

PROFESSOR ERNEST BOZZANO

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OF THE

British College of Psychic Science

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EDITOR: MRS. HEWAT MCKENZIE

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BOOK REVIEWS.

COLLEGE ACTIVITIES.

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EDITORIAL NOTES

The attention of readers is drawn particularly to the article in this issue dealing with the early mediumship of Willy Schneider, reported by an observer who had unique opportunities of closely watching the development. From him we can learn again something of the care needed towards the medium, and something, too, of the responsibilities which a researcher must assume who seeks for information by experiment regarding physical mediumship.

That the late Baron von Schrenck-Notzing wished this article to reach the public makes its appearance in our pages fitting, and enables us once more to express our appreciation of the notable work of this distinguished investigator.

* * *

Many mediums came under his survey and he has given his observations and conclusions for all to read in his famous book *Phenomena of Materialisation*. His later work lay with the Schneider brothers and the full account of this has not, and may never be published, unfortunately. Willy Schneider's mediumship has ceased and he is engaged in business, thanks to training provided by the Baron, who envisaged such a cessation and had no wish to see the boy handicapped because of this. That of Rudi, his younger brother, is still under examination from time to time by various groups in England and on the Continent. He also has his own business equipment on which he can rely.

* * *

It was claimed during the earlier Braunau sittings that two other brothers in the family showed signs of mediumship, but this must have been of brief duration. It would be fitting

to remember now with gratitude, Herr Schneider, who died a few years ago, and Frau Schneider, who is still living, and the contribution these two persons have made to Psychic Science by allowing and encouraging the mediumship in their home, often at great cost to the convenience and privacy of the family. It may not have always been too well or wisely done, but without it we should have been the poorer; in a Catholic country it could not have been an easy matter. We can think of many other such homes which have been surrendered for long periods to similar work, and gladly too, because the members felt that they owed it to others to make precious knowledge known.

Much has been made of the passing notoriety gained by such efforts. We would not altogether discount this in some instances, but the trouble, and often expense, involved in entertaining the public who did not always come as sincere investigators but often only looking for a nine days' wonder, must have made such invasions a heavy strain if there had not been a better motive behind it.

* * *

The absence of Prof. Ernest Bozzano from the International Congress was a great disappointment: we understand that conditions of health made the journey too formidable. We greet him nevertheless by the portrait frontispiece, though we had looked to welcome him in person at a reception at the College on September 15th, which, with an evening Lecture, formed our contribution to the London week of the Congress. The rooms were crowded to capacity at the Reception by delegates and friends receiving the hospitality offered by the President and the Hon. Principal.

In the evening there was not a spare seat when Dr. Carl Wickland addressed the gathering. Several medical men in the audience were deeply interested in the speaker's account of the work of the late Mrs. Wickland and himself at his clinic in Los Angeles, and he urged the need for similar centres in this and every country where the diagnostic powers of an able medium might be used in co-operation with the knowledge of psychiatrists in the relief of many cases of insanity which he believed were caused by spirit interference and completely baffled ordinary medical knowledge.

A STRIKING PSYCHOMETRIC EXPERIMENT

BY DR. ABRAHAM COLLES

[This outstanding psychometric reading has been kindly brought to my notice, and its use permitted, by Miss H. Alex Dallas, whose late brother-in-law, Dr. Abraham Colles, a well known psychical investigator of his day, is the writer. The article appeared in the *Occult Review* for November, 1909, and I acknowledge the courtesy of the present Editor in allowing a reprint in *PSYCHIC SCIENCE*. Psychometry is one of the most fascinating and thought-provoking psychic gifts and has never received the systematic attention from Science which it deserves; yet the gift is not one of the rare ones, but is possessed to a remarkable degree by all well developed mediums, and by many amateurs. The *Journal* of the American S.P.R. for May, 1937, gives a series of such experiments recorded by Miss Jocelyn Pierson with a non-professional sensitive.—ED.]

In the year 1904 a specimen of soil was forwarded to me by a gentleman in Worcestershire for psychometrization. As he was an invalid and confined to a couch, the soil had been collected for him by a friend. It was forwarded by me to Miss Q., and I here give the reading she obtained.* Her method of procedure was to take successive pinches of the soil, writing down the impressions as she received them. After each impression I give the observations on it made by the sender at the time, while finally I give such verifications as were subsequently obtained of statements the truth of which he was not at the time in a position to attest.

1. 1st Pinch. Think of a mine—the surface of some gritty place in close proximity to a mine, near a forge, or why do I think of bellows, a suggestion of a fan shaft or a blacksmith's forge?

Observation: The soil is from the surface of a coal mine. There is a small smithy or nail-making forge within a few yards of the spot. There is an air shaft to the mine, but no fan.

2. Am in a coal mine, surely. I sense the presence of water in pools thick with the scum of coal dust.

3. Think of puddlers at work, though I don't know what

* I should perhaps mention that Miss Q. is not a professional psychometrist.
—A.C.

puddlers are ; see sieves, as if men were sifting away something from the ashy soil.

Observation : There are no puddlers anywhere near the spot now, but years ago there was such an industry at no great distance from the scene.

4. Am I on the surface of a mine ?

Observation : The soil is from such a situation.

5. 2nd Pinch. See houses—small houses. Think it must be a straggling village street, and this small village is in proximity to a mine.

Observations : These impressions admirably describe the scene where the soil came from, and also the place referred to in the next few notes.

6. Think of a “ crowning in,” a serious subsidence, when a life was taken, for I seem to feel the terror of some poor woman witnessing another person disappear suddenly from view.

Observations : Exactly such an occurrence as is described in this and the following notes took place close to the spot some twelve months ago. The collector of the soil passes the spot daily going to and from his work (*vide* newspaper account which is given subsequently, but was not then in the possession of the sender).

7. Why does this pinch of soil appear to vibrate so strongly with the sound of men’s voices consulting together ? Educated men—engineers, a parson, a doctor. The latter has a certain little peculiarity when a case is grave, and the case is serious just now. He seems to see beyond the patient or deceased, I say deceased advisedly, because I think of a coroner’s inquest, as if a life, or lives, had been lost.

Observation : I do not know who the doctor was (*vide* verification below).

8. Was it a woman’s life, for why do I sense an agonized heart-cry of “ Edith ! Edith ! ” and see a woman disappear, as if mother and daughter had suddenly parted ?

Observation : Am not sure whether Miss Q. has got the real name of the daughter, but am trying to ascertain the fact (*vide* newspaper report).

9. Is a poor daughter led frantically away from the spot by sympathising friends ? Does she swoon or become hysterical with a grief which no sympathy can assuage ?

10. Is the kindly doctor more concerned about the living than the dead ?

11. This is difficult to comprehend. This pinch of soil brings with it a sense of the spirit of some poor creature wandering uneasily about this spot—restless—anxious about some business. And again comes the prominent, the persistent thought of a dear, dear daughter.

12. Does the daughter continue to carry on the business formerly managed by this poor creature ?

Observation : The business is carried on by the woman's family, either the son or the daughter.

13. Was the body recovered ? I think so, or why do I see a picture of a little churchyard and a motherless woman sobbing by an open grave, on the edge of which rests a black cloth coffin ?

Observations : Rescuers were immediately on the spot, and willing volunteers to go down the fissure by ropes. No time was lost in bringing the woman to the surface, but the body was lifeless when recovered.

14. I think of a tradeswoman—of someone better known, or with a wider circle of friends than an ordinary villager, for there is a goodly crowd of onlookers regarding the chief mourner with compassion—the same woman who saw her companion disappear.

Observation : She was an innkeeper.

15. Why should this sample ring with the cry of terror, "Edith ! Edith !" ? But after that exclamation unconsciousness intervened quickly and the anguish appeared to be transferred to the terrified woman left at the edge of some hole or fissure in the earth.

16. Is the spot at which this tragedy was enacted filled in ? Is it regarded as a marked spot where a tragedy occurred, close to where the poor creature lived ?

Observations : Yes, the "crowning in" was filled in at once. The spot is quite close to where the woman lived.

17. The catastrophe seems to have taken place almost in sight of their home.

Observation : Yes, This is quite correct.

18. Were these people Roman Catholics ? for why do I get "Mary, Mother of God !" as if someone's last thought and utterance had been directed towards the Virgin Mary ?

Observations: I have been unable to discover whether they were Roman Catholics or not. I do not know the folk personally (*vide* verification below).

19. 3rd Pinch. This sample was taken from the surface of a "crowning in" somewhere near a little village or village street. I seem close to the road, see hedges on both sides, and beyond the hedges garden plots or allotments. I see potatoes and cabbages—vegetables.

Observations: Quite correct. Two "crownings in" occurred quite recently close to the spot. The scene described perfectly portrays the spot from which the sample was taken.

20. Seem in close proximity to a small public-house, for I get the sound of men talking. They are rough and noisy, and the place reeks of tobacco. A sense of trouble or loss hangs about the house, as if a calamity had befallen someone—a calamity which seems to have occurred within sight of the small inn.

Observation: The inn is a small place, much resorted to by working-men.

21. The house is shrouded in gloom as if the body lay in the house. These rough men are united in speaking kindly of some woman—of a poor lass—and that it was a bit rough that she herself should have been present at the tragedy, and that it was a wonder that she was not also engulfed herself.

22. I seem to get "Death by the Visitation of God."

Observations: I believe the verdict of the jury was "Accidental Death." Could not say whether any juryman suggested any other verdict or not.

23. 4th Pinch. This pinch also brings with it the sense of disaster and sudden death. I seem to see two women on the footpath, laden with purchases, as though returning from market. They were walking quietly along, when, without the slightest warning, the earth opened and swallowed the older of the two women before the frenzied eyes of the younger, whose screams bring men and women running to their doors.

Observations: The same disaster with more particulars added. All quite true (*vide* newspaper report).

24. Though it is daytime I think of men who have been at work on night duty getting up from their beds and running to see the cause of the alarm.

Observations : My brother-in-law and a few of his work-mates who ran to help had been at work on night duty. It was pay-day, and the time near midday.

25. Do men and boys come running up with ropes and ladders hastily collected at the pit's mouth? And gigs, a doctor's gig, and in the distance the shiny top of a brougham are seen, as if someone of importance was on the way to the spot. Above all the commotion sounds a woman's wail of grief and fright.

Observations : There is a pit's mouth within calling distance, and workmen ran from there to help.

26. 5th Pinch. Seem in a country road where the footpath is narrow. See houses that are falling, near where two old ladies dwell in defiance of nature's warnings and man's orders, for the earth is rumbling away below their cottage in a manner that gives a sense of fear for their safety. Fissures and cracks are coming fast in the walls of their little house.

Observations : The soil is taken from a spot quite close to No. 5 Askew Bridge Road, where the houses are rapidly falling into ruins. Not many yards distant is a cottage occupied by two old ladies who months ago were warned of the dangerous state of their cottage due to mining operations, but who still live there and refuse to leave. Do not know if the walls are cracked, but am told the floors are very shaky.

27. Is one of the old souls dead or sleeping in bed, whilst the sister is occupied about the house?

Observation : Both of the old ladies are alive.

28. Seem to see dangerous crack close to her pillow.

Observation : Don't know if this is correct.

29. She is either deaf, or heedless of danger, or dead.

30. The earth trembles and throbs with the reverberations which are taking place below the surface.

Observation : I should say this is quite correct, as the earth for some distance around is quite unstable by reason of general subsidence.

31. Why is there this persistent dwelling upon mother and daughter traversing this road—one taken and the other left? Did the collector of the sample reflect much on the calamity or have anything to do with rescuing the body?

Observations : The collector had nothing at all to do with

rescuing the body, but he went to view the scene while the "crowning in" was being filled up two days afterwards. For the past four months he has passed the spot daily on his way to and from his work.

32. 6th Pinch. Scene in a mine, near water. Is water being pumped up? It is a very wet mine.

Observation: The mine in which the collector works is very wet.

33. Is there any reason for my thinking of iron?

Observation: I can only suggest that it is because iron ore is very frequently got at the same time as coal.

34. Again, I get the idea of puddlers and there appears to be a deal of sifting going on. Is water thrown on the contents of the sieves? What is puddling? I think of the term, though I do not know its meaning.

Observations: Years ago there was a forge, furnaces and breeze-burning works not far from the spot. Puddlers are iron-workers whose occupation is to convert cast into malleable iron. They would be engaged in the works I refer to. Throwing water on the sieves would be washing the breeze.

35. Was the sample of soil collected with the aid of a bone-handled clasp knife which has cut bacon?

Observations: No. It was taken up with the hand, but the collector possesses such a knife, which has cut lots of bacon.

36. The knife has a sense of having cut tobacco (if tobacco can be cut). The blade smells strongly of tobacco.

Observation: That same knife, I am told, has cut up many a pound of tobacco.

Some weeks after the reading was completed the sender writes: "I have just been able to verify two points which I could not do before. First, the family of the woman whose life was lost are Roman Catholics, as you suspected. Secondly, the doctor in the case has just such a dreamy, far-away look as you describe. I am told this by a person who knows him personally."

I now add the account of the accident given at the time by the *Dudley Herald*, which will show the remarkable accuracy of the above reading:—

"Mrs. Emma Webb, landlady of the Forge Inn, Gornal Wood, had been shopping in Dudley, accompanied by her daughter.

They had come by tram, alighting at Chapel Road. From here residents at Gornal Wood often take a short way home along a private railway line belonging to Lord Dudley. Mrs. Webb and her daughter had tramped nearly a mile along this path, and were in sight of their home. The mother and daughter were chatting together, when suddenly the ground gave way, creating a hole about nine feet across. Through this, with a cry, the mother fell and disappeared out of sight. The daughter, walking close at the side of her, screamed, and only by a miracle was she saved from a like calamity. One of her feet slipped right on the brink of the pit, and it was a wonder that she, too, was not swallowed up by the earth. She, however, managed to catch the side, and succeeded, after a minute's exciting endeavour, in pulling herself into safety. Then she knelt down by the side of the hole which proved to be her mother's grave and gazed into the depths. Full eighteen feet beneath she saw her mother lying doubled up, her head tucked under her. A train of wagons loaded with coal appeared in sight. Wildly the girl shouted and gesticulated, and Cotton, a pointsman, rushed to the spot where Edith Helena Webb, a girl of sixteen summers, was kneeling in agony of despair, and was quickly followed by Caudlin, the driver of the engine. Cotton persuaded the girl to go home. Ropes were brought, and Caudlin, at the risk of his life, offered to descend the pit. The walls of the hole broadened towards the bottom, so that the sides crumpled in rapidly, covering the body with earth. Disregarding this danger, Caudlin lowered himself, and grasping the woman, held on to the rope, and with the assistance of several men, who by this time had collected, was drawn to the surface. The body was carried to the Forge Inn, the residence of the deceased. . . . So many are the subsidences in the land around that many of the houses are all aslant and cracked as the result."

It will be seen that in the "reading" by the psychometrist, three distinct sets of impressions present themselves. First, the account of the tragedy of Mrs. Webb's death, the incidents of which become clearer and more detailed as the reading progresses. The incidents are seen in remarkable detail, e.g., in those points which required and received verification at a later date—the name of the daughter, the expression of the

doctor's face, etc. Second, the condition of the neighbourhood is given in a vivid picture in which impressions of past conditions are mingled with those of the present. The account of the two old ladies living close by adds an interesting touch of realism to the narrative. Thirdly, come the small touches relating to the collector of the specimen—the condition and uses of the knife, which he possesses but which he did not use in the collecting of the soil, etc.

I do not offer any explanation here of the sources of the psychometrist's power. The present instance of its exercise, however, shows an accuracy so unusual and remarkable as to render it well worth a permanent record. The three sets of impressions become in certain places more or less mingled together, but there is no difficulty in distinguishing and separating them.

A SUCCESSFUL BOOK-TEST

Mr. W. A. McMurtrie, of British Columbia, has sent an interesting book-test, received through a medium who lived 400 miles from his residence. "On the right as you enter your living room there is a bookcase of five shelves. Take the middle shelf and on the right near the end you will find three books all with bindings of a bluish colour. Take the middle book and open at the middle page where you will find a subject discussed in which you are much interested."

Three months later Mr. McMurtrie returned home and found that the bookcase referred to had only four shelves so that there was no middle one. A few days later he remembered that magazines, etc., used to be kept on the floor as the bookcase was not elevated and on questioning the housekeeper learned that in his absence the magazines had been removed during spring cleaning. At the time of the test it would appear as if there were five shelves. On the shelf that could be considered the middle one there were three books as described. In the book, Miss Stead's *My Father*, and on the page described, a reference to the beginning of W. T. Stead's automatic writing was found. The subject of automatic writing was occupying Mr. McMurtrie's mind a good deal at that time.

TELEPATHY AND THE PROBLEM OF SURVIVAL

SOME PERSONAL EXPERIENCES

BY DR. GERDA WALTHER

[Dr. Gerda Walther, the writer of this article, is well known to Continental investigators. She was for several years secretary to the late Baron von Schrenck Notzing, of Munich, and shared in many of his psychic investigations. She has maintained her interest, and has recently lectured in Berlin, and in Holland in April she gave two lectures, one on "Psychic Facts in the old Islandic Sagas," and another at the annual meeting of the Dutch S.P.R. in Amsterdam on "The Introspective side of Psychic Phenomena."

She herself possesses sensitivity and has put some of her personal experiences on record for our benefit. These could be paralleled by many amongst us, who, through attention to psychic evidence through mediums, have found their own faculties develop. But while such experiences are told privately they are not often made public. They need to be handled with discrimination as Dr. Walther has tried to do in this record.—ED.]

It is a prejudice of rational philosophy that everything—including existence of any kind—can be proved, but other reasoners have concluded that existence of any kind can not be proved but only experienced—be it the existence of some other thing, of other persons, of oneself or of the deceased. Accepting this it may explain why it is so difficult to transfer the conviction of survival of some particular personality to those who have not in one way or another experienced it themselves. Manifestations through mediums in trance-speech, by automatic writing, transfiguration, etc., are mostly regarded as conclusive only by those who have themselves known the deceased persons purporting to manifest, and who have actually assisted at the particular sittings. All these difficulties exist equally for the personal experiences I want to report here. Though highly convincing for myself I know that I cannot expect others to regard them as strictly scientific proofs. Yet I hope they will be of some interest as they deal with a special kind of communication with the deceased which to some degree differs from that generally investigated by psychical research.

I have shown elsewhere in articles on telepathy* and on the human "aura"† that by genuine telepathy I can always tell

* Cp. "On the Psychology of Telepathy," *Journal of American S.P.R.*, October, 1931, pp. 438-446.

† Cp. "The Human 'Aura,'" same *Journal*, September, 1932, pp. 339-346.

from whom a thought, a feeling, an idea, etc., comes telepathically because it is embedded in the specific aura of the person from whom it is received. (Excepted herefrom are only those cases which Sig. Bozzano defines* as thought-transference [as distinguished from telepathy], in which one gets the thoughts of other persons close-by spatially without their aura being connected with it, perhaps because it is a merely intellectual process not combined with a radiation of the psyche as such.) These experiences were so utterly convincing to me that in cases in which I really felt the genuine aura of a distant person I could never doubt actually being in touch with that specific person, and very often this was proved later on by outer occurrences. Now I always thought that if I could get into telepathic touch with a deceased personality also embedded in its own specific aura as strong and genuine as during the earthly life-time of that person, then that would be the best proof of survival I could imagine for myself. In fact that would correspond to certain occult theories (theosophical, anthroposophical, etc.) which claim that the most adequate rapport with discarnate spirits is by direct spiritual (or mental, or astral) communication of one spirit or soul directly with the other without the use of the bodily organs of a medium. According to these theories, spirits, who use mediums for communication, have to put themselves into a condition related to that prevailing on earth as far as possible, by lowering their radiations, which is rather difficult for those inhabiting a sphere of spiritual development higher than that of earth. While on the other side it is much easier for such spirits to communicate with incarnate personalities capable of catching their radiations directly telepathically. It is alleged that much less of the communication is lost in this way than by the ordinary method of spirits manifesting through the bodily organs of a medium.

It was not, however, until the summer of 1931 that I had a convincing experience of the aura of a discarnate spirit whom I had known on earth and with whom I had been in telepathic contact during his lifetime. On July 12th, 1931, a well-known

* Cp. same Journal, June, 1934, p. 169, and E. Bozzano's "Considérations et Hypothèses au sujet des Phénomènes Télépathiques," *Revue Métapsychique*, May/June, 1933.

German savant, Prof. F. G., whose lectures I had heard in Heidelberg in 1922-23, suddenly died prematurely in Switzerland after an operation. I was greatly moved on reading about his death in the newspaper. On July 18th I was in the home of some friends of mine, Mr. and Mrs. N. We had a kind of planchette or ouija-board (made by ourselves, the alphabet being drawn clockwise in a circle on a big piece of paper in the middle of which we put a little salt-box of glass, just big enough for two of us to put one or two fingers each in it), through which a certain spirit 'Valentin' usually manifested, one whom my friends had rescued from a poltergeist-case. On that evening I thought I would ask 'Valentin' whether he knew anything about Prof. G., and how he was getting along on the other side. But I said nothing about it to my friends, who, in fact, had not paid any attention to the note of Prof. G.'s death, as they did not know him, and never read any of his works and were not interested in him. While I was musing whether and how I should ask 'Valentin' about G., the glass suddenly stopped, then it searched around the paper as it generally does when a new spirit intends to manifest who is not acquainted with the planchette. Then the name "F" was spelled out, the Christian name of G. Mr. N., who was taking notes, suddenly found his hand writing by itself (though he does not write automatically otherwise) and followed its movements with interest, wondering what would appear. What came through were some poems written in print letters, which Mr. N. does not use, but which G. always used when writing poetry. One was addressed to myself referring to some misunderstandings during his lifetime which were now gone. When Mr. N. made a comma where one should occur usually, it was immediately crossed out by an automatic gesture of the hand. This was highly significant as G. belonged to a school of poets who eliminated all signs of punctuation as far as possible in their poems. Equally, according to the habits of that school of poets, nouns were not spelt with a capital letter (unless specially emphasized) as they usually are in Germany. All this was highly evidential, but what made the deepest impression on me was a strong feeling of F. G.'s aura accompanying these manifestations. It was a very thrilling experience and I mentally asked G. whether he could not also come to me directly

telepathically when I was alone, so that he need not retard his spiritual progress by lowering his radiations in order to manifest through the planchette and automatic writing. Later I had very strong experiences of his aura several times after that when I was quite alone and there was no séance, and these were similar to telepathic *rappports* with him during his life-time. To myself this sensing of the aura of the deceased was most convincing while perhaps for the outer observer manifestations through the planchette and the automatic writing are more evidential.

A SERVICE FOR THE DEAD

In another case, in the Summer of 1935, I attended the "act of consecration of man" in the private house of a priest of the Christian Community in Munich. I was the only person present in the audience besides the priest and the ministrant. This was extremely embarrassing to me, as I had not been there very often and I wondered what I could do. Then it occurred to me that I could invite some discarnate souls, so I concentrated upon some of my late relatives, especially my grandfather, inviting them to attend and to bring along any other spirits with them whom they thought it would help to take part in the service. Very soon I sensed the aura of my grandfather and other relatives and also had the feeling of the presence of quite a crowd of other spirits whom I did not know. There was an old cupboard in the room and suddenly from it began a great crackling again and again during the service, so loud that it startled me each time. After the service I asked the priest what he would do if there was nobody present at all. "Oh," he said with a smile, "then I perform it for the dead." There were always dead persons present, especially there had been many present that day, he added, he could always tell it from the crackling in his old cupboard.

CONTACTS WITH A DECEASED PERSON AFTER A FATAL ACCIDENT

When one passes through a garden one may suddenly smell violets or jasmine or whatever may be there without seeing any of these flowers. Also one might notice some scent which perhaps had never been known or the flower to which it belonged,

yet if it was characteristic one could clearly distinguish it from the smell of other flowers one knew and equally would recognize it again as being the "odour of an unknown flower." It is much the same with the aura, be it of an incarnate or of a discarnate spirit.*

I will narrate an experience I had in that direction which was highly impressive and convincing for myself, though perhaps others may think it was only of subjective value. From personal reasons I abstain from giving the exact outer details (names, dates, etc., which are, however, known to the Editor of this Journal), but my readers may be certain that all *psychic* happenings connected with the case are described exactly as they transpired in reality.

Accidents often occur on the mountains, which make a deep impression upon people living in the neighbourhood. So I would ask my readers to imagine a party of tourists climbing and losing their direction, as the way is not marked. The mountain-guide accompanying the party does his best to find the right way—some other tourists seen by them far away are called upon to help, but they go on without turning round. Then the night comes and the tourists are compelled to camp in the rocks. A dreadful thunderstorm breaks in the night, with a deluge of rain flooding the ravine near which the tourists are camping, so that they are washed down with a lot of sand and stones into an abyss. Only some days afterwards the bodies are found, one after the other in different places, and buried. The case is of course discussed in the papers, and some severe attacks are published blaming the mountain-guide, he ought to have gone back earlier, he ought to have known the way better, etc., etc.

Some days after the accident my friend, the above-mentioned Mrs. N., woke up quite early in the morning hearing a knell being tolled. She awakened her husband and asked him whether he did not hear the bell, adding she felt certain that now the unfortunate tourists were going to be buried. Her husband could not hear anything, indeed it was much too far away to be heard—but later on he was told by a person who was very well-informed about these things, that as a matter of fact

* I have entered upon this in detail in my lecture on the Human Aura delivered at the International Congress for Psychical Research, Oslo, 1935.

they were buried exactly at that time. That same morning he was working in his coppersmith's workshop. He was quite alone and the door was closed, it could only be opened from outside by pushing up a vertical bolt. Yet suddenly it opened and Mr. N.—who has had the gift of second-sight since he was aged thirteen—suddenly saw what seemed to be a dark, greyish cloud. In it he could distinguish the forms of the mountain-guide and his fellow-tourists. They seemed to be full of excitement over their sudden, unexpected death and full of anger against the other tourists upon whom they had called to come to their rescue, but who had gone on. Mr. N. concentrated upon them mentally, asking them not to bother about these things now, but to try to become acquainted with their new surroundings and to find higher spirits who could enlighten them. After that the cloud seemed to disperse, the door again closing by itself. I only heard about these experiences of Mr. and Mrs. N. much later, so they were quite unknown to me when I had the following experience myself the next day.

Again I was attending a religious service in the house of the priest of the Christian Community. Somehow I had to think of the unhappy tourists and especially of the mountain-guide and all the attacks published against him, though I had never known or even seen him personally during his life-time and had not been interested in him. (I just knew his name and had seen some pictures of him (which I rather disliked as it was not a type I favoured); he had a good name as a mountain-guide. I particularly remember that once when going down a street I suddenly saw a huge portrait of him, natural size, in a photographer's box. I paused to look at it and made some unkind remarks mentally, when suddenly I seemed to get into personal contact with his aura through the picture. It was quite bright and sunny and rather boyish and my unkind thoughts seemed to be unjust. But I did not pay much attention to it and had forgotten all about it before I came home.) But now at the service, as I thought about their fate, I suddenly felt an extremely powerful greyish-white aura (something like a cloud) of exactly the same nature I had felt on the day when I looked at the picture of the mountain-guide. And embedded in this aura repeatedly were the words : *I am no scoundrel ; I may have been mistaken, that is but human, but I am no scoundrel !* I

had the impression that this came from the mountain-guide and referred to the attacks published against him, which somehow he must have sensed. (This clearly shows how sensitive the dead are to accusations aroused against them and emphasizes the old Roman proverb: *de mortuis nihil nisi bene*—say nothing but good things about the dead.) I promised him mentally that I was quite ready to believe him and would take up anything I heard about the accident to prove that he did his best. That seemed to calm him somewhat and I invited him to follow the service.

In Bavaria as in other Catholic countries it is customary to decorate the graves on All Saints' Day and All Souls' Day with flowers and burning candles (the Protestants have also adopted this custom here). I had somewhat "lost sight" of the mountain-climber. But on the day before All Saints' Day the same year in the evening I noticed that his powerful aura was there again. Next day I was obsessed by the idea: a candle, a candle, he wanted to have a candle. But as I did not know where his grave was, I did not quite know what to do with a candle. (I am not Catholic myself.) He wanted to have a candle and he wanted it to-day, and it was by no means sufficient if I bought one to-morrow. Finally I asked a woman coming out of a church whether she could tell me where I could get a consecrated candle, and she told me I might ask for one in the vestry. I did so, but when the sexton asked me on which of the many altars I wanted to have it put, I again did not know what to say. Then he asked whether perhaps I would like to have it put on the altar of "the *Mother* of the Lord" (*Müttergottes*=*Virgin*), and that powerful aura seemed to stream through me full of joyous approval. (In fact I heard afterwards that that mountain-guide was especially fond of his mother.) And the whole day a great joy seemed to stream through me.

Then the rapport with that aura became less intense for some time, it seemed to drift into the background. But suddenly one day in the beginning of January, it was there again with great intensity. This time it seemed to give me a feeling (a kind of perception) of the mountain-guide running to his mother full of joy, and kissing her hands and telling her how her love and fidelity had helped him and how very dear it was to

him. I could not understand what it meant. Only several months later I found out that his mother had died two days before I felt his joyous greeting of her. This incident clearly shows how extremely difficult it often is to find the proper interpretation of a telepathic communication which is not clothed in words but in visions or impressions.

Another experience was very impressive to me, though, again, I admit that others may regard it as a pure fancy. On Saturday, February 2nd, 1935, I attended a religious lecture dealing especially with the problem of guilt and atonement. I concentrated on the mountain-guide while hearing it, because I thought it would be something for him and help him. I tried to take up distinctly every word of the lecture and at the same time, so to say, to hand it back to him telepathically. A short time afterwards I had a peculiar "magnetic" feeling in my right arm, similar to that I sometimes have in planchette-séances (cp. *Journal of American S.P.R.*, 1932, p. 340 f.). Then it was as if a warm stream penetrated my hand, like the warm, friendly pressure of another hand, but without the physical sensation of one. This continued for nearly an hour, as long as the lecture lasted, so that I hardly dared move my hand in case of disturbing it. One may say it was only imagination, but I have heard of similar experiences of other persons.

H. P. Blavatsky in *Isis Unveiled* refers to similar experiences as characteristic for real connections with the "dead," while the apparition of materialized hands in séances according to her need not be caused by them. However, it may be they at least have to do with them indirectly by using the medium's forces or teleplasma; it is never their own etheric or astral body one gets into touch with, as according to H.P.B. is the case in the manifestations of the above kind. Also later on I have often felt the sudden touch or pressure of my friend's hand, though not for such a long time as during that lecture. Perhaps these hints will encourage other persons who have had similar experiences to investigate them more closely and publish their results. This would surely mean a step forward in the elucidation of mental phenomena and the relations between telepathy and a direct rapport with the so-called "dead."

FURTHER NOTES ON PSYCHIC PHOTOGRAPHY

BY F. W. WARRICK

In my notes on psychic photography published in the last issue of this quarterly I dealt with the abnormal appearances on negatives (called Extras) which evidently had their origin in mundane material and had been produced in some inexplicable manner by mundane means. I tried to make it clear that these Extras, class "a" I called them, could not, because of the conditions prevailing when they appeared, be accounted for by the hypothesis of fraud.

I now proceed to deal with the Extras which cannot be placed in class "a." Of those the most nearly related to our material world are the Extras which have been designated "thoughtforms." These I put together in class "b." Beyond classes "a" and "b" are a great number of Extras, including messages (psychographs), which are even more mystifying in origin; these form a further class "c."

In this respect psychic photography can be envisaged as akin to telepathy which sometimes functions between the living and, as many think, has been proved also to function at times between the living and the discarnate.

At the present time those who profess a belief in psychic photography are looked upon as rather credulous folk and until psychic photography is correlated with normal sciences, at least by some presentable hypothesis, the leaders in science will have nothing to do with the subject, and the rare mediums for such phenomena will continue to be neglected by them and the amateurs will continue to avoid announcing their curious power and fight shy of volunteering their assistance.

Hence the importance of linking up these pictures with phenomena which are less removed from the unusual.

One step in this direction would be achieved if it were established beyond dispute that pictures photographed per the retina have appeared as Extras on occasions when there was no conjectural source of them other than the mental.

As to who put such memory-images on the plates and how is a problem which must be left for a later time.

If we assume that nearly all recognised Extras of faces, especially of living persons, had their origin in the memory albums of the sitters one need go no further for evidence of thoughtforms being photographed, for the number of Extras recognised by cool, competent witnesses is great; such recognitions are beyond serious cavil and would be not disputed were we able to show that it is not stretching too far the quite scientific method of guessing a little ahead of acquired facts to attribute the origin of many of these to pictures preserved in the memory.

At the present day students of this subject regard the faces appearing as Extras not as actual photographs of spirits but rather as pictures. The late Mr. Blackwell, who had occupied himself for years with psychic photography, held that the disembodied spirit has the power to project a picture of himself as he was on earth on to the photographic plate. If this is an origin of such Extras one can understand that pictures already existing in psychic (memory) substance should be made use of by them.

Mr. Blackwell had an excellent memory for faces and was constantly consulting books, etc., for recognitions: this fact may have a bearing on his obtaining as Extras so many public characters: Charles Dickens, Ruskin, Carlyle, Tennyson, Faraday, John Knox, Bishop Phillips Brooks, the Rev. H. R. Haweis, Presidents Lincoln and Grant and numerous other celebrities.

Here I would remark that behind these Extras there is without the least doubt a selective agency at work.

Of recognised Extras which most convincingly suggest memory pictures are those which represent deceased persons not as once photographed but as seen in illness during their last days. There are many such well attested cases, among them Sir William Crookes' wife,* Mr. James Coates' wife,† Dr. Cushman's daughter,‡ Mr. A. Auld's wife,§ The Letty Hyde Extra,|| Mr. A. Glendinning's wife.¶

* *International Psychic Gazette*, Dec., 1917. † *Photographing the Invisible*, by James Coates (L. N. Fowler & Co.), p. 240. ‡ *Light*, May 13th, 1922. § James Coates, *op. cit.*, p. 244. || *A General Survey of Psychological Phenomena*, by Helen C. Lambert. ¶ James Coates, *op. cit.*, a footnote on p. 107.



FIG. 1.—A FOREARM



FIG. 2.—A CHILD'S FACE IN A 'CRYSTAL'

Other Extras which indicate very strongly their mental origin are the more or less exact copies of existing portraits to which the medium never had access but which were impressed upon the sitter's mind. As examples of these I would mention the Extras obtained by Mr. J. I. H., as reported in *Light*, Feb. 8th, 1919. Mr. H. kindly gave me at a personal interview a full account of the proceedings at Crewe. He obtained an Extra of his son and of his wife (both deceased). Both pictures were, as far as I could judge, identical with the faces seen in cabinet photographs which Mr. H. showed me and which he always carried with him and had so frequently gazed upon.

A good example of a thoughtform Extra is that illustrated in Fig. 1. Particulars of this were given by Dr. Hereward Carrington in the *Journal* of the Amer. S.P.R., May, 1925. He wrote that the sitter, a friend of his, was looking intently at her own hand and thinking about it during the exposure (thinking about her new ring, as a matter of fact, which had just been given to her). The medium was Mrs. Deane.

Another excellent example is that alluded to by Mr. David Gow in *Light*, March 24th, 1933. Sir William Vavasour while in Birkenhead bought among other books one by Bishop Dr. Pearson. He noticed a portrait of the Bishop on the front page but paid it little attention before ordering the books to be sent to London. On the following morning he had a sitting with Mr. Hope at Crewe, taking his own plates and placing them in the slides himself. He obtained two Extras, one clearly resembling the picture of Bishop Pearson in the book he had purchased. He put the problem to Gow, whether Hope in some mysterious way got the picture from the impression in his mind derived from looking at the engraving in the book? He had not spoken to Hope of the matter beforehand and nothing was further from his thoughts than the idea of a picture of the Bishop. Thus may incriminating published pictures get on to plates as Extras!

In James Coates' book are two good instances of Extras which appear to have been produced from mental pictures, viz., the Hobbs Extra, p. 224, and the West Extra, p. 278, in both cases portions of the frames round the normal photographs are reproduced in the psychic pictures. Concerning

the first, Mr. Coates wrote: "My conjecture is that the mother (the sitter) had a burnt-in memory of her boy (the Extra) and strengthened her vision by frequently looking at the locket."

I have learned that often at the British College (and Mrs. McKenzie confirms this) after any dispute occurring just as a sitting was due, the results obtained with the Crewe Circle seemed to show distortions of the faces forming the Extras while the faces of the sitters were normal; evidently the result of agitation in the minds of the mediums. It happened so often under these circumstances that it compelled attention. This is interesting evidence of the influence of the mind on the nature of Extras.

Mr. J. Traill Taylor, at one time editor of the *British Journal of Photography*, said concerning psychic pictures of recognisable likenesses of deceased persons: "I suggest that they are mental emanations from the medium projected, not necessarily consciously, on to the sensitive surface of the plate. When Mrs. Lincoln got her husband's portrait through Mumler, she probably had conjured up his likeness in her mind and this had been projected either by her own or by Mumler's mediumship on the plate. This is mere surmise on my part."—*Borderland*, Vol. II, p. 241.

For Target's and Darget's experiments in thought-photographs see Coates, *op. cit.*, pp. 338 to 340; for illustrations of the latter see Dr. Paul Joire's *Psychical and Supernormal Phenomena*. In Japan, Professor Fukurai made similar experiments and obtained perhaps the best results of all; these are fully reported in his work *Clairvoyance and Thoughtography* (Rider & Co., London). Collections of the chief data connected with this matter are to be found in Dr. Fodor's *Encyclopædia of Psychic Science* under "Thought-forms."

That pictures photographed by the eye can be revisualised very sharply by many is well known—here is an example.

Denton in his *The Soul of Things*, dealing with psychometry, quotes the following from G. H. Lewes' *Physiology of Common Life*: Prof. Stevelly narrated at a meeting of the British Association that on a beautifully clear sunny day he stood gazing at a hive of bees just beginning to swarm. "When I

retired to my chamber, I was surprised to see, coursing backward and forward between me and the wall, what I now recognised as the swarm of bees, the drones quite easily distinguishable from the workers, and all in rapid whirling motion, as in the morning. This scene continued to be present to me as long as I remained awake, and occasionally when I awoke in the night; nor had it entirely faded away by the next night, although much less vivid."

These mental pictures can sometimes be seen by others than the viewer, that is to say by clairvoyants.

Franz Hartmann, M.D., author of works on psychic subjects wrote an article on Psychic Forces in the *Occult Review*, April, 1907, in which he gave many examples of mental pictures being so seen. The following is one of them: "I was once present at an examination of a school, and one young lady recited Longfellow's poem of Hiawatha and Minnehaha. The story of Minnehaha made a great impression upon my mind, but after a while I thought no more of it. Perhaps a year afterwards I went to see the well-known medium Charles Foster at Houston, Texas, for the first time, and as I entered the room, he immediately exclaimed: 'Oh, what a beautiful Indian spirit comes here! Her name is Minnehaha. She sends you a message of love.'"

The experimental reproduction by means of crystal gazing of pictures stored in the memory was carried out systematically and successfully by Miss A. Goodrich Freer as described in her work *Essays in Psychical Research*, and recorded in the *Proc. of the S.P.R.*, May, 1889. In her book she says: "I think that a great deal of crystal gazing can be explained as the effect of a high degree of visualising power producing imaginary or memory pictures." Miss Freer records how at times things unconsciously seen, or words unconsciously heard by her have shown their persistence in her memory by appearing in her crystal; which proves that one may be in error in thinking he has never seen nor heard this or that. That what we have seen is often registered very exactly and in great detail in our memory is known to those who can visualise. Miss Freer was able to read in her crystal an advertisement which she had passed but not taken cognizance of. She was once able to recall in the crystal the heading of

the day's paper and thereby ascertain the day's date which she had forgotten (consciously) (*ibid.*, p. 100).

Dr. Morton Prince, in his book *The Unconscious*, gives examples in his patients of the reviving of long-forgotten incidents by means of crystal gazing. He says "A mental experience must be conserved in some form which permits of a subconscious process reproducing the experience in one or other of the various forms in which memory appears."

Can these pictures in the crystal be seen by others? Mr. Theodore Besterman says in his work *Crystal-gazing*: "In collective scrying two or more persons simultaneously see approximately the same vision in the speculum. The qualification is necessary, for in none of the best attested and detailed instances of such visions did the scryers see precisely the same vision. This forms the most puzzling of the various aspects of this puzzling matter."

If a memory picture can be put upon a crystal by a person suitably endowed, as has been proved that it can, and if that picture can be seen by others, as has been asserted, we have in this knowledge possibly a first step towards a comprehension of the evolvment of psychic photographs of this class "b."

If Miss Freer had gazed on a sensitive plate (in non-actinic light) instead of on a crystal would she have produced a picture upon the plate?

The crux of the matter is whether there is any objectivity in these crystal pictures. This might be decided by photography. It is unfortunate that no series of experiments of this kind has, as far as I can learn, been entered upon. The only such experiments which I can find recorded are: One by Lt.-Col. E. R. Johnson and one by the late Mr. Henry Blackwell. The first is described, with an illustration of the result, in Coates' book (*op. cit.*), pages 112 and 113. Col. Johnson wrote there: "It was taken under test conditions on one of my own plates." The medium was Mr. Boursnell. Col. Johnson regarded the Extra (a child's face) as a reproduction from a painting [a memory picture of it?] and not a real person. This was in 1908. Mr. Blackwell's result was obtained previously, viz., in 1905. In his case also, Boursnell was the photographer and medium and the result a child's

face. Concerning this experiment, Mr. Blackwell wrote: "At a sitting with Mr. Bournnell I held a large glass crystal in my hands; he (Mr. Bournnell) soon saw in it the face of a young girl. I requested him to photograph it at once." The picture obtained (with a note in Mr. Blackwell's handwriting at the foot of it) is illustrated here (Fig. 2).

Readers interested may like to compare these two results (that printed here and that in Coates' book). They appear to be identical, even as to the reflections of light from the crystal. As noted, there was three years' interval between the taking of them.

The fact of the identity of these two results raises questions which only future experiments can decide. In the meantime these two pictures cannot be regarded as settling the question of the objectivity of visions seen in crystals. To obtain a just view of the Bournnell-Johnson's Extra the whole of Col. Johnson's letter printed in Coates' book should be read, pp. 108 to 113.

It is to be hoped that further such photographs will be obtained; indeed, this is likely to be a fruitful field for experimenting in which the services of that *rara avis* the psychic photographer are perhaps not needed; just a scryer and an amateur photographer.

To turn to another aspect of the subject.

Man has observed the similarity of the lens of the eye to lenses he manufactures, but up to the present we have not discovered the counterpart in our bodies of the photographic prints and the system for storing them for ready reference as evolved in our big cities by specialists for the service of the daily press.

Analogy forces upon us the view that such exist, as also other means of providing the sense-consciousness with the materials for exercising the function of memory. Will these memory books or reels one day cease to be one's private property?

What is the present-day view of the physiological substructure or instrument of memory if such exists?

A small book, *The Basis of Memory*, by W. B. Bousfield, K.C., F.R.S., deals with this subject of Memory. It is more fully handled in his larger work, *The Mind and its Mechanism*

(Kegan Paul & Co.). The author supports the view that memory depends on records in "psychical structure" and says, "Apart from the theory of Memory, there are various physico-psychological phenomena, which appear to demand the postulation of a 'psychical structure' for their satisfactory explanation." This psychical material he calls "psychoplasm" (p. 40).

As the word "psychoplasm" has been used for ectoplasm, perhaps the word "mnemoplasm" might be used for the memory substance. Does ectoplasm bear any relation to this mnemoplasm? On account of ectoplasm shaping itself into various limbs or even the whole figure of the human body it has sometimes been called ideoplasm, which suggests a relationship to memory.

In this connection the photographs obtained by Madame Bisson and Dr. von Schrenck-Notzing* with Eva C. in Paris and by Dr. T. Glen Hamilton in Winnipeg† are of great interest. In the latter Extras are imbedded in what from the published accounts is genuine ectoplasm.

Prof. William McDougall, F.R.S., also favours the view of a non-material substance or psychical structure as the repository of true memory. In his work, *Body and Mind*, he outlines in a chapter on memory a theory which he says on p. 345; "relieves us of the impossible task of conceiving a physical basis for all memory, and allows us to believe that true memory is conditioned by the persistence of modifications of psychical structure or capacities." He argues that in addition to the neural system of mechanical associations (producing habits) there must be a psychic-substance-memory for "meanings" among which he includes pictures.

Prof. Henri Bergson says in *Matter and Memory*: "Pure memory is a spiritual manifestation. With memory we are in very truth in the domain of spirit."

Many, if not all, mediums for psychic photography possess clairvoyant power; I find it noted of Hudson, Bournnell, Madame d'Espérance, Wyllie, Hope and Mrs. Deane. Many, if not all of them, are, as mentioned in my previous article, Tetramets, that is to say, the operators (discarnate spirits or other) can utilise the mediums under conditions not re-

* *Phenomena of Materialisation*. † *Psychic Science*, Oct., 1932, *et alia*.

stricted by the laws of time and space at present known to us.

If we assume that the mnemoplasmic pictures exist in the fourth dimension and are accessible to the operators through the medium's clairvoyant and fourth dimensional powers and that by means of the latter the actual photographic slide used in the experiment is re-employed in the production of the Extra, one can envisage the source of the class "b" Extras and of the double-exposure marks which have appeared with some of them under the most rigid conditions, for example, with that of Lady Crookes*, obtained per Hope by Sir Wm. Crookes and Miss Scatcherd.

Class "c." This and my preceding article are concerned with Extras having features which can be brought within the bounds of a theory of exalted mediumistic faculties.

There are a great number of Extras recorded in psychic literature the explanation of which certainly requires the hypothesis of an agency exceeding in capacity any ascribable to the medium. These I would put in a class "c." I do not propose to deal with them here. They are very numerous and very varied: Psychographs,† Extras associated, it is thought, with psychometry,‡ Extras predicted or alluded to by independent mediums, for instance, the John Burnside case§ and that of the Extra of Mr. and Mrs. Hewat McKenzie's son obtained by Lady Glenconner.|| Writing of the last, Signor Bozzano said¶: "This exposes the absurdity of the theory that spirit photography can be explained in all cases as an example of thoughtform photography."

* *Psychic Science*, April, 1924, p. 96. † *Photographing the Invisible*, by James Coates, 2nd edition, Chapter XXIV. ‡ *Ibid.*, pp. 143 *et seq.* and p. 201. § *Psychic Science*, January, 1928, p. 283. || *Ibid.*, July, 1927, pp. 96 and 97. ¶ *Ibid.*, p. 98.

WILLY SCHNEIDER

THE STORY OF THE EARLY YEARS OF HIS MEDIUMSHIP

BY KORVETTENKAPITAN F. KOGELNIK (Naval Commander (ret.))

[The history of physical mediumship exactly examined and recorded is yet but rare in our annals, and any report which throws light on the early stages of development is very welcome. I appreciate Captain Kogelnik's willingness that his observations (which have reached me through the kindness of Dr. Gerda Walther, who contributes a Preface) upon the mediumship of the Schneider Brothers should appear in our journal. It is a record of the family circle which has nearly always provided the matrix for such development and for which in scientific procedure we have seldom found an adequate substitute. Mr. Hewat McKenzie and myself visited Braunau in 1922, and heard from Captain Kogelnik's own lips the substance of the story here presented. My husband was impressed by his sincerity, the labour he had put into the matter, and the good sense and kindness with which he had exercised what was by no means an easy supervision. Frau Kogelnik was a valuable co-adjutor.

It may be remembered by readers of PSYCHIC SCIENCE that it was through Capt. Kogelnik that the College was enabled to secure the poltergeist medium 'Hanni' (see "PSYCHIC SCIENCE," Oct., 1922), who was a maidservant in his home. She was but one of various physical mediums whom Captain Kogelnik has had under observation.

I am indebted to Miss M. A. Bush for an excellent translation of the article, and particularly to Miss Alice H. Reutiner for expert assistance in comparing the original manuscript for adequate English revision. Her perfect knowledge of German as well as her practical experience of the conditions of the Schneider mediumship, in various countries, has made this help specially valuable to me.—ED.]

PREFACE

BY DR. GERDA WALTHER (Scientific Secretary to late Baron von Schrenck-Notzing)

To the second edition of his *Phenomena of Materialisation* the late Baron von Schrenck-Notzing added an appendix about some other physical mediums whom he had investigated after 'Eva C.' There one can find the first record of sittings with Willy Schneider, conducted partly by Baron Schrenck himself, partly by a "collaborator" whose name, however, is not mentioned. This collaborator was Captain Kogelnik, the author of the following article.

The curiosity of the Schneider boys was aroused by some soldiers of the garrison of Braunau, their native village, purchasing heaps of large white paper-sheets in a shop in the house in which they were

living. On inquiry they heard that the paper was used for spiritualist experiments with a "planchette." The Schneider boys thought it would be great fun to try such experiments too—and this was the beginning of their mediumship. It was soon found that the little table moved best when Willy was present, and even did this when his hand was only stretched across it without touching it. An intelligence claiming to be the famous dancer Lola Montez (for whose sake King Ludwig I, of Bavaria, abdicated in 1848) came through and asked for a Mass, which Father Schneider, good Catholic as he was, ordered for her. Some time afterwards she came again, thanking him for it as it had helped her a great deal and promising to help the Schneiders and make them famous. From that time she became the 'control' of Willy, and later of Rudi.

The reports of the strange happenings in the Schneider family spread all over the country, and people, amongst others many peasants, came to see them, much as if it had been a show at a fair. The small living-room of the Schneiders was often crowded with 20-30 people and more, who could not get enough sensational phenomena. Even after Lola Montez, or 'Olga,' as she wished to be called, had said good-bye and departed, these people kept on crying for more and more phenomena, so that the boy, partly in fun, began to imitate them on his own account. Of course he knew nothing whatever about scientific psychical research and any responsibility towards it at the time. It was Captain Kogelnik who discovered him for scientific research.

After the war and the subsequent reduction of the Austrian navy Capt. Kogelnik was transferred to Braunau as an official of the financial authorities there. He heard about the wonders occurring at the Schneiders' and went to see them, and so began his work in collaboration with Baron von Schrenck-Notzing as related.

The Baron had intended to write a special book on the development of Willy's phenomena and asked the Captain for a detailed, if possible illustrated report, of the most striking phenomena he had witnessed. This was written by the Captain and illustrated by drawings made by his wife immediately after the sittings. The Captain vouches for the accuracy of his report. Unfortunately the Baron died before writing the proposed book on Willy, which would have included his own observations and conclusions. On request the Captain's manuscript with the drawings was returned to him. It is now published in *PSYCHIC SCIENCE* in order that it may not be lost to the history of psychical research.

Some investigators, not entirely friendly towards the Schneider mediumship (e.g., Harry Price in his *Further account of sittings with Rudi Schneider*, and Malcolm Bird in the *Journal of the American S.P.R.*, 1929), have suggested that Captain Kogelnik later on withdrew from the Schneider sittings because he began to distrust the

results. *Captain Kogelnik has authorized me to say that this is not the case.* He says, that of course there was some fraud in the beginning in the direction mentioned above, but it was in fact so clumsily and childishly performed that it was always very easy to see through it, especially for anyone sitting beside or near the medium as he and his wife used to do. The phenomena impressed them deeply and occasioned them to revise their religious opinions. Although educated as Roman Catholics they had nearly become atheists, because they thought there was no proof whatever for the narratives of the Bible in the view of modern natural science. But it occurred to them that the phenomena which they witnessed in the Schneider sittings, and of whose validity they were convinced, were analogous to the 'miracles' reported in the Bible, so they resolved to turn to the latter once more in order to view it in the light of their new experiences. This was the beginning of their new theoretical, and later on, practical interest in Catholicism and spiritual matters, which reduced their interest in physical phenomena, especially as they both have very poor health and found the sittings rather exhausting. This, however, never altered their conviction as to the genuineness of what they had witnessed and to this they are ever ready to bear testimony.

* * *

[Previous articles by Capt. Kogelnik on the Schneider mediumship have appeared in the *American S.P.R. Journal*, March, 1926, and in the *British Journal of Psychological Research*, Nov.—Dec., 1926, and in Continental publications.—ED.]

CAPT. KOGELNIK'S PERSONAL NOTES

During the winter of 1918 I finished reading Baron von Schrenck-Notzing's *Phenomena of Materialisation*,* and it was with the strangest sensations that I laid the book down. I realized that neither my scientific training nor my enquiries hitherto into Psychological Research were sufficient to enable me to pass definite judgment on it.

Until the break-up of the Central European armies, I had served as an officer in the Austrian Navy and had taken little interest in the world of mediums or materialisation phenomena. I could not doubt that Schrenck-Notzing's book, with its record of strange and unknown facts, was of the greatest scientific value; though I had no idea as to the direction in which science could make use of this wealth of material. I realised with regret, as I put the volume aside, that as a layman in science I could go no further into the fascinating territory into which it had introduced me.

* Baron von Schrenck-Notzing was not only a scientist, but a fully qualified medical man.

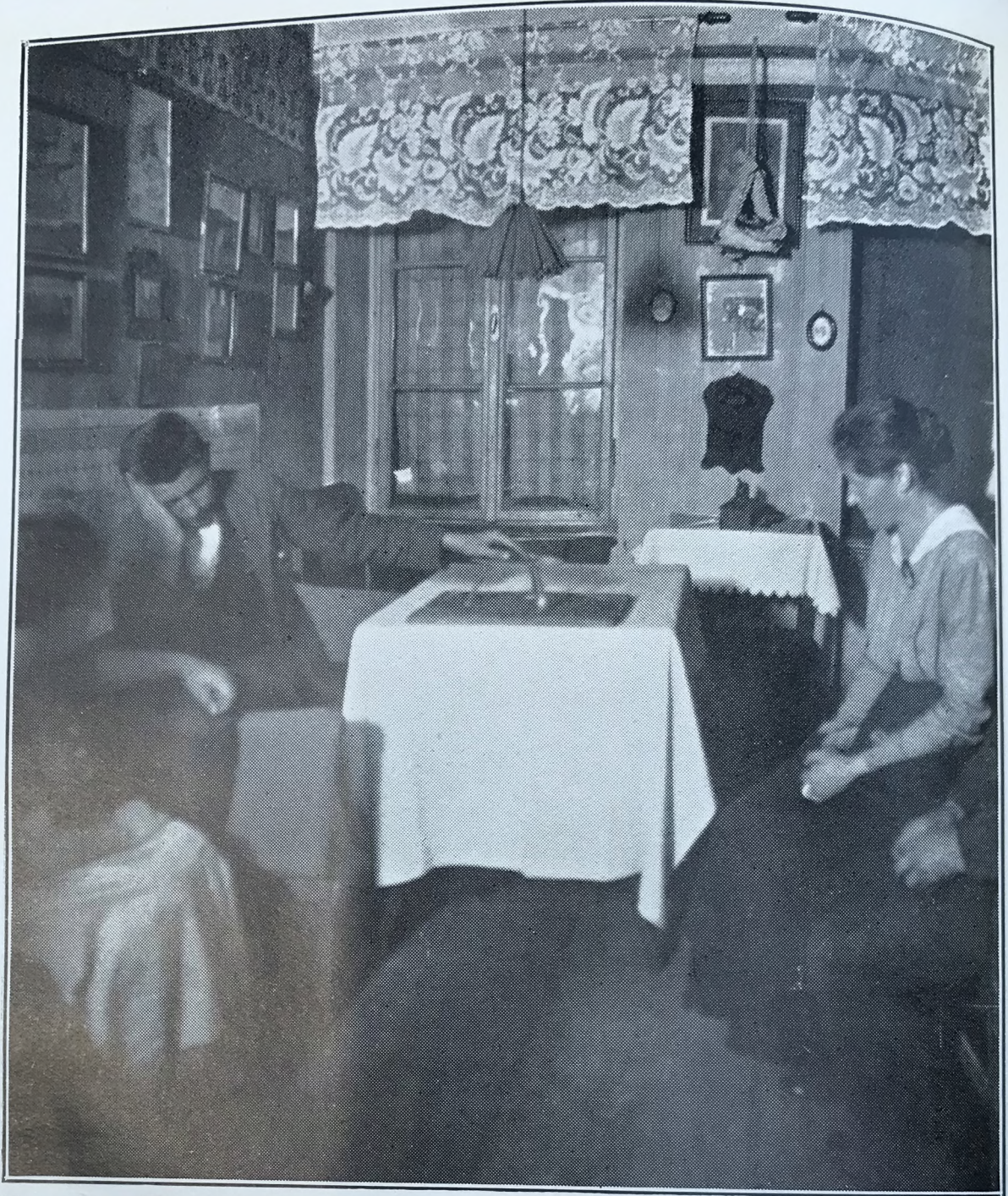


FIG. 1.—The Medium, Willy S., with left hand on Psychograph



FIG. 2.—Original Drawing by Frau Kogelnik. Materialised hand

Several months later, I chanced to hear that regular spiritualist sittings were being held in our little Austrian village of Braunau, and one of my friends enquired whether I would care to look into the matter. I replied that I was not in the least attracted; I had, in times past, occasionally attended similar gatherings only to be amazed at the credulity and lack of judgment of the so-called Spiritualists or Occultists who were present. Nor had any such literature on the subject as I had seen appealed to me.

Not that I was thinking only of deliberate fraud; to me the explanation lay in the ease with which the senses can be misled. Nor did I dispute the existence of a super-sensual world; for to this the explicable and the non-explicable phenomena of nature bear daily witness. But . . . I had not the slightest desire to have anything to do with these Braunau meetings.

And then one day someone else drew my attention to them. I was told of certain things that occurred at these sittings which—if genuine—were unlike anything I had seen at ordinary Spiritualist séances.

On the second floor of one of the small houses in Braunau, there lived a humble compositor. This man, Schneider, and his wife were the parents of six sons; Willy, aged 16, being at that time the medium. Like the rest of his brothers, he impressed one as being mentally and physically a completely normal and natural lad, just as his parents are to all appearance simple honest folk with nothing extraordinary about them. This opinion has been confirmed by every medical man who has examined them.

The sittings took place in the family living-room, and I was told that a spirit always manifested, called 'Olga'; that she had been a dancing girl who had lived for some time in Munich under Ludwig I, King of Bavaria. May 29th, 1919, was the day on which I first joined this circle.

Besides my wife and myself and two of my friends, there were present only members of the Schneider family. The medium sat on a small footstool which was placed on the couch. The table was covered with a white cloth, upon which lay a board on which a sheet of white drawing-paper was fastened with drawing-pins. On this paper was placed the Psychograph—this is a thin piece of wood about 20 cm. in diameter on three thin wooden feet, to the lower end of one of which a pencil had been attached. This, I was told, made it possible for the supposed spirit 'Olga' to write, if she wished.

We sat in a close semi-circle round one end of the table. The cloth hung down almost to the floor. My seat was about six feet away from the medium. The electric light immediately above the table was turned off; another light over by the door was wrapped in paper, producing an effect of twilight, but permitting one to distinguish clearly the figures of medium and sitters.

In his somewhat uncomfortable position the medium had his right elbow supported on his knee, while his left hand was placed lightly on the Psychograph (see Fig. 1). After a minute or two this left hand began, first slowly, then with ever increasing speed, to circle round the board. These circular movements were obviously caused by the medium's hand; I will not now pronounce as to whether this was done consciously or unconsciously; he himself maintained that it was 'Olga' who moved his hand.

"Are you there, 'Olga'?" enquired Herr Schneider. The circling abruptly stopped, the planchette reared itself up on two feet and with the third gave three sharp raps on the paper: that meant "Yes." Herr Schneider went on: "Well, if you are here, then raise the table-cloth with your hand."

The medium's left hand executed writing movements. At first it was difficult to decipher what was scribbled, but as the sittings went on this became easier, until finally we were like trained telegraphists, able to decipher the rhythm of the movements without looking at the writing. What 'Olga' wrote that first evening was: "Wait a bit. Too many strangers present."

There followed a pause of several minutes, during which I kept a watchful eye on the medium sitting quietly on his seat, and also on the edge of the table-cloth. All of a sudden something plucked at the edge just in the middle; it was raised half-way up to the top of the table, held there for about five seconds, and then dropped again. *How* this had been effected was inexplicable: neither a hand nor anything else had been visible.

After that, Herr Schneider asked 'Olga' to pull off somebody's shoe, and very soon I felt a powerful touch on my right foot—though again, I could see nothing. It felt like a small hand, and quickly and deftly it undid the laces, and then with a tug actually pulled my shoe right off and hurled it into the middle of the circle. Immediately afterwards, my friend, Herr von B., was seized by the leg, his rubber puttee was unwound and thrown on one side: and once more, no one had seen the hand that did it, whilst the medium remained calmly seated in his original position.

Presently came a written request for a handkerchief. I drew out mine, and, at Herr Schneider's suggestion, held it close to the lower edge of the table-cloth. A minute or two later, the cloth was suddenly lifted, my handkerchief was powerfully seized and pulled underneath the cloth. After an interval of possibly sixty seconds, it was thrown out again with a knot tightly tied in it.

Two or three times the cloth was raised again, and then the Psychograph wrote "Good night," and my first sitting was over; there were no further phenomena. The medium appeared to have been fully conscious throughout.

What I had witnessed was altogether new to me; but I was at

once struck by the similarity between what I had seen and what was described in Schrenck-Notzing's book. I had no doubt there was some scientific connection between the two. Otherwise what I had witnessed seemed almost like magic, for which I could offer no explanation, though I naturally determined to make every effort to discover one. Living as I did in Braunau, that should not be difficult, and I decided to attend as many sittings as possible. In the simple home of that family there was no detail which would escape my observation or be made use of for trickery.

The phenomena I had seen during that first séance were of course, not beyond the possibility of natural explanation. Take, for instance :

(1) The gathering up of the table-cloth : it was not inconceivable that the medium might have passed his left leg under the table and have thus lifted the edge of the cloth ; in that case, however, we should inevitably have seen his dark shoe against the white cloth, and watching very closely, at not more than two feet distance, there was nothing of the kind to be seen. Nor could the boy have used his hand for this purpose, as, from his raised seat on the couch, he could never have reached down to the floor-level without very conspicuously bending his body. And nothing of an artificial nature as hooks, etc., was ever discovered, though the cloth was always minutely examined both immediately before each sitting as well as during the intervals.

It might also be suggested that an accomplice hidden under the table could have been responsible ; but in the restricted space in which we worked, it was out of the question that anyone could have hidden themselves there or crept in without being discovered.

(2) The pulling-off of shoes and the unwinding of my friend's puttee. It would have been quite impossible for the medium to have performed either of these feats : I and Herr von B. were seated between 4 to 6 feet away from where he was ; the medium would have had to leave his seat and bend down at our feet,—whereas throughout the whole occurrence he remained quietly seated where he was, and visible to everybody. As for the possibility of an accomplice having pulled off shoe or puttee, such a crude form of attempted trickery could never have remained undetected.

(3) The seizing and knotting of my handkerchief. For the medium to have accomplished a thing like that with his shod foot would have been quite unthinkable without some concealed means of help.

In short, I could find no possible natural explanation for what I had seen at that first sitting, nor have I ever been able to do so since. I have considered every conceivable possibility both of clever trickery or of mal-observation on my part—but in vain. And this opinion has been fully confirmed by various participators

whom I invited from time to time to come and make their own observations.

The Schneider family arranged similar gatherings several times a week ; at one time they sat daily. They looked upon these gatherings as a form of evening entertainment to which their friends often came in large numbers. I myself attended several at this period, seeing, on the whole, much the same sort of thing as on the first occasion.

Later on, there was more variety ; there were new and often very strange and surprising phenomena. In what follows, I shall describe only what was new or outstanding, without reporting the whole of each sitting, as this would mean needless repetition, seeing that the meetings followed very much the same course.

It should be noted that whereas on the first occasion we had to wait some time before the manifestations began, they now started more quickly on each occasion, were more powerful in kind, and of greater variety.

One that was frequently observed was the strange billowing-out of the table-cloth. Soon after the meeting began, and after ' Olga ' had announced her presence by the usual taps with the Psychograph, the front side of the cloth (i.e., the one facing the spectators) would suddenly blow out—like a flag on a windy day. This would continue strongly for maybe 3 to 4 seconds, for which I can suggest no natural explanation. It was not possible to imitate it with the hand or in any other way.

On one occasion ' Olga ' was asked whether she would shake hands with me. Raps with the Psychograph expressed her willingness. I held my hand towards the middle of the lower edge of the cloth, and almost instantly it was lifted from inside. At the same time my hand was seized and caressed by something invisible. It felt exactly like a completely developed childish hand—cool and gentle to the touch.

The first time this happened, I instinctively drew back my hand ; but realizing at once what an opportunity I had missed for exact control, I begged ' Olga ' to try again ; and having by that time gained confidence in me, she unhesitatingly did so. This time I was not going to miss anything, and stretched my hand, palm uppermost, well underneath the cloth. Within a few seconds I again became aware of the same small childish hand within my own. Perceiving this and closing my own hand firmly, so that this mysterious little paw could be pulled into view, was the work of a moment. But within the instant, my closed fist was empty . . . and received a sound slap. However, this effort at exposure which had miscarried did not in the least upset ' Olga.' I regard this incident as valuable, as having definitely proved the genuineness of the phenomenon. (1) I had held a fully developed childish hand firmly in

my own, and the slap on my empty hand was clearly heard by the rest of the sitters. (2) I instantly felt all round under the table, and there was nothing there; and (3) during the occurrence, my head was less than a yard away from the medium, and I could distinctly see him sitting immovably as before. I have found no natural explanation for this happening.

However, the hand that did these things was not always invisible. Frequently 'Olga' would ask us to place a zither, or some other musical instrument under the table. At first, the zither was pushed right under the table, so that the cloth entirely hid it from sight. Almost at once, a tinkling began; or rather, a violent plucking at the strings; though we could sometimes persuade 'Olga' to use a gentler touch. Afterwards we made it harder for her by not pushing the zither quite under the cloth. 'Olga' was then obliged to put out her hand to touch the strings; and for the first time *I saw the little, hitherto "invisible" hand*. Slowly and hesitatingly at first, drawing back and then coming out again, it gathered assurance and there appeared from under the table-cloth a narrow little arm, branching into finger-like projections. These touched and plucked at the strings precisely as had been done before under the table (see Fig. 2*). The appearance rather resembled the ray of a search-light; there was just enough luminosity for us all to see it. Or you might have likened it to a faintly illuminated marble arm. It was quite different from a human arm held in the same position in the same light. Although this phenomenon was of frequent occurrence, I still failed to find any normal explanation for it.

'Olga' found it considerably harder to manipulate a violin. She contrived to move the bow in the ordinary way, but when she did so, the fiddle would move aside under her touch, proving that she could not hold both violin and bow. We had to hold the instrument, and then she was able to draw the bow across it.

Nevertheless, as the sittings went on, 'Olga' succeeded in materialising a second hand, which feat she demonstrated by clapping her hands. Before she accomplished this, she insisted that we were to form a chain; that is to say, all the sitters, including the medium himself, linked hands; thus everyone present was "controlled" by his neighbour on either side. A few minutes later there was a sound in the centre of the linked circle as of a child repeatedly and vigorously clapping its hands.

I must make special mention of an experiment which 'Olga' staged for my brother-in-law, Herr von V. The latter was attending his first séance as an out-and-out sceptic. After the usual experiments, 'Olga' suddenly asked for my brother-in-law's hand-

* Compare College photograph of the materialization of a hand striking the zither in Frau Silbert's mediumship. See *Psychic Science*, April, 1923, and Jan., 1937.—ED.

kerchief, "in order to wet it." I wondered how 'Olga' was going to accomplish this self-imposed test. The handkerchief was carefully examined, pronounced perfectly dry, held to the table-cloth, pulled underneath, and after about a minute he received it back in the same way; it was as damp as if it had lain out all night on the dewy grass. No explanation was forthcoming. Within our closely linked circle nor yet underneath the table was there any means for producing this dew-soaked handkerchief.

Occasionally 'Olga' was called upon to show her remarkable strength. The board and the Psychograph were placed upon the medium's knee, and 'Olga' was asked to see whether she could lift the table. She showed her willingness; and then suddenly the table, without being touched by any of the sitters, would rise up on two of its legs, and remain in this position at an angle of about 30 degrees. Neither the medium nor anyone present touched the table. I approached it and attempted to bring the table back on its four legs on the floor; but though I put forth all my strength I was unable to do so. When I gave up the attempt, the table slowly and gently returned to its normal position.

It was quite obvious that the intensity of these phenomena was affected by the sitters. Above all, it was evident that whenever a stranger was present for the first time, the manifestations came more slowly, less vigorously, or even a negative sitting resulted. I once invited a friend of mine, Dr. J.V., a former Naval Doctor, to come to our circle. From the first, this man pronounced everything I told him about it to be either a fairy-tale or the result of a deception of the senses; I was finally able to induce him to come along. With a scornful smile, he took his seat beside the medium. There was a considerable pause, and the Psychograph traced the words: "Strangers disturb conditions." Dr. J.V. being the only stranger present, was obliged to leave the circle and retire to the background. Hardly had he done so, when the usual phenomena began; but each time he drew nearer, they immediately stopped.

Not that Dr. J.V. played the part of a severe critic; he merely adopted an attitude of belittling the whole thing and steadily refused to exercise any sort of control. In consequence, I could not discuss the matter any further with him, and his failure only tended to strengthen his preconceived ideas.

Quite apart from the retarding of the medium's development due to the admission of strangers, there was another and more regrettable effect which only became apparent as time went on. Frequently, long after 'Olga' had said "Good-night," as a signal for the circle to close, new and highly curious spectators would continue to beg for further manifestations. As a rule, their wishes were disregarded; but their presence was very often detrimental, and the results from such gatherings were meagre in kind.

These people would frequently insist on carrying on, continuing to beg for phenomena, but the good intentions of the Schneider family and the medium himself could not cope with these demands.

The intelligent boy slowly but systematically was led to realise how he could help out the phenomena artificially when the supernatural power was insufficient. At first this happened so tentatively and occasionally that it escaped superficial observation, but these undesirable sitters continued to put such foolish questions and express such childish wishes that they as good as provoked the youthful daring of the medium.

On one such occasion, long after 'Olga' had said "Good-bye," the table-cloth suddenly billowed out on our side. Loud exclamations from the curious, but the thing did not look genuine to me. Very quietly I reached out and grasped the medium's left foot behind the cloth. He could not withdraw it without giving himself away; and I kept my discovery to myself, as I did not wish to expose him before those troublesome visitors who were in fact themselves to blame. It is regretful to have to record that these attempts at trickery became more frequent as time went on. The one and only cure would have been to stop all these public exhibitions, especially as the lad himself actually disliked them. But his father again and again yielded to the importunities of the curious, thereby causing very grievous harm. Exact observation was now made extraordinarily difficult, for absolute confidence was no longer justified; however, to show too great distrust or to insist at that moment on more stringent control would not have been politic.

Such was the condition of affairs in June, 1919, when I determined to go to Schrenck-Notzing and report on all I had seen. This famous researcher grasped at once the fact that in Willy Schneider we had one of those rare mediums capable of producing materialization phenomena, and he then and there decided to investigate thoroughly. He forthwith began to direct the experiments, often came himself to our sittings in Braunau, and arranged for several to take place in his own laboratory in Munich.

At the beginning the sittings I have described were held in a dim white light, with the medium sitting next to the table, on which the Psychograph stood. The phenomena developed underneath the table, screened by the sides of the cloth. The circle sat closely round in a half-circle, without as a rule being linked.

Later on, cabinet sittings were introduced. One corner of the room was hung with black cloth and cut off by a loosely hung curtain divided in the middle. The medium sat on a chair inside this triangular space, with the board and the Psychograph on his knee. By isolating the boy in this way from the sitters, it was hoped to induce a stronger and more undisturbed development of phenomena. Red light was substituted for the white; the sit-

tings were no longer held exclusively in the family home, but in various places, according to who the sitters were. Otherwise they followed their former course; and I have here only recorded those which marked an advance in development or some other point of interest.

But even under these new conditions we did not achieve systematic progress, for the boy's father could not be induced to stop the unofficial sittings in between the regular ones; and—as it was bound to do—this had a deleterious effect upon the medium.

What follows is an account of my further experiences with the medium Willy Schneider, compiled chronologically at the request of Dr. Schrenck-Notzing and based upon the written reports and sketches which I sent to him over a period of several years. The sittings were carried out in accordance with the directions given by this famous Munich researcher, who through a long series did all he could by personal assistance, by wise suggestions in matters of control, by sending material for lighting and photography, to help the boy's father and myself in our endeavour to make of Willy Schneider a fit subject for scientific research.

Frequent disappointment and failures again and again made me ready at times to abandon the attempt; and if despite everything, I did pursue these investigations for several years, it was entirely due to the encouragement given to me by Dr. Schrenck-Notzing, and to much valuable information received from him on this still obscure subject.

Sitting of October 10th, 1919

Cabinet sitting in the Schneiders' home. Present: 13 persons in a half-circle round the cabinet. Time: 9.20 p.m.

After 2-3 minutes we heard the Psychograph circling round on the board. The question "Olga, are you there?" was responded to by sharp raps on the board. 'Olga' was asked to show herself. Five minutes later the Psychograph wrote: "Open curtain."* This was done by the two sitters nearest to the curtain, whereupon all the sitters became aware of a luminous spot on the floor, between the medium's shoes. It was about the size of a large plate, kept on changing its shape and bending sideways; then it crept up the medium's body until it formed, so to speak, a halo round his head. Closing of the curtain. Each time the curtain was drawn aside after that, the phenomenon grew more distinct; finally, it came a couple of feet in front of the closed curtain, i.e., completely separate from the medium, who remained behind it.

Its shape kept on changing. It was self-luminous, as proved by the fact that a white handkerchief afterwards placed in the same position and under the same light, was not visible.

* Was the paper thrown out? This point is not clear.—Ed.

No fault could be found with these manifestations. The possibility of fraud was ruled out for the following reasons :

(1) The manifestation was self-luminous, and the medium had no access to phosphorous or luminous paint.

(2) It kept on changing shape and size, and whilst the curtain was opened all the sitters (some of whom were not more than $2\frac{1}{2}$ feet away from the medium) saw it move from the floor up to the head of the medium, whilst he sat motionless on his seat, with his hands on the board and his feet upon a stool. The restricted space inside the cabinet ruled out the possibility of a second person being concealed there. Nor could the possibility be considered that the luminous spot had been artificially produced and manipulated, *as both medium and cabinet had previously been thoroughly examined and no apparatus or contrivance of any description been found.*

Later on during the sitting, the medium suddenly called out in a rather scared voice from behind the curtain : " There is a whole head here—it is smiling at me." This was not verified, as we were told not to open the curtain ; however, almost immediately, over the top of the curtain, i.e., at a height of about 8 feet from the floor, there became visible a large round patch of light, about the shape and size of a human head, but without recognisable features. At the same time a faintly luminous hand was thrust between the curtains ; it was covered with what looked like fine drapery and waved gracefully to the sitters, advancing about $1\frac{1}{2}$ feet, and disappearing completely after about 5 seconds.

At 11.45 the Psychograph wrote " Good night," and the circle broke up. The medium had remained fully conscious throughout.

Sitting of November 9th, 1919

Table Sitting in the Schneiders' home. 12 Sitters present, in a semi-circle round the head of the table. Time: 8.30 p.m. Medium's left hand placed lightly on the Psychograph ; it began to circle. Suddenly Willy left his seat and came into the circle ; his left arm was stretched right out, the psychograph adhering to his finger-tips although it had left the board. The medium walked round the circle, inclining the Psychograph which was as though glued to the tips of his fingers, giving greeting to each sitter in this way as he passed. He returned to his seat and the Psychograph settled itself upon the board.

It had been unsupported throughout these movements, seeming to adhere to the tips of the boy's fingers. Neither adhesive matter of any kind, nor any other form of attachment was ever discovered, although this experiment was frequently repeated and under normal lighting effects, and though this could not be proved, the medium repeatedly declared that during this ceremony of welcome he had

no control over his movements but was compelled to move by some external power.

The Psychograph then wrote the word "Darkness," and all lights were extinguished. The Psychograph was heard circling furiously round and round on the board and then seemed to be violently flung aside. But it was never heard to fall to the ground; and the assumption was that it must be held suspended over our heads in the dark. Similar experiments carried out 18 months later confirmed this supposition.

Never once was a sitter touched by this object; all felt a cool current of air, and after 30 to 40 seconds, the Psychograph would drop back on to the board with a loud flop. By way of a test, I laid my hand on the medium's as the apparatus circled round, to feel it slip away suddenly, leaving our two hands on the board. The instrument had vanished, to be back again after a flight of perhaps half a minute or more. I had ascertained that the boy's hand had nothing to do with its free flight—but nothing else.

'Olga' was then handed a handkerchief and asked to wave it. It was seized as on previous occasions from below the edge of the tablecloth, drawn underneath, waved several times by a slender faintly luminous arm and thrown into the centre of the circle. The arm was not withdrawn in the normal way; it appeared rather to melt away, whereas the tablecloth fell into place quite in an ordinary manner.

We then changed over to a cabinet sitting, and I set up my camera and arranged for the magnesium light to be worked electrically. The medium was seated on a chair in the cabinet. Soon quite a bright glimmer was seen at the opening of the curtain, this soon developed into a hand which waved to us. 'Olga' then requested the curtain to be opened and said I was to go inside. I did so and became aware of a dense white mist rising up from behind the head of the medium; this then sank down like a veil over his face, completely covering it. After about 6 to 8 seconds it appeared to roll itself up into a ball and vanish into his neck (or mouth?).

The next thing was that 'Olga' by writing asked the medium to sit outside the curtain, and Willy did so, the Psychograph as usual on his knee. Suddenly about 5 feet away from him on the floor, we saw a hand. It resembled a white glove, four of the fingers completely formed but the middle finger a mere stump. The hand was clearly discernible to all and in no way connected with the medium. The fingers were moved slowly before our eyes; they crept with apparent difficulty a little way along the floor, began to shrink in size after about thirty seconds, slowly faded before the eyes of the observers and then disappeared completely.

Schrenck-Notzing wished as many photographs as possible to be taken, by way of securing objective proof. I did my best to comply

with this request, but could seldom secure satisfactory results. No picture ever fully reproduced what we had seen: by adequate red light I had seen hands, arms, legs, heads, and even plastic and lovely complete figures:—for the most part the plates revealed white patches, or absolutely flat stripes; the loveliest face became a flat mask, an arm a mere stripe, and a hand nothing but an empty glove.

The most obvious explanation would be that the artificial lighting effects had so heightened our imagination that they created plastic effects out of masks and wisps of material; in other words, that the medium had been fooling us. I therefore tried my hardest to obtain similar effects under similar illumination at the same spot with white paper and strips of linen. I was not able to do so. For the most part, under identical lighting effects, these materials were either not visible at all, or at best looked like faint grey spots: there was not the slightest resemblance to anything plastic. I must also add that, in accordance with instructions from Baron von Schrenck-Notzing, medium and cabinet had been minutely searched before and after each sitting, and with few exceptions (to which I will refer later on) nothing was ever found.

This seems to indicate that although the easiest explanation for the difference between the photographs and the phenomena we observed would seem to be that our senses played us false, my tests appeared to negative this idea. A more probable assumption is that the harsh magnesium light almost instantaneously disrupted the phenomena, so that only fragments were caught by the camera. My experience leads me to believe that magnesium light does not permit of satisfactory photographic production of objective materialisation phenomena. Its effect tends to deceive critics and researchers. The researcher obtains an untrue reproduction, whilst the critic interprets the flat wisp-like effects as evidence of the medium's trickery. This would not be the case if photographs could be obtained without using such magnesium light. On a later occasion I persuaded an apparition to stand for 5 seconds in front of the camera; but as its own luminosity was not sufficiently strong to affect the plate, I was unable to secure a picture.

Sitting of December 29th, 1919.

This sitting was held in a room in Simbach. Baron von Schrenck-Notzing rented it to serve as a provisional laboratory, and it had been furnished by Dr. Gerda Walther, his secretary. 7 Sitters present.

The first part of the sitting was with the cabinet with the intention to secure photographs. The usual preparations for the sittings at this time were followed. The medium was stripped, examined, clothed in a black woven one-piece suit, and conducted to the cabinet (likewise carefully examined), and not allowed to leave it after that.

Very shortly the Psychograph could be heard moving round, and the medium announced that he felt cold. This was a regular symptom before good phenomena started. The medium's body would be icy cold to the touch, and would at times be covered with cold sweat. Photographs were taken, and showed masses of stuff pouring out of his ears, nose and mouth. These masses disappeared again after each exposure.

I closed this part of the sitting at 9.25 and removed the cameras. I ordered the sitters to link hands and the medium during this part was now outside the cabinet and was included in the circle, both his hands being held; I controlled his right and my wife his left hand. The psychograph was placed on his knee.

As the first part of the sitting had somewhat depleted Willy, I turned off the red light in order to facilitate the production of phenomena. This was permissible, seeing that the control was complete; the boy could make no movement whatever undetected by one of us. The medium could not touch the Psychograph, but as soon as complete darkness was made, it could be heard moving round. Then it was hurled on to the floor, board and all, and its movements were still audible within the circle. Various sitters were touched; 'Olga' tweaked the clothes of one, the legs of another, and gave me two resounding blows on my shins. The floor was banged until the room reverberated. My wife had to leave the circle hastily, which was immediately linked up again: she complained of pain in the cardiac region.

This was followed by Frau A. being seized from behind and dragged off her chair. It required all her energy and help from others to lift her from the floor, as she was being held down by her legs. We were obliged to turn on the white light in order to restore order, as everything had been thrown about; the light at once loosened the power that had held Frau A. down.

After a short interval the circle was closed again and 'Olga' was requested to try and blow a small whistle that had been placed upon the knee of the medium. Very soon sounds were heard, first very gentle, and then of more strength as if someone not very expert was attempting to use the whistle. Suddenly there was a shrill whistle accompanied by a scream from the medium; the whistle was hurled on the floor, blown strongly again from there, again accompanied by a scream from the medium.

Suddenly there was a sound as of the opening of the curtain, of the metal rings being drawn along the rod, the power was at work again. The red light was turned on and we saw that the curtain, which had been opened, was now closed, the medium seated behind it, and only his hands, still firmly held by his controllers, protruded from the opening.

As soon as the red light was extinguished again even stronger

power manifested; drawing-board and Psychograph were violently flung to the ground, striking me painfully on the knee. The Psychograph was then lifted up and flung past my head into the middle of the room, whereby two of its feet were broken off. The floor was banged as though with a powerful rubber flail. I had been sitting with my legs crossed; all of a sudden I felt a great weight come down on my upper leg and begin to sway to and fro so that I could only with the utmost difficulty keep my chair and myself from falling on the floor. I also received a mighty blow on my shins. The medium's stockings were pulled off; then he was seized and doubled over until he yelled for help. White light was at once turned on and we found him by his overturned chair, with his head down and his legs up in the air. He had to be helped up.

In consequence of these violent and stormy manifestations the sitting was closed at 10.45 p.m.

Sitting of January 4th, 1920

Held in a room in my flat in Braunau; three sitters; cabinet sitting; 8 p.m.

Each time the curtain was drawn back larger and smaller masses were seen in the form of wisps and strips on various parts of the body of the medium. At one moment some of this enveloped the head as with a shawl; then a band of it appeared across his breast about 15 cm. long by 3-4 cm. wide; then again the mass would look like a flat mask lying on his chest. On this occasion there was no movement in these formations; and as nothing fresh occurred, the sitting was closed at 8.45.

After the light was turned on, I observed on the black tricot, where the largest mass had shown itself on his chest, a fair-sized silvery greyish spot, reminiscent of the slimy marks left by the track of a snail.

I was extremely dissatisfied with this sitting: there had been no movement whatever in the masses that had been shown, and they suspiciously resembled torn fragments of cloth or paper. Though the examination and control of the medium had revealed nothing, I was not altogether satisfied.

Sitting of January 14th, 1920

Room in my flat; 6 Sitters; usual examination and arrangements; cabinet sitting; time: 8.15 p.m.

Similar formations as last time. When first curtain was opened, what looked like a large cloth lay over the medium's head; next time it was folded differently across his chest, then across his left shoulder. Though I mistrusted these manifestations, I did take two

flashlight pictures. I then asked 'Olga' to detach a small portion of the mass and place it in a test-tube which I held out to the medium. He did not succeed in getting any of it into the test-tube, though there was plenty of it about his body.

Presently it showed itself as a delicate cloudy veil, like a spider's web, so to speak, round the boy's head, which fell into the medium's lap as he moved. I entered the cabinet, and took the test tube, determined to secure a specimen. I boldly thrust the open end of the tube into the mass that lay motionless on his knee. Fully 3 cm. of it were caught in the tube. I quickly closed the open end with my finger,—there was life in the thing : like lightning it slipped away under my finger.

I had failed to secure a specimen,—but nevertheless, I had secured a proof that the materialisation had been genuine. Close of sitting, 11.15 p.m.

Sitting of February 1st, 1920.

Cabinet Sitting at my flat ; 6 Sitters ; Time : 8.30 p.m.

After waiting for a considerable period and no materialisations occurring, 'Olga' suggested that a chain should be formed, including the medium. Both his hands were controlled by neighbouring sitters—one I held myself.

The next thing was to ask 'Olga' whether she could lift the medium up into the air in the position in which he was sitting. His feet were, by order, resting on my feet, and both his hands were held. The medium was seized with a sudden trembling fit, and the hand I was holding made an affirmative sign ; the medium thrust his legs stiffly out in front of him, his body in this position rose up as high as the back of his chair, and then dropped back into its place. An effort was made to repeat the experiment, but it was less successful. After several abortive attempts, the sitting was brought to a close.

The entire absence of any materialisation led me to assume either that the young fellow was going through a less productive period, or else that he was using up his powers in some other way. I ascertained by roundabout enquiries that this was so : private sittings were indeed being held at which as many as thirty people and more were present. No wonder my experiments gave meagre results,—I was working frequently with a depleted medium.

Sitting of February 7th, 1920.

Cabinet sitting at the Schneiders' home ; 4 Sitters. The medium went through the usual examination, put on the tricot garment, and was tied down to his chair in the cabinet.

Because again on this occasion we got nothing but fragmentary materialisations, the order of the séance was changed. A linked

circle was formed, the medium seated in his chair in front of the curtain; his legs were bound to the legs of the chair, his hands being controlled by a sitter on either side. Very soon there was a touch on my leg, and I had the sensation of being stroked by an icy hand. The sitter next to me was similarly touched. A lighted cigarette was then placed on the floor in the centre of the circle—the glowing tip was clearly visible; after a few seconds it was lifted by an invisible hand and moved about in the air, like a little glow-worm. It rose more than six feet above the floor, came close up to each sitter, described circles and arcs, went outside the circle and behind some of the sitters, and ended by being thrown on the floor where the bright tip fell to pieces. Throughout the whole of this performance there had not been a sound.

Séance closed at 10.50 p.m.

Sitting of February 16th, 1920

Cabinet Sitting at my flat; 4 Sitters.

In ten minutes the curtain was drawn back, and we saw a greyish cloth-like formation lying motionless on the medium's head. Observation was not easy in the dim red light, but I was of opinion that the edges of this "cloth" were remarkably smooth in some places, and fringed in others,—certainly unlike former appearances. Later on we were shown a similar formation hanging from the medium's mouth.

A pause followed, during which the medium went over to warm himself at the stove. I suggested that before we continued we should examine the medium afresh. I purposely did this rather superficially, after which he left the room for a minute or two, I then proposed a telekinetic experiment and the boy was bound to his chair. Thereupon I made a point of going into the adjoining room and having a good look round. Sure enough, I discovered in the pocket of the top-coat which he had left on one of the chairs, a small grey silk handkerchief folded up: one side of it had been torn off, and the whole thing was moist. I unfolded it and recognised that this had been used to present the so-called materialization upon the head of the medium. I said nothing about it at the time. We got nothing else and shortly afterwards closed the sitting.

Obviously the medium had not felt up to the sitting and had provided the handkerchief to prevent its being a complete failure. When it was wet the small piece of silk could be rolled up into a very small compass, small enough to have been concealed somewhere in the boy's mouth or throat. His father constantly affirmed that his son had never been known to have a completely negative sitting. This statement had made a profound impression on the boy and hence his attempt to help things out.

This exposure made a deep impression on me, and I was inclined

to give the whole thing up. I sent what I had found to Dr. von Schrenck-Notzing, who took the opportunity of pointing out once more the absolute need of strict control. No sitting, he said, had the slightest scientific value, unless from first to last every possibility of trickery had been excluded. What the young fellow had done did not in the least annoy him ; his long years of investigation had made him familiar with the possibility of such things. I had come across it for the first time and had almost decided to wash my hands of the matter.

This taught me how impossible it is to hope to convince a real sceptic of the reality of supernormal happenings at one or more sittings. I had been at the job for over a year, and yet this one instance of deception tempted me to condemn everything. However, Schrenck-Notzing had through years of patient research acquired a calm dispassionate outlook, and this brought me back to the path of complete objectivity, from which disappointment and annoyance had for the time led me astray.

Sitting of March 14th, 1920.

Table sitting at the Schneider home ; five Sitters.

On this occasion Dr. von Schrenck-Notzing wished me to ascertain whether materializations could affect either electrical measuring apparatus or photographic plates. He had installed a galvanometer supplied with a bell that sounded at the slightest movement of the needle. I was in control of the hands and legs of the medium and the galvanometer was placed under the table.

The manifestations began with powerful circling of the Psychograph and the billowing-out of the tablecloth. I asked 'Olga' whether she would like to have a box of matches to play with. Affirmation is made to this and I hold a box to the edge of the cloth. A large dark male hand is thrust out which grips my hand energetically, takes the match box and manipulates it under the table.

I then ask 'Olga' to try to ring the bell by touching the galvanometer in various places. She professed to do so but without result. Thereupon I take a case of plates, hold it to the table cloth, and beg 'Olga' to lay her hand firmly on it. She did so for the space of ten seconds, but there was no result upon the plates when developed. 'Olga' then took a lighted cigarette from my hand, broke off the lighted tip and handed the cigarette back. The feel of the hand was soft and cool, I felt no bones.

The desired experiments having been made I closed the circle.

[The remaining portion of Captain Kogelnik's article indicates that Rudi Schneider, the younger brother, soon began to take part in the sittings as medium with his brother, and the story of this interesting collaboration will be continued in our next issue.—ED.]

MURIEL HANKEY

All members and friends of the College to whom Mrs. Muriel Hankey has been so well known for a lengthy period will experience a sense of personal loss at the news of her resignation from the Secretaryship. She has been associated with the work from the start in 1920 in the Holland Park premises as private secretary to Mr. Hewat McKenzie, and became herself a keen and practical student of psychic facts, which later was of great value to the College when she became its full-time Secretary. She was particularly interested in all research work, and fertile in suggestion in this department.

Her charm of manner, her welcome greeting, and her efforts to meet the needs of the thousands of visitors from home and abroad who have used the College, made her known far beyond its walls. Her organising abilities and initiative were of a first class order, and as a reporter she became highly valued when records of experimental work were required. Dr. Thomas of Detroit, in his book *Beyond Normal Cognition*, reviewed in this issue, refers again and again to the fine work which she undertook for him in proxy sittings, over many years, especially emphasizing her discretion and her ability to sit alone with mediums for this purpose.

Her Council colleagues, and the workers and the staff of the College feel the loss of a personal friend and adviser, and I personally, the withdrawal of one of the most efficient and devoted workers and friends it has been my lot to meet.

In a subject which has so few adequately trained workers we can little afford to lose one, but I am assured of Mrs. Hankey's continued interest in psychic matters. Many friends have congratulated her on the new and important post she has secured as Secretary of the well-known Ladies' Army and Navy Club, and all will wish her the greatest happiness in her new sphere.

B.McK.

THE INTERNATIONAL SPIRITUALIST CONGRESS

By MRS. HEWAT MCKENZIE

The Sixth Triennial Congress of the International Spiritualist Federation met in Glasgow, from September 3rd to 10th. The assembled delegates represented thirteen affiliated national groups, and there were in addition representatives from several countries not yet affiliated. The National Association of American Spiritualists was heartily welcomed into affiliation and was represented by Dr. Victoria Barnes, of Indiana, an able and interesting speaker, and other delegates.

* * * *

The absence of Professor Asmara of Madrid, elected as President at Barcelona three years ago, was greatly regretted, but he managed, with what difficulty we do not know, to break the silence which had shrouded him for over a year, owing to national difficulties, and got through a message of good will and encouragement to the delegates. A return message was dispatched to him expressing regret as to his absence and the reason for this.

M. Hubert Forestier of Paris, the Vice-President, ably undertook the duties and from his long experience of the work of the I.S.F. and through the report of the Secretary, M. Prudhom, laid before the Assembly the present world position of Spiritualism.

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Mr. J. B. McIndoe of Glasgow in whose hands along with Mr. Frank Harris, Sec. of the N.S.U., the Congress preparations have largely been, was unanimously elected Congress President for the week, and much of the success of the gatherings must be attributed to the careful preparation of these two good workers.

Among the veterans were M. Beversluis of Holland, and Mr. George Berry of Manchester, both associated with the founding of the I.S.F. Both, unfortunately, feeling the weight of years, have intimated their withdrawal from the Council. Mr. Ernest Oaten, editor of the *Two Worlds*, was a host in himself.

* * * *

The opening reception at the MacLellan Galleries, in Sauchiehall Street was a pleasant occasion, and a greeting from Bailie Armstrong, representing the Lord Provost, made the delegates welcome to the great Scotch city. U.S.A., Holland, India, England and Scotland responded, and with the skirl of the bagpipes, Highland dancing and songs, the visitors had a taste of Scotch hospitality.

The Sunday programme, opened with the laying of wreaths from half a dozen countries at the War Memorial in George Square, followed by large gatherings at the Holland St. Glasgow Spiritualist Association Rooms, and culminating in a great meeting at St.

Andrew's Hall, which was packed to the door. Mr. Ernest Keeling of Liverpool and Dr. V. Barnes gave inspiring addresses and Mrs. Helen Hughes, the famous North Country clairvoyant, ably demonstrated clairvoyance.

* * * *

The papers submitted to the Conference were grouped under two heads, Scientific and Philosophical, and covered many aspects, occupying the delegates in discussion for three days, at morning, afternoon and evening sessions. Happily they were available in the three conference languages, English, French and Spanish, and in addition several able interpreters enabled all to participate in the questions and discussions.

Naturally these tended to endorse the Spiritualistic hypothesis, but many views were expressed and it was interesting to note how numerous and intelligent and able were the contributions from the delegates.

The Conference lamented the absence of Prof. Bozzano, and also of Dr. and Mrs. Crandon, of Boston, for health reasons, but they heartily welcomed the Rev. Ugo Bazoli, Prof. Bozzano's friend. The Indian group, five in number, led by Mr. and Mrs. Rishi, the pioneers of Indian Spiritualism, were a welcome and interesting group in their national garb. Amongst mediums present were Mr. Frank Decher of New York, the voice medium, Mr. John Kelly, a fine U.S.A. clairvoyant, Mrs. Helen Hughes, Mrs. Helen Duncan, Mrs. Bertha Harris, Mrs. Edith Thomson of Glasgow, Mr. Glover Botham of London, Mrs. S. Hughes of Liverpool and many others.

* * * *

Dr. Carl Wickland of Los Angeles, had made a long journey to be present and the meeting he addressed on the phase of work he has made his own, the relief of obsession by mediumistic means, was a particularly fine one. Dr. G. Dunlop Robertson of Glasgow, a well-known psychiatrist, presided and expressed himself as being warmly in sympathy with any means which could assist the growing numbers of patients in every country who filled the asylums to overflowing and set the medical profession its most difficult problem.

Some interesting papers were read from Mrs. Osborne Leonard, Mrs. Helen Hughes, Mrs. Annie Brittain and Mrs. Edith Thomson, all trance mediums, on "Reactions to Control," and there was a remarkable agreement in the four separate and independent statements.

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The value of such gatherings is to be found in new friendships and inspirations, and in the support isolated workers secure from such contacts with leaders. The weather was not too kind, but the Press was particularly so, and Glasgow's hospitality was at its best.

B.McK.

NOTES BY THE WAY

It is good news to hear that Mr. De Brath has gained somewhat in strength, and was invited and able to prepare a paper on the Philosophy of Spiritualism for the International Congress.

* * * *

In spite of the proverbial slack season in August, the College has remained open and the Hon. Principal welcomed many visitors from India and elsewhere, and assisted them in their investigations.

* * * *

Mrs. Fairclough, the trance-medium, who has been visiting her home in South America, has now returned and her valuable work is again available to members.

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A new worker has joined the College staff, Mrs. Bateman, a clairvoyant and trance-medium. Her work has been satisfactory to many during the past months and will now become increasingly known.

* * * *

Miss Grace Hine who has for two years so ably filled the post of Librarian at the College has had to resign this work as she has left London. Her personal attention to members and particularly to the needs of country readers will make her work much missed. If any member feels that they can give regular time to this important work, the college will welcome such assistance.

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Mr. Alex F. Jenkins, President of the Baltimore Psychic Study Club, has kindly presented reproductions in colour of pictures he received in past days through the mediumship of the Bangs sisters in Chicago.

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Geraldine Cummins, under the influence of a new communicator, has received a 'script' bearing on the 'Childhood of Jesus' (just published by Frederick Muller, Ltd., 5/- net).

The matter is interesting and beautifully written and covers some of the years on which the Gospel narratives are silent. We are shown the boy growing in power and grace through varied experiences and being prepared for his great work among his fellows.

It is a book which will find a sure and abiding place in the hearts of all who read.

* * * *

Mrs. Kelly Hack, whose new book *Venetian Voices* is reviewed elsewhere, has been in Florence, and made pleasant contacts with

Miss Helen MacGregor and Miss Margaret Underhill ; the latter is just finishing a new book dealing with further psychic communications.

* * * *

We learn that the New York Section of the American S.P.R. has now quarters of its own at 71 West 23 Street, New York City, and under the name of the Psychic Research Society of New York, Inc., started activities on October 1st. Mr. E. T. Bigelow is President and Mrs. Helen T. Bigelow Secretary, while Dr. Henry Hardwicke, whose name is known in connection with 'Margery' experiments, is Research officer. The new Society will work in close co-operation and amity with the American S.P.R. We extend fraternal greetings to the new venture.

* * * *

The passing of Senator Marconi in July received world attention. We recall his visits to the British College to be present at sittings with Frau Silbert the Austrian medium and his deep interest in the telekinetic demonstration he then witnessed. The phenomena made an appeal to his inventive genius as to whether highly delicate instruments could not be made for registration purposes. On one occasion he said, "It is evident that the human brain could send messages to distances infinitely more remote than any mechanical transmitter ever devised, because thought consists of a category of those vibrations which we can just capture to-day with the microphone, but infinitely more subtle." He had also personal experiences of his own to relate, good Catholic as he was.

* * * *

The following members have very kindly given flowers during the past session :—

Miss M. E. Bubb, Mrs. Givan, Mrs. Massy, Mrs. Richardson, Mrs. Poulton, Mrs. Child, Mrs. Robinson, Miss Rennick, Mrs. Garth and Mrs. Ewing.

IN THE DAWN BEYOND DEATH

By Rev. C. Drayton Thomas. (Lectures Universal Ltd. 1s.)

This book, which is a sequel to *Beyond Life's Sunset*, gives an account, in their own words, of the passing and first impressions of many people who have communicated with the author. These communicators belonged to various walks of life, from the scientist to the down-and-out, and their experiences make fascinating reading. It is an excellent book and its price is out of all proportion to its value.

S. O. C.

Received, PERSONAL MEMOIRS OF H. P. BLAVATSKY. By Mary K. Neff. (Rider & Co., 18s.).

Will be reviewed in our next issue.

BOOK REVIEWS

BEYOND NORMAL COGNITION

AN EVALUATIVE AND METHODOLOGICAL STUDY OF THE MENTAL CONTENT OF CERTAIN TRANCE PHENOMENA. By John F. Thomas, Ph.D.

Foreword by Professor William McDougall, F.R.S. Pub. by The Boston Society for Psychic Research, 719 Boylston Street, Boston, Mass., U.S.A.

Duke University, U.S.A., is certainly putting itself "on the map" as a world pioneer of Psychical Research. Professor McDougall, President of the University, has long urged that universities, with their unique opportunities for examining and collating and conserving evidence, are exercising a proper function in including this study as an integral part of Psychology. Dr. and Mrs. Rhines' work on *Extra-Sensory Perception* which has had world wide attention, introduced this departure to the public and now there follows a thesis by Dr. Thomas, *Beyond Normal Cognition*, which he presented to the University for his Doctorate Degree.

This is the first occasion, to my knowledge, that such a subject has been dealt with and accepted as a thesis for a Degree and should be regarded by all serious students as an important landmark in our work. Professor McDougall, in a foreword, testifies to his personal knowledge of Dr. Thomas, who as chief administrator of the educational system of a great city (Detroit), came in middle life to take up his studies again at the University, no small task: immense labour, time and money have been spent in handling the great mass of data, only part of which is presented in this book.

Dr. McDougall says, "It is possible, I think probable, that as the work has continued through these many years consistently to point to the survival hypothesis as the least inadequate to the explanation of the facts, a desire that this conclusion shall appear to be more and more clearly indicated has arisen and gathered strength within him (Dr. Thomas). But even if this be the case, we are not justified in regarding it as a source of weakness, for Dr. Thomas has shown himself so conscientious, so self-critical, so well able and so well disposed to discount the effect upon his work of any such desire, that the possibility of its distorting influence, being well recognized by him, must have served, and, I think, has served to make him the more careful and impartial in his procedures."

These are weighty words, and indicate that the head of the University and his colleagues, as well as Dr. Thomas himself, recognize the powerful appeal of the *survival* factor in the evidence, and while it is not their business in such a thesis to give it foremost place, it ranks equal and even superior to other hypotheses, telepathy, mind reading, sub-conscious contacts, temporary survival of a portion of the personality, etc.

Many Spiritualists will think the supreme issue is being avoided,

but for the purpose for which it has been prepared, *Beyond Normal Cognition* provides us with outstanding support, and I welcome every word of the three hundred pages of closely printed matter and regard it as a valuable gift to Spiritualists. Theirs is the great mass of testimony to generally observed facts, this, is the meticulously scrupulous record of a personal investigation carefully recorded from the start, undertaken by an able and conscientious participator, and pursued during six long years in his presence and in his absence, by careful observers on his behalf, using the best mental mediums available, both in U.S.A. and in Britain, and analysed, compared and documented to the last degree.

Because Spiritualists gave their testimony, Dr. Thomas's work was made possible. Sorrow fell upon him in the death of a loved wife in 1926 and from then a merely academic interest in Psychical Research became a practical study. The late trance-medium, Mrs. Minnie Soule, of Boston, gave him his first fine proofs and continued to do so over many sittings. In 1927 he arrived in Britain to pursue the matter. He came to the British College to inquire as to sensitives and expresses his gratitude that the College was able to put him in touch with Mrs. Osborne Leonard and others and introduced him to Mrs. Muriel Hankey as recorder. Dr. Thomas was completely unknown in England, his great work had not even shaped in his mind at this stage, but so outstanding were his first sittings with Mrs. Leonard, whose work he describes as being "without a peer," that he decided to engage Mrs. Hankey to continue the contact by 'proxy' sittings at intervals in his absence during the succeeding years. No name was ever given, but that of the "American gentleman who sat in 1927," but so powerful was the work of the unseen communicator though a barrier of thousands of miles lay between Dr. Thomas and the medium in England, with a recorder who could not say "yea" or "nay" to any statement volunteered, that the evidential matter received has been tabulated in thousands of statements running into averages of 90% correct. A chance acquaintance, Mrs. Allison, of the Boston Society, who likewise knew nothing of Dr. Thomas's personal matters, was also used during her own 'Leonard' sittings as a bridge for very remarkable data from his communicator. Both these recorders, Mrs. Hankey and Mrs. Allison, are praised by Dr. Thomas for their scrupulosity and exactness in recording all that passed at the sittings. Mrs. Hankey also undertook regular proxy sittings for Dr. Thomas with many other mediums, Mrs. Eileen Garrett, Mrs. Warren Elliott, Mrs. Barkel, Mrs. Hester Dowden, Mrs. Mason, Mrs. Vickers, Mrs. Brittain, Mrs. Blanche Cooper, Miss Francis, Mrs. Vaughan, Miss Bacon, Mr. Glover Botham, Mr. Austin and others, and often the same subjects which had been referred to at Leonard and Soule sittings were mentioned anew by the communicator, but never in the same way, additional new data being added, so that collusion of any kind is ruled out as "not worth serious consideration." Ramification charts are prepared of all these cross-references by Dr. Thomas to show how distinctive the individual contributions were. It is a great testimony to British mediumship and to the College to which the bulk of these mediums belonged.

I pay high tribute to the work of Mrs. Thomas, the unseen helper, as an ideal communicator, for without her collaboration, what could the mediums have done? In life she was apparently a woman of parts, an organizer, sharing in her husband's work and withal a loyal comrade, wife and mother, with great gifts. She seemed to realise from the first—and she claims too that she was assisted in this by friends on the other side—the late Professor Hyslop is mentioned as one, though such remarks are naturally listed as unverifiable—that this was a bigger piece of work than even to make her own survival known. “I speak, not as a relation,” she says on one occasion; “I have a serious work to do,” on another.

B.McK.

IN SECRET TIBET

By Theodore Illion. (Rider & Co. 5/-)

I do not recommend this book. The style is trying, and the statements made about conditions in Tibet, both physical and spiritual, are such that one is left wondering whether it has not been written as a practical joke. To take only one example, on page 43, Mr. Illion states that, having entered Tibet through Turkestan, he woke up one night to find that his “whole body was covered with murderous leeches.” Unfortunately for Mr. Illion's story there are no leeches in that part of Asia nearer than Nepal—and the greater proportion of his statements are on much the same level. The few which are rather more accurate, and notably Mr. Illion's scanty remarks about the *lung-gom-pas*, bear a very striking similarity to descriptions in Mme. David-Neel's admirable book *With Mystics and Magicians in Tibet*.

It is strange to read a book by a man who professes to have spent a considerable time in wandering through Tibet (how long is not clear), in which there is no mention of a single Tibetan place-name; and stranger still that Mr. Illion, who claims to have studied the Tibetan language and to have “laid the greatest stress on the expressions to be used in addressing humble folk,” frequently appears to speak to the peasants in the honorific language, which is used only in talking to people of considerable social standing.

R.K.

(The reviewer has personal knowledge of Tibet and can speak with authority.—Ed.)

VENETIAN VOICES

(Psychic Phenomena and Trans-Atlantic Communications)

By Gwendolyn Kelley Hack (Illustrated). (Rider & Co. 15/-)

Several years have elapsed since Mrs. Hack, who during the interval has resided on the Continent and kept herself in touch with psychic work there, published *Modern Psychic Mysteries*. This gave a detailed account by herself as eye-witness of the voice phenomena at Millesimo Castle, the home of the Marquis Centurione, who himself figured as the voice medium in the experiences recorded. The present volume must

be regarded as a continuation or sequel in spite of the interval of years. It takes up the theme of voice mediumship again, this time in Venice, in the home of Count Piero Bon, a distinguished Italian nobleman, who had invited George Valiantine, whom he had already met in New York at the home of Judge Cannon, to visit him in Venice in May, 1929. This visit followed the much debated séances held in Berlin by Valiantine, severely criticised as to their conduct by the late Dennis Bradley, and on the other hand adversely, as to results, by Berlin investigators. Mrs. Bradley and Mrs. Valiantine were in the Venetian party, and Mrs. Hack was invited to join the Italian family and their invited visitors. The *milieu* provided the friendly atmosphere in which Valiantine has always been at his best and the séances were recorded by Count Bon and others, notes compared and a record prepared and signed by those present on the following day. These records were sent by Count Bon to Luce e Ombra and Mrs. Hack who is a fluent Italian scholar, has translated these from that Journal so that the complete record is now available to English readers. During the series of sittings it was arranged with the "Margery" group in Boston that cross-telepathic communication should be attempted between the two circles in Boston and Venice. "Walter," the "Margery" control, who had previously worked with Valiantine, was the operator in charge at both ends, and correct numbers torn from a calendar and kept unseen from all sitters in Boston, were correctly received in Venice at the time arranged. The story has been told before by Mr. F. Bligh Bond in the American S.P.R. Journal and now we hear it from the other end with the fullest detail.

A second experiment after Valiantine had left Venice was made between Boston and Venice with only a trance medium present, but it was Mrs. Hack herself, who has some mediumistic power, who secured the correct numbers transmitted; these were interestingly reversed as so often happens in such efforts.

This transmission between such distant spots is regarded as unique, and is not looked upon by the participators as Telepathic but as being carried out by the spirit helper "Walter," who made himself known in Venice in his own familiar way to several who knew him in Boston.

I am glad to have this record to compare with other work by Valiantine; we have new light thrown on the personality of Cristo D'Angelo, the famous Sicilian control, whose information regarding his earth life has been interestingly verified by a Sicilian gentleman. We have a reproduction of Judge Cannon's statements as to the strict control of body and mouth of Valiantine in New York which did not hinder abundant phenomena, and we have the testimony of the Italians in the circle in Venice to the various appropriate dialects which were used by the voice communicators, and we also meet again with the Marquis Centurione. There is in addition an informative article by Professor Bozzano on the Direct Voice translated from the Italian. Mrs. Hack adds other personal experiences of "voice" in U.S.A. with other mediums.

B.McK.

BOOKS ADDED TO THE LIBRARY

SINCE JULY, 1937

*New Books

	<i>Cat. No.</i>	<i>Published</i>
FOURNIER D'ALBE. "Experiences of the Goligher Circle." (2 copies)	1519-1520	1921
*HACK, G. KELLY. "Venetian Voices"	3063	1937
*HULME, HOWARD & WOOD, F. H. "Ancient Egypt Speaks"	3529	1937
HUNT, ROLAND. "Fragrant and Radiant Sympathy"	3086	1937
*ILLION, THEODORE. "In Secret Tibet"	3098	1937
LIVINGSTON, M. "The Key of the castle." (2nd copy)	3155	1937
LOLLI, E. "La Conception Inductive de la Vie"	3491	1937
MEYER, A. W. "Astrology's Place in the World of Science"	2255	1937
*NEFF, MARY K. "Personal Memoirs of H. P. Blavatsky"	3197	1937
"PSYCHIC RESEARCH QUARTERLY." (Vol. I. Nos. 1, 2 & 4)	1516-7-8	1920
*THOMAS, DR. J. F. "Beyond Normal Cognition"	3440	1937
WARD, J. G. M. "The Psychic Powers of Christ"	2585	1936

The thanks of the College are due to Miss I. de B. Lockyer, Mr. F. W. Warrick, and others for gifts of books to the Library.

COLLEGE FINANCE

Donations to Mr. A. E. Jay's Appeal Fund.

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Previously acknowledged	446	1	10
Mr. G. H. Forrester	2	0	0
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Mrs. E. Garrett	5	0	0
	£373	19	0

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Mrs. Ewing	2	2	0
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