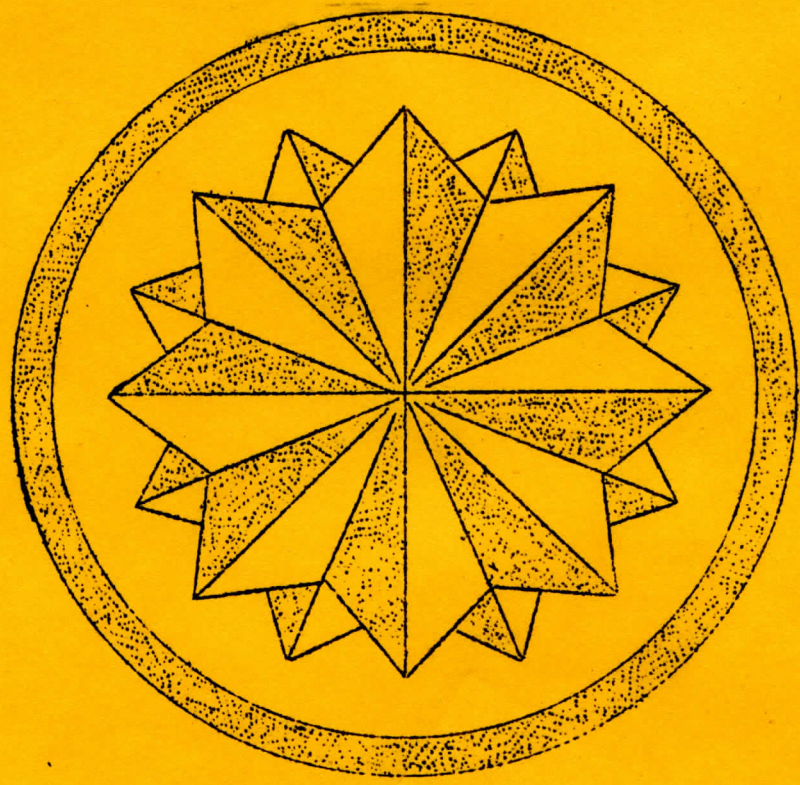


SEANCE MEMORANDA from the

Inner Circle

BSRA No. 8-A, Nos. 1 & 2 of the First Series of Seances, starting Sept. 22, 1946 and continuing thru April 6, 1947.



through Mark Probert, medium

A Publication of:
BORDERLAND SCIENCES RESEARCH FOUNDATION
PO Box 548, Vista, California 92083
USA

SEANCE MEMORANDA from the

I N N E R C I R C L E

through Mark Probert, Medium

Nos. 1 & 2 -- September 1946 through April 6, 1947 (BSRA No. 8-A)

Controls, more or less in the order of their appearance: Charles Lingford, Sigmund Freud, Sister Theresa Vandenberg, the Pigmy, Rama Ka Lo, Kay Ting, Lo Sun Yat, Harry Lauder, an African Missionary, a Kahuna, Japanese soldier, Drug Addict, Temple Dancer, Sir Thomas Lipton, Ali Ben Casi, Choctaw Indian, Atlantean, Colin Kelly, Ramon Natalli and others.

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INTRODUCTION TO FIRST EDITION

The following notes cover a series of seances held at San Diego, California, beginning September 22, 1946. Most of the earlier notes consist of summaries made during and after each seance, but without much verbatim transcription, due to lack of a stenographer. Notes were taken in shorthand, but the note-taker, Meade Layne, was obliged to carry on much of the interrogation also, and so could not transcribe fully.

The medium, Mark Probert, is 39 years of age (1947), a "non-professional" who receives no pay for his services. He is an artist, but commercially employed, does not belong to any church or other organization, is opposed to nearly all aspects of orthodox religionism, has had little formal schooling, but is of alert mind and good natural abilities. He is well known to the present writer, who has complete confidence in his sincerity and integrity. He has been more or less psychic or mediumistic throughout his life, and during the last few years has developed a remarkable tendency to xenoglossy: he spoke fluently in many languages while in trance, but almost never in English. In his normal state he knows English only. There is no record of his having heard any foreign language used, except such few casual expressions as may come to the ears of anyone. After the seances were organized, it was found possible to eliminate most of the foreign language communication, except for the intrusion of Asiatic tongues, and practically all of the notes here set down were given in English.

The seances are highly informal, with many changes in the group of sitters. They are held either in full light or with a single small shaded electric globe. Movements of the table and ouija board writing are easily obtained, but no attempt has been made to work with these: the phenomena consist of mental mediumship only. As a rule Mark P. passes easily and quickly under control, and usually is dimly and intermittently conscious of what is going on. He often feels that he is standing beside his body, and is so described by controls and by sitters who are clairvoyant.

The seances have never functioned as "message circles", nor have they been devoted to "proofs" of survival or identity. The objective was originally two-fold, to obtain useful and practical information, and to be of assistance to distressed and "earth-bound" persons of the astral planes. This latter objective has diminished in importance, largely because the guides and controls have taken little interest in it. It is a work which is desperately needed, but which requires full cooperation on both sides.

These notes will thus be of interest only to those who regard spirit communication as an established fact. Some of the material has

already had a limited circulation in letter form, or has been published in bulletins (the Round Robin and Flying Roll)...While the sittings have had many impressive moments, perhaps their most remarkable aspect is the naturalness of the conversation, the complete integration of the personalities of the communicators, and the numerous sidelights thrown upon other-world conditions. Seance literature is of course abundant and there is an enormous amount of alleged data; nevertheless, we feel that the present notes may be of service to critical students who have already accepted the basic facts of survival and communication.

Acknowledgment and thanks are due to Jack Tate, to whose interest and initiative the seances are largely due; to Irene Probert, who has given us the use of her home, and above all to Mark Probert, who has devoted his time and remarkable gifts to this work without compensation of any kind.

For volunteer help with the clerical work we are indebted to Mrs. Helen Lotreck, of Northampton, Mass., and to Margaret Rea and Isabelle Gargano. There have been a few financial contributions (for clerical work at the seances) and many expressions of interest and encouragement from students of occult phenomena throughout the country.

MEADE LAYNE

* * *

SEANCES OF THE INNER CIRCLE

When the note-taking first began, in September 1946, there was no intention of making a permanent record; the memoranda are therefore sketchy and incomplete.

The Control, Lingford, states that he died in New York (State, or City?) "about 40 years ago." He "has known the medium for many years." The origin of this relationship has not been cleared up at this writing (2-14-47).

At the seance of 9-22-46, six persons were present besides the medium, Mark Probert (4 men, 2 women). The Control, Lingford, began talking about the Ballards, of the "I AM" movement:

"Ballard did not understand the real power of mantrams...he was partly unbalanced at the time of his death...The Ballards got nearly all their occult knowledge from books. Of course, they obtained genuine phenomena after they got going, but they had no particular occult powers of their own..."

"People without auras fall into two classes...the existence of these people, who are often materialized spirits from our side of life, accounts for some cases of mysterious disappearance. They often dematerialize and return to the astral. (Question) Yes, there is a natural phenomenon one might call an atomic whirl--if a person is caught in one he will disappear."

Q. Are spirits on the astral capable of injuring one another?

"Well, they exert force against each other sometimes. If one person directs a blow at another, and if the latter has fear of believes that he will be hurt, he will suffer some ill effects...Fear and all emotion opens the aura, and it is then that obsessing spirits can enter."

The Lingford Control withdrew temporarily. An entity giving the name of Rev. Charles Ratford took control. He claimed to have lived in Northhamshire ca. 1706. He was much concerned over talk of another war, did not seem to be very clear-witted. He was followed by a control who announced himself as Sigmund Freud. This may have been caused by the presence of a psychoanalyst among the sitters. The whole appearance and demeanor of the medium underwent a remarkable change--voice, gestures, an imagined beard which the medium kept stroking, the grave professorial air and scholarly, tho somewhat gruff accents:

"What is the meaning of this? This is certainly a most extraordinary affair!" (Explanations by M. L.) "Yes, yes, I understand what you are saying well enough, but it is very extraordinary all the same. There was no place in my philosophy for such things as this... (memo missing) I know that my theories attracted much discussion. If I had my work to do over again I would put less emphasis on sex." (Q. about Jung). "Well, it is not usual for one psychologist to praise another, but I think it will not change matters any to say that Jung has a great mind."

Meade Lane: "But the whole world has listened to you."

Freud: "Yes, yes, I was afraid of that."

THE PIGMY was for some time a regular visitor at these seances. He claimed that he had met and been employed by Theodore Roosevelt on the latter's African hunting expedition--"Great White Father, glass on ice." (glasses on eyes). He always began by bouncing (the medium) up and down, beating an imaginary drum, swaying back and forth--full of animal vitality, the embodiment of vigorous life.

"What do you do?"

"Oh, hunt, hunt in jungle, but no kill. Over here say no kill,

hunt just for fun. Eat lots, have nice fat wife, have two, three wives--sure!"

The Pigmy was apparently allowed to take control for a short time to relieve tensions and revitalize the group. He later disappeared from the seances, having found teachers who inspired him with the idea of learning new things and "growing up."

The notes show that Lingford said, "Ballard met one of these people without auras who materialize on this (earth) plane."

Lingford also described his home, saying in substance: "Well, I have my own house, it's in a valley and I have a nice view of a lake. I fiddle around with a little art work and music, and I have lots of books. Yes, I live alone. Do I like it? You bet I do."

* * *

TRANCE LECTURE OF SUNDAY, SEPTEMBER 29, 1947

Five persons present, besides medium (4 men, 1 woman). The Pigmy appeared for a few minutes, then was followed by a distressed and incoherent entity who appeared to be suffering great pain. Questions and information from later controls revealed that he was a soldier who had died in a concentration camp; his lips had been terribly burned and this was the cause of his present suffering. Efforts were made to convince him of his new state, and that he could help himself by breaking off earth ties and memories. The control, Lingford, following, remarked:

"You people on the earth plane can do more good sometimes to such persons than we can over here because they are still in such close rapport with your level of existance--closer to you than to us."

Questioned about the xenoglossy of Mark Probert, Lingford said:

"That is probably due to his having had a number of closely sequent incarnations in different nations and races...Mark's hatred of Catholicism is due to the fact that he was a Lutheran and was put to death by the Inquisition, or at any rate by Catholics."

Meade Layne: "How do you get hold of data like that?"

"Well, it can be secured from the astral records, of course, but there are so many ways, on both sides of life, for learning things that it is hard to explain. We might say that the desire to learn

something creates a kind of telepathic or clairvoyant response, or draws in some way on universal knowledge and life. Names are often forgotten simply because they are not used."

"You have told us that you come here, to this room, from a little valley with houses in it and a road. Suppose we moved this sitting to a place 100 miles away--would you still come to us from the same spot in the valley?"

"Yes, the distance wouldn't make any difference--it's very hard to explain."

"Well, leaving the medium and ourselves out of it, does your valley somehow correspond in space with this room or neighborhood or city?"

"No, it seems to correspond to any place--I can't explain. It makes me think of a sponge full of water. There are what we call 'way-stations' for taking care of fellows like that burned man, but sometimes you can help them more than we can. They can hear you and understand you better..."

* * *

TRANCE LECTURE OF OCTOBER 4, 1946

Present at this time were Mark P. (medium); Irene P. (wife of medium); H. H., age ca. 40, male, experienced investigator, formerly himself a psychic sensitive; and Meade Layne. The identity of an investigator can be ascertained from Meade Layne whenever there is good reason for the inquiry.

Home of M. L. Time: 2:00 P. M. Full Light. The room in which this sitting was held has often been used for various forms of occult exercises, and the room and house are said by sensitives to be highly "charged". The sitting was somewhat tumultuous and few notes could be taken, tho they were written up in their present form immediately afterward.

No attempt has been made to put these notes into proper report form; they remain as memoranda of more or less disconnected items. (The word "control" means the entity using the body of the medium).

H. H. was late in arriving and the medium was somewhat keyed up; he took more time than usual in going under control, about 3/4 hours. Normal conversation was carried on. Then a communicator took posses-

sion and began to speak in a very weak voice, in German. He wanted to know who had given the medium a piece of dry bread (correct). This communicator was very weak and dim mentally.

After a few minutes of this, the Guide "Lingford" took control, in a strong firm voice, explained that the entity was a German recently killed in a street-car accident in Los Angeles, and that he was "in a very bad condition"... "I let him come in and try to talk, because often that helps a spirit in that condition more than anything else. It helps to wake them up." Medium remained quiescent.

"Are you having trouble, too, Lingford?" asked H. H.

"Yes, conditions seem different." (Mark P. returned briefly to normal consciousness and some conversation ensued about conditions.) Mark P., H. H., and "Lingford" agreed that the place was tense and "charged". Lingford remarked also (having resumed control) that new places usually made difficulties at first.

"It would be a good thing if M. L. would use mantrams before meeting in a new place. (A question). Yes! Those would be alright. I don't know anything about the Order, but those Names would help adjust conditions", replied Lingford, and added, "I wish, too, you would make passes before the seance. Up and down and horizontal passes around Mark and H. H. (illustrating by waving arms of medium) and walk around each member of your group and make the passes."

H. H. complained of powerful drawing sensations on his left side; especially on neck muscles; he asks Lingford if this cannot be relieved. The control replies briefly, appears to be very busy. Says that "Kendrick" (Jeremiah Kendrick, another Guide and sometimes control) is there helping him. Talks with difficulty. Condition continues and grows more pronounced.

Left arm of H. H. passes out of his conscious control, beings to wave wildly; he appears to go partially and intermittently into a trance state. Speaking to him sharply and loudly brings him back, but for a few moments only. Condition continues.

About this time, Lingford explains to M. L. that the root of the trouble lies in the medium's mental condition. "I wish you would not give this medium books dealing with Tibet..." M. L. had given Mark P. a book about Tibet by Ilion called "Darkness Over Tibet," in which there is much description of a lodge of the Black Brotherhood and of their magical operations.

"What has happened is this; the book has horrified the medium, because it has stirred up subconscious memories of a past incarnation in Tibet, in which he belonged to this order...You must not concentrate

your attention on the medium--on any medium. That creates a channel. The forces in control will flow right along that channel and fasten upon you...Don't concentrate on anything, with your gaze or your mind."

Besides the question of a "channel", we may recall that concentration is the first step in autohypnosis. Under the abnormal conditions of Psychic sensitivity and of the seance room, the smallest degree of concentration may open the door to invasion. (Remarks by Lingford above are connected with his efforts to break a rapport between Mark P. and H. H.)

H. H. fluctuates in and out of normal consciousness. He declares that the Tibetan Order is still very much alive and has its followers among San Francisco Chinese. He says that this information is being given him. || 1949

"Yes, this influence is bad--all very bad...Make passes over H. H. ...Kendrick is over there by him trying to cut off this flow," said Lingford.

M. L. and Irene P. both make passes over and around H. H., who experiences some relief. He returns to normal consciousness but the muscles of his left side and left leg are knotted as if by severe cramp. H. H. asks the control, Lingford, if he and Mark P. were associated in a past life.

"You both belonged to this Lodge at one time, not at the same time, however," Lingford replied.

At this point conditions suddenly became worse, and both Mark P. and H. H. began making the obeisances and gesticulations of a prayer ritual. Lingford cuts in thru Mark P. to say, "spatter water!" Irene P. brings a glass of water but sets it on the table. Mark P. returns to normal, but H. H. continues imitating the prayer ritual. M. L. resorts to passes, mantram and encirclement. This or some other factor seems effective and H. H. returns to normal.

H. H. then described what he had seen; a large circle of monks or other worshippers, all going thru the prayer formulas and motions; he says that this seemed to cast a kind of spell over him so that he was unable to resist doing exactly the same thing.

H. H. is momentarily convinced that he has been in Tibet, but Lingford (taking control of Mark P.) explains that what he and Mark P. both have seen consisted of thought forms. These existed in the subconscious memory of both, and these memories had been stirred up by the book referred to. H. H. had also read this book.

It is worth noting that the descriptions given by both E. H. and Mark P., after returning to normal, of the worshipping circle of monks, agree very closely. There is considerable conversation between the two, as they check back and forth on the details.

Lingford then resumed control of Mark P. and advised that the sitting be ended. Questioned about advisability of a sitting on Sunday evening next, he replied that he "would let the medium know in plenty of time." He told H. H. that the latter, who was about to leave for the East, would return to California in two to three months (much sooner than H. H. expected to return.) (Prediction was not fulfilled 2-18-47).

An entirely new Control then spoke thru Mark P. He described himself as a "helper of the Helpers," and said that he never communicated except in emergencies, and that the present occasion seemed to be one.

"If you don't mind, I shall not give you my name this time. Yes, it is best to break off this sitting."

This control continues to speak for some time, slowly and carefully, in different manner and voice from Lingford or Mark P... H. H. sees either this entity or some higher being who is communicating thru him; H. H. describes him--speaking in semi-trance--as appearing only as an "ovoid of light." H. H. is convinced that some being from higher planes has intervened.

The new control also remarked that "both Lingford and Kendrick are much put out by what has happened." He is assured that no harm has been done, so far as is apparent on this side, and that much has been learned.

* * *

SEANCE OF OCTOBER 6, 1946

Present: Mark P., medium; Irene P. (wife); Gil Updyke; and Meade Layne.

The first communicator proved to be one "Karansky" (spelling phonetic). He declared that he was a Russian orchestra conductor (comparable to a Philharmonic leader here), that he was killed in the bombing of Stalingrad. He said that he spent most of his time with his surviving relatives in Russia, trying to help them--"trying to impress them."

"I am trying to impress them with the idea there must be no more war...No war if nations get together and reason with one another... if they will get over the idea that a piece of ground is worth more than a human life. If they do not, there will be war within two years..."

"Russia is in a bad position--blocked by England, and also by some elements here in the United States. Also, in Russia there are men of this calibre. If these elements cannot be put down, there will be war in two years."

"There has been much more experimentation in Russia in the way of Psychic studies than anyone realizes."

"I belong to a group. We had a firm compact, to get together on this side of life. Our plan is, to reach all sensitives throughout the world, and thru them try to reach scientists and also men in high positions--to put across the idea of peace--that greed must be ended--and that oppression of the people must come to an end."

"This last is developing in the U. S. more rapidly than you realize. Unless labor holds fast to its objectives, it will be wholly crushed and end by being in a worse state than ever before. But labor leaders also seek for great power, and this must be stopped. This Kendrick who has been helping this medium is a good man, but he ought to be getting over his monkish ideas by this time. Lingford is a very unpredictable sort of person, but he is able--is very well read."

"This is Kendrick. Ki-yat-ta, Ki-yat-ta! That means greetings. About the medium talking so much at night--the situation is, that certain higher entities use his body for experimentation--he is withdrawn, not conscious on any plane--it does not harm him in body but it tires his mind. We are going to see what can be done to stop it. The aura has been torn, and that makes access easy."

"This is Lingford. Jack Tate will get thru alright. I think his plane is in Texas now (10:00 p.m. Sunday October 7th). It landed somewhere in the Panhandle--is that what they call it? The group with Karansky is trying to make contact with scientists."

A small but curious incident occurred at the end of this seance. The medium was in normal consciousness, and the four persons present were talking about the various names applied to the High Self. In mentioning the Polynesian AUMAKUA, M. L. intoned the name strongly, especially the AUM syllable. Within a few moments, some powerful entity was felt by everyone, and the sensitive and two sitters saw a brilliant light appearing close to M. L. and then cross the room; it was about 18" off the floor. Mark P. had the impression that it might have been only the lower part of the garment of some being.

Some communicator then made repeated efforts to control the medium, but conditions were too disturbed. Some explanation may perhaps be obtained later.

* * *

SEANCE OF OCTOBER 10, 1946

Medium: Mark Probert.

Communicator: "Ramakalo"

Questions for most part omitted. Present besides the medium:

A. R. Boese and Meade Layne.

Concerning the "space-ship" observed night of 9th.

Control not recorded.

"This ship comes from west of the moon. I cannot say how many miles, but very many. It is a mechanical bird. Watch the Moon tonight, they may try to make contact...I cannot say that the ship will show at the same time as last night; the computation of time is too difficult, requires very advanced mathematics. These people have been trying to contact the earth for many years...The earth is now sending forth a strong ray or column of light, and this makes it easier to approach it from other planets.

"Yes, these people come in peace--they are much more advanced than you are. Their bodies are similar to yours, but much lighter. These people would like to make a landing but they are afraid of their reception. They know they will not be understood.

"You must try to have a group of scientists. The matter must be kept secret from the public at present. Do not say anything to your scientists about the psychic side of this matter (because it would prejudice them against it). A group of scientists must arrange to meet these people in some isolated place. These people are most anxious to cooperate with you. The new telescope (Palomar?) will amaze scientists. Much will come thru psychics in the next six months. You must work quietly on this."

Communicator Lingford: "I don't know much about this space ship business, but it has created quite a furore. It sounds plausible to me. I am going to try to find out where the ship comes from."

Communicator Kendrick: "Yes, the ship was seen by a good many people but very few of them made any note of its strangeness. They were observing the Meteorites, for the most part."

Communicator unknown: "There will be a great fire in Nova Scotia

(no date given)."

* * *

SEANCE OF SUNDAY OCTOBER 13, 1946

Meeting at house of friend of M. P.

Present: Mark P., Irene P., Gil Updyke, M. L.

First communicator was a child; a little girl dead some three days past, very distressed, crying, wanted her 'mama.' Irene P. and Mark P. knew the child well.

Lingford, replacing, said children were much distressed at first but had the best of care and soon got over it. He speaks of seeing the meteorites, as a wonderful display. He says excarnate people often see earth objects thru our eyes--and that many headaches are caused by this, unknown to doctors or anyone else--especially if pain is on top of eyeballs.

Lingford: "The person who tried to materialize at close of last seance was Kay Ting, a Tibetan monk, of the W. B.; that he will perhaps talk to us later. That he made a mistake in trying to materialize at that time."

When Kay Ting does appear, later, he confirms; says he will try to materialize fully if room is made wholly dark, at next seance. K. T. speaks of Black Orders of Tibet--wars in China mainly due to their activities--they are powerful and very deceitful, appearing even as Angels of Light and deceiving many newcomers to the astral--the true Christian life (not formality and pretense) is the best life on the whole. K. T. has been 450 years on astral side.

Rama-Ka-Lao controls. Rises...makes salaam. Talks about Kareeta (space ship)...it will return next year, to this area, one year from 9th of October just past. Perhaps one year to the hour. (He says it will return in all probability--that is his impression and belief. We should notify all astronomers and all persons using telescopes to look out for it. The Kareeta is more than twice the size of our new giant plane--but it is very light weight.

People of the Kareeta planet have outgrown wireless; they use beams of light. They have made many efforts to reach us by wireless. The signals were received here but were not understood, as to meaning and point of origin--scientists would not concern themselves with such a problem; not enough data to interest them. K. people largely gave up the attempt. An apparatus is being developed on earth for communication by means of colored rays of light, and when this is done communication will be possible. K. can be reached by RADAR if it could

be located; otherwise only by Radar beam to the planet. The two electric motors used for wing operation are more powerful than any similar motors used on earth--much more powerful.

* * *

SEANCE OF OCTOBER 14, 1946

This very brief sitting was characterized by the control of an entity who gravely announced that he was Sir Isaac Newton.

"What I knew about the theory of gravitation is nothing compared to what I know now. Gravity is a force which is created in the compact weight of any object, thru electrical and magnetic forces. When the atomic structure changes the pull of gravity changes also. Telepathy is a form of energy. It is a 4th dimensional operation. It is a form of energy similar to that which we get on the outer spaces of earth's gravity. It is not affected by any physical thing."

The replies in last two paragraphs were provoked by questions concerning the nature of gravity, and as to whether the "energy" of telepathy conformed to the law of inverse squares. The communicator had obviously never heard of this law, and was puzzled by one or two Latin words used by M. L.

The foregoing is the first clearly defined case of impersonation in the present series of seances. A later communicator referred to the above as impersonation by a spirit entity. Lingford, however, some two months later, stated that it was an impersonation by the subconsciousness of the medium. The skill and truly superior knowledge of these schizophrenic entities will often deceive temporarily even the most skilled observers. A good example of impersonation will be found in the sitting of February 28, 1947. In that instance, the communicator announced that he stood "in the interspace between the conscious and the subconscious" and was the undying one, the seed and the core of the personality. His powers were certainly much superior to those of the normal consciousness of the medium, but questioning made it clear that his actual knowledge did not exceed the probable subconscious knowledge of the medium. He was not the "High Self", and explicitly stated that he was not a discarnate spirit--so that "impersonation" is here to be understood in a much modified sense.

A second and anonymous communicator then took control, and began talking about an alleged planetary body. "This body actually exists and is only about 10,000 miles from the earth, but it is in the 4th dimension vibration and your instruments cannot detect it. It can be detected by specially devised instruments using light vibrations. Many objects explode in passing from one dimension to another, es-

pecially if they enter the earth's atmosphere in doing so."

* * *

SEANCE OF SUNDAY EVENING OCTOBER 20, 1946

At Mark Probert's.

Present: Mark P., Gil Updyke, Dick.

First Communicator: Lingford. Casual talk. Inquired about the "young lady" whose hand he had been holding (i. e., Joan T.).

Meade Layne tried to bring up the subject of last letter from J. T., re death by suicide of E. C. McD. with idea of possibly helping the latter. At once another control appeared, but not E. C. McD. This personality was named Alice, last name not obtained. Alice was sobbing and crying, saying that she "did not want to die." It developed that she was a suicide by poison. Lingford later said that she had lived somewhere near Ft. Worth, Texas and that she was a "tall woman." Alice spoke only a few words, was much distressed.

Lingford then talked about H. H.; said affairs of latter were very upset and uncertain, though he would be back in California soon. He went on to say that the aura of H. H. had been injured at an earlier date, and that he was much concerned for H. H. He praised H. H. as a personality and as an investigator, said that he liked to have him present, but added that he feared for him; that it would really be safer if H. H. would have nothing to do, directly, with psychic work. He is afraid that H. H. will again be subject to obsession, perhaps to seizure while in some public place, and perhaps do harm to some other person or to himself.

On being questioned as to whether the guides of H. H. could not protect him, Lingford replies that, "his guides didn't do much for him the other day; at your house." He said "Kendrick was there and did what he could, but it was not very much." "The entities rush into his aura." Lingford was much worried about H. H. and said, "It seems to me he has a guide named Forne (For-nay).

Ramakalo took control; said the "Kareeta" was not from Mars, and was not a rocket...said the "Sir Isaac Newton entity was an impersonator. This refers to communicators at a short sitting held during week (as to "Sir I. N."), and to a communication from one "Maloney" thru a Miss M. (one of three mediumistic daughters of a local family), as to the "Mars" and "rocket" items. All of these had been highly suspected by M. L. and by the medium, Mark P. The "Sir I. N." entity was clever and philosophical, but knew neither Latin nor elementary

mathematics. Ramakalo went away, said he would return but did not. It has been impossible so far to get information as to origin point of the "Kareeta." The Brother Kay Ting did not manifest.

This whole sitting was rather lifeless, and much of the talk was an echo of ideas expressed by M. P. and M. L. in previous conversations. The PIGMY returned; said they had medicine men still but also had better teachers now, could see results of medicine man's work and would not have anything to do with him; that the pigmies lived in villages and in thick jungle, hunted, had many wives, did not kill, was very jolly and lively.

* * *

SEANCE OF SUNDAY, NOVEMBER 3, 1946

* Lingford went to Philadelphia; said child had been born; was a girl; was worried about Irene, apparently; did not wish to say much; did not say much about the daughter.

Anonymous communicator came as formerly--repeated that "Kareeta" really came from ca. 10,000 miles west of the Moon as position was night of meteor shower. Still insists this planet not in our vibration rate, and that K. could pass from one rate to another and materialize here, just as everything else on this plane is rooted in the invisible planes as source. Repeats that matter and spirit are one thing, that everything is material, in the large sense of that word.

Lingford is still concerned about Jack Tate and his psychism.

One communicator compares the earth-and-astral to a ball covered by a cup, in rotation (of both?). The concept that the bands of octaves or radiation or vibration repeat themselves--"break beneath the light."

Anonymous communicator predicts terrible disasters for Pacific Coast. Character of this communicator doubtful. Lingford does not approve of him.

Telephone conversation on Tuesday showed that child was not yet born but that the birth had seemed imminent on Sunday night. Apparently Lingford reported as a fact what seemed to certainly have taken place by the time of his report.

* (Dr. and Mrs. Cozman at this sitting, also one Keough, Gil Updyke, and two others, M. P. and M. L.)

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SEANCE OF SUNDAY, NOVEMBER 17, 1946

Present: Mark P., Jimmie....., Gil Updyke, Dr. and Mrs. Cosman, Mr. and Mrs. Barkus, M. L.

Kerinsky (or Kerensky) Russian orchestra leader killed in bombardment of Leningrad appeared distressed and excited, predicts war with Russia, says Russia has new weapon more terrible than the atom bomb, that war will destroy civilization, etc.

A girl or young woman named Ruth, crying, incoherent, killed in a plane crash. Lingford says she has been that way for several weeks and may continue for a long time.

Lingford, Ramakalao, and an anonymous communicator who has been on that side "a very long time." Last named does not know his name, cannot remember earth life or nationality or race. Says he wears robe and turban, spends his time in study, believes all must reincarnate by natural law. Talks much of relation of sound to light, says light is a "higher octave" or sound--that continuous and rapid sound waves will produce a "friction in the ether" which will produce light--to increase pitch or frequency helps toward this; that sound is much more than air vibration, it is an elemental power, a creative energy. Science will discover this relation of sound to light, if not already known.

This seems to connect with "break beneath the light" of another communicator.

The principal feature of this sitting was an anonymous communicator who declared that he was an Adept still having an earth body; that he had left his body in trance, in India, and was attending a meeting of Adepts on the Astral--that they were experimenting to see how well the medium could be controlled by an Adeptus who was still earth-living; that if the method worked out it might be of much use for spreading knowledge of occult facts, etc.

* * *

SEANCE OF SUNNDAY EVENING

Present: Mark Probert, Medium; Dr. Cozman, Meade Layne and three others, one man and two women.

Apparently two or more communicators in succession took physical control of medium, but were unable to speak.

A control, not previously known, took control beginning with some kind of ritualistic or liturgical chant lasting perhaps a minute, a very impressive ritual. He then announced that he came from a great meeting of Adepts and initiates, somewhere "north of Lhasa." Questions elicited the following statements:

That the purpose of this meeting was the initiation of newcomers to the Order; that the Order was a great and powerful one, but that the name could not be given at this time; that such meetings were held twice in five years; that the meetings took place on the dense (physical) plane, and that the members from the "other side" were present in materialized bodies (at the meeting). On being asked if he could give his own name, he said that he must make inquiries and would return. He fulfilled this promise and returned after some fifteen or twenty minutes. Other communicators appeared during this interval, but for sake of continuity these notes will continue with the same communicator and refer later to those of the interim.

This communicator then returned, stating that his name was Lo Sun Yat. In reply to questions; The meeting was being held in a huge cavern. There were smaller meetings from time to time. He himself was not now living in a dense body. He and others on his side did not live in the "astral", but on higher levels.

"Yes, the higher planes were also worlds of physical objects, many of them duplicates of our own, tho of greatly refined grades of matter. Yes, the objects in that world were subject to the will; they could be made to disappear or appear. But not much attention was given to this pseudo-objective world; the attention was for the most part turned inward to the world of thought."

This mental control of objects or appearances was theoretically possible on all planes of consciousness. This was because objects did not have an independent existence, or existence per se.

Concerning the "ding-an-sich," (thing-in-itself): The ding-an-sich did not exist. All objects were mental constructs. Yet it might be said that such constructs were the joint product of the perceiving mind, or mind of the observer, and a cosmic mind. If the communicator was rightly understood, he took the position that the ding-an-sich might be said to exist if it were conceived in that sense, of a cosmic productive energy operating thru and as individualized focii of consciousness. The Kantian position on this question was in error; the position of Berkeleyan idealism was closer to the truth; "Esse equals percipi."

The communicator was understood to take the position that the "thing-in-itself" might exist if it were believed to exist; i.e., as a mental construct. The qualities of objects, or appearances, arose

from the functioning of the cosmic energy thru individual foci of consciousness. The thing-in-itself did not belong to the order of appearances, and its existence was of a mental order, as inference and belief.

The communicator asserted that there was no debate about this question on his level of existence; they pursued knowledge continually but there was no desire to argue about anything. He asserted that it was possible to attain the higher states of consciousness while living in a dense body; that each incarnation should improve the personality, until the evolving entity reached Devachan.

"Beyond Devachan? The sense of I but not of I am. Consciousness, awareness is not lost, but sense of individuation is lost. I do not believe in complete absorption of the individuality by the Cosmic Life, or Soul, but only in loss of all sense of separateness.

"In youth while the fires of life burned fiercely in the body, it is wrong to deny them expression. But the great objective of all life is the pursuit of knowledge. There is no distinction between matter and mind, or spirit. There is never any escape from matter--the matter assumes very tenuous forms and peculiar properties.

"The doctrine of the High Self (and other selves) is correct, but it must not be taken to mean a real division of the unitary Self, which is all one. The virtue of invocation of the High Self is in the fact that it is a subtle and powerful form of self-suggestion. The unitary Self unfolds in response to it. The High Self, or non-conscious self, is secretive and cunning. All the powers which man possesses on all the planes lie enfolded in the unitary Self."

A question was put by a sitter, concerning the possibility of re-joining his wife who was deceased, or whether she might reincarnate before he himself left this life. The reply was, that if the wife desired to rejoin him, she would not reincarnate until they had met each other in the astral (or higher) planes.

Question by Dr. Cosman regarding use of the huge Tibetan horns.
Answer: "No, no use is made of the horns at this meeting, but do use drums. The drum beat has a peculiar effect in disintegrating the molecule structure of matter."

The whole of the conversation with Lo Sun Yat occupied at least a half hour; the communicator used technical philosophic and metaphysical expressions, and displayed a knowledge and acumen quite beyond the reach of the medium, who is without philosophic training, and has not read philosophical or metaphysical books. The personality of the communicator was fully integrated, the language precise and often eloquent; there is no apparent reason for identifying him with the mind of anyone

present. The communicator seemed to be familiar with philosophical points raised by the present writer and was at loss only in a single instance, when reference was made to Amakua, which is the Polynesian or Huna designation for the High Self. The Hebraic Yechidah was understood by him.

The control and guide, Lingford, has described himself as a former resident of New York; that he died there about forty years ago. He lives by himself "and likes it;" has a small house, many books, musical instruments. Other communicators describe him as being studious, widely read, rather self-sufficient.

"No, tho I act more or less as a guide for this boy (the medium) I am not in constant touch with him. But if he gets into any trouble or distress, I know about it and come to see what I can do. I had trouble in getting control tonight because the medium has not been holding regular sittings and I lose the knack of it--Also, I haven't had a cigaret for four weeks. We can make them over here but they're not very good." (Lingford, via the medium, usually smokes a cigaret while in control). I have tried several times to get this boy to read "The Dance of Life," (Havelock Ellis); I wish you would try to get him to read it; it contains things he ought to know. I read your Round Robin over his shoulder sometimes."

"That fellow who came in (tried to control the medium) wasn't able to talk, so I put him out."

"Maybe you could tell us what he wanted to say?"

"He wanted to say that J. T. is ill, some kind of stomach trouble. Don't quote me on that; I don't know about it myself."

"Well, if there is any kind of disaster impending, I don't know about it; I live quietly by myself; if the human race wants to blow themselves off the map it is not going to disturb me very much.

"I'm going to make you a list of books that will appear on your plane. People here spend a great deal of time, some of them, trying to get books and music across to your plane." This promise, if fulfilled, would give us something unique in psychic records.

The Pigmy (bouncing the medium up and down, rocking his body, beating imaginary drum rhythms: "Yes, have good time--good time--but learn new thing. Have teacher now, learn new thing. Learn life not all hunt, eat, have women. No! Life mean learn, life mean grow up. Teacher say I little man, no need stay little!! Learn, grow up! Learn new thing. What matter with boy? I come here, two, three time, no meeting. Well, goodby!"

This pigmy asserts that he met or was employed by Theodore Roosevelt on the latter's African expedition--"White Father with glass on ice" (glass on eyes). He and his tribe still hunt the jungles of the astral, but do not kill animals. He is the embodiment of animal life and vitality, and seems to be admitted on account of his effect on the sitters in relaxing tension and changing conditions.

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SEANCE OF SUNDAY EVENING, DECEMBER 22, 1946

The medium passed under control very quickly and began speaking in an altered voice and with a heavy burr.

"This boy didn't want to let me in, he kept fighting me off. (Q.) No, he was ready, alright, but he was afraid that I wouldn't be able to talk." (Mark P. later said that this was true.) "Well, I'm Harry Lauder. This is a most unusual experience--I have never done this before. (Q.) "Yes, I have been on this side a number of years. I don't know how many. It seems to me that I died in the 20's sometime. Time is vastly different on this side--how can one tell about dates?" (Q.) "Yes, I find life here very good, very pleasant. I spend a great deal of time roaming about London--but it's a blasted place now! The war made a mess of London!"

"Have you found your son?"

"My son? (long pause) I don't remember my son. Did I have a son? What kind of a thing is this? I can remember other things, how can I forget my own flesh and blood?"

This communicator cannot remember either his son or his wife. He is greatly distressed and keeps recurring to the subject. Finally, he says that he is going out of the medium's body, that John McCormick is there and wants to try to sing.

A different personality, giving the name of John M. takes control, talks a little, says that his voice has been recorded since his death by mediums in London, gives up the idea of trying to sing on account of the frail physique of the medium. He leaves the medium, and Harry Lauder returns, vastly interested in the experiment, but distressed about his son and wife.

A communicator who appeared once before at these seances took control. He has so far declined to give his name. On his previous appearance, some three months past, he predicted a great natural disaster

in the Western Pacific. He now referred to this prediction, and to the recent Japanese quake and tidal wave as fulfilling it.

"Can you give us any idea of the way in which information of future events comes to you."

"The earth gives off vibrations. A change, a disaster, has its own vibration rate. Those of us who know how can detect this change. It is a kind of pre-action. It is like the thought before the word."

"Did you see the Japanese disaster yourself?"

"Yes, much of it. No, I did not have to look thru the eyes of a person on your plane. Great violence of Nature or by man, like love, or like hate, makes the Veil grow thin; then we can see through."

"Do you foresee other troubles?"

"Out of the East comes great trouble. Out of India. Bloody revolt and struggle. It may well happen that they will kill or drive out every white man. A dreadful struggle. All depends, for the future, on the attitude of England. England may call on the U. S. for help, but I think the U. S. will help only as a peacemaker."

The Tibetan, Lo Sun Yat, takes control. He is the philosopher of the last meeting. According to the communicator, Lingford, he was about ready to receive initiation at the time of his death, and now has made great progress:

"Greetings! I am Lo Sun Yat. Tell me, what is this talk I hear of impending disasters? (The substance of the last communicator is repeated to him.) It is true that the problem of India will lead to great and bloody trouble. I have one advantage over your friend, Lingford. I can get information that you want without leaving the body of the medium. I do it by a kind of projection of myself."

(Inquiry about a certain Adept.) "Is he a frail man, blue-eyed? I think he is very well-to-do. I see a large white house. It looks newly painted."

The general trend of subsequent remarks by this control indicates that the Adept referred to is "genuine" and a man of good will. If he is a man of good will, it does not matter what particular Lodge he belongs to. It was evident that Lo Sun Yat had no personal contacts with the Adept but believed him to be "alright."

Lo Sun Yat then spoke of amnesia and possession. Many a case of temporary amnesia is due to possession by a spirit. Sometime your scientists will find this out and devise a means to prevent it or

remedy it. He referred to the problem of persons without auras: "Spirits who appear on your plane in bodies materialized by their own power cannot remain here continuously; they have to cross and recross the borders. If they die on your plane, the body simply vanishes. But it is an unpleasant sight."

"These persons lead a normal life in most respects while on your plane, but they cannot have children. I wish to speak of the two types. There are good persons who return here in materialized bodies in order to help those dear to them, or to whom they owe great debts of gratitude; or to help, say an artist or a scientist. The other type is evil. They have spent much time learning how to materialize bodies, and they return for purposes of hate and revenge. Make no mistake--many murders are committed in this way--by these materialized spirits.

"People who are very sick have no auras. People who appear to be in normal health and have no aura, are nevertheless very ill."

Lo Sun Yat further stated, "I do not myself know of any Lodge at Mt. Shasta. I have never seen any signs of such a Lodge. No, I do not say positively that it does not exist."

"Concerning this Doreal. His claims are not true. Certainly, he has a large following. Do you remember two people who had a following even of millions, whose claims were false? (The Ballards) They gathered up the knowledge of many occult schools; they cast this knowledge forth upon the people with malice--and for gain. Yet well they knew what they were doing. It will take them thousands of years to repair this karmic debt. Both Ballard and his wife knew what they were doing. They had occult knowledge, of course, but their claims and purposes were false and selfish. Money! All was sacrificed for money, for gain. Behold the fruits of this sacrifice!

"The Baja California Lodge or occult center does truly exist, but it is not a center of good.

"The Bell Witch! Yes, we have the book concerning this matter, on this side. I have not examined this problem at first hand. I would say that the root of such great evils is to be found in the hatred of an excarnate entity. There must have been a kind of focus of hatreds. Hatred and violence of themselves can haunt a place. They lurk and hide there. Then comes the right person or group of persons; their vibrations are adjusted, receptive. The latent forces are unloosed into manifestation. Then some malicious Ego, filled with hate, employs them. Great then is its power. I shall look further into this matter."

This substantiates the occult teaching, that a system of stresses or strains may be set up in the ether, at a given place; and that a

mentality adjusted to them will receive them--just as an instrument, an electroscope or radi-receiver, responds within a given field and not elsewhere.

The control and guide, Lingford: Lengthy and casual talk--about the elementals..."Oh, yes, these beings exist, alright. Spirits of earth, air, fire, water. The little fairy-like spirits are wonderful. They are perfectly formed, like humans, but you can hold a full-size one on the palm of your hand. You see them around flowers. Yes, they have a kind of procreation, but it seems to be an etheric procreation.

"It is true that all the matter of the earth plane can be penetrated by us. (Q.) I suppose in theory the earth could be penetrated--but this is not a normal type of activity for us--I think a spirit would hesitate a long time before trying to penetrate the solid parts of the globe...About Elementals, you have me on a subject I have little first hand knowledge of, but I have read about them in books we have which were written over here on this side. But I have seen the Fairy creatures I spoke of. They are most fascinating and beautiful--especially the females. (M. L. started to ask Lingford's opinion about some proposed "Thursday Conversations.")..."Yes, I know. I heard you talking about that on the telephone...It's a good idea. (Q) Yes, I like to do a little painting. I try to help Mark sometimes. Sometimes I get in a stroke or two of my own. I think I could paint thru him, in the dark--I'd like to try it sometime."

- Adânda -

John McCormick speaking: "Well, I pushed Harry Lauder out--then he pushed me out". (Considerable badinage between these two, according to the medium, who hears intermittently on both planes).

Harry Lauder speaking: "I wish you would tell me how this strange thing happens. I come into this room, I see you, I see this boy, I walk up to him--then all at once, here I am talking thru him. I don't understand this."

Lingford has become much at home in the body of Mark P.: "This is really the greatest wonder of all, Meade! I feel this body, my face, my hands (I mean Mark's, of course). I hear myself speak. I can see you. My control of the muscles gets better all the time. I shall be able to light my own cigaret some night without any help. This a great marvel to me."

Lo Sun Yat: "The knowledge that the Ballards had of occult matters came from books...They secured certain psychic effects, of course, sometimes.

"Yes, I understand that you ask about these various Orders and Adepts from right motives, not at all from idle curiosity. If I did

not believe that I would not give you the information."

Lingford: "I'm afraid I caused Mark to make that mistake of the portrait. I edged in a little too close to him. I'll help him correct it." (Just prior to the seance, Mark P. had been working on a portrait, had gotten the eye done remarkably well, then ruined the effect by a false stroke, was much upset by it).

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SEANCE OF SUNDAY, DECEMBER 29, 1946.

Present: Mark Probert (medium), Irene P. (wife), Dr. Cozman and wife. Gil Opdyke; Margaret Layne, Elizabeth Brown; and Meade Layne.

Several attempts were obviously made to control the medium, but nearly an hour passed before good communications began.

Harry Lauder (communicator at the last seance) spoke briefly, but spent most of his time listening to a symphony which was being played softly on the radio, and beating time with the medium's arm. Since another communicator, Lo Sun Yat, announced later that he could hear all earth sounds better when he was not in the medium's body, it seems likely that Lauder simply enjoyed the novel experience. He was greatly interested by it on a former occasion.

Lo Sun Yat then took control, beginning as usual with vigorous motions of twirling a prayer wheel, then announcing his name. (Q). "Yes, indeed, the musicians of your plane continue their work here. But there are octaves of sound perceptible to us, such as you have never dreamed of. Very high notes. Some of you can hear a few of these sounds, if you listen for them when you are completely relaxed. (Q) Yes, sounds here also depend on the existence of a medium similar to your atmosphere, but far more rarefied. (Q) Yes, musicians here try to get their compositions across to earth musicians. (Q) (This medium has been doing a great deal of talking in languages during his sleep.) "Yes, various spirits wish to experiment with control of the organism, but they are careful now not to do him any harm. (Q) The state of consciousness of the medium most of the time, while this is going on, is what I have before described to you as the I state--consciousness, but not self-consciousness. (Q) Yes, it is possible for the medium to be awake and active on the astral during such periods. Have you any questions?"

An attempt was made to put a few questions of a scientific nature. The communicator was asked if he could give the distance of the Sun

from the earth as known to scientists on his side of life (mean solar distance.) The communicator gave a distance of 22,500,000 miles. But he professed to be unprepared to answer questions of this nature; said he would be ready next time. The communicator left the body for a time, but said he would listen to any questions formulated.

M. L. then explained at some length the substance of a report lately received from Edward John, concerning an area in Mendocino County, Calif., where John alleged that the Nature Spirits were visible without clairvoyance as well as Indian spirits which were visible, and certain manifestations of elemental beings of various grades.

Lo Sun Yat returned promptly, waving the arms of the medium. "Yes, indeed, there are times and places where these conditions exist...I do not know about this particular case, but the facts reported may well be entirely genuine...No, you do not need to fear to investigate. Go there with good intent. You can reckon with a measure of protection from this side, but you must not depend on that. Man must learn to meet and face these things by his own powers."

The problem of elapsed time, recently raised by Vincent Gaddis, was then stated by M. L. A person practising astral projection will leave his dense body, cross the room (say) and strike the wall or a gong, then return to his dense body. As soon as he returns to normal consciousness he hears the sound, but not before.

Lo Sun Yat replied, "There is no elapsed time! If while on the astral you strike a material object; no sound is produced. But there is a delayed hallucination of sound, due to the way such a thing happens on your plane, and the person experiences this hallucination on awakening in his dense body."

"But surely sounds are produced on the astral plane--originate there and are heard there. Suppose the projected person strikes the etheric double of the wall or the gong. One would assume anyhow that this is what happens," observed Meade.

"The etheric sound, in such case, may or may not be heard by the person making it, at the moment. This sound cannot be heard on your plane. But on return to the dense body the memory of the sound, if it has been heard, or the belief that the sound was produced, causes a hallucination of sound heard by the dense body."

Communicator Lingford: "This is Lingford. Cigaret, please. This medium has been drinking too much coffee. (O) A little coffee is alright, but not in quantity. It is very bad for the kidneys....Introduce me, please, to these young ladies." Much casual and friendly chat followed.

"Yes, I've been here listening to that Chink, and to your questions. I'm glad I didn't have to answer such questions. Oh, I call him a Chink; of course, he's a very learned man, a very fine intelligence. I know he's a Tibetan, but he's a Chink to me just the same.

The conversation shifted by degrees to the subject of astral and psychic attack, which under the circumstances had to be handled with reserve.

"Are you familiar with the term 'congressus subtilis?' "

"No, what does it mean exactly--translate it."

"Well, the obvious translation, subtel congress, sex attack, usually by a person in an astral or etheric body, perhaps projected from the dense body. Occultists believe that this takes place but the matter is not well understood."

"Certainly, such attacks are possible and take place. There may be, often is a degree of materialization of the body of the attacker. This materialization may not be visible, but it may be felt. All the experience of attack in the dense body may be felt. But as a rule, the attacked person is largely responsible--either because the person greatly fears such a happening, else desires it, maybe only subconsciously desires it. That opens the way to an attack with powerful desire and especially if he has some knowledge of how to control the etheric body for that purpose. But such attacks are easier for people on this side; not many on your side are sufficiently skilled in astral projection...yes, astral or psychic attacks may be almost involuntary, or rather not planned out, but only the result of continued strong desire and imagination."

"Have you any idea why we had so much difficulty in getting started tonight? Was it because of our visitors, or some wrong arrangement here?"

"No, that wasn't it. His wife was the cause of that. She has been away from him about eight weeks."

The medium, Mark P., some months ago had a dream or an astral experience, in which he encountered a very threatening individual standing in front of a large dark archway. Recently, after this, he saw in the home of an acquaintance, an artist, a painting of this same man, tho in different costume, standing in front of the same archway. This painting was a copy of some other picture. This original has not yet been traced. Lo Sun Yat stated that the experience took place on the astral, and that the man was a member of the black Order, who was interested in Mark P. on account of his psychic powers, and who wanted to entangle him with the dark forces. He also said that the painting

seen by Mark P. was an actual representation of this black magician. Granted that these assertions are correct, we have an interesting case of a material object forming a link between a here-living person and a "black magician." The latter, moreover, was said by both Lo Sun Yat and Lingford, to be still living in the dense body. This linkage was probably not accidental, and the history of the painting and its original, if discoverable, may be an interesting illustration of the devious methods sometimes employed in these matters.

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