too frequently in the habit, which exhausts nervous energy and is not without nervous and mental danger.

Very rarely is the automatic writer unconscious. The results are then nearly always impressive and veridical; but the great majority are fully aware, although the writing goes on unconnected with their conscious will. The Rev. William Stainton Moses could discuss deep subjects, read, and even solve mathematical problems while his hand wrote steadily on another theme.

An interesting feature of some automatists is mirror-writing, the words being written in reverse and decipherable only through a mirror. I have seen very few of these, the gift being extremely rare.

There is little danger of genuine automatic writers harmfully affecting their health, owing to the independent basis of the script. The fact that the communications come from a spiritual source stabilises the gift and keeps the medium's mental powers unified. This cannot be said of the inspirational writer, whose mind is already partly dissociated or the writing could not occur.

It is not always easy to determine the exact source of the communications. After a few productions, however, a person of judgment should experience little difficulty in evaluating them; and, if they show no marked improvement on the writer's own ability, the practice had better cease.

#### OUIJA-BOARD AND PLANCHETTE

The planchette is a very popular method of obtaining supernormal messages. It consists of a heart-shaped piece of wood on

wheels or ball-bearings. A piece of lead-pencil is inserted into a hole in the apex of the instrument which is placed upon paper, the fingers of the experimenter resting lightly on the planchette. This is a more cumbersome way of receiving messages than automatic or inspired writing. Planchette requires a certain amount of telekinetic power if the instrument moves involuntarily; otherwise it is propelled by the user.

Ouija-board is somewhat similar to the planchette and is operated in the same way; but instead of writing it moves along a slot and the attached pointer pauses before various letters, thus forming words and sentences.

#### HOW TO DEVELOP AUTOMATIC WRITING, ETC.

When endeavouring to develop automatic or inspired writing, the light should be subdued; the arm should rest lightly on the edge of the table and the pencil, held in the fingers, upon the paper. Relax mentally and be expectant, but avoid strong thoughts and desires. As a rule, the hand will move slowly and gather speed with time. Often, in the early days, the pencil makes circles and other indefinite markings. When writing begins, one word may run into another. These should be separated after the script is complete.

Occasionally attempts will be made to produce drawings. These artistic productions are often evidential. Most of them are done in black and white; but some mediumistic artists have produced excellent designs in colours. The best of them have been trained artists.

To develop planchette or ouija the same general conditions as automatic and inspired writing are necessary.

## CHAPTER XVII

### TRANCE AND CONTROLLED SPEAKING

SPEAKING under spirit-influence is a form of mediumship that should be cultivated much more than it is. Very few mediums have attained a high degree of proficiency along this line, although many have aspired to it. Their failure has been caused by ignorance of the best method of development. Most of the subject matter uttered by trance and inspired speakers is verbose, platitudinous, poor in substance and lacking in that synthesis and cohesion essential to good public speaking. With very few exceptions this can be corrected in one way only—namely, improvement of the medium's own mind by increased learning.

Unconscious trance speaking is closely allied to automatic writing, while controlled speaking is related to inspired writing of the psychic order. The percentage of successes is about the same in both classes. There is a large percentage of subconscious activity in trance and inspired speaking, which can, by training, be turned into a valuable asset.

When the speaker is unconscious he is, of course, unable to control what passes through his lips. Nevertheless, his mind influences the control advantageously or detrimentally. This applies even more to the consciously-controlled speaker, but the same process may be adopted in both cases to bring the mediumship to its highest efficiency.

The method is simple and will be better appreciated if the following is born in mind: mediums are not like gramophone records; they are living beings with brain and mind governed by life-long habits. Every person's mind is full of tendencies, capa-

cities, desires, ideas and habits. These are so vital that, in the main, they govern the way in which the individual thinks and behaves. The mind always takes the line of least resistance, unless the person wilfully endeavours to force it along a new line of thought—a very difficult thing to do.

On every subject familiar to the individual, the mind immediately moves along old and familiar lines, from which, as a rule, it can be diverted only by careful training. That is why, whenever an idea is suggested, we incline to interpret it after the manner of our previous thinking.

All controlling entities desirous of transmitting philosophical, religious and spiritual ideas through a medium find themselves as much under the control of the medium as the medium is under theirs. The consequence is, if the medium is ignorant and his mind untrained to serious thinking, the less successful will the speech be. The reverse is also true. An educated medium with a well-trained mind will, with few exceptions, produce better results.

Little attention should be paid to the oft-repeated statement that ignorant and illiterate mediums are made to deliver deeply-learned discourses. I have been associated with the subject nearly thirty-five years and have listened to trance and controlled speakers in many countries, and have never heard one deliver a speech under spirit-influence which rose in any marked degree above the cultural standard of the medium. Doubtless there have been exceptions, but these are so few and far between that they must be regarded as rare.

All would-be mediums of this order should conform to the normal laws that govern the mind, and be especially thankful if by any chance they are among the fortunate few who are exceptions. Act, therefore, as you would ordinarily. If you wish to discuss serious subjects with anyone, you naturally select a person whose mental powers and culture enable them to appreciate your remarks. To do otherwise would be unreasonable. Apply this rule to spirit-helpers and your mediumship will be sure to gain by it.

My advice to those who aspire to become efficient trance, controlled or inspirational speakers is: cultivate the habit of thinking along philosophical and spiritual lines, thus making your brain a more responsive instrument to the thoughts of the spirit control. Study subjects which will, in the words of Francis Bacon, make you a "full man". It will be good for you, anyway, and offer your spirit-inspirers not only a well-trained mind and brain, but plenty of material from which to draw their remarks.

There is nothing deceptive and wrong about this. The idea that spirits can use an unthinking mind better than a thinking one is exploded every time you listen to that kind of medium. It is often painful to hear a sincere but ignorant medium holding forth under spirit-control, muddling and confusing and spoiling the message the unfortunate control is bravely endeavouring to give to the world. One realises all this could be avoided if only the medium were more cultured.

### HOW TO DEVELOP CONTROLLED SPEAKING

It is important to remember that, when a spirit controls a medium, he is removed from his extra-dimensional world to our more restricted one, and is compelled to talk in terms suitable to ourselves. Thoughts are independent of words, although we may have to use words to explain them to others. This makes the spirit more than ever dependent on the medium's knowledge. From the medium's mind he must get his language just as through the medium's body he produces words and gestures.

All trance, controlled and inspirational speakers should therefore practise the art of thinking consecutively, as well as acquiring knowledge. My advice is: sit alone as often as you may deem necessary and think seriously upon some selected subject, appropriate to the themes usually chosen by your control. If the control has not yet taken place, select what subject most appeals to you. Such subjects as Service, Duty, Spirit versus Matter, the

Moral Law, Man's Relationship to God, and so on, will afford material to enable one's spirit-helpers to co-operate.

An excellent text-book for the beginner would be "Essays", by Francis Bacon, while simple works on philosophy, moral philosophy, comparative religion, and psychology should also be included.

## CHAPTER XVIII

### CONTROLLED AND TRANCE MEDIUMSHIP

CONSIDERABLE confusion prevails regarding the meaning of the term "trance mediumship", arising from the difficulty of knowing when a medium under control is conscious or unconscious. Most people are under the impression that the word "trance" means complete unconsciousness. As a matter of fact, its meaning is very wide, ranging from a deep emotion (such as ecstasy) to unconsciousness. Therefore, anyone under the influence of a spirit may claim to be entranced.

The percentage of mediums who are unconscious during spirit-control is exceedingly low, and it is more common among physical than among mental mediums. Any medium may, however, lapse into unconsciousness during the exercise of his psychic powers, and most do at sometime or other; but for the greater part of their mediumistic life they are quite conscious.

Most developing mediums aspire to become unconscious, largely because they feel that they would then be quite sure that their utterances and manifestations were of supernormal origin. This tends to retard psychic unfoldment, as all forms of mediumship are constitutional. Unconsciousness cannot be induced, and one may take it for granted that it will occur if it be necessary. We may be sure the unseen operators will encourage anything that will contribute to the value of the phenomena.

This desire for complete entrancement causes many beginners to fail to appreciate the nature and extent of their development. Looking for the wrong thing, they miss what has already been attained. A similar cause of misunderstanding is the belief that when a person functions clairvoyantly he must necessarily see

the apparition as clearly as he sees ordinary physical objects. No allowance is made for subjective conditions and the significance of psychic impressions.

The oncoming of spirit-control is fairly well known. The medium may feel pressure about his forehead or on top of his head; he may feel as if his hair were being lightly ruffled; or he may feel a local or general lowering of temperature; his heart may beat rapidly and his breath become spasmodic. As a rule, these symptoms are followed by definite physical reactions. His hands may involuntarily clasp or unclasp, his head turn or roll from side to side; or his whole body may tremble. These and similar reactions are reliable signs that spirit-control is taking place.

In course of time these symptoms may become very pronounced and give rise to contortions which might well lead the uninformed to think he was suffering from a fit. There is no danger, however, and if the medium is encouraged to persevere, in due time the control will take full possession and make its personality known.

If the medium is of the unconscious order, the loss of consciousness will in all probability take place in one of two ways. Either his consciousness will seem gradually to decrease until it becomes like "a point of light" and then blank out; or he may become more and more drowsy until he falls into what seems to be an ordinary sleep. In both cases the body is liable gradually to lose muscular tone, settling into what may be described as a physical lethargy. This is invariably a good sign.

There may, however, be a reverse action and the condition known as catatonia manifest. In this case the medium becomes contorted, his muscles grow extremely tense and contracted, causing, in its most advanced form, his legs and arms to be crooked and his body bent. There is usually a gradual leading up to this over a prolonged period involving many sittings.

There is no need for fear, as the cause of the condition is well known and perfectly natural. It is occasioned by the instinct of self-preservation resisting the wishes of the medium to sub-

ordinate his consciousness to that of the invading spirit. The instinct of self-preservation naturally endeavours to maintain the normal individuality; this causes a conflict with the medium's will, and the catatonia is the physical expression of this interesting psychological state. In course of time the instinct yields to the will and the contortions slowly decrease until finally they appear to cease. No doubt, however, these conditions are present in every case of spirit-control, although they may be so faint and slurred over as not to be noticeable.

Many excellent mediums are never subject to spirit-control. They appear to obtain their supernormal results without any extraneous spiritual aid, although they are well aware that they are receiving the assistance of invisible helpers. Practically all clairaudient mediums are of this character. No change takes place in their personality owing to the control being purely psychological. They have to sit for the development of their gift just as controlled mediums sit, and it may take quite a long time to develop their power.

The voice they hear speaking to them is, as a rule, heard by no other person, and in a great number of instances it seems to be either in the head or inside the ear. If the voice is not "toneless", the clairaudient is able to distinguish one spirit entity from another by the sound.

Purely impressional mediums are never controlled, although they are indebted to spirit-helpers for their phenomena and have means of knowing who they are. Some of the best American mediums I have met were of this order, and their abilities were superior, on the whole, to controlled and deep trance mediums.

## CHAPTER XIX

### “GUIDES” AND “CONTROLS”

IN describing the nature and functions of the spirits responsible for the development of mediumistic powers, a difficulty arises. The nomenclature has not been fixed. This is common to other aspects of mediumship. Attempts have been made by scholars to improve upon the terms adopted by Spiritualists because they are not specific or correct.

Clairvoyance, for example, is a word borrowed from colloquial French and means “clear seeing”. Clairaudience, derived in a similar way, means “clear hearing”. Neither term is strictly descriptive of the supernormal faculties to which they are applied. Hence the coining by scientists of terms from Greek and Latin.

Scientific investigators have never been prepared to adopt the names applied by mediums to the invisible intelligences who assist them, and refer to the change of personality occasioned by them as “control”. This term is strictly non-committal, leaving the spirit-hypothesis an open question.

The most popular term among mediums for the spirits who develop and utilise their psychic powers is “guide”; but experience shows that there are at least three categories in which communicating spirits can be placed. One applies to the intelligencies primarily responsible for the medium’s development; the second to spirits who merely use those powers; the third to spirits who do no more than communicate with their friends on earth through the medium, either directly or by proxy.

The most conspicuous, and in many ways, important of those entities are guides. This term applies to spirits who are directly

related to the medium by what they call "affinity"; a not easily defined spiritual attraction and relationship. The belief is very old, dating back at least to the Ancient Greeks, who called a spirit thus related to a man his Genius and that to a woman her Juno.

The Ancient Romans later adopted the idea and regarded these spirits as guardian angels, always working for the material and spiritual well-being of their earthly charges. The conception gradually changed until in our day "genius" means exalted intellectual power marked by an extraordinary faculty for original creation.

Spiritualists have reverted to the original Greek and Roman beliefs. We know, however, more of the activities of these spirits, because they are responsible for the cultivation of the medium's supernormal faculties and powers. They also appear to be able to stop other spirits from undertaking this task.

Having developed their medium, guides are not always able to use his gifts. They then recruit the assistance of spirits who can, and these I have preferred to call controls. The principal difference between these two orders is that whereas guides never cease to be interested in their charge, controls are interested primarily only in the use they can make of his powers. As soon as these cease to be useful, they dissociate themselves from him.

Both of these orders are acquainted with the technique of mediumship, the guides being more expert than the controls. One of their chief duties is to make the medium a "go-between" for spirits who are desirous of communicating and their friends on earth. These latter spirits, whom I elect to call communicators, may be absolutely ignorant of the processes involved in mediumship. They may be compared to a person who takes a telegram to a telegraphist. Their principal desire is to make known their presence to their associates on earth.

Occasionally, communicators are permitted to operate personally through the medium; but mostly guides and controls act in their behalf, taking and transmitting their messages.

## CHAPTER XX

### EXTRUSION OF THE ASTRAL BODY

ALTHOUGH many scientific investigators have attributed apparitions of the living to telepathy, there are instances in which another explanation is more fitting. In such cases, thought-transference could not account for the manifestation, owing to the fact that the person whose phantom has appeared was not thinking of the person by whom it was seen.

These instances are better explained by what is sometimes called "astral projection". Although it is not common knowledge, there is evidence that the human being possesses more than one body. I can bear personal testimony to this from my own experience. It is quite possible for a man, woman or child to exist in this world in an organism which, whilst resembling the physical organism in appearance, is nevertheless different from it.

There is a belief that this body is composed of some form of physical matter of a finer order than the normal physical body, and that it is so definitely part of our present existence that, when an individual dies, he discards it along with his physical body.

Belief in the astral body is world-wide and firmly entrenched even among primitive people, who believe that it is most independent and active during sleep. Various names have been given it including, "etheric double", "psychic body", and in Germany, "doppelganger". For the sake of clearness I refer to it as the "astral body".

It has one very peculiar characteristic—namely, it is capable of being externalised during the time that the individual is still

conscious of controlling his ordinary physical organism, a feature that has given rise to a great deal of perplexity.

So far as can be judged, it is capable of being extruded in different ways, and I am of the opinion that the "personal equation" is so marked that no one can be regarded as a reliable authority on the manner in which this may be done. Books have been written by those who claim to be able to project it by an effort of will in which they have described their experiences, and they are naturally disposed to think that their experience constitutes a universal rule or law. This, however, is not correct.

I have made a study of the subject, and during my peregrinations about the world have met numerous individuals who have experienced the extrusion of this body, and their accounts of how it happened have differed very widely. Some found themselves out of the physical organism without knowing how it occurred. They have merely been conscious of being separated from their physical body, sometimes moving from it and sometimes lying rigidly above it. The latter has been my own experience.

Others have been aware of the manner of extrusion and have described it in detail. In some instances they appear to have been levitated in such a way as to show that the astral body has left the physical body at all points at the same time. Some have moved out of the physical body through the head, others through the feet. Occasionally they have emerged in the form of an amorphous cloud and then gradually or suddenly taken proper shape. The solar plexus seems to be a common centre for this cloud-like emergence to take place.

Nor is there, in some instances, any fixed resemblance between the astral body and the physical. The astral may appear to be much younger or of the same age as the physical body. Why these differences occur is unknown. We must therefore regard the astral body as being protean in character.

In the majority of instances the extrusion takes place spontaneously; but in nearly every case that I have known where the individual has recollected the experience, he has been aware of

the possibility of extrusion, and as a rule was either trying to induce it or thinking about it.

My own experiences may be some guide in the matter. I have never been extruded by a direct effort of will. It has always occurred unexpectedly or during sleep, out of which I have awakened to find myself either floating over my physical organism or standing beside it, my body meanwhile lying asleep. Nevertheless, I have always been aware of being out of my physical body and on one occasion tried to make it speak whilst I was extruded. The effort was quite successful, and I heard my own voice speaking in clear but distant tones. This effort brought me back to normal, although I was unable to trace exactly how the readjustment took place. In one instance it was sudden; in another very slow.

It is possible to travel in the astral body in various ways. Walking and floating are the most common, although there seems to be a method which cannot be described except by saying that one finds oneself suddenly in a distant place without being conscious of any form of locomotion. All projectors agree that the most common form of transportation is that of floating by a mere effort of the will; in that way one simply moves through space with no resistance. The individual may be quite unaware of the direction in which he wishes to travel, yet will find himself in the right place.

This, you will observe, is one of the characteristics of telepathy and clairvoyance. The telepathic thought finds the person to whom it is "projected" wherever he may be, and in a somewhat similar manner the clairvoyant locates the person who is the subject of the vision.

An idea of the different ways in which astral extrusion may take place may be gathered from the following. They may be compared with my own experiences.

A friend of mine endeavoured for a long time to project his astral double. His desire was merely to see whether astral extrusion was possible. He finally succeeded. On the first occasion he found himself walking across the room and passed right through

the closed door into the passage and proceeded in the direction of the kitchen. He would have continued had he not discovered that he was unclothed. This caused him to return immediately to his normal state. Thereafter, he found he could extrude himself with increasing facility; but, fearing that he might carry the experiments too far, he desisted.

Another of my informants was suffering from tuberculosis and in a low state of health. Whilst sitting in an arm-chair meditating on the possibility of psychically extruding himself, he was astonished to discover that he was gliding through the room with a delightful feeling of good health. He proceeded with the greatest of ease. He did not realise he had projected his astral body until he discovered that he could pass through the furniture of the room unimpeded. This caused him to turn round, and, seeing his physical body lying asleep in the chair, he became pannicky and the next moment found himself back in his physical body, which was trembling violently. He was not aware of the act of re-entry.

It is quite possible with a little practise to experience slight displacement of the astral body. The effects are such that it usually takes an expert to know when it has occurred. I have experimented with hundreds of students in these extrusions over a period of more than twenty years, and have been able to observe their various reactions. Surprisingly few ever experience complete separation of the two bodies; and, when that has occurred, it has usually been quite unexpected. Mostly it has been accompanied by catalepsy, either before or after, but generally before.

Partial extrusion does not deprive the individual of his normal awareness and he functions through his brain the whole time, although the tendency in some instances is towards unconscious trance. The indications of partial extrusion are a feeling as if falling downward, forward, backward or sideways. A still more common feeling is that of being elevated above the physical body. I have often heard students exclaim while partially extruded that they seemed to be floating near the ceiling. These sensations are not unpleasant and seldom give rise to fear.

Another frequent feeling is that of swaying to and fro whilst in the physical body.

When separation of the two bodies is complete and the individual fully aware of it, he may notice a cord-like connection between them, stretching from head to head. This is known as the "psychic cord" or "psychic umbilical cord". It supplies vitality from the astral to the physical, as the astral body is primary.

Sylvan J. Muldoon, author of "The Projection of the Astral Body", the most comprehensive book published on this subject, claims to have discovered the law governing astral projection. He sums it up in the term, "the subconscious will moves the astral body". I pass this dictum on for what it is worth; but there is good reason for attributing some of these extrusions to a force not in the consciousness.

Mr. Muldoon draws upon his own experiences in support of his contention. He quotes the following as an example showing that the subconsciousness controls astral projections:—

"I was walking down the stairs of my house. I had been sleeping and was still quite drowsy . . . as I reached the bottom step I tried to take one more, and this impetus jarred me vigorously. A breath-taking sensation shot through the pit of my stomach, and even before the physical (body) dropped to the floor, I found myself projected from it in a perfectly conscious state."

He goes on to say that he saw and felt his body fall, while standing several feet away in the astral.

This "going on" of the astral counterpart was, he maintained, done under subconscious control. It is evidently subject to the same kind of condition which prevails after a person has decided to walk. The movement is started under control of the conscious will, but may continue under the control of the subconsciousness, attention being concentrated on other things.

Astral projection is a much better explanation than telepathy for some apparitions of the living, especially of apparitions mani-

festing at the moment of death. Careful investigation goes to show that a large number occur immediately before or immediately after death. The astral body not only exists during life-time, but continues to exist after death; not, it is maintained, indefinitely, but as long as the physical organism exists. According to some occultists, it disintegrates step by step with the coarser body. It is, therefore, conceivable that it may retain vitality for a short time after physical death and during that period make an appearance.

So long as the psychic cord connects the two bodies the person is physically alive. Its severance ensures death.

There is a certain amount of danger in these projections, which might lead to premature severance of the cord, but the chances are so remote that no one should allow it to discourage them from experimenting. There is a natural safeguard in the "law of self-preservation", which operates in these activities as in normal ones.

Serious illness often causes a temporary separation of the two bodies, and that is why a fair proportion of apparitions of the living occur during serious illness. There are on record a large number of cases to support this, and I have received some excellent first-hand testimonies. There is the case of the hospital nurse who consulted me about what she thought "must be a dream—and yet it could not have been," to quote one of her contradictory phrases. She was quite unacquainted with supernatural faculties and powers; hence the confusion.

While upon an operating table under the influence of an anæsthetic, she stood in the astral at the foot of it, and watched the surgeons work, and even heard part of their conversation. One or two of the remarks were extremely personal and humorous. When she awoke she told the doctor what she had seen and heard, and he admitted that all she stated was quite true!

Attempts have been made to weigh the astral body, the most important work being done by Drs. Malta and Zaalberg, of the Hague. They also endeavoured to discover its composition, and approximated its weight at  $2\frac{1}{4}$  ounces.

Their conclusion agrees with the results obtained by Dr. Duncan McDougal, of Haverhill, Massachusetts, U.S.A., some years ago. He weighed a number of patients dying from consumption, at the moment of death. His method was to place the cot containing the patient on delicately balanced scales. At the moment of passing away, the scales went up suddenly, registering a loss of between 2 and 2½ ounces.

Dr. W. J. Crawford tried to weigh the astral body of his medium, and found that when it was extruded her weight had decreased eight pounds. The decrease did not remain constant, but became less and less until there was practically no diminution at all. This he regarded as due to the astral body taking some physical matter along with it, which gradually returned to the medium's physical body, until finally the astral body became "nearly pure".

It is quite possible, if the astral body is composed of the finer elements of physical matter, that it has weight, for matter is subject to the law of gravity. If it were not made of such matter, it would be impossible to account for how it is that those extruded in it during life are able to see this material environment.

It is possible to cultivate the power to extrude the astral body, although no one should undertake to do so unless prepared to carry the experiments to a conclusion. To leave off when partial separation has been achieved may result in physical and mental instability. In my own case the experiments were suspended when I found that they injuriously affected my heart.

When retiring to bed at night is very favourable for experiments, partly because sleep seems to be due to the normal withdrawal of the astral body from the physical, and partly because one can then relax better. When about to fall asleep, the experimenter should strongly will that he become aware of the separation. This may result in making the consciousness active on awakening.

On the other hand, results may come at unexpected moments. This is not likely to occur at inconvenient times, as one usually requires a suitable setting for projection.

If, on recovering, one finds the physical body in a cataleptic condition, panic should be avoided. By completely relaxing, a perfectly satisfactory readjustment will take place.

### THE PSYCHIC BODY

In addition to the astral body there is another which plays a part in mediumship. As the nomenclature on the subject has not been fixed, I shall call it the "psychic body".

It is composed of higher and more refined substance than the astral body, and has no direct relationship to physical matter; in consequence its withdrawal from the physical body causes no diminution of weight. It appears to be the body in which the mind or soul functions normally after death.

To be extruded in the psychic body means passing into an extra-dimensional state of existence, usually impossible to remember on returning to the physical world. The state into which one enters in the psychic body can be better described as related to the "feeling" side of our nature than to the environmental. It is a state of tremendous vitality and exquisite happiness which few people are permitted to experience.

Owing to the fact that memory usually fails in connection with this kind of extrusion, evidence of what is then experienced must be sought for in roundabout ways. Thus, when Mrs. Piper, the famous trance medium, so long retained by the American Society for Psychical Research, was recovering from her mediumistic trances, she would complain bitterly about having to return to her body again.

Her utterances, on these occasions, were regarded as among the most interesting features of her mediumship, and indicated that during her absence in the psychic body she had been in a superior state, the return from which caused her great discomfort and unhappiness. She seems never to have remembered what she had seen during her psychic flights.

Developing mediums occasionally experience a slight with-

drawal of the psychic body during their unfoldment. It generally gives rise to a feeling of ecstasy, varying in intensity with the degree of withdrawal.

No special advice can be given as to the best way to extrude the psychic body, as it invariably occurs unexpectedly. Most entranced mediums seem to function in it during their periods of unconsciousness.

## CHAPTER XXI

### PSYCHIC PHOTOGRAPHY

FOR nearly eighty years "spirit photographs" have been producing convincing evidence of the survival of bodily death. But not all "psychic extras", as supernormal pictures are sometimes called, are the portraits of deceased persons. Many of them relate to people still living on earth. There are a large number of remarkable cases of this kind. One only need be quoted here as a fair example of the rest.

The famous medium, the Rev. William Stainton Moses, agreed that he would, if possible, appear in spirit form at the studio of E. Buguet, in Paris, while his physical body was in London. Buguet was a very successful psychic photographer. On the first plate there was a faint likeness of Stainton Moses, on the second a perfect likeness.

But in addition to the appearance of deceased and living persons, other objects have been photographed supernormally, such as flowers, articles of clothing and ornaments worn by the apparitions, and still more extraordinary, written messages. These latter have often been in the handwriting of the person whose portrait has constituted the "extra".

It has never been definitely understood how these "extras" are made to appear on the plates. Most psychic photographers have been clairvoyant and seen the forms they were about to photograph, and therefore regarded them as objective images. They would thus be photographed like other forms—the impression made being due (according to the late Mr. William Hope, one of the most successful of modern psychic photographers) to the spirits extracting some semi-physical substance

from the body of Mr. Hope and his assistant, Mrs. Buxton. His results were always better when Mrs. Buxton was present, which lends support to his theory.

This would mean that the origin of the "extra" was semi-materialised. Richard Boursnell, of London, the first English medium to work in this field, was convinced that sometimes he actually photographed the spirit-form, while on other occasions the spirits used moulds, as when he obtained pictures of living persons. This explanation has also been offered for the reproduction of existing photographs, a common feature in connection with psychic extras.

There is, however, good reason for believing the invisible operators utilise a very tenuous form of ectoplasm, and "think" it into the appearance they wish to be photographed. Ectoplasm is known to be highly "ideoplastic", that is, very sensitive to the power of thought.

Edward Wyllie preferred to be called a "photo-medium" because he believed that spirits could not be photographed, although the extras, he believed, were produced by them. This however involves something of a quibble, because the exact nature of "spirit" is not known. It may be qualitative, like the human mind, and not quantitative, like the human body. It is obvious that, where anything objective is photographed, we must be dealing with some kind of matter capable of reflecting light rays which impinge upon the sensitised plate. The question of identity is then upon the same basis as when an ordinary photograph is taken, depending upon the resemblance between the picture and the person it represents.

The mystery of psychic photographs becomes greater, however, when we remember that the majority of them do not come through the lens—that they are in some way precipitated on to the plate. There is overwhelming evidence to support this contention.

This process of precipitation was often observed in connection with the coloured pictures obtained by the Bangs Sisters on their canvases. Their method was to hold two identical paper-

mounted canvases in wooden frames face to face against a window. The light streaming from behind made them translucent. After a while shadows began to appear and disappear as if between the canvases as though the invisible artist was making a preliminary sketch. The picture began to develop very rapidly. When the frames were examined the portrait was found on the canvas nearest the sitter.

These pigmentary precipitations indicate how some psychic extras are obtained, as the sitter was always requested to bring a photograph of the person he wished to be painted. This portrait was not seen by the medium, who even permitted the sitter to hide it about his person. Vice-Admiral Osborne Moore told me that in one instance he sewed the portrait into the lining of his waistcoat, and the painting he obtained was almost an exact duplicate of it, except that it was much larger.

It is obvious that many psychic extras have been subject to a similar method, owing to their resemblance to existing portraits. The assumption is that the communicating entity in some way sees the portrait and reproduces it.

An idea of the complexity of the problem of how psychic extras occur may be obtained from the following by Mr. J. Traill Taylor, a famous authority on photography:

“Many experiments followed: on some plates were abnormal appearances; on others none. All this time Mr. D. (the spirit photographer), during the exposure of the plates was quite inactive. Some were in focus, others were not so; some were lighted from the right, while the sitter was lighted from the left; some were comely; others not so; some monopolised the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignettted portrait, or one cut oval out of a photograph by a can opener, or equally badly clipped out, was held behind the sitter.”

No doubt “thought forms” are occasionally photographed.

Comte de Bullet in this way obtained on a plate in Paris a portrait of his sister who lived in Baltimore, U.S.A. He says:

“On New Year’s Day I went to Buguet and said mentally: ‘You read my thoughts, my dear sister, and it would be a grand New Year’s gift for me if you would come to me with all your children.’”

The psychic extra showed a portrait of his sister and her three daughters. At a second attempt his sister appeared with her two boys, making all her children. The Comte refers to them as “perfect likenesses”.

We must accept, in this case, the thought-form theory with certain reservations, as on the plate showing his sister with her three daughters appeared the words, “Your desire is realised, receive the felicitations of my children,” signed with his sister’s name. Was it she who was doing the thinking?

It is, of course, impossible to account for all the factors connected with this remarkable case; but it will serve to remind the would-be photographic medium of the possibility of the thoughts of the sitters affecting the sensitised plates.

At least one photographic medium demonstrated in a practical way his belief that the lens of the camera was not involved in the production of the psychic extra, although it certainly was in that of the sitter. He was Frank Foster, of Grand Rapids Michigan, U.S.A. His habit was to regard the camera as a dark chamber. After having taken the photograph of the sitter he used to hold his hands, along with the sitter’s, over the camera, until they felt a shock. This he regarded as a sign that the extra had been precipitated on to the plate.

It is possible to obtain psychic extras without a sitter. In this case there is a blending of psychic photography with psychometry, as an object belonging to the person whose picture is desired, is photographed. In this way, Edward Wyllic often obtained astounding results.

Occasionally the sitter is missing from the plate while the

psychic extra is on it, and in some instances this peculiarity has persisted with the same person. I have seen numerous examples of the sitter having become transparent, so that the back of the chair, for instance, has been clearly visible through his body. Professor Coates declared that it was not uncommon for a hypnotised subject to be thus photographed.

William Walker was the first psychic photographer to obtain psychic extras in colour, a phenomenon that is very rare.

The problem of psychography, or psychic extras of handwriting, is as unsolved as psychic extras in general. Such extras have been fairly common, one of the most interesting being a Greek text on a plate selected before the packet had been opened. Professor Henslow tells the story in "The Proofs of the Truth of Spiritualism". The passage was from St. Luke's Gospel as contained in a rare book preserved in the British Museum. The psychograph was not a facsimile but a copy.

Undoubtedly the method of producing extras varies considerably. There is a tremendous difference between a so-called skotograph, when the extra is obtained by holding a sealed packet of plates between the hand, and those obtained by inserting the plate in the camera and operating through the lens.

That the lens is not always used, even when it seems to be, is demonstrated by the fact that several cameras may be simultaneously focused and only one register the picture. On the other hand, more than one camera may obtain the same impression, indicating that there was actually something present "visible" to the sensitised plate.

Many extras appear surrounded by a white substance which is believed to be of an ectoplasmic character. We may, in such cases, safely conclude that the object photographed was objective.

The ordinary laws governing the taking and developing of photographs do not apply to psychic photography. The actinic action of the forms appearing is strange. The extras usually appear the moment the developing fluid touches them. The figures of the sitters develop much later. In some instances the sitter does not appear at all while the extra may be quite clear.

Nor do the ordinary rules of exposure apply in many instances, although I have known a person to obtain perfect psychic extras by strictly adhering to the proper periods of exposure. This repeatedly happened to a gentleman whom I met in New Zealand. He had lost his wife, and whenever he was photographed, even when snapshot, a beautiful lifelike picture of his wife's face appeared.

Most psychic photographs require a very long exposure. This has given rise to a great deal of perplexity among photographers, who cannot understand how results are obtained under such conditions. Even after long exposure, the photograph of the sitter may be as good as if a normal exposure had been made. William Hope took less exposure-time than most photographic mediums. Mrs. Deane sometimes took fifteen minutes; others have taken anything from twenty-two seconds to half an hour. There is here a definite personal equation which the developing medium will do well to discover.

Most psychic photographers have spirit-guides who advise them on this point, either directly or by inspiration. Some spirit-photographers prefer to use their own plates, which they keep upon their person for some time before using them, the object being to "magnetise" them. Others use the sitter's own plates. Hope often took the photograph as soon as the sitter arrived, and I have known instances when he refused to handle the plates, insisting that the sitter place them in the carrier and insert in the camera. In one case, a friend of mine even focused the lens, leaving Mr. Hope to do no more than make the exposure. My friend took the carrier from the camera and developed the plates himself. This was a rare concession made to one who was himself a noted professional photographer. The extras may be different in tone and colour from the normal picture. On rare occasions the sitter's picture has come out on the plate as positive and the psychic extra negative.

The psychic photographer usually regards his camera as an essential part of his work, much as the trumpet medium regards his trumpets. The general opinion is that the camera is charged

with some special psychic force which is *en rapport* with the photographer, and it must not be tampered with by other persons. This rule should be respected, as it is a valuable adjunct to successful mediumship.

### HOW TO DEVELOP SPIRIT PHOTOGRAPHY

I have found a good way to develop this form of mediumship is to seat the sitters before a dark background, persuade them to sing cheerfully for a while and then make a long exposure, according to one's feelings. Towards the end of the sitting burn a powerful magnesium flare well behind the camera to avoid spoiling the plate. On the other hand, I recently obtained an impressive extra simply by photographing in ordinary electric light a group of three people seated on a settee. The exposure lasted twenty seconds. Doubtless the results were largely due to one of the sitters being a very powerful materialising medium.

There are several other essentials to good psychic photography. An equable, friendly, cheerful attitude of mind, accompanied by bright clear weather and an agreeable temperature, are valuable aids. Hyper-scepticism is definitely harmful. Allowance should always be made for the spirit-hypothesis, and all would-be psychic photographers will find that a sympathetic consideration of that viewpoint will facilitate matters. One thing is clear: notwithstanding long and careful consideration of all the facts of psychic photography, it involves such curious factors and so decidedly violates the laws of photography that we must admit the cause lies outside our knowledge.

It may well lie in the spiritual world. The mysterious force at work baffles human comprehension, yet it is under some intelligent control. That intelligence is the one aware of the conditions involved. It should be treated with sympathy and respect, an attitude of mind which we know contributes to success in this field.

Photographic mediumship is seldom a spontaneous growth and requires careful development. It is difficult to know exactly to which of the two great categories of mediumship it belongs. There are indications that it belongs to both, and may therefore be called mento-physical.

The mental aspect is shown by most photographic mediums being clairvoyant; the physical aspect by the obvious need of a physical substance extracted from the body of the medium. This is used for all objects photographed supernormally, and for the making of the moulds. It may even play a part in precipitation, for one is tempted to believe that some substance, perhaps of a gaseous nature, must be responsible for affecting the sensitised plates when no lens is involved.

The would-be photographic medium should therefore sit in circle, as well as alone, for development; and he should include both physical and mental circles for this purpose. Gradually, he will learn the best method to adopt, as there is a great amount of intuition in this form of mediumship. Through his own psychic impressions the budding medium will be informed by his unseen mentors when, where, and how best to use his camera.

## CHAPTER XXII

### IMPORTANCE OF MUSIC

MUSIC has always played an important part in the production of supernormal phenomena. Sound may be divided into noises and musical notes. A mere noise is an irregular disturbance; musical notes are definitely regular vibrations. The former tend to inhibit supernormal manifestations as much as the latter help them.

Irregular sounds incline to irritate people, especially when they are raucous and squeaky. The creaking of a door, for example, will disorganise one's power to think consecutively. On the other hand, regular monotonous sounds make one soporific and even induce sleep. Neither condition is conducive to the development of mediumship, although regular monotonous sounds are not so inhibitive as irregular noises. Music, however, if suitable to the occasion, generates sympathetic moods and generally reacts favourably on the listener's physical condition.

Different kinds of music induce different moods. Thus, martial music reacts in a manner unlike sacred music; and dance music reacts differently from lugubrious music, such as is played at a funeral. This should be borne in mind by those controlling developing circles. The sentiments of the sitters should be considered, as the wrong sort of music may set up unfavourable mental states and, through that, unfavourable physical states. It may actually react deleteriously directly on the bodies of the sitters.

If the company is sitting in a scientific spirit, sacred music will prove antipathetic; but if the sentiment predominating is

religious, secular music will retard. It is quite a mistake to think that a certain attitude of mind is essential to the production of mediumistic or supernormal phenomena. This misapprehension is usually held by religious enquirers and has done much to hinder scientific interest. Harmony of sound should, as far as possible, coincide with the feelings of the group.

As a rule bright, cheerful and loud music is favourable to physical phenomena, while quieter and sweeter music aids mental mediumship. The reason for this is clear. Loud cheerful music is stimulating to the physical energies, a fact well known in connection with military life and dancing. It has been proved that even the tap, tap of a kettle-drum will stimulate soldiers on the march, enabling them to travel with less fatigue.

Dance music is so stimulating that it will dispel tiredness and enable the individual to dance for hours. An interesting experiment was tried in London some time ago. During the demolition of a large building, the contractors engaged a band to play appropriate music for a whole day within the hearing of the workmen. The music so stimulated the men that it was found that the amount of work done on that day exceeded any other corresponding period. It has been proved that if pupils practise typewriting to the tune of a gramophone, they acquire speed more quickly and produce better results.

Slow, sweet music will have an opposite effect and will reduce nervous tension and calm excited and disturbed minds. It inclines to relaxation. That is why it is so useful for the unfoldment of mental mediumship. The passivity induced enables the supernormal faculties better to assert themselves.

The additional energy created by martial, quick and cheerful music gives more power to physical phenomena and thus aids in producing rappings, levitations, materialisations and similar phenomena.

In all forms of mediumship, primacy must be given to mental states; but physical states also play a large part. The two are so intimately related that they should, for working purposes, be regarded as one. They persistently react on each other. Music

therefore plays a mental-physical part in supernormal phenomena.

But, in addition, it has also a physical reaction of its own, playing directly on the physical organisms of the company. This is seldom realised, notwithstanding overwhelming evidence. Thus, an explosion will break windows a great way off through the violent disturbance of the atmosphere. Shell-shocked soldiers were often the victims of nothing more than this kind of physical disturbance. The explosion of a gun will break the ear-drum of a person simply by the force with which the air strikes it.

A well-known acoustical experiment is that of breaking a wine-glass by the human voice. The natural note or vibration-number of the glass is ascertained, and someone with a powerful voice, by singing that note repeatedly close to the glass, will cause it to snap. These cases can be greatly multiplied. We have so adapted ourselves to our physical environment that we generally fail to notice the physical effects of sound on our bodies. Nevertheless, every sound we hear thus affects us.

Occasionally someone demonstrates this fact to some extent. Thus, a famous toe-dancer affords an impressive example. Nightly he spins, pirouettes and whirls madly through his amazing dances in perfect synchronisation with the orchestra, although he has never heard a sound in his life. He is deaf and dumb. The most sensitive musician, it is said, has not a keener "ear" for music. He never misses a bar of the tune, and can distinguish discord from harmony as surely as a trained musician; and this he does merely by registering the impact of the vibrations of music on his body.

Perhaps the most difficult factor about music in connection with the production of supernormal phenomena is the discovery of what may be called the personal musical equation of the sensitive or medium. We each appear to have what may be called a vibration number. It is evidently complex and affected by our health and our moods, but in mediumship it seems to be fairly constant. A little experimenting should suffice to reveal it.

There is also the vibration number of the medium's "control" to be considered. As a rule, this is the same as that of the medium, but sometimes a medium may have two or more controls who prefer different types of music. The medium discovers these peculiarities in course of time, and they give rise to little inconvenience. However, those sitting with the medium should respect his musical requirements and try to make their own minds and bodies conform to them. The fact that in séances most sitters are more or less "of one mind" is a considerable help towards the production of the required agreement.

Although mechanical music is of great assistance in séances, singing is even better, because it reacts more decidedly on the whole physical organism of the singer. When anyone sings, vibrations are set up throughout the entire body, causing it to vibrate in harmony with the sounds. This means that when the entire company sing the same tune, they vibrate in unison, all of which, added to the atmospheric and other effects, contributes to the harmony which experience shows is essential to the best results.

It is surprising how slight harmonious sounds will greatly aid psychic phenomena. Some months ago, I was attending some scientific experiments with one of the world's most famous physical mediums. Among other phenomena we were obtaining materialisation, levitation and the direct voice. After a time, the phenomena weakened and one of the voices requested us to start the victrola. Unfortunately, the machine had got out of order and, instead of producing musical sounds, it made a regular buzzing. This, however, sufficed to cause the phenomena to strengthen immediately to a surprising degree. It was obvious that the results were largely aided by any kind of harmonious sound.

Psychical researchers, anxious to avoid adopting what they sometimes call "spiritualistic paraphernalia", omit music from their séances; but it is admitted that this reduces results considerably. Even they have to utilise this most powerful factor in the development of supernormal phenomena, both mediumis-

tically and when anyone undertakes to use his own psychic powers without the aid of spirits.

Music has a deeply mystical and spiritual significance. The words of Cardinal Newman are worth meditating upon:—

“Is it possible that the inexhaustible evolution and disposition of notes, so rich and yet so simple, so intricate and yet so regulated, so various and yet so majestic, should be mere sound which has gone and perishes? Can it be that those mysterious stirrings of the heart, and keen emotions and strange yearnings after we know not what, and awful impressions we know not whence, should be wrought in us by what is unsubstantial, and comes and goes and begins and ends with itself? It is not so; it cannot be. No; they have escaped from some higher sphere; they are the outpourings of eternal harmony in the medium of created sounds; they are echoes from our Home; they are the voice of angels, or the Magnificat of saints; or the living laws of Divine Governance, or the Divine attributes; something are they beside themselves, which we cannot compass, which we cannot utter, though mortal man, and he perhaps not otherwise distinguished above his fellows, has the gift of eliciting them.”

The religious significance of sound has always been recognised. Nearly all religions rely largely upon it for inducing as well as expressing man's most sacred moods. In India and other Eastern countries, it has been exalted to a much higher position in the scheme of things than in the West. In India, for example, it has become a definite part of occult science.

One word in particular has been adopted by both Hindu and Buddhist as of outstanding significance—namely, the Sanscrit word Aum. It is said to be the “manifest word of God” and the substratum of all sounds.

When pronounced, the sound is like a hum, commencing low down in the throat and rolling gradually through the throat and mouth, ending on the closed lips. The sound is musical and

corresponds with the hum heard outside a town at a distance, "the busy hum of life". The sighing of wind through trees and the distant beating of waves upon the sea-shore also resemble it.

The adoption of the use of this word will react favourably upon anyone sitting for psychic or mediumistic development, as it effects the whole of the body and produces harmonious vibrations of its physical elements. One's mood will also harmonise with the physical condition thus established, and altogether the result will be most favourable.

The first letter, A, is the root sound and is pronounced without touching any part of the tongue or palate; M, represents the last sound in the series, being produced by closed lips, and the U rolls up from "the very root to the end of the sounding board of the mouth". To obtain full benefit from Aum, it should be repeated constantly for a period of about ten minutes. The person should then sit for development immediately afterwards.

## CHAPTER XXIII

### DIET

THE subject of diet has always been a matter of concern with developing mediums, and many misconceptions prevail about it.

In this book, I have endeavoured to keep strictly to the results of practical experience, avoiding as far as possible theories based upon speculation. Public interest in the unfoldment of super-normal powers has been greatly retarded through the insistence of some of its advocates that the development of psychic gifts demands a strictly abstemious and ordered life, especially in regard to food. Many occultists have laid stress upon this aspect, doubtless with the best intentions, but their rules and regulations are not always supported by facts.

It is, of course, advisable to eat foods which make for a healthy body and vigorous mind. To indulge in habits of any kind which tend to lower the vitality and to weaken our moral tone is obviously stupid, and a violation of our duty to our fellows and ourselves. But to adopt a rigid and unpleasant system of living is not justified if it adds no more than discomfort to existence.

We must not overlook the fact that the human body is a natural chemical laboratory, and that the digestive and assimilative systems are capable of turning the various foods into nourishing tissue. When in Australia, I was particularly impressed with the magnificent physique of some of the Aborigines living in their native state. They were tall, upstanding, intelligent-looking men who compared very favourably with the white man. Yet they lived on what we would regard as offal.

Their diet consisted of wild fruits, roots, larvae, ants, and such

meat as they could procure. Authorities inform us that they are not averse to consuming rotten meat and bad fish without suffering ill effects. Their blood is so rich that, for tribal reasons, they inflict upon themselves deep wounds which they fill with wool or clay or even earth, without suffering for it. Many similar examples of the remarkable ability of nature to transmute dangerous elements into harmless ones may be quoted regarding other primitive races. Whatever may be our feelings as to these habits, the fact remains that the chemicalisation of the human body is such as to warrant us making considerable allowance for what may be regarded by dieticians as bad or dangerous food.

I have met many of the most famous mediums in England and abroad and found that with them the question of diet was a secondary consideration. Meat-eaters could function psychically quite as well as vegetarians, and those who ignored dietetic rules seemed none the worse for it.

It is, however, impossible to lay down any rigid rules on this subject, which is really a matter of "personal equation". Here, more than in any other respect, the requirements of the individual become extremely personal, while the question of one's spirit-helpers is also important.

Many controls insist upon their mediums adopting a diet, and it is then a matter for the medium to decide whether he will fall in with the demand. Perhaps a little experimenting will not come amiss. During my own mediumistic development I tried a vegetarian diet, but abandoned it after eight months because I failed to benefit by it. On the other hand many mediums favour it.

There are certain habits about which we can speak much more specifically. Not a few would-be mediums wonder whether smoking and drinking alcoholic liquors is bad. The answer may well be "Yes" and "No". Several of the finest mediums I have known indulged both these tastes in moderation. There seems no reason why a medium should not smoke so long as excess is avoided. But the question of strong drink is somewhat more important.

Intemperance is as bad for mediumship as for anything else. Mental mediums are less likely to fall foul here than physical mediums who, feeling fatigued after a strenuous séance, may be tempted to take alcohol as a pick-me-up. The history of psychic science shows that some have grown too fond of such stimulants because they have felt better after them. Here a definite note of warning may be given. Physical mediums should avoid this habit lest it grow.

Occasionally one meets a case where strong liquors are eschewed by the medium's spirit-helpers, and they must then not be touched.

Much the same advice may be given of drugs in general. Dr. J. B. Rhine's experiments in telepathy and clairvoyance demonstrated that caffeine reacted favourably on both faculties. The drug was always administered under the close observation of a fully-qualified person, and care was taken to see the student did not over-indulge. Rhine's results may well encourage those anxious to hasten the development of the supernormal faculties to take caffeine. But it would be an unwise practice, as the faculties show improvement only while the drug is actually working. This implies that one would need constantly to take the drug to keep the gift at its best.

The power of suggestion is a factor to be considered. I have known mediums to be influenced by someone whom they regarded as an authority on diet in relation to mediumship, and in consequence became obsessed with the fear that if they did not eat as advised they would fail. If an idea of this kind becomes fixed, the mental disturbance set up by violating it will prove inhibitive. That is one of the reasons why care should be taken not to attach too much importance to a subject so speculative. Every would-be medium is an adventurer in a variable phase of psychology, and should claim the right to make charts, as it were, of their own. Avoid nervousness and experiment a little. Try all things and hold fast to that which is good is an excellent motto in this question of diet.

Above all, aim at being a normal person. Do not become a

crank, and remember there are no authorities in mediumship in the specific way that there are in biology, chemistry, mechanics and other branches of science. Mediumship is an empirical study, and every man must look out for himself.

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