

Quarterly Transactions
of the
British College of Psychic Science.

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EDITORIAL NOTES.

THE first number of PSYCHIC SCIENCE has met with a kindly and encouraging reception, and we have received tokens of appreciation from many quarters. As we have not space to print the numerous letters which have been written to us, we quote one from the late Dr. Ellis Powell to our Principal, as being written by one whose keen judgment would not, we think, be likely to be obscured by his manifest sympathies. He writes as follows :—

DEAR MR. MCKENZIE,

Until Easter I did not have the opportunity of reading the first issue of the new Quarterly, but I write you now to offer my very hearty congratulations upon it. The study of the Bessinet phenomena is a masterpiece, and speaking with the freedom which our twenty years' friendship confers, I did not know you could write so well and so forcibly. As a scientific survey of the phenomena, your article leaves nothing to be desired. It is, in fact, one of the most valuable contributions of recent years to the analysis of these mysterious manifestations, and certainly its circulation ought to add very greatly to the already powerful prestige of the College.

With every good wish to Mrs. McKenzie and yourself, in which Mrs. Powell heartily joins,

Yours sincerely,

ELLIS T. POWELL.

Rosedene,
Brondesbury Park, N.W.

18th April, 1922.

The article by Sir Arthur Conan Doyle on the Fox Sisters is necessarily held over until our October issue on account of its length. The Principal's comments on the charges recently advanced against Mr. Hope and Mrs. Deane cannot be fully published in this issue owing to his absence abroad until too late for press, but he is contributing a short note under "Notes by the Way" at the end of this number.

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The visit of Monsieur Coué since our last issue has brought the subject of the subconscious mind and its suggestibility very much into the limelight, thus tending to rivet public interest upon a field of study of fundamental and growing importance for all of us. To some of us it may seem that he had little to urge that was not already familiar in the propaganda of the several adherents of the newer modes of thinking; but the fact remains that he had the gift of presenting his subject in a way which captured the public interest and which has served, we think, a good end in widening greatly the circle of those who recognize the creative power and responsibility of Spiritual Will and Idea, its directive force, and the promise it conveys of our ultimate conquest of all adverse conditions by the possibility of a real dominance of mind over matter and its degenerations. The lessons he has taught are valuable in the suggestion they convey that in spite of all appearances, Man is only the slave of circumstance through his own apathy and weakness, and that if he will, he can have his freedom.

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The essential problem is the unification and right direction of that vast complex of diverse moods and tendencies which are latent in the make-up of each individual. For each one, though he may not realize it, is verily a House of Souls—a realm of minor elements of Personality, over which the spirit, through its agent and prime minister, the intellectual consciousness, is the ordained ruler. These, which are in and with the man in countless multitude and variety, are not himself, and yet are part of his being. They may be alienated and cast out,

or they may be welded into union with his essential self. In this case they become his own. Some are his by hereditary affinity, some by acquired sympathy.

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Each of us is as it were the destined monarch of a city or walled State. We have to govern that State in justice or the subjects will suffer and perhaps rebel. A bad king corrupts his State. He impresses on his subjects his own lack of moral principle, and they go astray, lose cohesion, or rebel. Anarchy develops, and there may be a revolution which will dethrone the King. By wise government the Mind, the Ruler, will not only pacify and strengthen his State, but may increase its borders, and by treaty and wise diplomacy, may enter into permanent alliance with other States, and may ultimately bring his State into the body of a Greater Commonwealth.

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One individual of large sympathies with widely different groups or associations of men and women may be a member of many such associations without any sacrifice of his own personal identity or his own marks of Character and Personality. Even so with those subject-elements of Personality which subsist in the being of the individual man or woman. They are not himself, but are part of his psychical State, and may equally be part of the psychical state of others. They may be of strange and distant origin, for in the psychic world we are without the physical barriers of Space and Time. The "Ego," a born autocrat, does not easily acknowledge that his subjects are not exclusively his own. Yet the veriest tyrant of the mediæval State must allow that his subjects are also the subjects of a Mother Church, whose visible seat of empire may be far beyond the borders of his kingdom, and whose decrees are in a great measure outside his jurisdiction and control.

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The Medium, in this line of vital analogy, is to be compared with an Inn or caravanserai, of which he or she is the host or

hostess. Into this psychic inn come travellers from afar, members of distant realms, having customs and associations strange and unfamiliar. Some come on business, some on pleasure; few stay permanently. Let the inn be ill-governed and it will soon become the haunt of adventurers without scruple, conspirators and makers of mischief, drinkers and revellers, and the inn degenerates to a tavern of low repute, and the careless host is ruined and undone. The wiser host will steadfastly cultivate the custom of those bent on the pursuit of the highest business and calling, and in his cleanly and well-ordered rooms, he may be called upon to entertain royal and distinguished guests.

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It is with profound regret that we have to record the loss to our visible movement of that courageous and highly-gifted exponent, Dr. Ellis T. Powell, a member of our College, one whose exceptional intellectual endowments, coupled as they were with unwavering conviction of spiritual realities, and intense humanitarian sympathy, made him a magnet for the co-ordination of much uninstructed and, but for him, aimless and wandering effort, and a symbol for the reconciliation of discordant views and tenets. With discrimination and impartial outlook, he held the scales between the Old and the New, between the wisdom hidden in formula and dogma, often void of appeal through errors of interpretation, and the inrush of the new enthusiasm for truth which would often in blind impatience sweep away the timeworn fabric of human thought, even before the foundations of a new edifice are planned. Dr. Powell was a Builder and a Restorer, and we know in our hearts that his work though arrested here, as we think prematurely, nevertheless persists, and will persist not only in the minds of those who have come into the orbit of his influence, but in the fact that his personality in the unseen sphere will be with us as of yore and in more potent measure for spiritual ends.

For it is affirmed that those who on earth are lovers of their fellow-men and lived to raise their souls upwards, shall have the kindred power and reciprocal intent of descending again to influence them from beyond the gate of death, and so extending the rule of Spirit.

To those of us who are often aware of the significance of simple things as omen and premonition there may be something symbolic in the fact that on the day following Dr. Powell's death, an invitation to a Garden Meeting was issued on his behalf, headed "SOCIETY OF COMMUNION." Though, alas, cancelled by the news of his decease, in the outward sense, many of us will feel that so strange a coincidence may well carry for us another and a glad interpretation. In spirit we can be with him "in the garden," whilst in our sympathies we are with those he has left behind him.

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Much more will yet be heard of "psychic" photography, despite the recently published claims of individual "exposures" of mediums. There is some danger that the general body of students may lose sight of the essential point in all these researches in the storm of controversy which rages and will rage unceasingly about all that is new and subversive of old habits of thought.

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The College does not stand for controversy and will not participate in it. The business of the College is to secure results which are authentic and irrefragable. Where such results are secured they will be endorsed by the College on their own merits, even though the personal character and methods of the mediums responsible for the same be assailed by other investigators. This implies no condonation of false methods, nor defence of their originators. It is merely a consistent policy of keeping to the main point. All else is a side-issue and does not affect in the least degree the validity of a perfectly authenticated experiment, tested beyond the possibility of counterfeit. In the case of individual mediums the proof of fraud will no doubt be good reason for dispensing with the services of the culprit, but such proof must be that which would be valued in a court of law. No constructive argument of a general kind can be deduced from a particular

negative. We would wish that some of our contemporaries were more willing to see the logical impasse into which this form of destructive activity is leading them.

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We would welcome their co-operation in the effort towards one single affirmative conclusion, which, if obtained under circumstances which left no loophole for doubt, would be the beginning of a serviceable and constructive work.

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There is a *prima facie* case for investigation into the alleged phenomena of psychic photography, and were it possible for us here to tabulate one-tenth part of the recorded instances of phenomena of this nature, many occurring spontaneously and to the bewilderment of the persons concerned, the strength of that case would be abundantly demonstrated. But as Sir Oliver Lodge has well put it in his article on Psychic Science in the second volume of "The Outline of Science," "the mere inhibition of phenomena, though safe and prudent, does not enlarge our opportunity for observation and for framing improved theories as to the *modus operandi*. The giving of some kind of credit, the faith which is the foundation of business enterprise seems likely to be fruitful here also, in spite of the risk. 'Without faith there is no redemption.' Without risking something there is no gain."

PSYCHOLOGY AND OCCULTISM.

By Violet Firth.

BEFORE a matter can be discussed it is necessary that the terms employed should be defined, and especially is this necessary when such debatable subjects as psychology and occultism are being considered.

PSYCHOLOGY is the youngest of the sciences to assume a scientific form ; its development was slow and tentative until the publication of Freud's book upon the interpretation of dreams and his system of psycho-analysis gave us an instrument of precision for the investigation of the human mind. In its early days it was considered, as the name implies, the science which investigated the soul. In Professor McDougal's definition, however, which has had much currency of recent years, this bold undertaking has been modified, and psychology is declared to be the study of behaviour.

To my mind this definition is too narrow, unless one includes all forms of mental activity from intuition to phantasy-making under the heading of behaviour, and I propose, for the purposes of this essay to use the term psychology to connote the study of mental phenomena from the standpoint of inductive science.

By the word OCCULTISM I indicate that body of doctrine, method and data which has come down to us by the tradition of the initiates, and I also include under this heading the phenomena which this tradition has always regarded as its especial territory, but which is now being investigated by Spiritualists and psychic research workers.

No one who has attempted the practical exploration of these two subjects can fail to note the extent to which they overlap. Psychology approaches the human mind by the empirical method, and occultism makes use of it according to certain theories handed down by tradition.

It is my belief that each of these fellow-workers in the same field can be of enormous assistance to the other if they will lay aside their mutual pride and suspicion and consent to co-operate. Psychology regards the occult manifestations

as the fraud of charlatans and delusion of hysterics, and occultism resents this attitude towards its phenomena by those who, in the great majority of cases, have never troubled to investigate that which they condemn, and despise psychology for its limitation of outlook.

It cannot be held that the psychologist is entirely blameworthy in this respect. It must be remembered that of the phenomena presented for his inspection, a large part will not bear the test of scientific investigation; much of the most important of psychic investigation is practised under conditions which do not permit of scientific exactness, and as Bergson pointed out in his presidential address to the S.P.R., the method of psychic research has to be historical rather than scientific. It must also be remembered that the medium, upon whom the psychic research-worker is dependent for most of his phenomena, is a person of peculiar mental constitution, and is exceedingly subject to mental and nervous trouble, so that when the psychologist sees unmistakable signs of nervous instability in the person who exhibits the phenomena, he is tempted to attribute the whole of the manifestations to this cause, and discredit the entire affair. It never occurs to him to see what light the psychology of mediumship can throw upon the problem of mental disease.

Occultism, on the other hand, is apt to accept all its phenomena in an almost religious spirit, and it is considered almost sacrilegious to throw doubt upon the messages that come through the trance medium or automatic writer. It resents the cold water thrown by scientific methods, which brings it down to earth just as it is scaling the heights of heaven. Yet it cannot be denied that mediums are hysterical and sitters suggestible.

It is my contention that psychology can be of great service to occult investigation by counterchecking its results, and that the occult theories can give psychology much light upon the organization of the mind.

For the purposes of a rough classification I have divided the occult phenomena into the following five divisions:—

I.—The poltergeist type. Table turning, spirit rapping, levitation, the moving of objects, and materialization mediumship.

II.—Phenomena of the transmission or translation type, such as automatic writing and trance speaking.

III.—Direct perception, without the intervention of any of the physical senses, such as telepathy, psychometry, and the reading of the "Akashic" records.

IV.—The action of individuals that do not possess a physical vehicle and of individuals that have the power of withdrawing from their physical vehicle.

V.—The theory of reincarnation or metempsychosis and the doctrine of Karma or causation.

These are the phenomena of which occultism claims the existence and offers its own explanation in accordance with its traditional doctrines, whereas orthodox science sweeps the whole lot away as fraud and delusions and refuses to investigate them. The question of their verity I do not propose to enter upon here, the reader must refer to the many excellent books that exist upon the subject, and which set forth the carefully verified evidence in such abundance that I should think any unprejudiced mind must be convinced of the existence of certain supernormal phenomena whether it accepts the occult explanation or not.

With regard to my own position in the matter, I may say that I have personally seen enough of such phenomena to convince me that they do occur, and that I largely accept the occult theories with regard to them. I also believe that these occult theories, robbed of their verbiage, can be translated into terms of psychology without any contradiction between the two schools of thought.

But it has been my experience that much of the phenomena presented to us as occult phenomena though not of a fraudulent nature, is purely subjective and can be best interpreted in terms of psychology.

It must not be forgotten, however, that the subjective phenomena are of extraordinary interest, and throw great light upon hitherto unsuspected capacities of the human mind.

Now to consider the different types of occult phenomena.

CLASS I is of extraordinary interest and importance, because, to my mind, it represents the point of contact between mind and matter. All these phenomena point to the existence of a substance which, while not material in the usual understand-

ing of the term, is yet capable of acting upon dense matter, exerting pressure and sustaining weight. It is generally held, in spiritualistic circles, that this substance is used by discarnate entities to mould themselves bodies and so become visible to those who are still in the flesh. I do not wish to discredit this idea, because it is my belief that it can and does occur, but I wish to advance a subsidiary theory, which I believe throws additional light upon the matter, and explains certain difficulties which have arisen in this connection. It is my belief that this substance, either visible or invisible, which exudes from the medium and also very frequently from the sitters, belongs to what occultists call the etheric subdivision of the physical plane, and it is believed by them that this form of matter is capable of being moulded by mind, and is used by them as the basis of certain of their phenomena. Those who are acquainted with the literature of the subject cannot fail to be struck by the fact that the undirected phenomena of the poltergeist and a certain type of séance when odds and ends fly about without physical cause, is of the same type as the purposive results recorded as being obtained by the adepts of the occult arts. These claim to obtain their results by operating mentally upon the etheric form of matter; supposing we take this theory as a working hypothesis, and see where it leads us.

The spirits of the dead, which are minds without bodies, would be able to use this medium as a means of influencing dense matter and so making themselves apparent to the physical senses, but the minds of incarnated spirits, the living would likewise affect it, and just as the discarnate mind can mould a representation of itself in this form of matter, so the living mind can form an image of its memory of the dead upon which it may be concentrating. And although we may get the actual spirit entity functioning through this form, we may also get nothing but a product of the subconscious mind of a sitter in the séance, a concept much more acceptable to many of us who believe that the great majority of the dead are in a subjective or sleeping condition after death, and that only the more developed type of individual is capable of active functioning upon other planes; that is to say, the man who is incapable of function on another plane during life will be equally incapable of functioning actively after death, and

will not, therefore, make himself known through the séance-medium; on the other hand, if he be capable of functioning on these planes of activity during life, then he would go over in full possession of his consciousness, and would be quite capable of manifesting through a suitable medium, or even directly upon the subconscious minds of those still in the flesh, though whether they were aware of it or not depends upon their capacity to get in touch with their own subconscious minds.

This theory would explain the peculiar instance of the photograph of Miss Scatterd, who, at the moment of the exposure, thought of a lace coat which she wished she had with her, and the dim ghost of the lace coat occurred on the negative. It would also explain the phenomena of the newspaper headlines and pictures from an illustrated paper, which appeared in the materializations of "Mdlle. Eva C.," and caused so much criticism. It is true that both these occurrences are incompatible with the theory that all phenomena are caused by the spirits of the dead, but they are quite in keeping with the theory that we are engaged with a form of matter, the etheric, which is capable of being influenced by mind, whether that mind is incarnate or discarnate being immaterial.

Likewise, this theory has a profound bearing upon the problem of disease. Occultists teach that these ethers are the vehicles of the life forces; if they are influenced by the mind, as we believe them to be, then we have the clue to the phenomena of mental healing and faith cures. What would cancer research yield if it studied the problem on the supposition of an etheric body? Supposing the diseases of metabolism were studied in relation to the hypothesis of the chemical ether which occultists teach to be the medium of the life processes of assimilation and elimination. I do not put these occult doctrines forward as established facts, I simply suggest that science should take them as working hypotheses and see whither they lead; it is a method which I have applied to my own study of psychology with most interesting results.

II.—Automatic writing and trance speaking. These two phenomena are regarded as being methods of communication with planes other than the material and with the beings that function upon those planes. It is the occult theory that the

medium who submits to this method of manipulation either lifts right out of his body and permits other minds to act upon his material vehicle, throwing the vocal cords into vibration, or he becomes so passive that his mind is acted upon by other entities and translates their messages. To these I will add a third hypothesis, that a second personality of the medium may come into function under certain conditions, and that this secondary personality may be of superior calibre to the normal personality because it has the subconscious memory storehouse to draw upon. When we recollect that every idea that has ever been in the mind is registered in the subconscious, as is proved by hypnosis and psycho-analysis and if we also accept the theory that the fruits of the previous incarnation of the soul are also stored in a certain level of the subconscious, then we can see what riches the mind has access to if it can only get in contact with its own subconscious level, without any need to go beyond them.

In entering the trance condition one sees the medium become abstracted, and then, closing down the avenues of the five physical senses, enter a subjective state. In some mediums one can observe this condition very well, especially when it is the intention to get trance speech, the contact is maintained with the vocal organs. One hears scraps of undirected talk connected with the medium's own affairs, his subconscious wishes and anxieties; then, very often, one hears him contact the memories of previous incarnations, and thence pass out of his subjective condition and become objective upon another plane. It must be remembered, however, that there is more than one plane of superphysical manifestation, each of which is capable of being contacted by the appropriate state of consciousness, known as the seven hypnoidal levels. These levels correspond to the etheric plane, whereon we get the spirit-rapping phenomena; the lower astral, which is usually the level of extremely undesirable manifestations; the upper astral, the commonest level of mediumship, whereon are met discarnate entities that are neither strikingly bad nor good, and seldom of much intelligence; the lower mental, whereon the trained occultist usually begins to function and entities of a much higher intellectual type are contacted: this is the level of concrete thought, and most interesting and valuable information can be obtained by working subjectively upon

this level; the upper mental, the level of abstract thought is sacred to a very high degree of intelligence, and is not often contacted save by a high order of occultist; no one can go to this plane voluntarily, he has to be taken there by the co-operation of some intelligence of that plane; the lower spiritual, the plane of the *Logoi*, exceedingly seldom contacted, and only for purposes of cosmic work; anyone who has had the privilege of contacting this plane will carry the mark of it to his grave.

It will be seen from this brief description that all trance work is not of equal value, it depends upon the level upon which the medium is working, and mediums usually have their special level; for instance, one will specialize upon the etheric plane and produce materializing phenomena, while another will use the lower mental and have access to an intellectual type of communication. I do not propose to enter upon the study of these hypnoidal states, and I have merely enumerated them in order to enable myself to point out their relationship to psychology, and show where the criticism of the psychological method can be of great value in determining the objectivity of phenomena; I do not say "the genuineness of phenomena," because phenomena can be perfectly genuine examples of subconscious conditions, and yet have no connection with other planes of existence, and therefore be valueless to those who are seeking to investigate those planes, therefore it is that the occultist pays great attention to the subjective aspect of his phenomena, because he knows how liable it is to falsify his results, and the initiate of an occult school is taught that he must know his own subconscious before he can function upon another plane, because he has always to go out *through* his subconscious on to that plane, and return by the same road, and unless he can correlate his conscious and subconscious minds, he will not be able to carry through his memory.

It frequently happens that a medium who is perfectly genuine may fail to pass beyond the subconscious level and will remain in a subjective state among his own subconscious wishes; in this light hypnoidal condition he will be peculiarly sensitive to the minds of the sitters and also to any mental currents that may be playing around him, or a secondary personality, often left over from childhood, may commence

to function ; this is a most unsatisfactory condition, and one that has brought much discredit upon trance phenomena, because it can be so easily demonstrated that the phenomenon is purely subjective, and even the best mediums are liable to get entangled at the subconscious level if they are worried or upset, or out of harmony with their circle. The methods of psycho-analysis can easily demonstrate the material used to weave the phantasies of this level, which are built up in precisely the same manner as dreams, out of the medium's subconscious memories, but with this difference, that they are motivated, not only by his wishes and volitions, but also by those of the sitters, even if unexpressed, and therefore have a great psychological interest, although their objective and superphysical testimony is nil.

III.—Direct perception. Upon the hypothesis of telepathy the bulk of occult phenomena is built up. If we admit the possibility of a mind sending forth a thought which can affect another mind, then the whole structure of occult phenomena follows. We have enough evidence of telepathy for even the material scientist to accept nowadays, and a great many of them do. To what then does this theory lead ? Upon this assumption we admit, in the first place, that a thought is a thing, formed by the mind and projected outside itself, that it is a manifestation of force, in its turn manifests force, and is capable of producing reactions under certain conditions. We conceive of thought as a form of force capable of objective activity.

The results of this admission must be very far-reaching. We cannot fail to be aware of the constant mental activity that goes on in all our minds, and if this be not confined to the mind of the thinker, but is projected into his environment, then that environment must undergo modification. Occultism has always held this to be so, but psychology has repudiated the assumption, root and branch, and when confronted with many well-authenticated cases, has answered them by hypotheses of subconscious seeing, hearing and remembering which, if we accept this explanation, confer upon the five physical senses powers quite as esoteric as those they repudiate, and leave us in doubt as to which theory does least violence to our commonsense.

Supposing, however, this theory of thought transference or

telepathy be accepted as a working hypothesis by Psychology, where will it lead us? To my mind, it can be of the greatest value in the domain of psycho-pathology, giving us a clue to many obscure derangements, for, in addition to the knowledge we already have of the internal defects to which mind is liable, it enables us to gauge the influence of certain environmental factors hitherto unsuspected, for it shows us the interplay of mind upon mind. That this is a most important factor no experienced psycho-analyst can deny, and especially is it the case in those cases which may be classed under the broad heading of the psycho-pathology of the family life, and which are generally known under the narrower term of the Œdipus complex, though to my mind this represents but one aspect of the problem. Here the problem of the child's reaction to parental authority is of profound importance, and if we study the matter solely from the subjective aspect of the patient's mind, I think we fail to do justice to the case; we should also investigate the influence the parent exerts upon the child, not only past, but present, and in the case of only or favourite children we often find a most unwholesome *rapproch* existing between parent and child, which needs to be dealt with, not only from the aspect of the child's reaction, but also from that of the parent's action. The same condition can exist between friends, or business connections, or employer and employé. It is true that this condition can be alleviated by an analysis of childhood-memories, because, according to my experience, the factor of suggestibility is usually determined by parental authority, and how far the childish attitude towards it has been carried forward into adult life. But wherever I have to deal with a case of pathological resentment of authority or discipline, and inability to get on with others, I find that if I explain to the patient the occult theory of thought-transference, and show him how to defend himself against it, it very quickly solves the problem.

I fully admit, however, that the factor of conscious suggestion, whether deliberate or otherwise, plays a great part in these transactions, also the subconscious reaction to a suppressed wish along sex lines; these factors have all to be considered, hence the importance of psychology and occultism working hand in hand and counterchecking each other.

The question of psychometry, or the detection of the ideas

associated with an object or place, I cannot enter upon deeply here, for it involves the whole theory of the nature of thought, and is of the profoundest interest; suffice to say, however, that although it is my belief that genuine psychometry exists, one can often show the subconscious phantasy-mechanisms which serve as a substitute if the psychic should not be working clearly. Perfect good faith, however, is not incompatible with this source of error, the psychic may faithfully describe the vision which rises before him, and yet it may be nothing but a dream-structure evolved by his subconscious, and clearly revealing, to those who know how to look for them, his own repressed wishes and anxieties.

The question of the psychic reading of the "Akashic" records is of absorbing interest. Herein it is claimed that the psychic can decipher the memory of nature and so reconstruct past scenes in the world's history, and several books exist that purport to contain the records derived from this source. Scott-Elliott's "Atlantis" is an excellent example of this type of work, and so is Steiner's "Atlantis and Lemuria."

Before this idea be dismissed with ignominy it may be as well to remind the reader that it is in entire accord with Jung's concept of a racial subconscious to which we all have access and upon which much of our behaviour is based.

IV.—With regard to the action of discarnate and discarnating spirits, an hypothesis long familiar to occultism, I cannot enter here upon the evidence, but must merely say that if you accept the theory of the survival of bodily death (and it is a doctrine to which all Christians nominally subscribe, whatever their attitude may be towards its logical implications), then you must admit that there may be souls in existence which have not got bodies, and if you also admit the hypothesis of telepathy or thought-transference, then you must admit that if a mind can function apart from its physical vehicle during life, then it can continue to function apart from it after the connection is severed, providing it retains its organization, as an entity, and it is one of the doctrines of the Christian faith that it does.

We now come to the problem of Thought-forms, as the occultist calls them, or thought transference or telepathy, as the psychologist calls them if he condescends to think about the problem at all. Here we must depend upon experimental

evidence, and there is much available, though we could do with more taken under test-conditions, but be it remembered that practically the whole theory of the widespread phenomena of Christian Science and other forms of mental healing, whose existence no one can deny, is based upon the assumption of thought-transference, and therefore of the Thought-Form.

It should also be observed in this connection, that suggestion and "rapport" could be set up between discarnate entities and the living, and may play their part in psychopathology.

V.—With regard to the doctrine of reincarnation, and its concomitant, Kharma, here we come to an extraordinarily interesting and important psychological point; in fact, it may be said to form one of the foundations of psychology. Are we to construct our doctrine upon the hypothesis of a single life? Is the mind to be regarded as deriving its pabulum from the short span between birth and death? Or shall we take for our unit the reincarnating soul, and think, not in terms of an *incarnation*, but of an *evolution*? There is a profound difference between the two attitudes. I need hardly say that I subscribe to the latter, and work from that point of view. For me it has thrown profound light upon the problem of psychology. How, under the ordinary hypotheses, can we account for the innate disposition of a child, which begins to show itself within a few hours of birth, and perhaps might reveal itself from the moment of birth to an acute observer? Science explains it by the theory of heredity, but it cannot explain one thing which must have struck other observers, namely, that the circumstances of a man's life seem to be appropriate to his character; that is to say, if he has some weakness, his environment will conspire to play upon it, not once, but repeatedly, and he will have opportunities of yielding to his fault which are not forthcoming for the average individual. I have been repeatedly struck by this fact in examining the life-histories of the cases that pass through my hands, whether as actual patients undergoing medical treatment, or as those who wish to be analysed for the sake of self-culture and not for any remedial purpose.

Psychology cannot explain this phenomenon, but Occultism can, and can also show how to overcome it on the hypothesis of Kharma, which teaches that our life-experiences are for the payment of debts and the eradication or development

of traits of character. Again, the doctrine of reincarnation shows us why an individual has a tendency towards one type of pathology and not another, it determines the particular form of atavism that forms the nucleus of this neurosis, and it also indicates the lines which the synthesis should follow.

I believe that the time will come when the psychologist will regard a training in the occult arts as part of his equipment or will at least employ a competent psychic just as he at present employs an analytical chemist, and will say to him, "Get me the Karmic record of this case, so that I may discover the key to the character."

Clairvoyance is to the psychologist what the microscope is to the biologist, it enables him to see the structure he is studying. I have had a good deal to do with the training of psychoanalysts, and it has been my unvarying experience that the best psychotherapists have a streak of psychism in them; that is why the Kelt and the highly strung Jew make better psychologists than the average stolid Anglo-Saxon.

I believe that psychology is steadily being forced towards the occult standpoint, and that the present generation will see the theories of thought-transference and reincarnation incorporated among the body of orthodox scientific doctrines. How anyone who works upon the human mind can escape their significance is a mystery. I only know that to me they came as a flash of light upon the darkness. I had felt as if I stood in the centre of a small circle of illumination cast by scientific knowledge, and that the darkness of the unknown pressed in upon every side. A number of threads were placed in my hands, and I was bidden unravel them, but the ends thereof disappeared into the darkness, and those threads were human lives. I had come to the point when I felt I could no longer carry on my work as a medical analyst owing to the poor percentage of success that attended our efforts, when the doctrines of occultism were brought to my notice. Immediately on this realization, the circle of light was widened, and I could trace the run of the threads; I could see whence they came and whither they were tending, and from the segment could calculate the circle.

I commend the occult doctrines to psychologists, not as natural laws, but as working hypotheses, asking them to take them in that spirit and see whither the facts will lead them.

We should think nothing human as alien to us, and if the phenomena presented by the human mind resist the accepted classification of science, shall we amend our science or reject the evidence of our senses? No one who investigates the matter can doubt the existence of these phenomena, it is only those who have never seen them who repudiate them—the witness cannot do so. What an irony it is that when an eminent scientific man examines the evidence and pronounces in its favour, far from his dictum being accepted, as it would be upon any other subject, it is his reputation that suffers.

No fact can be subversive of the truth, and if this mass of data known as psychic phenomena should take its place in natural science, knowledge would be the richer.

PSYCHIC PHOTOGRAPHY.

ESSAY TOWARDS A SCIENTIFIC MODE OF RESEARCH.

By the Editor.

THE phenomenon of spectral appearances upon photographic plates either as human forms and faces, diagrams, or amorphous specks and blotches, is too well authenticated in the records of the past thirty years or more to be disputed as a general fact by any who have taken the pains to study those records, Still less is it possible for those who are not acquainted with them to contest the facts.

Nevertheless the evidence rests in most cases upon the bona fides of those concerned in the production. Where such effects have been unpremeditated and no motive has appeared for their production, the ground of challenge would be that of accident rather than design: but in all such cases as show the intention present to obtain such phenomena, only the most rigorous conditions of production can be deemed sufficient to authenticate them.

Such conditions have still to be evolved. Until now neither the medium nor the investigator have combined to ensure them. The most absurd conditions have prevailed. Mediums have been allowed to retain the plates for varying periods before exposure, to handle plates and slides and to undertake all dark-room manipulation. They have been allowed to print from the negatives and to retain these as personal property. But the chief fault has been with the so-called scientific investigators, whose aim so far has been almost exclusively that of setting pitfalls for the medium with the object of establishing trickery, and on this negative basis to argue generally that "psychic photography" is a myth and a deception.

The phenomenon is one of great rarity. There are at the present moment scarcely more than half-a-dozen persons who claim to practise this form of mediumship, and on the Continent of Europe there are none available for experiment. Moreover,

your medium is a temperamental person and none too willing to submit himself or herself to scientific tests and conditions. And, in addition to this, there is another and graver problem of personality to be taken into account. In all persons of psychic constitution the dual or multiple personality has to be reckoned with, and although the medium in his or her normal personality may exhibit high principle and a straightforward intention of truthfulness, no one, least of all perhaps the medium himself, can vouch for the behaviour of that subconscious part of him that is the vehicle for so many unknown and unknowable influences. Thus in the best of mediums what seems like fraud or illicit contrivance may develop spontaneously, to the confusion of all. The psychic being is non-moral; it is the Intelligence that is intentionally moral or immoral, and this is the co-ordinating factor. Once let its inhibitions be removed and we are at the mercy of unknown forces and conditions.

The unreliability of the subconscious mind, though pre-eminently visible in the psychic medium, is by no means a peculiarity of their class. It is everywhere to be found amongst men and women in whom a special line of work or thought has become *habitual* and therefore *subconscious*. This is known to be the case with specimen collectors, who in daily life may have the highest social and moral qualities, but on occasion when the inhibitory power of the intelligence is removed or in abeyance, will pilfer coins or other curios without the least sense of moral responsibility. In the same way the financial "expert" or company-promoter will act in the most immoral and anti-social way whilst complaining tearfully and dramatically on detection of his heartless frauds that he is the loyal and devoted servant of humanity.

But the medium has to surrender that abiding control of the higher mind in order to achieve the results he desires, and all he has then to depend upon is the extent to which a habit of honesty and truthfulness has impressed itself upon his unconscious part.

So we need with mediums, even of the highest class, a special degree of carefulness in eliminating as far as possible all opportunities for the play of that non-moral substratum of their being which is the vehicle for the production of physical phenomena, and I say *physical* because the argument applies

in its strongest form to that stratum of the composite psychic nature which lies nearest to Matter.

Equally this must apply to the investigator. Now it is clear that the object sought in this research is to establish if possible an affirmative conclusion with regard to the alleged phenomena. The detection of fraud, conscious or unconscious, is a side issue and can lead only to an indeterminate conclusion.

So we must positively have for our work of investigation only those who by long habit of mind and practice are assessors of truth. There is a great difference between an assessor of truth and a detector of falsehood. There are whole classes of men whose lives are given to the detection of crime and fraud, and these men, through the imprint of mental habit upon the subconscious mind will habitually look for fraud, and will see it wherever they look. But we do not make them judges, and it would be an ill day for many innocent members of society if our judicial bench were recruited from Scotland Yard.

Similarly there are men who from sheer love of mystification have become professional conjurers. Their subconscious part is steeped in suggestions of artifice and mystification ; whilst the creation of illusions in the minds of others has become a second nature. Remove the inhibition of their intelligent part and they will subconsciously go on creating mystifications from sheer habit. These men of all others, innocent though they may be of any intent to be unfair, could scarcely be the right arbiters of reality or truth. They are ruled out, just as the detective is ruled out from the judicial bench, or a Bottomley would be ruled out from the Trusteeship of a Widows' Pension Fund.

But they would be very useful on Committees of research provided they were not in a majority.

The time has come when it is imperative that the whole subject should be placed upon a basis of impartial scientific investigation. The British College of Psychic Science will take a leading part in this effort, and already a Committee of Twelve is proposed for the purpose. The Committee suggested by the Principal of the College will consist of three members each of the following : (1) The Society for Psychical Research ; (2) The B.C.P.S. Council ; (3) The Society for the Study of the Super-normal Photography ; and (4) The " Magic Circle " ; making twelve in all, with an impartial Chairman.

The need of the moment is Endowment. Mediums must be adequately paid, if they are to give their time and energies to this trying work. The College is not yet self-supporting and a heavy burden falls upon the Principal, through whose public enterprise alone it exists. Recently this special branch of work, *i.e.*, research in "psychic" photography, has been assisted by a donation from an American sympathizer, and a series of experiments has been inaugurated on lines which, if successful, will soon bring the whole subject on to a new platform, since a new order of test will be applied of a nature independent altogether of any question affecting the manipulation of plates.

Now it has been claimed that it is necessary for the medium to hold the photographic plates for a while before their exposure in order to imbue them with his magnetic aura, and in our total ignorance of the conditions required for success it is impossible to deny that there may be some advantage in this.

On the other hand, we have instances of psychic extras, some of which have been obtained by the writer, in which the medium did not take the plates away nor handle them.

When a sealed packet of plates has been entrusted to the medium, and is brought for exposure to the investigator, the question to be decided is whether the medium has had the packet opened, and if so, whether any plates have been substituted, the reason for substitution being that a prepared "extra" might be slipped in.

Now if the medium were the direct agent in the preparation of "extras," it would be supposed that he or she would as soon use the plates which were to hand in the packet as any others, and there would be greater security in doing so. But the substitution of other plates would seem to suggest that the medium might be in possession of a special stock of substitutes and these might be supplied by some agency for this purpose such as, it has been alleged, exists on a commercial basis. But the point is this. Have the "extras" been prepared? And this is where our scientific experimenters have shown a want of method. For it would seem the obvious thing to do to place not less than half the contents of the packet in the developing dish without exposure at all. If any of these showed "extras," then the other six might be developed and the case would be clear. But it never seems to have occurred to anyone to do this, and, until this is done, it is impossible to say finally and

conclusively that such and such an appearance did not originate in the camera, or in the aura of the sitter at the time of the exposure.

Readers will appreciate the fact that we are at present far from any scientific method and equally far from any scientific foundation in the claims that are made for and against results.

There need be no secrecy as to the initial stages of the method now being put in practice at the College. The first step will be the elimination of all opportunities of mishandling plates, as these will no longer be in the custody of the medium or accessible to any person but the investigator prior to exposure.

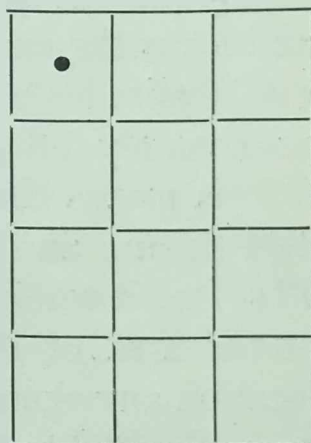
The second step is to work in a methodical way upon the subconscious suggestibility of the medium. It is the opinion of Professor von Czernin, of Vienna, a well-qualified student of psychical research (see Mrs. MCKENZIE'S notes of her tour), that all psychical phenomena, mental or physical, are produced by the thought of the medium or the sitters. He claims that many good arguments can be brought forward in support of his theory. His arguments do not cover all the facts as we know them, but they may nevertheless form a basis for an extension of his theory which would admit these facts. The writer has long held similar views, but with this extension—that the subconscious receptivity and action of the medium may be, and probably must be, the field for the operation of influences and intelligences beyond the confines of the personality of those engaged as medium and sitter. In other words, the subconscious part of us is not segregated as is the physical personality, but may interpenetrate and interact with innumerable others. On this assumption it is the part of the investigator in the first instance to maintain a consistent influence of a mental nature over the work in hand which has to be done through the medium, together with a sympathetic "rapport" with the medium.

The third step is the formulation of the actual method to be used. This, baldly put, is the specification and localization of the suggested image. For this, no sitter is needed. Two series of experiments have already been undertaken at the College, both apparently successful, and the second may be briefly described. The method is still tentative and may be greatly improved, and the plates used were sealed and held

some days by the medium following the old custom, so that the conditions are not perfect. But the result is of interest, and will be now described (see Figure and Plate). It may be fairly claimed, moreover, that the retention of the plates by the medium prior to the experiment would not in this case affect the value of the results to any serious extent, seeing that she could not be aware of the specific nature and position of the "extra," this not having been decided upon by me until the actual day of the experiment.

EXPERIMENT OF THE 7TH OF JUNE.

Prior to the experiment, I handed to the Principal a type-written statement of my intention, and this was accompanied by the attendant diagram showing a rectangle of twelve squares, on one of which was marked a round spot, centrally placed on a corner square. This diagram is so proportioned that it will exactly cover a photographic quarter-plate, the size of which is just over 4in. by 3in.



I then borrowed the smaller College blackboard and proceeded to the studio, where, in presence of Mrs. Deane, I marked out a similar diagram in white chalk, and explained to her exactly what I wished to obtain. I selected the lower left-hand square and in this I ruled a light chalk cross. I explained to Mrs. Deane that I wanted a mark to appear on the negatives precisely over the junction of the cross lines at the centre of the marked square, and that I did not care so much what the form or nature of the mark might be, save that I should prefer a definite round spot, not too small (as this might be mistaken for a flaw) and not too large, as then the position might be uncertain. I made Mrs. Deane understand that the chances against obtaining a mark within the prescribed square by mere chance would be twelve to one, and that to get a mark centrally in the square would involve much greater odds. I aroused her interest in this, as I wished to make a definite subconscious impression on her mind with a view to the better control of the result, my working theory being that the plastic control depends

upon the organization of the thought and intent of the medium and investigator in unison.

I then accompanied Mrs. Deane into the dark room, and under the light of the red lamp I took three plates (the residue of a packet of six), marking these in succession: 7/6/22—I—II—III, and handing each in turn to Mrs. Deane, who placed it under my eye in the open slides. Each slide was closed as soon as filled, and we proceeded to the studio, I holding the stack of slides. I then placed my hands above and below the stack, and Mrs. Deane at my request put her hands above and below mine. In this position we held them for about three minutes, and I repeated slowly and with emphasis what I desired should appear on the plates.

I must state here that before entering the dark room I had taken the blackboard and set it on end upright against the dark background in the studio, and had allowed Mrs. Deane to erect and focus the camera, satisfying myself that the image was of the required size. On the focussing-screen it measured approximately 1.8in. by 2.45in.

This means that the image of the rectangle had an area of 4.41 sq. in., and if we take the effective area of the plate as 12 sq. in., it will be seen that the rectangle occupies 0.368 nearly of the area of the plate, and that the chances against a location anywhere within the square marked would be a little more than 32 to 1.

The order in which the plates were exposed was III, II, I, for the plates as marked.

We then returned to the dark room where a glass of developing solution, already mixed and once used, was standing under the lamp.

This was all that Mrs. Deane had left, and though slightly stained by previous use that afternoon, seemed in fair condition, and I was bound to use it. It is made up from two large stock bottles and is a pyro-soda developer. It was free from sediment, and the discolouration was too slight to stain the plates.

A small dish was used to ensure free flow over surface of plates. Nos. III and II were developed first. Both developed normally, but the image was so veiled that all one could see was the faint outline of the rectangle and its twelve squares. On holding the plates to the red lamp nothing abnormal

could be seen, as all detail was veiled in the emulsion. The plates were taken by me out of the dish, and handed to Mrs. Deane, who carried them to the fixing bath, which is quite in the dark, and she had to grope her way to it.

The third plate was then placed in the dish and I poured the solution over it and rocked it. It developed normally like the others. Each had had an accurate 12 secs. exposure. I had myself operated the shutter, and during exposure my hands and Mrs. Deane's had been placed upon the camera.

On fixation, I observed that No. III plate, the one first exposed, was normal. No. II showed an amorphous blotch of large size in the region of the marked square and partly overlapping it. But on No. I, which, from its position in the fixing dish I proved to be the last one developed, I found a dense nucleus of circular form (see Plate), right upon the junction of my cross lines in the selected square. Mrs. Deane did not handle plate or dish during the development of this one at all. She was allowed to take all three plates out of the slides, and that was done under my observation.

So it would appear that the first plate exposed has nothing; the second has a vague attempt at nucleation of an image; and the third sees the concentration of a fairly definite image of the precise kind asked for in the actual spot demanded.

The chances against the spot appearing in the selected square of the proportionate area stated being quite 32 to 1, and the further chances against a *central placing* of the spot in the square being at a conservative estimate 10 to 1, it follows that the probabilities against the chance occurrence of the phenomenon described would be 320 to 1 at least. But the Plate will give mathematicians the data for a more correct calculation than I am able to offer.

If my estimate of probabilities be correct, it will give readers some idea of the cumulative force of this method of testing results if I say that were it possible to obtain three successive instances of a similar nature, the natural odds against such a result would be about thirty-three millions to one. These figures are admittedly quite arbitrary and loosely approximate, but they are sufficiently within the margin of actual probabilities for the present purposes of argument.

NOTES ON THE PSYCHIC RADIANT.

There is a curious point to be noted in both the plates affected. The deposit on the abnormal markings is of an entirely different colour to that on the films generally, and this colour goes right through the substance of the film. Hence by reflected light from the glass side, the extra marks appear black against a pale drab colour for the normal deposit. The chemical action in the film is different. The deposit should be examined microscopically.

So far as present means of observation go, the probabilities seem to lie in the action of some radiant within the camera and on the exposed surface of the plate. I suggest three reasons for preferring this hypothesis :

- (1). The absence of visible effects outside the camera, *i.e.*, on the surface photographed.
- (2). The close proximity of the medium to the camera, which would be within the radius of easy psychic projection.
- (3). The presence of a radiant within the camera is the more likely from the fact that it offers protection from daylight in full strength. It offers the equivalent of a dark cabinet. The conditions needed for the production of *spintharides*, or sparks of luminous psychic substance, near the person of a materializing medium, are analogous. They are best developed in total darkness.

All psychical phenomena of the physical order are essentially related though differing widely in their mode of manifestation. We may thus provisionally refer the impressions made psychically upon a photographic plate to the same class as the *spintharides*.

In this connection there is no new problem involved in the precise localization of the image on the plate. In mediumship of Miss Bessinet's type it was constantly observed that the touches on the hands of sitters were well directed, and even a selected finger-tip could be touched in total darkness without any misdirection or uncertainty of aim. We proceed therefore for the present on the assumption that the radiant is of the same nature as that luminiferous substance which is apparent with the materializing medium.

On inspection of the plates, as already mentioned, it is found

that the psychic radiant has an action upon the film different from that produced by ordinary light. Again, on examination of the prints, an interesting point is to be noted. This is that whereas the normal developed deposit is thin enough to give a shaded or softly toned effect to the white chalk lines of the diagram, the psychic "extra" shows up brilliantly by contrast, so much so as to suggest an actually luminous body.

Had a chalk spot been marked at this point, it would not have developed an image of this peculiar nature, but of a tone equal only in light value to the rest of the diagram. Again, the image is clearly not one which could have been produced by any pigment or opaque substance adhering to the surface of the film, as might be suggested if the medium had the opportunity of touching the surface of the plates during development or otherwise; for in such case the deposit or stain would be on the surface.

But it is not on the surface; it goes right through the substance of the film and the whole depth is affected. It is blackened right through to the glass.

Is there any known chemical of a non-luminous nature which can so affect a photographic plate by mere contact for a brief period? It is a problem for the sceptic, and one that must be faced.

Where the image of the "extra" lies over the chalk lines of the cross, it will be noted that there is an apparent reinforcement of the whiteness of these lines. That is to say we have here the evidence of a translucent radiant, one, that is, which has not obstructed the light from the chalk, but has allowed it to penetrate and to reinforce the luminous image.

These are small points but are vital in our right appreciation of the process which has been at work in this experiment.

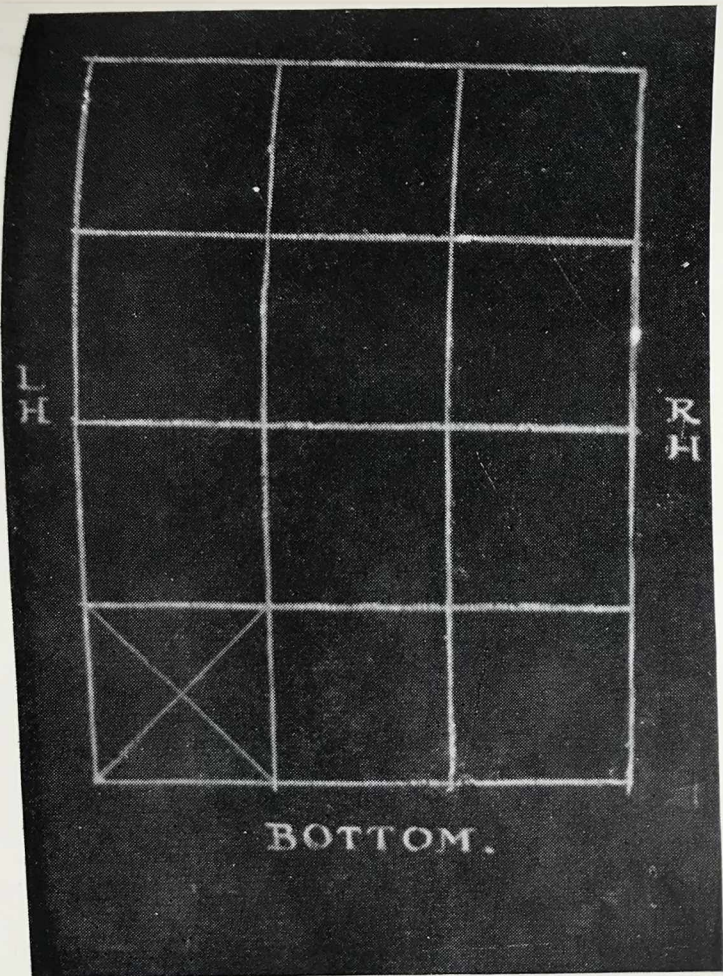
One more point needs to be noted. The exposures were made on Wellington plates ("Anti-screen" 300 rapidity), the camera being in full sunlight just under the skylight and the board in well-lit shade. The lens was at full aperture, believed to be $f/8$. The exposures were each 12 sec. They had all the appearance of development of fully-exposed plates, being weak in contrasts. In such conditions, further illumination would normally contribute little to the strength of the image, and might even weaken it or cause reversal. Yet the radiant point on the cross develops with peculiar strength.

Explanation of the Plate.

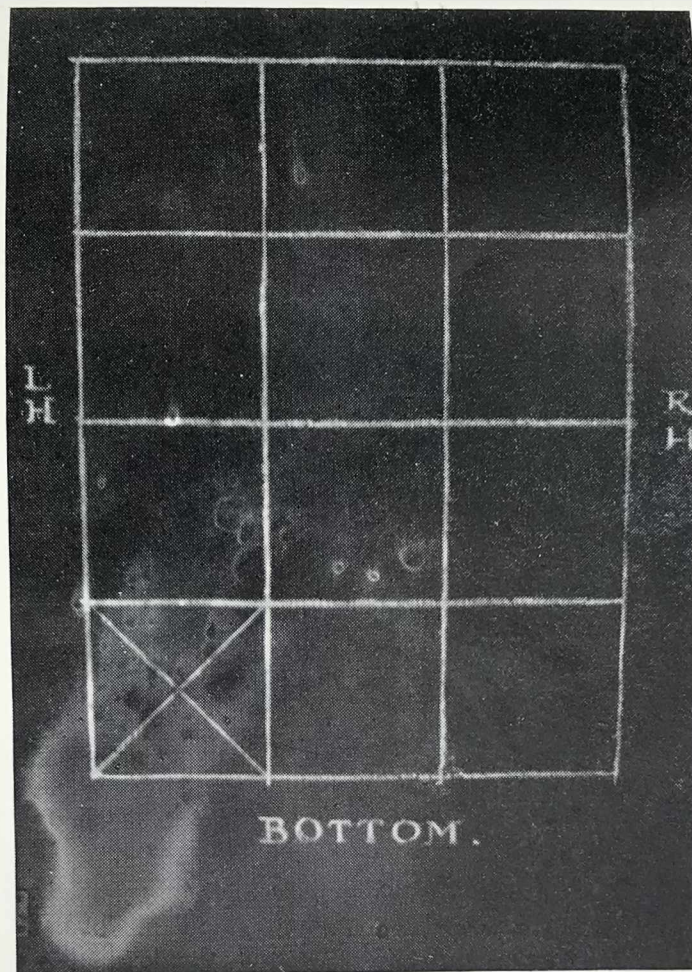
The three successive results of exposure, numbered 1, 2 and 3, are here given. It will be noted that the margins of the plate have in each case been cut down, for economy of space, but in no case does any extra marking appear on the margins sacrificed. The plates are in the possession of the College, and can be inspected by arrangement with the Principal.

The prints are made from the developed film, which has not been intensified nor in any way chemically treated or retouched since development, the blockmakers having been specially cautioned as to the necessity of presenting an absolute replica of the originals, with all imperfections they might exhibit. Hence the true scale of values between the *chalk* white and the *radiant* white is preserved with all faithfulness possible.

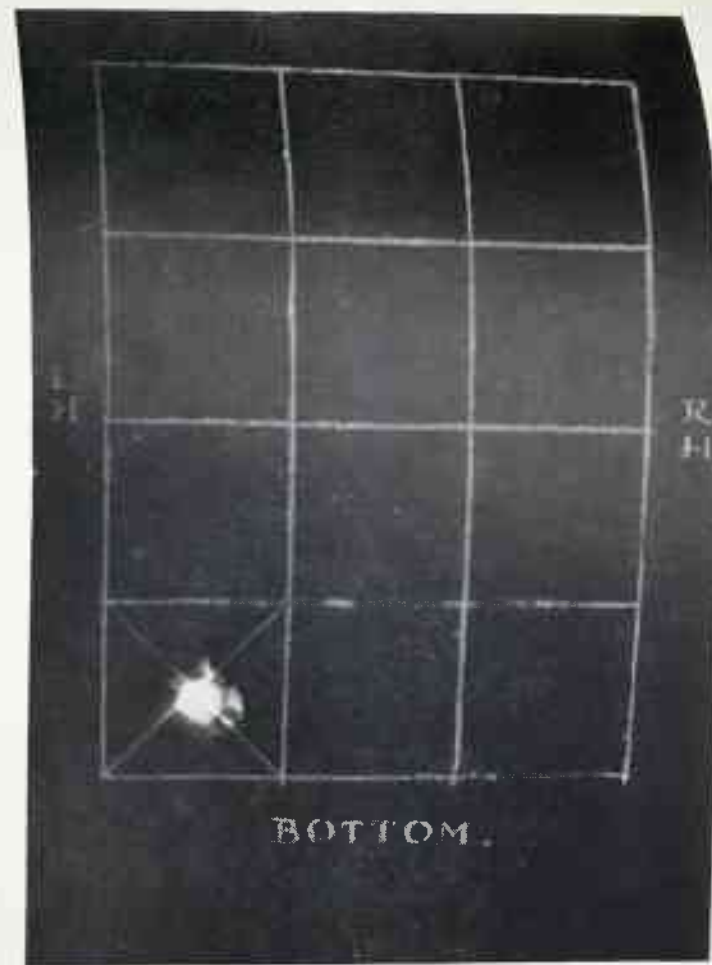
The diffuse "extra" on No. 2 presents some curious detail which demands study as it may throw light upon the process of nucleation or concentration of the radiant employed. It is to be noted that the strength of the ordinary image appears somewhat attenuated in the centre of the field affected, and the negative in this part is very thin, though blackened throughout by reflected light.



EXPOSURE NO. 1.



EXPOSURE NO. 2.



EXPOSURE NO. 3.

Test Experiment for the Localization of a Psychic Image. The diagram is exhibited to the medium just before the exposure of the three plates, and a request made that a well-defined spot should appear over the crosslines.
 B.C.P.S. June 7, 1922. Medium, Mrs. DEANE.

NOTES OF A JOURNEY IN "MITTEL EUROPA."

By **Barbara McKenzie.**

MR. HEWAT MCKENZIE and myself left London at Easter-tide, proposing to make a short tour on the Continent for the purpose of exploring the resources of mediumship in various countries, with a view of securing the services of any worthy demonstrator for the College.

It will be remembered by many that Mr. McKenzie has twice visited the United States for the same purpose, namely, in 1916, when he secured the services of Mrs. Brockway, one of the greatest clairaudients we have ever met, and in 1920, when he was successful in securing a visit from Miss Ada Bessinet.

In our European visit we were faced with the language difficulty and the differing habits of nations. We already knew of certain sensitives by report, and had introductions to these, but hoped also to discover some new material, developed or undeveloped.

Arriving in Berlin on Good Friday we found the Easter holidays an interruption, and hearing from Dresden from a London friend, who speaks excellent German, that she was in that city and was prepared to help us, we made our way thither in a few days. The kindness of this lady, Miss E——, smoothed our path for over a fortnight and made several important contacts considerably easier for us. She is herself a student of Psychic Science, and so was whole-heartedly able to enter into the venture.

AN "APPORT" MEDIUM.

In Dresden resides Herr R——, who is known as an "apport" medium. For the uninstructed we would explain that this means that he has the psychic power to enable articles to be drawn from distances beyond the environment of the séance room into the room itself in a supernormal manner. The process is claimed to be one involving the dematerialization of the objects brought.

Herr R—— is a small shopkeeper, and a refined and intelligent man of middle age. He was formerly an actor. His wife is an able "hausfrau," and his three children have been well educated, and do him credit. He has practised his mediumship for many years, and it has varied in the quantity and the character of its results. During a certain period of the war it is stated that no "apports" of any kind were produced for nearly two years.

During the production of the phenomena Herr R—— is in deep trance, and remains so until the end of the séance. He is occasionally inspired by a poetic "control," who gives to each sitter some evidence of clairvoyance in easy flowing rhythm. Predictions often accompany these utterances. Some matter was given to myself in this way, which applied accurately to a relative of my own in London of whom Herr R—— could know nothing. A prediction regarding Mr. McKenzie's and my own condition seven years ahead was also made, and this remains to be verified. Occasionally, too, a "higher control" takes possession, and then, in a fine, sonorous voice, and with great beauty of language, a long, rhythmical address dealing with national and philosophical matters is given.

A first séance was arranged at Herr R——'s own house. Three other persons besides our own party of three were present. Two of the former were frequent sitters with Herr R—— and business men in Dresden. The other was a stranger from another town introduced for the first time to Herr R—— by one of these friends. We sat around a medium-sized oblong table in ordinary daylight, and Herr R—— went quickly into the trance-condition. We made no search of his person or of the table, as we thought it better on this first occasion to allow perfect freedom. Above the table hung an electric lamp with a circular silk shade about two inches in depth, perfectly open to view by everyone. On the table was a small censer, in which some incense was burned, and also an open pad of writing paper. A good deal of speaking was done by the medium's "controls." Three or four appear to make use of him, but there is one chief guide. The medium's hands are very freely used in a waving motion, both under and over the table, the medium often rising in his chair when doing this. In about half an hour, a green oval polished pebble,

flat on one side as if it had been inserted in some article, and rounded on the other, its diameter being about $\frac{3}{4}$ of an inch, was handed by the medium to Mr. McKenzie, who was asked to keep it as a "mascot." Later, after much gesticulation, six large cultivated mauve anemones, with good lengths of stalk and leaves attached, were given to myself. The flowers were fresh and uncrushed. They seemed to be thrown up from under the table to me in two or three lots, after the medium's hands had played about a great deal over the knees of Mr. McKenzie and Miss E——. Our united observation agreed regarding this.

A little later, a small piece of quartz was picked out by the medium, whilst still under control, from the ashes in the censer, and was given to Mr. McKenzie. Some drawing—a piece of scenery—was sketched by the medium at the beginning of the sitting, and clairvoyance was given to ourselves and to the others present. The séance lasted about two hours and, at the close, the medium seemed to be in a highly excitable condition, but Mr. McKenzie was able to soothe him, and normality was quickly regained.

Herr R—— agreed to give a séance at our hotel on the following evening, and at our invitation, a man of high business standing in Berlin was present. He has been for many years a kind of patron of Herr R——'s family, and has helped in the education of his children. He has made many experiments with Herr R—— some years ago under the strictest conditions of search, and has had very remarkable "apports." He is a scientific materialist and regards the phenomena as due to an extraordinary unnamed power belonging to the medium, but he rejects the spiritistic hypothesis. This is the attitude taken by a great number of Continental investigators.

The medium brought with him to the hotel a suit of clothes which Mr. McKenzie thoroughly examined. He then undressed the medium and put on him the fresh suit. The medium seemed already partially controlled. The other clothes were put away. We sat, a party of four persons, around a small table with a good red light burning. The medium then went under control and the séance had hardly begun when he put his hand on the hair of Miss E——, who was on his right side—and seemed to take something from it. He handed her a small bead-like piece of crystal quartz, about $\frac{3}{4}$ of an inch

in length. Later a rather rough "control" took possession, and after much excitement and the usual arm-gesticulations, both under and over the table, and touches on the knees of the sitters, adjacent to the medium, an intimation was given that flowers, but not garden flowers, would be brought. A shower of small cowslips, violets, and violet leaves, several scores in all, were violently and quickly flung on the table in two or three handfuls, again, seemingly from beneath the table. These were quite fragrant and uncrushed, but they withered very soon, although placed at once in water. Just before their appearance we had been asked to concentrate our thoughts on flowers, as this would help the medium very much. I visualized cowslips as clearly as I could.

Later, a small white stone, shaped at both ends, was given to our guest. Mr. McKenzie asked that one of the "controls" should come and speak to us, and in a little while, someone took possession who dealt with more advanced and philosophic matters, using very fine and eloquent language. The séance closed, Mr. McKenzie again making passes over the medium, and again finding him in a high state of nervous tension. No search was made at the end.

Many other wonders have been reported to us as regards Herr R——'s mediumship—things much more wonderful than those related above, but we are content to place our own experiences on record, and hope that on some future occasion we may have a further opportunity of making investigations with Herr R——, for whose courtesy and hospitable reception we are much indebted. He has agreed to visit the College at a later date for scientific investigation of his remarkable gift.

A VISIT TO BARON VON SCHRENCK-NOTZING.

From Dresden we entrained for the country town of Graz in Styria, Austria, and on our way made a stop of a few hours in Munich, and were courteously received by Dr. Schrenck-Notzing, whose famous work on "Materializations" with Mdle. Eva C—— in collaboration with Mde. Bisson, of Paris, is so well known to our students.

The Doctor is probably one of the keenest students of physical manifestations in Psychical Research in Europe to-day, and in his own home he has prepared an excellent laboratory,

thoroughly equipped with instruments for the registration of phenomena. He gave us an account of his present work with a young man medium, whom he has had under observation for two years, and is now experimenting with regularly in Munich, and extended to our party an invitation to be present at a séance. This we had, however, to decline as time was limited. He seems, however, to be extremely fortunate in securing the services of this youth, with whom the phenomena of materialization of hands, often produced in a good red light, is frequent, besides other manifestations of Ectoplasm, or *Teleplasm*, as the Doctor informed us he considered a more correct title. During the experiments the medium is often seated within a cage of wire gauze and fully controlled by the experimenters. Dr. Schrenck-Notzing has recently been able to discover a new luminous substance, suitable for use in the séance room, and which does not disturb the phenomena. It is used in the shape of bracelets and pins which can be placed on any part of the body of the medium. It is somewhat similar in effect to the phosphorescence given off by sulphide of zinc, but much more durable in its luminosity. The Doctor has kindly agreed to supply the College with some of this material, an account of which will be contained in his new work on his recent experiments, now in the press.

So far as we have been able to gather during our journey in Germany, Dr. Schrenck-Notzing seems to be the only scientist of outstanding reputation who is devoting time and means to this obscure science, and his long and self-sacrificing work is deserving of full recognition by students in every country.

A visit to Braunau-on-Inn, a village on the borders of Germany and Austria, made another break in our journey to Graz. There we had an introduction from the Hon. Everard Feilding to a retired Austrian naval captain and his wife, who proved most delightful friends and collaborators in another piece of investigation, which will be related on another occasion.

The districts of Styria and Carinthia seem to be particularly favourable for the production of mediumistic phenomena. It is to this district that the young man belongs with whom Dr. Schrenck-Notzing experiments. Incidentally, at this place we became acutely aware of the terrible conditions of Austrian finance, as it

affected the middle-class people especially, who are suffering the most acute deprivations, but our business on this occasion was other than politics, and we must not dwell upon these matters here.

PHYSICAL MEDIUMSHIP IN THE LIGHT.

On reaching Graz, we visited Frau Silbert, whose reputation of being able to produce physical phenomena in the light had been made known to us. We found that she had just returned from Vienna, where she had been giving séances for a week to some distinguished scientific and private investigators. She had a very heavy influenza cold in chest and head, and doubted whether any results would be obtained, but cheerfully agreed to try the same evening.

Our party of three, a naval captain whom we found interested, and two of the Viennese investigators, men of high standing, formed the group with the medium. We sat round an oblong table, 5 ft. by 3 ft., with four legs, in Frau Silbert's sitting-room, in a good white light from a sixty-candlepower lamp fixed above the table. The medium, who is quite normal during the sitting, had her hands upon the table.

In a few minutes distinct psychic raps were heard on various parts of the table and upon the chair of the medium. The raps were clear, but not very loud. Soon gentle touches, sometimes pressures, were felt by the various sitters, chiefly on the knees. The dark space under the table seems to provide a kind of a cabinet for the collection of psychic force in this case. Then, what had all the feeling of living fingers beat a kind of tattoo on my knee, keeping time to a tune hummed by the sitters, and the edge of my skirt was pulled sharply and definitely a number of times. Paper and pencil were put on the table, and a number of messages were spelled out from the raps by means of an alphabetical code. These, however, related to the other sitters. Directions were given by the medium's "guide" by means of raps, to put out the light, and we continued sitting with the medium's hands controlled in a dim light, which came from outside the window of the room. It was enough to see each other by. A silver cigar and cigarette case were placed under the table, as we were told that on occasions a kind of rough engraving of the word

"Nell," the name of the medium's chief "guide," had sometimes been obtained on such articles. A small bell was also placed under the table, and soon this was lifted up almost on to the knees of sitters, and rung to the accompaniment of singing. Frequent touches were again felt by all, and objects in the immediate vicinity of the medium were moved in a supernormal manner. We had no control on the arrangements of this séance, and did not consider it very satisfactory from the point of view of conserving the forces of the medium. There was much rising and moving about, and turning up and down of the light in a way to which we are quite unused in England, and which we would regard as highly detrimental to the best results. The séance lasted between three and four hours, much too long according to our view, but we were content to be guided on this occasion by those who had more experience with Frau Silbert than ourselves.

On the cases being lifted from under the table no mark was found upon them, but one of the Viennese gentlemen searched in vain for a finger ring, which he said he had put under the table also. As he had not stated this to anyone, the matter could not be verified by the other sitters, but, as the statement of a man of well-known position in Vienna, we accepted it. On inquiries being made of the "control," raps were given to the effect that the ring had been taken away, dematerialized—and would return to its owner through the agency of some acquaintances of his, who were then on a journey elsewhere in Europe. A further search was made the next day, but no trace of the ring was found.

Other instances of the disappearance and reappearance of articles have been known with Frau Silbert.

We can only place this incident on record on the testimony of others, and not of our own.

THE MEDIUM'S "CONTROL."

Professor Nell, the chief "control" of Frau Silbert, is said to have been a University Professor of the 18th Century. The physical movements and touches are gentle and well directed, and indicate a serious and intelligent "control."

THE DEVELOPMENT OF FRAU SILBERT'S MEDIUMSHIP.

The mediumship of Frau Silbert is of recent development.

Even while a child she had experience of visions or appearances, but any mention of these was sternly repressed by her parents.

In 1914, on Christmas Eve, her husband died. At the same moment she was consumed with anxiety regarding the fate of two sons who were in great danger, and at this moment of personal crisis, and in answer to many prayers for help, the first knockings were heard, to the amazement of the family, and have continued ever since.

Frau Silbert has a family of seven children, only two or three able to help economically, and we can picture, under the prevailing conditions of the last few years in Austria, what her battle has been to secure the necessities of life and a decent upbringing for the family. They are an intelligent group, in various stages of education, very musical and deeply interested in the phenomena obtained through their mother; one or two of the girls are said to have mediumistic power in a slight degree. Frau Silbert has continuously refused to use her mediumship for financial gain, a state of affairs which we pointed out was most unsatisfactory both for herself and her growing family, as a continuous flow of visitors were using her house, and cleaning, heating, and lighting, were being provided at the expense of the family—quite apart from the time and strength occupied. It was, therefore, only with difficulty that she could be persuaded to accept a financial arrangement to visit the College, where her mediumship may have an opportunity of wise regulation, such as it has not yet known.

Frau Silbert is a woman of middle life and of pleasing personality and gentle disposition. She is of fair education, and obviously is transparent and honest in character; this is the high opinion held of her by the many doctors and professors and private persons who have sat with her for manifestations. Her mediumship is somewhat erratic, and unusually varied. The physical manifestations of touching, and the psychic raps, are produced upon many occasions while she is about her ordinary housework, and her first experience of full-form materialization took place about a year ago when

walking in the evening out of doors with her two daughters. Since then similar manifestations have appeared on many occasions indoors during seances, in a good light, when conditions are good. These appearances have not been recognized. They are self-illuminated by a light held in both hands over the head by the appearance. One is reported to have been seen for twenty minutes continuously by all the sitters, and a sketch made by an artist who has seen it shows an almost traditional spirit appearance, with veiling only thinly hiding the complete form, with floating hair and hands raised above the head, holding a light in some kind of receptacle. It was not our good fortune to see any of these manifestations in the two seances we held with Frau Silbert, but the appearances are vouched for by able investigators.

Our second seance took place when the medium had recovered from her cold, and on this occasion only Mr. McKenzie, Miss E—— and myself were present at the table with the medium. As we could not command moonlight, which she believed to be the best for manifestations, we prepared a red light quite sufficient to see everyone and everything clearly. We examined the table and drawer, and held Frau Silbert's hands. While her daughter, who had been helping with the light, was saying good-night to us, Mr. McKenzie's upper arm next the medium was gripped powerfully and as quickly released. He had a momentary view of a hand and arm disappearing. The girl left the room, and soon the bell was heard ringing vigorously under the table and continuous psychic rapping went on in various places. Later I (on the medium's right hand), was touched well above the knee by a hand—the fingers could be felt, and later still my right leg, furthest from the medium, was strongly pushed towards my left, the push seeming to come from outside the circle. Mr. McKenzie placed his cigar case, a heavy one full of cigars, under the table again. In a short time we heard the case fall on the floor, and Mr. McKenzie said he felt it had been lifted as far as his knee, but he did not take it. In a few minutes raps indicated that it was to be lifted and examined, and as Mr. McKenzie rose to do so, all of us saw a brilliant flash of light, which seemed to come from under the table, illuminating one side of the room. A second flash came, and when the cigar case was lifted up, it was found open—it has a good fastening

—and all the cigars out. We did not examine it for engraving at the moment, as we did not wish to interfere with the power, and asked the “control” if he could lift up the cigars and hand them to us. The medium’s hands were continuously in view. Miss E—— put her hand under the table, and after a moment or two, one cigar was gently put in her hand, but she could feel no fingers. A third flash of light was seen of the same character, and a curious patch of white stuff was raised as far as Mr. McKenzie’s right arm next the medium and seen momentarily by all; the medium’s hands were held at the moment. Frau Silbert said she saw the outline of an arm and hand on the floor, between Mr. McKenzie and herself. On examining the cigar case at the close of the séance, we found the word “Nell” scratched as with a sharp metal instrument inside the case. The surface of the letters is quite rough, the case must have been opened, and the cigars thrown out before this could have been accomplished.

Three weeks later we met Frau Silbert again in Berlin, and on three occasions had séances with her, when our own friends only were present, and both her hands and feet were controlled. The results were similar in character to those experienced in her own home. On one occasion a friend who is herself mediumistic, received the chief share of the touching; she was pushed back in her chair and saw a hand in her lap, but it was hidden from the view of the other sitters. An effort was probably being made to bring it above the table, but this was not successful. This happened in a good light. On another occasion, a gentleman placed his cigarette case, containing cigarettes, under the table. For some time nothing seemed to happen, and we intimated that we must shortly close the séance. A minute later the cigarette case fell on the floor. The medium saw it rush in the direct ray of the light, and I felt it fall aslant my dress under the table. While we were discussing this, Mr. McKenzie saw a flash of something white in front of the medium’s chest, and said, “That must be a cigarette,” and we heard something light fall on the floor. A second later we noticed that a triangular plain silver brooch, which the medium always wears, and which has a long pin and a good fastening, was gone, and the impression came vividly to Mr. McKenzie, which he expressed at once, that the pin of the brooch might be used to engrave

the cigarette case. In a few minutes the case was lifted and fell again. When the séance closed, we found the cigarettes still in the case, full on one side and two on the other, and in the empty space inside in fine writing, such as the fine pin of a brooch could make, and without roughness, was the word "Nell." Mr. McKenzie's belief is that in the medium's own house a pen nib or some sharp instrument is probably easily available, but in an hotel room "Nell" had to use his wits to find something close at hand, and this he found in the pin of the brooch constantly worn by his medium. Writing on paper with pencil placed under the table has also been secured on many occasions, but so far we have had no experience of this.

SPONTANEOUS PHENOMENA.

While dining with Frau Silbert in a large public restaurant in Berlin, five persons being present at the table, which was covered with a cloth hanging about two feet below the top, the table began to move quietly from side to side for a few inches, then the usual gentle taps were heard, and pressures and touches were felt by all the diners. This continued for about fifteen minutes, and then ceased. In the room probably fifty other persons were dining, a great deal of talking and noise was going on, and the room was brilliantly lighted. No one at the table had the least desire or expectation of phenomena. The medium continued eating her dinner in a normal easy way without interruption. On another public occasion a stranger, sitting at the same table, with whom Mr. McKenzie entered into conversation after Frau Silbert left the table, asked Mr. McKenzie whether he had been touching his feet, and expressed surprise when the probable cause was discussed. He told Mr. McKenzie that he kept moving his feet from one place to another, but the gentle pressures were repeated frequently.

On another occasion, in a place of amusement, I sat on the medium's right hand, with a friend between us. No one sat on my right hand—a row of empty seats extended some distance. Just before the show finished I felt a gentle but distinct pressure on the upper right arm, that furthest away from the medium. This was not repeated, and the medium seems unaware when these spontaneous phenomena take place.

Frau Silbert has a remarkable gift associated with a very pleasing personality, and we may yet hear greater things regarding her mediumship.

At Graz we had regretfully to part from our good collaborator Miss E——, who had rendered us such valuable and practical help. We proceeded to Vienna, for a stay of only two days before going on to Warsaw, our furthest objective. In Vienna we called on Prof. Erich von Czernin who has been for many years a keen student of Psychical Research, and has on many occasions lectured on the subject to large audiences in Vienna and other cities. He says that the largest hall is never too large for the highly intelligent gathering which is attracted by any announcement of the subject. He was deeply interested in our experiences with Frau Silbert, with whom he had sat a week before, during her stay in Vienna.

The evidence obtained for psychic photography interested Professor Czernin immensely, and he and other Continental scientists who have seen the results, and heard of the conditions under which these were obtained, cannot understand why English scientists are so slow to investigate these remarkable phenomena.

Nowhere in the whole of our long journey did we hear of psychic photography or of any mediums for such phenomena. The mention of this scarcity will give our readers a little idea of the uniqueness and great value of the gift so freely enjoyed by students in England.

Professor Czernin holds that all psychical phenomena, mental or physical, are produced by the thought of the medium or of the sitters. He can bring forward many good arguments in support of his theory, but the arguments do not cover all the facts as we know them. Many of the Continental scientists do not seem to have had the opportunity of access to mental mediumship, such as we have enjoyed in England, and through which such confirmatory matter of spirit intercourse has been received. At the same time, on their own confession, in working with all mediums, spirit intelligences have to be postulated before successful work can be secured.

We hope to have the pleasure of welcoming Professor Czernin and his wife to the College at some future date.

WARSAW.

We reached Warsaw on May 8th, to find every hotel crowded by the influx of visitors from Russia and elsewhere in the East. Great numbers of returning Poles arrive daily in the city, usually entirely destitute. We put ourselves in touch with English Friends (Quakers), both in Vienna and Warsaw, and heard a good deal of the excellent work being accomplished by them among these destitute folk. This takes the shape of land settlement work, helping to build cottages, plough neglected land and in a small way restock the peasant holdings. It is fruitful work, for they need so little to begin again, and are soon on their feet, making the best of everything.

Through the kindness of these Friends we secured a room and got settled in. We landed on one of the numerous Saints' Festivals, but the following day we looked up M. Piotr Lebiedzinski, the courteous President of the Polish Society for Psychical Research. He has been a student for forty years, during which time he has investigated and helped to develop many important mediums for whom Poland seems to be fruitful soil. The President helped us in many kindly ways and introduced us straightway to a Polish gentleman who spoke excellent English, who remained a faithful friend and helper during the whole of our visit, and to whom we are deeply indebted. We attended a meeting of the Polish Society, when a non-professional medium in a trance condition produced drawings on subjects suggested by the audience. These are done rapidly in a few minutes in chalks. Those produced on the occasion were not his best, but we saw good reproductions of some previous fine work. This medium also speaks in trance on given subjects. We found that Dr. Gustav Geley, the Director of the Paris Metapsychical Institute, was conducting a series of experiments in Warsaw with a physical medium named Guzik. Dr. Geley, on hearing of our arrival in the city, kindly invited us to be present at two of these, and of this we gladly availed ourselves.

THE MEDIUM GUZIK.

Guzik is a man of 48-50 years, of medium height and build, grey hair, moustache, serious expression and somewhat taciturn. It is said that he has been a working tanner, but has for some

years acted as a professional medium. He has possessed the gift of physical mediumship for many years. It is generally held among serious students in Warsaw that he sits too frequently and under too careless conditions, but that when good control is exercised and reliable results demanded often quite excellent phenomena are secured.

The room used on the occasion on which we were present belonged to the Polish Society. Seven persons, beside the medium, sat round a small table. No ordinary light was allowed, but Dr. Geley placed upon the table two glass receptacles which contained luminous bacteria, with which he was experimenting, instead of the red light. In the dark these gave a faint phosphorescent glow like pale moonlight. The receptacles were covered with a black cloth until the medium went into the trance condition, in which all his work is done. Dr. Geley controlled the medium's left hand and Mr. McKenzie controlled the right. The sitters were asked to speak only in whispers as the medium's trance is usually very light and easily disturbed. Very soon Mr. McKenzie reported touchings on his back and left side. These continued at intervals, stroking him from armpit to base of trunk at least a dozen times. The feeling was of something smoother than a hand. One or two strong pressing blows were also given on his left side towards the back. The object touching him seemed to proceed from the region of the medium's back, or it may have been from his left side, as at the close of the first position of the séance it was found that the medium's face was partly turned towards Mr. McKenzie. No voices were heard, but several lights, small and quite steady, were seen by all behind the medium's head. A face appeared to Mr. McKenzie between himself and the medium, about a foot above the latter, but gradually moving nearer till it was within a few inches of Mr. McKenzie, slightly above him. The luminous bacteria on the table were now uncovered, and in addition the face seemed to be self-illuminated with a clear phosphorescent, steady glow. The appearance remained only for about two seconds, and Mr. McKenzie described it as showing only a portion of a human face, including an eye and part of a forehead. The face seemed to be surrounded by something white. The medium's hands were both controlled and it would seem impossible for him to put his face where Mr. McKenzie described the appearance which came so close to him

that when he turned his face upwards to get a proper focus he almost touched it.

Following this manifestation, which was only partly seen by one other sitter, the medium broke into loud coughing, and came out of trance. An interval followed, when all, including the medium, went into the adjoining room and partook of refreshment. In about twenty minutes the sitting was resumed, the sitters taking the same positions. The glass receptacles were now hung on the wall behind the medium, a little to his left. These were left uncovered, and seemed to have the effect of restricting the phenomena. The medium did not seem to go into such a deep trance as before. Mr. McKenzie was again touched, this time on the base of the spine and once upon the inside of the upper left limb. It seemed now as if the forces emanated from the side rather than from the medium's back, perhaps due to the luminosity playing upon the back. Mr. McKenzie kept his left leg close to the medium, and did not detect any direct movement which could account for touches, but during the earlier portion of the sitting, the medium's body was violently agitated during the touches as if it were under muscular strain. None of the other sitters, except Dr. Geley, reported touchings. Several spoke of a curious creaking sound which seemed to proceed from the region of the medium's chair and continued for some time.

The sitting lasted for about $1\frac{1}{2}$ hours. The second seance did not take place, as the medium reported sick, so we had no further opportunity during our stay of testing this sensitive.

SEANCE WITH FRANCK KLUSKI.

As a contrast to Guzik, who belongs to the peasant class and is a professional medium, we were favoured in having an excellent introduction to Franck Kluski, who is a sensitive of comparatively recent appearance. He is of good family and good professional standing, and values his mediumship as a very precious thing, only using it as a favour to science or in friendship. The best account of his mediumship which has reached the West has appeared in the Paris "Revue Metapsychique," where Dr. Geley recounts in an excellent manner the results of a series of experiments in Paris in 1920, when Kluski managed to spare a few weeks from home, and again in Warsaw in 1921, in Kluski's own home, where the results

obtained in Paris in Dr. Geley's own laboratory, and with his own collaborators, were completely verified and amplified in a most remarkable way.

Franck Kluski—the name which he chooses to use in the exercise of mediumship—is a most pleasant and agreeable man in middle life. He has heavy family burdens to carry, and not too much means with which to carry them, as is the case with so many Poles to-day. He is of a proud and independent spirit, amiable and cultured and deeply interested in the literature of his own nation. In his spare time he is a contributor to various journals, and generally leads a very busy life. Almost by accident, it would seem, he discovered his mediumistic power a few years ago. A doctor took a serious interest in his development, and encouraged him to persevere with it, and ultimately secured the first wax moulds of materialized hands. Many in England are now familiar with this phase, through the excellent photographs of such moulds procured by Dr. Geley with Kluski in Paris and Warsaw. The first firm of moulders in Paris has examined these and given its written certificate that they do not know how these moulds could have been produced by any process known to the most expert moulders, and yet they are the moulds of living hands. Therefore they constitute another substantial and remarkable testimony to the reality of psychic facts which our opponents will find it difficult to dispose of.

Franck Kluski has most kindly agreed to contribute an article shortly for "Psychic Science" on "Mediumship from the Medium's point of view," so I will not write further on the many interesting facts elucidated in a long conversation, but will proceed at once to give an account of the remarkable séance we were privileged to have with him during our week's stay in Warsaw.

A MIDNIGHT SEANCE.

The séance took place in the "wee sma' 'oors," as that was the only time at which our able interpreter could be present. There were present a doctor and a colonel, who value greatly any opportunity of a séance, and kindly agreed to support us, as they were familiar with Kluski's mediumship, also the medium's daughter and a girl friend, our friendly interpreter, and Mr. McKenzie and myself. Mr. McKenzie was invited

to inspect the Séance Room, and in his presence, the medium stripped and put on a loose suit, the garments of which were carefully inspected.

The company, eight in all, sat round a small table, on which was a bowl of hot wax, and a phosphorescent slate. I held the medium's right hand, and he asked me specially not to let go during the séance for any reason whatever. His daughter's friend held the left hand in the same way, and Mr. McKenzie sat next to her. A small, shallow, curtained recess, which had been examined, was on the medium's right hand and just behind me, and acted as a sort of cabinet.

A red light on a stand about 5ft. on my left was left burning when the séance began; the switch was near the aforesaid cabinet, where it could be easily manipulated by the unseen helpers. The sitters formed a chain, and in a few minutes the red light was turned off, and the medium, breathing rather heavily seemed to enter into a light trance condition. In another few minutes hands touched me on head and face and back, the touch on my skin felt soft and velvety, and moderately cold, but quite solid, and I could distinctly feel fingers. Another few minutes and I felt hot water on my hand which held the medium's, and immediately after felt some wax congeal upon it, I also became aware of something warm lying against it, and realized that the first mould had been secured, and that in laying it on the table my hand had shared some of the drippings. I had quite tight hold of the medium's hand without doubt. I noticed at each manifestation, whether of touch, or light, or moulds, that he gripped my hand in an almost painful vice, and shook violently, as is frequently the case with mediums producing genuine materialisations. Five moulds were produced in rapid succession, as we discovered later, and all were laid gently on the table without damage in the dark, a remarkable feat considering the extreme delicacy of such moulds, and the smallness of the table. One was placed on the left hand of Mr. McKenzie, and the right hand, which he held, of the lady beside him. He felt the mould quite hot and soft, and in a few seconds when it solidified, he raised his arm slightly and allowed it to slip on to the table.

Many lights were seen at various distances behind and above the medium. Sometimes these remained stationary or travelled about in clusters, as many as seven or eight being seen at once.

On one occasion I saw three well above and behind the medium, and asked if they could come and touch me. Immediately they moved rapidly towards me, and I felt the touch of a hand upon the top of my head, verifying Dr. Geley's statement that the lights often accompany touches.

MATERIALIZED FORMS.

The luminous slate which lay on the table was quietly raised to a height of 5 ft. or 6 ft. above the table, and then lowered again and brought near me between the medium and myself. At the side of the slate was the outline of a face, which was surrounded by voluminous drapery, the features I could not, however, distinguish. It was a little above the level of my own and the medium's head. He was quiet at the moment and my hand held his steadily in the same position as before. The appearance passed to the other side of the medium and was seen by Mr. McKenzie, while I could see the drapery clearly by the light of the slate. It appeared to be a woman. The slate was quietly lowered on the table, evidently carefully avoiding the moulds which were lying about. In a few minutes it was lifted again, and this time I saw the face of a young man, in the same position as the former appearance. I could see his full cheeks and the outline of features, and the line of a kind of helmet resembling our soldiers' "tin hats." Others saw it also, and said it was a Polish soldier, who has appeared before. The appearance passed to the other side and was seen by Mr. McKenzie, while I saw the face again in profile. It looked a living face, with strength and vitality manifesting in every line. A good deal of noisy disturbance now began to take place in the cabinet behind me, and some quite large article was thrown over the heads of the circle into the room beyond and fell with a crash. The medium breathed heavily and seemed strained, and Col. ——— asked the controls to stop these manifestations, as it took too much out of the medium.

Things became quieter, and after a few minutes I felt as if a heavy paw was placed on my back quite gently. The luminous slate was again lifted and a form was shown slightly above me and between myself and the medium as before. The slate was held in the left hand or paw of a large ape-like creature which I realized must be the pithecanthrope, described by Dr. Geley as sometimes appearing at Kluski's séances. I could see

the outline of the non-human face perfectly clearly. It held the slate quite still for several seconds, as if intelligently subjecting itself to scrutiny, and perhaps scrutinizing me also. I announced what I saw, and the previous touch on my back, and the appearance passed to the other side as the others had done. We think it intended to show itself to Mr. McKenzie, but the sitter on the medium's left, saw it first, and was a little startled and drew back. The forces were immediately disturbed and the slate fell behind Mr. McKenzie's chair, but in the moment of showing I and the sitter next me, Dr. —, distinctly saw the non-human outline of the face and the dark ape-like formation of the body.

The medium seemed to be suffering a good deal, perhaps from the sudden breaking up of the power, and Col. — asked that the red light should be turned up, and some relief obtained for him. In a few seconds the red light was turned off and on quickly several times by the unseen helpers, and then left on. The séance, which had lasted about an hour, concluded. Some refreshment was given to the medium, and the sitters, taking the moulds from the table, carried them carefully into the adjoining room. There were five moulds of hands in various positions and all remarkably well formed, and quite unlike the hands of the medium. Very soon the medium was able to join us, and presented the moulds to Mr. McKenzie for the College as a memento of the occasion, and on behalf of our members who will benefit from the possession of this remarkable gift; Mr. McKenzie thanked F. Kluski for the privilege of seeing something of his fine mediumship.

In the opinion of those who had been present on other occasions with F. Kluski, the séance was considered a very average one. We considered it a very excellent one, considering the variety and quickness of the manifestations, such as raps, lights, touches, displacement of objects, manipulation of apparatus, the materialization of hands, and the securing of moulds in hot wax, the use of the luminous slate by materialized hands, and the appearance of two human forms and one animal form, of drapery and uniform, and probably a hairy covering for the pithecanthrope, surely this is a remarkable record. We hope to have the honour and pleasure of witnessing these remarkable gifts again, and thank F. Kluski for the cordial reception he gave to the strangers from the West.

In Warsaw we were also privileged to meet Mons. Ossowiecki, a private gentleman, whose remarkable psychometric gift has been tested by the French scientists.

The Polish Society is a flourishing one, and is to be congratulated on the splendid career it has had.

We parted regretfully from the many friends we made in Warsaw, and remember them as probably the most kindly and hospitable group we met during our travels.

Returning West, we were held up in Berlin in an endeavour to secure passports from London for Frau Silbert, who had kindly agreed to visit the College, and another young sensitive (now at the College). During this second stay in Berlin, we met many interesting people—English, American and German. Among the latter was Max Dessoir, the Professor of Psychology at Berlin University. He has been a student of Psychical Research for twenty years, and his extensive library on the subject bears witness to his deep interest. He speaks excellent English which made our intercourse with him very pleasant. He shared in several experiments with Frau Silbert, but the terrific heat which we experienced in Berlin in the third week of May rather militated against great results. One of Germany's well-known novelists also shared these sittings. There is at present no known medium in Berlin, and so all investigators, and there are not many, are severely handicapped. There is, however, a growing interest, and the manager of one leading book shop makes a special display of mystical and psychical literature in his window, with the very best results in the way of sales, he told us.

Herr Grunevald, whose apparatus for registration of physical phenomena was shown and explained at the International Conference at Copenhagen last year, also paid us a visit, while to many private friends the subject became a matter for deep inquiry, and Mr. McKenzie was seldom, when at leisure, without a small crowd of keen inquirers.

So ends the record of the pilgrimage, fruits of which I hope will bless the College at a later date, if not immediately. My readers will see how really fortunate Britain is in its sensitives, when in such a long journey as has been undertaken so few first-class sensitives who are free or willing to leave their homes to demonstrate are available. *Verb sap.*

A CASE OF PSYCHOMETRY.

Communicated by the Editor.

ABOUT the year 1912 I purchased from a watchmaker, living in a Somerset town not many miles from Glastonbury, a small bronze seal, which had been turned up on plough-land near the Wiltshire border, and was engraved in rude characters with the name of DUNSTAN, around the "Agnus Dei." It was obvious that the seal was a very old one, and that it had been made at a time when the arts were not greatly advanced; also that it had had long personal wear by its owner, as the ring by which it had been suspended was nearly worn through. I kept this seal for many years in my private possession, and nothing concerning it has been published. A few wax impressions have been given to friends.

On the 27th May, 1921, I attended a meeting of the "Quest" Society's group for Psychical Research, of which I am Secretary, and Mr. Vout Peters attended for psychometry of objects brought by members. Amongst the objects handed to him was this seal. He took it up and, without closely examining it, held it in the left hand, which, as usual with him, he held behind him against his back. He then said as follows:—

"I get a feeling of great unrest. I am away in a period of the far past, and it is a troubled period. There are people around me who are smaller and darker than the present generation. This impression of unrest has nothing to do with the present owner of this thing; but there is a sense of excitability, and I feel a foreign influence. Who handed me this seal?"

Answer.—Mr. Bligh Bond.

"This seal connects me with a man of responsible and honourable position. He gives me a feeling of power, and of mastery over the conditions of the place. The seal has been hidden in the earth for a long time, and has only recently come to light. I am now in contact with a place near water, and there is a house there, built of stone. I cannot get the architecture, but I can see an arch, and the man stands within

it. The place is certainly near water, but it is not the sea. It is a river or a lake, and the river is flowing. This place has suffered by water, by fire and by wanton destruction.

"This man is a distinctive personality. He seems a man rather short, thickset and heavily built, with a round, full face. His forehead is high, and he is bald on the crown, clean-shaven and with broad hands. He wears flowing clothes, and his feet are encased in sandals of some soft, dark material. On his left hand is a large and heavy ring. His voice is deep, and I see him drinking from a metal cup. This personality has had a great deal to do with this seal. (Question to Mr. Bond): 'Have you ever had any psychic communication from him? Did you recover this seal in the course of your excavations, or did it come into your possession by accident? I seem to get a sense of accidental connection.'"

I answered that the seal had come unexpectedly into my possession, and in a manner which might be described as accidental, since my purchase of it was the result of a letter received from a friend, who had seen the seal in the watchmaker's shop at Bruton, and had advised me that he thought I should be interested.

What Mr. Peters sees of the small dark people of the old time will accord well enough with the character of the Celtic and Iberian races, whose blood predominated at Glastonbury in those days. Dunstan was a great personality equally as statesman and ecclesiastic. He was Abbot of Glastonbury, and introduced the Benedictine Rule there. Later he was Archbishop of Canterbury. As Abbot, he would wear a large ring, and would be tonsured on the crown, and garbed as described. He became Abbot A.D. 946. Glastonbury was in old days surrounded by water, partly river, partly lake. It has suffered by fire, water and destruction. In Dunstan's time the Danes ravaged it.

The foregoing record is endorsed by the following three members of the Society present, and I have added my own.

Initials are given here in place of full names as signed.

G.R.S.M. L.S. W.K. F.B.B.

SECOND PSYCHOMETRIC READING.

On Tuesday, June 28th, 1921, I and my daughter spent the evening with Mr. and Mrs. Horace Leaf at their house in

Paddington, and I handed Mr. Leaf the seal. He had not previously seen or handled it, and knew nothing of its nature or associations. He held it for a few moments, and then said :

“ This is English and mediæval. I am going a long way back. There is an association with Court, and with ecclesiastical things. I should say it had been worn by a person high in ecclesiastical affairs, probably a Bishop. I see him in a long gown. He appears to me as a man of about fifty or sixty, clean-shaven and full-built : a sort of Wolsey type.

“ He is a powerful personality, very dogmatic and autocratic. He controls a large number of people, and has much influence. His surroundings are tragic. The period is a tragic one, but more so in the mental atmosphere and the realm of ideas. His personality is pleasing to me. I am now getting the impression of a cloister attached to a large church, near which is a stream. I am led inside the church, and am being shown something of its architecture.

“ There are two rows of very thick columns, and they are unequally spaced. The arches are low and some of them have a zigzag sort of ornament on them, but others are plain. The spaces behind them seem very dark. But the centre of the church is very lofty, and is long, dark and narrow. There is a tomb which is being shown me, but it is not the tomb of this man, as he is buried elsewhere in a larger place to the left of the altar. The cloister has only two sides, like the letter L. There is some connection with the royal palace, and the person I have described is much associated with royalty.”

Attested, 1/7/21, by E.L. H.L. M.B.B. F.B.B.

I have never entertained the *conviction* that the seal in my possession was actually that of the great Dunstan himself. It was a common thing in mediæval times to inscribe such names upon a metal die as a memorial of one whose name was cherished and revered by his followers, and Dunstan was the maker of Benedictine Glastonbury as well as a great Archbishop and statesman. But how well the two descriptions fit his known personality and associations. As a maker and unmaker of kings, who among the ecclesiastics of England would be more about the royal Court and palace ?

And how faithfully the Isle of Avalon is described. The description by Mr. Peters is remarkable, but how greatly the

interest is increased by the correspondence between the later reading by Mr. Leaf and this one.

The coincidence is too extraordinary to be a matter of chance, and the reasonable conclusion would seem to be either that my own unconscious dreams of the great Abbot himself as the possible owner of the seal have been telepathically reflected into the aura of both these seers, or else that they are indeed reading the veritable impress of the personality and associations of the old-time wearer of the seal.

But now we must hear the evidence of the trained archæologist, who will prune the tree of imagination for us, and remove any disproportionate growths.

Last summer, at the meeting of the Somerset Archæological Society, I exhibited the seal to a great British Museum authority, who had done us the honour of accepting office as President for the year. He gave it as his opinion that the seal was of a period not earlier than the twelfth century—some two centuries later than Dunstan. It must also be added that the description of the arcades in the church seen by Mr. Leaf as having "zigzag" ornament is more consonant with the Romanesque of the late eleventh and the twelfth centuries than with what we know of the architecture of Dunstan's time. But this criticism is probably open to challenge.

FRAUD CHARGES IN PSYCHIC PHOTOGRAPHY.

By **J. Hewat McKenzie.**

ON returning from the Continent a few days ago, I learned for the first time the particulars of a sitting with the Crewe Circle held at the B.C.P.S. by a Mr. H. Price, working in collaboration with the Society for Psychical Research, and also of charges made by members of a Committee of the Magic Circle against Mrs. Deane, on the basis of several sittings obtained at the College. These investigators charge both Mr. Hope and Mrs. Deane with deliberate fraud by the substitution of plates during the experiments.

Particulars relating to the Crewe Circle case have been published in the S.P.R. Journal, of May, 1922, and the Occult Committee of the Magic Circle has published its report against Mrs. Deane in a special pamphlet. These reports are quite concise and clear, and show that no doubt is left in the minds of the experimenters that fraud was practised.

The plaintiffs have spoken in no uncertain tone, without asking for or receiving any explanation either from the mediums concerned, or intimating the facts to the officials of the College, who willingly gave them permission to experiment, and this publication of facts without the least reference to the authorities of the College constitutes a grave breach of social etiquette.

As Principal of the B.C.P.S., I have requested that the S.P.R., the Magic Circle, the S.S.S.P. and the B.C.P.S. shall each appoint three independent members to form a Committee of twelve, which will elect its own Chairman, and proceed to examine all the evidence, inspect the plates in question, hear the witnesses and issue a report of its conclusions. The S.S.S.P. has elected its representatives, and the Council of the B.C.P.S. has agreed to act in conjunction with the other Societies.

The question to be settled is :—Did Mr. Hope and Mrs. Deane substitute plates by a trick at some moment during, or previous to, the experiments described? It will be no part of the duty of the Committee to enquire into the possibility or otherwise of these mediums producing psychic extras, as this has already been settled to the entire satisfaction of all those competent to judge.

The Council of the B.C.P.S. have proved, by thorough scientific tests, the ability of these mediums to produce psychic "extras" by their mediumistic power.

It was my intention to provide in this number of the College Journal some proofs of the excellent work accomplished by the Crewe Circle and Mrs. Deane in Psychic Photography, but owing to a protracted absence abroad, and in view of the serious charges being made, I have left the article for insertion in the "Transactions" on a future occasion.

In view of the appointment of the suggested Committee, I refrain at the moment from treating in detail the charges of fraud made by Mr. Price and the Magic Circle, and will not produce the arguments and testimony of the mediums concerned, which, if true, completely undermine and contradict the evidence as to substitution. I would only point out that the need of such a Committee for investigation would have been entirely avoided had the plaintiffs, at the time of their experiments, used that common sense which they are presumed to possess, and requested Mr. Hope and Mrs. Deane to submit to a search for the missing plates.

If Mr. Hope or Mrs. Deane had refused this request, and I have no reason to suppose they would have done so, the experimenters had then the liberty of calling upon the officials of the College to do this for them. This they did not do in either case, and the omission has prejudiced their whole position.

The officials of the College, under the circumstances, would most certainly have pressed for a search to be made to vindicate the honesty of the mediums concerned, and only a refusal on their part to submit to such search would have given the experimenters any right to publish their reports without further consideration.

We wish to point out that no complaint was made to the College officials, either at the time of these experiments or

afterwards. Not until the reports were published at a date from four to twelve months after the experiments, did they have any knowledge that they had any complaint to make, with one exception—that of the experiment with the three members of the Magic Circle on March 15th, 1922, and then the only information, given very reluctantly and after considerable pressure by me, was that they believed substitution of plates had been made on that occasion.

To publish a report without giving an opportunity to the interested parties to make an answer to the charges seems to many to be a most unjust proceeding, and especially is this so in the case of the S.P.R. One does not expect any great sympathy from members of the Magic Circle towards mediums, but one does expect from such an organization as the S.P.R. a fairer attitude towards an old and tried medium, and a scrupulous endeavour to avoid any charge of fraud without first making sure of the facts. This could have been avoided by challenging the medium at the moment, or by laying the facts before the organisers of the B.C.P.S., so that an opportunity of answering the charges might have been taken, but this was not done. It should be pointed out to those who have not read the reports that Mr. Price was supported during his experiment by one of the members of the Magic Circle Committee, who also sat with Mrs. Deane.

In the two reports there are several inaccuracies and omissions, which, when known, place the whole matter in an entirely new light, and these discrepancies will be considered by the Committee. The charges, if substantiated, are matters of very serious import to all psychic students. I have never had any reason to doubt the honesty of the Crewe Circle or Mrs. Deane during all the months they have been working at the College, and the Council of the B.C.P.S. heartily supports me in wishing that a thorough investigation shall be made into the whole matter, so that a full report may be issued to members and to the interested public. In the ordinary affairs of civil life these questions of fraud are best handled by the properly constituted legal authorities, but unfortunately in all matters relating to mediumship, the law, as at present constituted, cannot be appealed to, as it is already established in law that anyone professing to communicate with spirits is a rogue and vagabond. Until this enactment is amended, which it most

certainly ought to be, in view of the great advance psychic science has made during the past quarter of a century, these matters of supposed fraud are best investigated by such students of the subject as are free from undue bias and who have the ability to weigh evidence.

The subject of psychic phenomena will continuously suffer from amateurs, probably quite sincere in their investigations, but who, with a very limited knowledge, will rush into print and accuse mediums of deliberate trickery, without first submitting their evidence to capable judges.

The College has laid down certain rules to regulate psychic photographic experiments, to enable investigators to control and check the work. If investigators neglect or refuse to carry out these instructions, the officials of the College are quite unable to arrive at any reliable conclusions regarding the results. In the case of Mr. Hope these regulations require that at every test sitting the sitters will bring their own sealed packet of plates, that the packet be opened by them and not by the medium, and that as soon as the plate is withdrawn from the box it shall be immediately signed by them before handing it to the medium. If this is done, and ordinary care is used by the experimenters to hold the slide immediately the plate is placed within it, no substitution of plates could possibly take place.

I trust that it will be possible to give a full report of the findings of the proposed Committee in the October number of the "Transactions."

REPLY FROM THE MAGIC CIRCLE.

Since writing the foregoing notes I have received a letter from the Occult Committee of the Magic Circle refusing to accept the College invitation, to elect three of their members to act upon a Committee for investigation with three other interested societies. This reply exactly demonstrates the whole attitude of this body. It wishes to act as plaintiff, judge and jury on the case, and is not prepared to give the defendant the ordinary right to reply. In view of this attitude it is now open for me to discuss the particulars of the Deane case as given by the medium, which are briefly as follow :—

Cases Nos. 1 and 2 refer to the packets in which the plates were sealed, the charge being that Mrs. Deane, or someone else,

while the plates were in her possession, opened the packets and substituted plates with spurious "extras" upon them.

Case No. 1 goes back to July, 1921, and Case No. 2 to February, 1922. No complaint was made at the time that these experiments were carried out that the investigators were dissatisfied. No complaint was made that the packets had been opened. No intimation has been made since 1921, until the report was issued, that there was any question regarding the genuineness of Mrs. Deane's work. As no one but the Magic Circle has seen these packets, it is impossible for anyone at the College to pass judgment upon them, as the paper wrappers were taken away after the experiment.

Mrs. Deane denies that the plates were in any way tampered with while in her possession, and denies most emphatically that they were ever opened to her knowledge. How these plates were kept by her it is impossible for her to remember, as it is too long since the experiments were carried out for her memory to be relied upon, but she has no doubt that they were placed in her drawer at home, where she usually keeps such plates for magnetization. This process of magnetization which is often necessary in the case of one like Mrs. Deane, whose gift is of comparatively recent development, is not necessary with the Crewe Circle who deal directly with plates brought by the experimenters.

Case No. 3 was an experiment conducted at the College on March 15th, 1922. The charge in this case was that a plate was substituted by her during the experiment for one of those secretly marked by the experimenters.

Mrs. Deane's evidence was taken by myself within a few hours after the experiment, and while her memory was fresh regarding the details of same, so that some reliance can be placed upon their probable accuracy. The particulars are as follow:—

In the afternoon of March 15th, I met the three members of the Magic Circle Committee in the hall of the College as they were about to depart immediately after their experiment with Mrs. Deane. Knowing these gentlemen were particularly sceptical, and had been carrying out experiments on behalf of the Magic Circle, I enquired as to their success. To my question they made no reply. Perceiving that something was amiss I invited them into the study, and again enquired if they were satisfied or otherwise with their sitting with Mrs. Deane.

This simple question they flatly refused to answer, saying that they were representatives of a Committee and would have to report to it. After considerable argument one of these gentlemen then stated that they were not satisfied, and believed that Mrs. Deane had substituted another plate by means of a trick. I pointed out that as there were probably three of them watching most closely every movement of the medium, men too, professing to be conjurers, it would be useful to know at what moment of the experiment, and how, Mrs. Deane had made the substitution. He said he could not say, but thought it might have been when she took the hymn books from her hand bag, for the preliminary séance, and while she had the dark slides in her hand.

It was quite obvious that these gentlemen were in a quandary. Something had happened which they could not explain. Their reputation as conjurers was at stake if they had been baffled by a simple woman in what they believed to be a sleight-of-hand trick. As they refused to discuss the sitting with me, or give me any information, I pointed out that no further privileges could be granted to them by the College until they had made a proper report, and formulated their complaint exactly. This conversation took place in the presence of the Hon. Secretary of the College.

Immediately on their departure I made full notes of the discussion, and a few hours later took down a statement from Mrs. Deane regarding the sitting. She stated that the three experimenters whom she had met on a previous occasion, but did not know that they were members of the Magic Circle, and to whom I will refer as Mr. A., Mr. B. and Mr. C., entered the dark room with her. Mr. A. opened the packet of plates, and handed to her four plates, which she placed in the slides before them under the red light. These plates were handed to her one at a time by Mr. A., but during the handing out of the third plate, Mr. A., in mistake gave her two plates instead of one, the two, as sometimes happens, adhering to one another by the film. After informing him that he had given her two plates, she separated them and handed one of them back to him. The three members and the medium then left the dark room and entered the studio, the medium carrying the four metal dark slides, with the three members closely following at her heels in order to watch every movement.

After the séance the four plates were exposed, and all four again entered the dark room to develop these. The four plates were developed at one time, and during the development Mr. B. and Mr. C. suddenly remarked, "Oh, we have got three 'extras' upon the plates." It was obvious from this remark that Messrs. B. and C. were ignorant that Mr. A. had marked the plates, which Mrs. Deane says he must have done as he handed them to her in the dark room just before she placed them in the slides. Mrs. Deane at once remarked, "No; those are not psychic 'extras,' but someone has marked them." She then suggested that Mr. A. had done so. Upon one plate on which no mark appeared, a psychic "extra," a clearly defined face, is shown, upon the others is something resembling a thumb mark, presumably made by Mr. A.

If Mrs. Deane's statements are correct, we have here evidence that Messrs. B. and C. were quite ignorant of the fact that their co-worker, Mr. A. had marked the plates in a particular way. They cannot, in this case, state that they were witnesses of Mr. A. actually marking each plate, and thus Mr. A.'s statement that he did mark them stands alone. It is just possible that in his anxiety to mark the plates without Mrs. Deane observing his action, he handed her two plates at once, as stated by her, and he was therefore unable to know whether the plate retained by her was the one he had marked or the one missed when handing them to her. Here we have an amateur conjurer bungling his experiment, and it seems impossible for anyone to tell what really happened, but as one of the plates had no mark upon it when developed, all fair, neutral, and honest judges, will at once perceive that the above facts may explain the presence of one plate without the mark.

Dealing with the insinuation of the investigators that Mrs. Deane substituted one of her slides for another in her bag, when taking out the hymn books, it seems that they asked her, after the first four plates had been developed, if she had more than four slides, and she replied, "Yes; I have six," and going to her bag she pulled forth the remaining two dark metal slides, and withdrawing the covers of both showed that they were empty. If this is true, why did they omit this incident in their report, which tells in favour of Mrs. Deane?

On the day following this third experiment, I wrote to the Magic Circle Committee putting to them twelve questions,

with the object of elucidating the matters in doubt. In this letter I purposely refrained from referring to the double plates, as I wanted to get from them some explanation of how they accounted for the supposed substitution of plates, and asked them at what moment of the experiment this took place. They refused to answer any of these questions, and up to the present have not done so. What their reply will be to these statements of Mrs. Deane now published I do not know, but perhaps they will condescend to answer.

MR. HOPE MAKES A GENEROUS OFFER, BUT NOT A CHALLENGE.

On Saturday, June 17th, I travelled to Crewe and saw Mr. Hope and Mrs. Buxton, the active members of the Crewe Circle, but found it quite impossible to get any further information regarding Mr. Price's experiment, as it is too long since this was carried out for memory to be depended upon. They have, however, agreed to the following test, which I think all fair minded judges will consider a generous offer on the part of the mediums concerned. The conditions are these :—

- 1.—They agree to give six test sittings at an early date at the B.C.P.S. to Mr. Price, and one member of the Magic Circle.
- 2.—Mr. Hope is agreeable to be searched both before and after each sitting.
- 3.—Plates, to be brought by Mr. Price, may be marked in any way he thinks fit.
- 4.—The room in which the experiment will be conducted must be thoroughly examined by Mr. Price and the member of the Magic Circle, and also the camera and slides, both before and after the experiment.
- 5.—One member of the B.C.P.S. will co-operate in the experiment ; he will be a man of high reputation and with a good knowledge of photography.
- 6.—Mr. Hope agrees in the first three experiments to refrain from touching any of the plates, and will not enter the dark room, either for filling the slides or for developing, this work to be done entirely by Mr. Price with one or both of the other gentlemen concerned. If Mr. Hope fails in getting a psychic "extra" after the first three experiments,

the second three will be conducted with the medium guiding the hand of Mr. Price as he places the plates in the slides, a procedure which Mr. Hope often finds necessary.

7.—Mr. Hope requests that six names selected by the Magic Circle shall be submitted to him, from which he will select one to act in this experiment, but these must be men with a good knowledge of photography and conjuring. The Council of the B.C.P.S. stipulates, that in view of the unfair and clumsy manner in which Messrs. A., B. and C. conducted the experiment with Mrs. Deane at the College, that none of these names shall be included amongst the six proposed, as they would not be acceptable to the Council.

CONCLUSION.

To many the report of Mr. Price in the S.P.R. Journal will appear as a most damaging indictment against Mr. Hope. I can only say that I have never found Mr. Hope, during the few years I have known him, show the least inclination to act otherwise than as a most honest and straightforward man. I have, during the past two years, had very close relations with him at the College, and have always found him straight.

No complaint of fraud has been made during this time, and many have been greatly cheered and comforted by remarkable results obtained through his mediumship, and Mr. Price will have to bring forward evidence to substantiate the statements which he makes.

I have a duty to protect the members of the College and their friends from being imposed upon by mediums who would resort to deliberate fraud, but I have another imperative duty, to protect mediums against the public who are often unduly suspicious and ignorant of the subtle laws governing mediumship, and more especially as the law of Britain grants to mediums no protection whatever from any and every ignoramus who cares to lay a charge of fraud against them.

In everyday life there are circumstances that create uneasiness, but in psychic study there are some so intricate that it is difficult to unravel them, because they involve not only mechanical but psychological problems.

Our ideas are confused in this new realm, and long experiment and consideration are necessary before the full bearing of certain

facts can be seen, and even then the knowledge cannot always be imparted to others until they have a like experience.

It is certainly first necessary in every such case to hear the statements of all parties, to weigh them carefully and then to fix upon that which we judge to be the true explanation of the difficulty, without prejudice or partiality. In psychic study, particularly, we must be constantly on our guard against ourselves, our inclinations, and our natural prepossessions.

Just before going to press, the following letter has been received from the Secretary of the S.P.R.

20, HANOVER SQ.,
LONDON, W. 1.

23rd June, 1922.

DEAR SIR,

Re PROPOSED ENQUIRY INTO THE CHARGES AGAINST
MRS. DEANE AND MR. HOPE.

Your letter of June 7th, addressed to Mr. E. J. Dingwall, was brought before our Council yesterday, and I was directed to reply to it.

The Council regret that they cannot accept your proposal, as they are of opinion that no good purpose would be served by the proposed enquiry.

Yours faithfully,

I. NEWTON,

Secretary.

J. HEWAT MCKENZIE, ESQ.,
British College of Psychic Science.

It will be seen from these two refusals to act on a Committee of Investigation how anxious are our opponents that the full facts should be known and published.

The S.P.R. have often complained that mediums of various orders will not submit themselves to the Society for test work. How can they expect the co-operation of mediums when charges of fraud are so readily promulgated and opportunities of refutation so lightly denied?

The astonishing thing is that the foremost living physiologist should have ventured, not only to claim for Metapsychics a place among recognized sciences, but should have modelled his treatment on the usual treatises on advanced physics and biology. He reviews facts and examines their reality, remarking that as the subject-matter concerns unusual phenomena, both the public and men of science have been accustomed to reject them without examination, but that nevertheless the facts remain, and they are numerous, authentic and dazzling.

By adopting the customary form for treatises on other sciences, such as physics, botany and physiology, he has endeavoured to transfer such facts as are undeniably true from the region of "the Occult" to that of science, and to detach them from the supernatural and mystical bearings given to them by those who do not deny their actuality.

Dr. Geley tells me that the book was presented to the Academy of Sciences with these words—"I solemnly affirm the facts, and it is the first duty of a man of science to proclaim what he believes to be true." The Assembly rose and cheered the venerable professor. Some explanation is required for the selection of the term—Metapsychics, to differentiate its subject-matter from that of Psychology. He draws a parallel to Aristotle's Metaphysics, and he has coined the new word to denote a science reaching beyond the limits of normal psychology and dealing with "facts that are marked off from the physical *in that they seem due to an unknown intelligence*, whether that be human or non-human" (p. 2, my italics). Aristotle studied nature under both the material and the psychic aspects. He wrote on Nature as a cause of Change, on Soul as conjoined with organic body, on Dreams, on Prophecy in Sleep (now called hypnotism), on Life and Death, on Innate Spirit, etc., etc., putting all these under Physics (*τὰ φυσικά*) as parts of Nature. His Metaphysics deal with "Being as being, and its properties, causes and principles; and of God as the motive motor of the world." (T. Case, Waynflete, *Professor of Moral Philosophy*, Oxford)

Aristotle's method was, of course, intellectual and intuitive—dialectical and not experimental (in the main). With the advent of experimental science (which may be placed in the 18th century) "Physics" took on a more limited meaning—

the study of Matter and Energy alone—directive Idea quite apart. The result has inevitably been that many persons have taken for granted that Matter and Energy are the whole of Nature, there being no real existences but those that normal senses, aided by instruments of precision, can reveal.

“Mind” being undeniable, “a science that classifies mental states,” *i.e.*, states of consciousness, has been invented and called “Psychology”; leaving it an open question whether the mind itself were only the sum of physiological consciousness and organic function, or a superior principle antecedent to organisation. Hence psychology was wittily defined as “the science of the soul with the soul itself left out.” The soul as a real existence was not touched upon, and the tendency was to consider thought as “a secretion of the brain”; so that there could be no thought without a brain, or at least without the nerve-substance of which lecithin ($C_{44}H_{90}NPO_9$) may be taken as a type. This psycho-physiology was summed up in the phrase “No thought without phosphorus,” thus ruling out the possibility of any intelligent life at all in the Universe except incarnate life as we know it.

This psychology has recently been extended to take in the Subconscious, but it has no categories in which to place any phenomena that are outside the normal faculties, just as Physics has now no categories for *intelligent* forces. This is probably one of the principal reasons why such phenomena are strenuously resisted and denied against the plainest experimental proofs.

To restore these phenomena to science (*i.e.*, not to Truth, but to human cognition) it became necessary to coin a new name, and this Professor Richet has done. He admits that the supernormal facts are incomprehensible—absurd if you like—only they happen to be true, for they are a part of Nature.

He divides the new science into two parts:—

1.—The Subjective—dealing with those cryptic faculties of the soul manifest in the various forms of cryptesthesia—telepathy, monitions and precognitions of events still in the future—treating “telepathy” as a fact not necessarily implying transference of thought from one mind to another.

2.—The Objective—dealing with material phenomena capable of direct experimental proof—telekinesis (the movement of material objects without contact), raps without contact,

direct writing (as to which more proof is required) and ectoplasmic forms, which he considers decisively proved.

The former class shows unexplained faculties of cognition at distances so great as to seem independent of Space and of events still in the future. Therefore it would seem admitted that the soul has latent faculties independent of space and time as we know these. The latter class indicate powers over matter without mechanical contact, producing movement at a distance, called telekinesis; and also capable of producing form, given the suitable biological material (ectoplasm) to work upon.

Both differ from normal physical and psychic effects in that the information received and the power exerted do not come through the normal senses or mechanism.

Professor Richet regards the objective phenomena as fundamental both because they are the proofs of undeniable realities that cannot by any possibility be referred to imagination or illusion, and because telekinesis and materializations are so closely connected that the former appears to be the initial stages of the latter. The proofs of experimental reality have been amply given by the experiments of Sir William Crookes, Madame Bisson, Dr. Geley, Dr. Schrenck-Notzing and Professor Richet himself, conducted not in any spiritualist circles and by casual sances, but in a properly equipped metapsychic laboratory and under conditions that make fraud physically impossible. I will here observe that the crude absurdities put forward by those who evade, or think to evade, the results of direct experiments by alleging that scientific men are peculiarly open to imposture, ignore the fact that the validity of scientific conclusions does not rest on the high reputation of Sir Oliver Lodge as a physicist, or Hyslop as a logician, or Wallace as a biologist, or of Richet as physiologist, nor on the eminence of the British, French and Italian chemists and professors in their respective departments, but on their ability and competence as *experimentalists*, their training being such as specially to qualify them to observe exact conditions and to draw precise inferences. Such persons as say that the reputation of a man as a physicist or physiologist is no guarantee of ability to judge psychic matters are merely advertising their own ignorance how scientific experiments are conducted.

The mass of proven fact collected in the Treatise is sufficient

to establish quite firmly Professor Richet's data. They show that there are undeniably means of cognition of external facts otherwise than by the usual channels of the senses and the intellect. They prove too that the faculty of prophecy is really and truly an actuality. These powers, probably latent (and obviously very latent) in average minds, occasionally come to the surface under the stimuli that Richet does not profess to explain. This occurs in persons of peculiar temperament who have received the names of "sensitives" and "mediums."

He points out that whatever theory may ultimately prevail as to the stimuli that put these faculties into action—whether physical emanations from persons or things in some cases, discarnate intelligences in others, or unsuspected inherent powers of an evolved soul—the existence of the faculties as intermediate between the hidden cause and the visible effect is indisputable.

He names this group of faculties which cover the whole of the subjective phenomena—Cryptesthesia, a "hidden sensibility." This is the primary manifestation of Intelligence in action other than the normal intelligence of the "sensitive."

He also shows that the ectoplasma—the physical emanation from powerful mediums such as Home, Florence Cook, Eusapia Paladino, Stanislaw Tomczyk, Marthe Béraud and Franck Kluski—is a fact that can be denied only by those who are ignorant of the vast mass of proofs and the exacting conditions under which phenomena actually occur, and that all such criticism by persons who were not present at the experiments simply ignores those conditions and imagines hypothetical ones that do not, in fact, obtain.

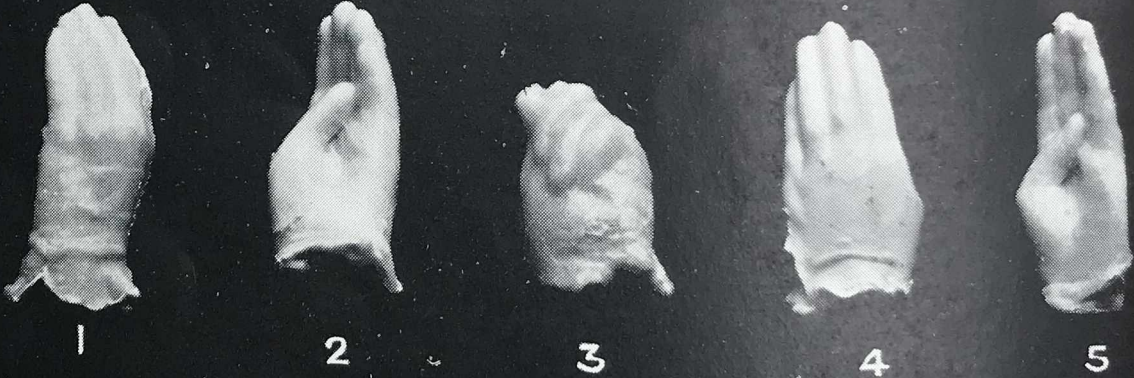
He shows an extensive acquaintance with the frauds that disfigured the prescientific stage of spiritist phenomena, and he draws a sharp line of demarcation between conscious and unconscious deception. He says: "Mediums are in a state of semi-unconsciousness that takes away much of their moral responsibility. Trance turns them into automata who have but a very slight control over their muscular movements. When a medium is nearly or quite insensible, his eyes shut, sweating and making convulsive movements, unable to answer questions put to him, I do not think that he ought to be reproached for anything he may do; he is not himself; he has

not that poised and quiet consciousness that can decide between right and wrong. He has forgotten who he is and what he ought to do. All the more criminal are such acts as those of Eldred or Mrs. Williams, preparing paraphernalia for deliberate fraud hidden in a chair or upon their person ; this is radically different from the suspicious movements of an entranced medium."

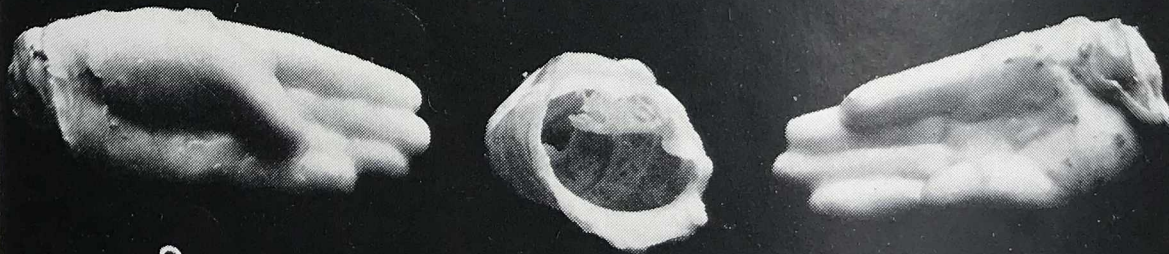
Such is the barest and scantiest outline of this surprising book; it can scarcely fail to provoke much discussion in England as it has in France. The first French edition has already been sold out. An English translation is in progress and will doubtless soon appear. It can scarcely fail to secure wide notice, by spiritualists because it confirms most of their alleged facts, by psychical researchers because it reduces the immense mass of authentic facts to a manageable compass and a convenient form, by the educated public because of the author's European reputation, and the strong controversies on the subject-matter treated of.

B.C.P.S.

WAX GLOVES FROM MATERIALIZED HANDS.



1 2 3 4 5



2 3 4

WAX GLOVES PROCURED FROM MATERIALIZED HANDS.

By the Principal.

HERE we have indisputable evidence of the corporeal reality of ghosts in solid form. These wax gloves, or moulds, have been produced by the insertion of ectoplastic hands into a bowl of molten paraffin wax, through the mediumship of M. Franck Kluski, of Warsaw, Poland, at an experiment conducted by myself on May, 1922.

The medium's right hand was held by Mrs. McKenzie's left, and the medium's left hand was held by another sitter. The five wax gloves illustrated were produced within about five minutes of the time when the first was laid lightly upon my hand and coat sleeve, and while still in the hot molten state. As it was laid upon my hand several drops of hot wax splashed from it upon my clothes. The remaining four were placed upon the table in close succession, at about one minute interval between each.

The medium, previous to the experiment, was stripped naked and examined by me, in the presence of my interpreter, a gentleman who had never before sat with M. Kluski. The medium then put on another suit of clothes after same had been carefully examined. After the medium and six friends were seated, I was requested to lock the door. A 60-candle power electric lamp illuminated the room for some minutes after the séance began. Soon after this was extinguished, splashing was heard in the molten wax, which was contained in a basin upon the table immediately in front of me, creating a sound similar to what one might expect if a hand or hands were being actively moved amongst the liquid paraffin.

These gloves were without doubt freshly constructed, being soft to the touch when the first one was laid on my arm.

Professor Geley, of the Institut Métapsychique of Paris, has carried out several experiments with Kluski, particulars of which can be found in the "Revue Métapsychique" of

January and February, 1922, which conclusively prove the ability of this medium to produce these wax moulds by abnormal means.

The moulds are now on view at the College to members and their friends, and it will be seen on examination that they are one piece throughout.*

Nos. 1, 2, 4 and 5 have been filled with plaster of Paris to protect them from damage, No. 3 alone being left in its virgin state, to show the interior structure, which is a fine example of the exceedingly intricate webbed walls that surround the finger extremities where they touch the palm of the hand within, and while the ectoplasmic hand was in solid form. No ordinary human hand could possibly escape from such a fragile shell without shattering it completely, and no known substance could have produced the anatomical structure of these gloves except ectoplasm, which has the peculiar quality of rapidly solidifying exactly in the form of human flesh and as quickly melting into a gaseous fluid.

Nos. 1, 2, 4 and 5 show the front view of the hands, the upper row showing the same hands, some reversed and others at a slightly different angle.

The lower mould, marked 3, has the wrist end showing the interior structure of No. 3 mould, which is a closed fist. The interior cells of these gloves show the minute anatomical structure in all their detail, exactly similar to the human hand, with skin, pores, palm lines and finger nails. Manufacturers of wax moulds have been asked if they would undertake to construct duplicate wax gloves by any process known to them, but all have failed to produce such objects and have expressed themselves as completely mystified as to how these were constructed, although they declare that they could only have been produced by living hands, as signs of muscular contraction are clearly shown.

Each of these gloves is taken from an entirely different hand, both as to size and anatomical structure, three of them being in all probability masculine hands, and the other two feminine.

Anyone interested to try the experiment of producing such moulds may do so easily by procuring ten lb. of paraffin wax

*Glossy Photographic prints of the moulds, showing fuller details, can be obtained from the College; 1/- each or 2/6 for set of three. Postage 1½d.

WAX GLOVES PROCURED FROM MATERIALIZED HANDS. 187

from an oil and colour merchant. Place this in a basin with about a gallon of boiling water, and allow the wax to melt until the whole becomes liquid, with a temperature of about 120 degrees Fahr. Dip the hand into this liquid up to the wrist, and then withdraw it and allow the wax to congeal. In a few minutes the wax will solidify exactly like a glove. You will find the impossibility of withdrawing the hand from this wax glove without completely destroying it, as the centre of the hand is larger than the wrist through which it must pass.

It is important to note that these moulds are quite dissimilar from the hands of the medium.

Many of the moulds that have been constructed during the past year through the mediumship of M. Kluski are moulds of two hands clasped together, with the fingers intertwined in various ways, and particulars of these may be given in a later number of this magazine.

I am proud to be the custodian of such remarkable articles, and trust it may be the good fortune of the College to one day have a visit from this famous medium.

A SEANCE WITH THE MEDIUM E— P— AT THE BRITISH COLLEGE.

The following Report is based upon notes made at 11 p.m., on April 9th, 1922, at the request of the Principal of the College, by H. W. Pugh (Sitter No. 12).

SITTING HELD AT B.C.P.S., AT 6 P.M., APRIL 9TH, 1922.

Present, the medium and 13 sitters.

On the right of the medium, Sitter No. 1.

On the left of the medium, Sitter No. 12.

The cabinet consisted of four pillars, two forming part of the wall of the room, and two standing forward some three feet into the room. These pillars were joined by a cornice, from which hung, inside the pillars, two curtains, reaching to the floor.

The medium's armchair was placed outside, and in front of the left-hand pillar, and the chair of Sitter No. 12 outside, and somewhat to the left of, the right-hand pillar.

Upon the medium and sitters being assembled, both doors of the room were secured—one being sealed and the other locked. The key of the locked door was kept by Sitter No 2 throughout the sitting. The room was on the first floor, and the shutters of the windows bolted.

Sitter No. 12 lifted together both curtains of the cabinet clear of the floor, to the height of some five feet. He then satisfied himself that the medium's chair was secured to the left hand pillar of the cabinet by a stout cord, the knot of which was sealed. The medium's clothing was lightly felt over, and his pockets turned inside out. Sitter No. 12 assisted in tying the medium's wrists, and legs, to the arms and legs of his chair, in a manner which appeared to render it impracticable for the medium to make any appreciable movement.

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The ends of the cord were secured to the rail underneath the chair, and the knot joining the ends was sealed with wax, on which Sitter No. 12 placed an impression.

A piece of fine string was stretched between, and its ends tied tightly to the medium's thumbs.

A piece of fine string was then tied round the medium's right wrist, the string being taken through the framework of the arm chair and given into the control of Sitter No. 4.

Sitter No. 12 was then requested to move a table on which were two trumpets, two sets of small globular jingling bells and a vase of flowers, from the centre of the circle to the centre of the cabinet, which he did, and thereupon drew the curtains so as almost to meet in front of the table.

The director of the circle, Sitter No. 7, asked if any additional precautions could be suggested, but no suggestions being offered, a circle with linked hands was formed by the sitters, with the exception of Sitter No. 13, who took her place outside the circle in order to provide the opening music.

The white lights were extinguished by Sitter No. 2, and the medium appeared to fall into trance. After some music, the red light was extinguished by Sitter No. 2, who returned to his place in the circle, the room being then in complete darkness.

A "control" appeared to take possession of the medium, and asked that the sitters should be named to him. This was done by Sitter No. 7, and the "control" appeared throughout the sitting to remember each name and the position occupied. He then asked that Sitter No. 13 should turn her chair, and place her hands, one on each shoulder of Sitter No. 4, and Sitter No. 4 was asked to see that this control of Sitter No. 13 was not interrupted during the sitting. The "control" asked that no sitter should release his neighbour's hand during the sitting, and Sitters Nos. 1 and 12, being at the break off in the circle, gave both hands to their neighbours.

The "control" asked that Sitter No. 1 should place one foot on the medium's right foot, and that Sitter No. 12 should place one foot on the medium's left foot, and that these two sitters should regard this position as a trust on behalf of the other sitters, and should not interrupt this precaution at any moment during the sitting. This the sitters concerned agreed to do.

Almost immediately Sitter No. 12 felt a touch on his right knee, and his right coat sleeve was then strongly pulled. Other members of the circle stated that they felt touches. Sitter No. 12 then felt a hard touch in the centre of his forehead, and, almost immediately afterwards, the soft touch, apparently of a flower, on his lips. Sitter No. 4 also stated that he felt the touch of a flower, and other sitters said the same.

The "control" was asked who was carrying the flowers, and answered that it was the son of Sitter No. 4, and that this boy would place some flowers on his father's knee.

Sitter No. 4 then stated that he felt flowers placed on his hand, which was on his knee. Sitter No. 12 did not hear it, but was afterwards informed that at this point the boy purported to speak one or two words.

At intervals, Sitter No. 4, whom the "control" appeared especially desirous of convincing of the genuineness of the phenomena, was asked by the "control" if he could still feel the hands of Sitter No. 13 on his shoulder, and Sitter No. 4 stated that these hands had not moved.

At intervals, Sitters Nos. 1 and 12 were asked by the "control" if they still had each a foot on the medium's feet, and the answers were satisfactory. Lest the long-continued strain should lead Sitter No. 12 to imagine that the medium's left foot was still controlled by his, whereas it was not, in fact, so controlled, Sitter No. 12 in order to assure himself on this point, frequently moved his foot about on the instep of the medium's foot, and every few minutes moved his foot up above the ankle of the medium's left leg. In no case was there any indication of movement on the part of the medium.

At about this time Sitter No. 12 felt a strong patting on his right hand, which gave the feeling of being made with human fingers, covered with a thin coating of dry putty, and Sitter No. 12 moved his hand, without breaking the link, so that his neighbour, whose hand was underneath, should also feel this patting, which she stated she did.

A question was asked by one of the sitters, upon which followed three strong raps, apparently on the table in the cabinet, and upon the "control" being asked whether this was an answer to the question, a further three similar raps were given.

The "control" was asked if lights could be shown, and shortly afterwards several small lambent flames appeared to pass rapidly from the cabinet into the circle and back again, and later these flames appeared to come close to the faces of various sitters. A flame came twice to Sitter No. 12, and appeared to rest for two or three seconds, possibly one foot from his eyes. The flames appeared to be about one and half inches in height and half an inch in breadth.

A rattling of bells was heard on the table in the cabinet, and bells apparently fluttered out past Sitter No. 12's right ear, and higher than his right leg, which was throughout the sitting stretched across the entrance to the cabinet, in order that, as described, he might control the left foot of the medium. These bells were laid accurately across the nose of Sitter No. 12, so that a bell rested on each eye, and the thread connecting them across the bridge of his nose. Shortly afterwards these bells were stated to have touched other sitters. The "control" then carefully ascertained that the controlling string held by Sitter No. 4 was still tightly drawn, and that both the medium's feet were still controlled, and that Sitter No. 13 continued to have her hands on the shoulders of Sitter No. 4, and the "control" then stated that the bells would now touch the floor. They thereupon appeared from the sound to bump lightly on the carpet, three or four times. The "control" then said that the bells would go high into the air, and from the sound they appeared thereupon to rise to a position above the heads of the sitters.

Sitter No. 12 then asked the "control" if the bells could touch the glass of the chandelier hanging from the ceiling over the centre of the circle. The bells were then apparently knocked lightly against the glass of the chandelier, and upon the request being made that it should be done more strongly, the bells were knocked quite loudly and unmistakably against the glass, some five or six times.

The "control" now said that we had had phenomena without intelligence (though this was untrue as regards the flowers to Sitter No. 4 and the touching of the chandelier), and that the bells would now go to various sitters, whose names he asked Sitter No. 4 to give. This operation was carried out.

The "control" asked the sitters to sing softly, and during the singing, which ceased when the voice sounded, a strong, low,

natural masculine voice was heard, which was apparently different from the harsher tones of the "control" or the natural voice of the medium. The voice purported to emanate from a Colonel, who was the husband of Sitter No. 13, and who was stated to have passed over four weeks previously, and to have manifested to her before. The voice was responded to by Sitter No. 13, who stated that it was recognizably the voice of her husband, and this was confirmed by three other sitters, who were said to have known the gentleman in question. Some sentences of greeting and inquiry were exchanged, and the Colonel was then asked by one of the sitters to touch some of the sitters, which was done. Simultaneously, Sitter No. 12 remarked that something had just touched his forehead, and speculated as to whether possibly one of the trumpets was being used, and could have touched him. The "control" immediately said, "It was not the trumpet," and what felt like a human hand then took hold of Sitter No. 12's upper right arm, and gripped it so strongly and shook it so vigorously as to leave a sensation for some minutes.

Prior to this, at some time in the sitting, the right side of Sitter No. 12's face had been struck firmly by what appeared to be a human hand, but in all these cases of touching, the event was so unexpected, and the contact so accurate and so brief, as to make it difficult for Sitter No. 12 to acquire an exact sense of its nature. In the case of this hand, however, Sitter No. 12 would say that it gave a sense of a fairly warm, dull, putty-like substance, but what appeared to be the hand which shook his arm gave, through the coat, a feeling as of exceptionally hard and muscular fingers and thumb.

The "control" then stated that the power was exhausted, and that the medium should be released.

Lights were switched gradually on, and the door unlocked. The medium gave the appearance of being in deep trance, and not normally conscious.

Sitter No. 12 examined the seal on the cords joining the medium's chair to the pillar, and binding the medium to the arms and legs of the chair. Both seals were intact, and the cords gave no indication of disturbance. The string joining the thumbs was intact, and was so tightly fitted that some difficulty was experienced in inserting the point of the small blade of a knife in order to cut the loops. When the loops

were cut, there were found to be bright red markings from the pressure of the string on the thumbs. When the medium's wrists were unbound, there were three or four very deep weals on each wrist, which had been made by the pressure of the cord. Sitter No. 12 examined these weals half an hour later, when they were still visible and inflamed.

NOTES ADDED LATER.

On reading these notes, Sitter No. 12 wishes to make the following additions.

He examined the sealing of the second door, and the bolts of the shutters after the sitting, and found everything unaltered. The entrance to the chimney was blocked by an anthracite stove. During the sitting the medium could be heard by Sitter No. 12 breathing heavily in his chair.

The interval between the grip on Sitter No. 12's right arm and the turning up of the first lights would not exceed two minutes, and, during this period, there was no indication of any movement on the part of the medium.

The string from the medium to Sitter No. 4 was found at the end of the sitting to be tight and intact. The phenomena, although stated by those experienced in these matters to be not as good as is usual with this medium, were perfectly clear cut and definite. The "control" preceded each phenomenon by an intimation of what he was about to do, and forthwith did it, often warning a sitter who was about to be touched, so that the sitter should not be startled.

Sitter No. 12 is satisfied that no person could have carried the lights, flowers and bells from the cabinet to the sitters through the only break in the circle, namely, between the medium and himself, without his being aware of it. His right leg was across the lower part of this space, and the distance between his right shoulder and the medium's left shoulder would not exceed thirty inches.

Sitter No. 1 was close against the medium on his right side.

The sitters were not independently controlled, but appeared to be mostly unknown to the medium, and it is difficult to suppose a conspiracy which would release one of their number to produce or assist the phenomena.

No person of normal proportions, standing outside the

circle, should be able to clash the bells on the chandelier without detection.

The bells and empty vase were afterwards found on the table in the cabinet.

Amongst the flowers strewn about in the circle, one with a close V-shaped stem was found hanging over the cord passing between the medium's legs. To have placed this flower in such a position, and to have placed the bells accurately, as though they were eye-glasses, across the nose of Sitter No. 12, in the dark, would have been an almost impossible operation for any normal person.

Sitter No. 12 is of opinion that neither he nor his fellow-sitters were experiencing those visual, auditory and tactual hallucinations, which are sometimes suggested as affecting persons witnessing phenomena of the character described.

TELERGY OR BILOCATION?

MR. ALAIN RAFFIN, who, in addition to the remarkable gift of healing he exercises, has the power of withdrawing his consciousness to a region of supernormal perception without severing the conscious link with the body, contributes the following episode as a fruitful theme of enquiry. Mr. Raffin is a member of an old Breton family and an adherent to its Catholic traditions.

“On a recent Sunday morning, I particularly wanted to go to the London Spiritual Mission to hear Mr. Ernest Meads. I always enjoy his anecdotes and experiences. I was then busy in the preparation of my book, ‘Mystery, Mirage and Miracle.’ I had one more story to complete for the typist, and as time was pressing I devoted the Sunday morning to it.

“I sat writing until past noon, regretting all the time that I was missing Mr. Meads’ address. I then went out to the Temple of the London Spiritual Mission to see if I was needed for healing. When I arrived, the people were coming out. I met two friends, Mr. Todd and Mr. Grant, and had a few minutes’ conversation with them. They lamented my absence.

“On the Tuesday evening following, I went to Mrs. B——’s ‘usual circle.’ There, Mme. Hutchinson said to me, ‘What were you doing at Hampton Court on Sunday last, about noon?’ ‘You are mistaken, Madame,’ I said, ‘I was nowhere near Hampton Court at that time.’ ‘Oh, yes,’ she said, ‘but I saw you there. I had a vision of you. I was in my room at the time, and had one of my “extended” visions, and distinctly saw you at Hampton Court talking to Katharine of Aragon.’

“Before I had time to deny this, another ‘sitter,’ Mrs. Huxtable, chimed in, ‘I assure you you are wrong, Madame. Why, I saw Mr. Raffin clearly at the Temple on Sunday listening to Mr. Meads’ address, and I even pointed him out to Miss B——.’

“‘You are both wrong,’ I said. ‘Mr. Todd here will verify that. I met him *outside*, after the service. I had not been *inside* even for a moment.’

" I then learned from Mrs. Huxtable and Mr. Todd, that Mr. Meads' address had been about Hampton Court and Katharine of Aragon.

" It is clearly a case of a ' double phantasm of the living.' I must have been so physically engrossed in writing my story that my spirit partly detached itself from my occupied mind and body and went to the point of its yearning—namely, Mr. Meads' address, and there, hearing about Katharine of Aragon and Hampton Court, it would seem to have extended itself to that scene of action.

Whilst functioning there I probably got telepathic rapport with Mrs. Hutchinson, who was in a semi-trance condition by meditation at the time. I appear to have preserved no recollection of the experience.

" From my earliest years, I have longed for ' bilocation,' after the manner of St. Francis Xavier. Is this possibly a first step towards the attainment of such a power? Were this faculty to become a second nature to me, I can easily see how it might assist my gift of healing.

" I have the permission of the people mentioned herein to use their names. I have put forward a suggestion explanatory of the matter, but if there be any alternative explanation forthcoming, I should welcome it."

NOTE ON THE FOREGOING.

BY PROFESSOR FREDERIC THURSTAN.

In the course of a letter to Mr. Raffin, relative to his experience, Professor Thurstan says :—

" I agree with you mainly in your interpretation of what actually took place. The chief alternative explanation to that of bilocation is that when you supposed you yourself were deeply engrossed in writing your chapter, it was not you yourself, but one of the ' associated spirits ' or spirits of our Group-soul Genius, congenial—who, as Swedenborg explained, live and move in association with our experiences for the sake of their education in mundane life, and are not aware but what they are doing all the acts and experiences themselves. In this way, no one lives ' for himself alone,' but for a multitude of others on various planes, sub-natural, natural, associative, social, spiritual, celestial and Divine.

" This is a fact I feel certain of. This view gives an expanded significance to the term 'self,' and 'myself'; as Stainton Moses used to say, ' the higher I advance in Spiritualism, the less certain am I about the point where I leave off and another " self " begins.'

" In writing and composing, many people think it is themselves on the piano-stool, when it is really another 'chum' performing there whilst we are free to sit and doze in our armchair or to stroll off into another room where something more interesting is going on. Perhaps this was the case with you then."

UNITY AND POTENTIALITY.

(See JOHN i. 1-14.)

GREAT Unit! undivided and alone!
 Pent up, and in Immeasurable Might
 Self-poised and still! Transcendent in the Height
 Of brooding Silence—on the Cosmic Throne.

Great Fount of Love! Unspent, unmanifest:
 Charged with the Essence of Unselfed Desire!
 Lit with the Light of the Supernal Fire!
 Heart of the Word—thirsting to be expressed!

Hear ye! the " Fiat Lux "; from Him proceed
 Wisdom in Substance, Love in Essence born.
 Arise! Adore Him in the Golden Morn!
 Greet Him, and serve in ev'ry Thought and Deed;
 Hereby ye know the Ever-living Lord
 Revealed unto Mankind in Christ the Word.

L. F. WYNNE FFOULKES.

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NOTES BY THE WAY.

A MEETING of the Members of the College on Wednesday, June 21st, gave the Hon. Principal and the Secretary an opportunity to give some account of their recent experiences on the Continent. Profound interest was shown in the remarkable wax moulds of hands brought from Warsaw, and obtained through the mediumship of Kluski. These are probably the only examples in Britain.

* * * * *

Frau Silbert, of Graz, Austria, who accompanied the Hon. Secretary to England, was present at the gathering, and during the next few weeks many members will have the opportunity to see something of the psychic phenomena of which she is the channel.

* * * * *

Frau Silbert is normal during the phenomena, a good degree of light is possible, and good control is maintained. Under these conditions raps, touches, lights, movements of objects, materialized hands, and even forms, have been seen. As I write, the early seances at the College give excellent promise.

Frau Silbert lacks even the atmosphere provided by a common language, but a number of members who speak German have been most helpful in making her feel at home amongst us.

* * * * *

The hearty thanks of the Hon. Principal and Secretary are due to Mrs. Ford and to Miss Muriel Arnold for the excellent way in which they kept the work of the College going during their prolonged absence, and to the lecturers and members who gave valuable assistance in carrying out the College programme.

Dr. Ellis Powell, whose sudden passing leaves us poorer, was with Mrs. Powell a member of the College, and contributed valuable lectures on several occasions. His work was that of a teacher, of whom there are but few on this subject, and our future work will miss his valuable contributions. Mrs. Powell and family have, we feel sure, the hearty sympathy of all our members.

* * * * *

In the discussion raging on psychic photography it is interesting to note the excellent article contributed to the American S.P.R. Journal by Dr. Allerton S. Cushman, A.M., Ph.D., of Washington. Dr. Cushman is an industrial chemist of wide repute in the States, and visited England last year with Mrs. Cushman and his son. As entire strangers, even their names being unknown, they had a spontaneous photographic experiment at the College with Mrs. Deane, and to their profound amazement and joy, obtained a remarkable photograph, of their dearly beloved only daughter, whose sudden death a few months previously had quickened a former interest in psychic science, and brought them to England to try for some proof of survival by photography of which they had heard in the States. The photograph is remarkable, says Mr. Cushman, in that it has not the touched-up appearance of any of the girl's photographs taken in life, but has that tender, half-sorrowful, half-eager and joyful look which one would expect in an effort to manifest under such circumstances. One positive instance of this kind is worth many denials. No photograph of the girl was carried on the persons of the sitters at the experiment, and both as to name and repute they were strangers to the medium and to the College organizers. The photograph was clearly recognized at once when printed by the girl's father, mother and brother, and subsequently in the States by eight close relatives and friends. It has been intensified with most excellent results by Dr. Cushman, who is himself a photographer, and good illustrations of the psychic extra, with the sitters; of the extra alone, enlarged, and the portraits of the girl in life, accompany this brave article by Dr. Cushman. The result is a fine example of Mrs. Deane's best work.

The Annual Gathering of the "Society for the Study of Supernormal Pictures" (S.S.S.P.) took place at the College at Whitsuntide, through the courtesy of the Principals. The gathering was smaller than usual, but some excellent papers on the subject were read, and opportunity given for mutual intercourse on the work of the year. Mr. F. Barlow, the Hon. Secretary, deserves hearty thanks from all the members for his splendid work in co-ordinating the important matter relating to psychic photography.

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An interesting story of Poltergeist phenomena came under our notice when abroad, an account of which may be given in a future number of "Psychic Science."

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The voice mediumship of Mrs. Blanche Cooper continues steadily to improve, and excellent evidence of survival is constantly reported from sitters. A group of College members sit weekly with Mrs. Cooper for the special purpose of seeking to reduce the amount of musical vibration required during the séance, and quite a noticeable improvement has been effected. At Easter Mrs. Cooper paid a week's visit to the Birmingham and Midland Society for Psychical Research. Mr. F. Barlow, the Hon. Secretary, writes that her work has been much appreciated and hopes that she may again visit Birmingham. The following spontaneous testimony from a non-member is only one of many that reaches us from time to time regarding Mrs. Cooper's valuable work. It is addressed to the Hon. Principal of the College :—

DEAR SIR,

The following may interest you :

About a year ago I sat with a number of others, all strangers to me, in one of Mrs. Cooper's sésances, for direct voice for the first time. I was not known to her, nor was I known at the College, except by name. During the sitting one voice addressed me giving the name of Alice, saying that Charles and Frank were with her and that they all sent their love, through me to their mother, and that they were often with her.

At this time my mother had been bed-ridden for several years, and as no one at the College knew anything of my family in any way, it was to say the least of it a very good shot, my mother still being on this side of the border, and all these names, no others being given, being applicable to members of our family who had passed on.

I did not sit again with Mrs. Cooper till three weeks ago, when I was a member of her public circles on April 26th, May 3rd and May 10th. On the first two dates no voice addressed itself to me in particular. At the last-mentioned sitting a voice saying several times, "Father" seemed to be directed to me, and I asked if it was intended for me, and received the answer "Yes," in reply. I asked for the name, then "Char, Char" was repeated as with great difficulty, till another sitter heard the name Charlie, which the voice repeated quite clearly. "Yes," I said, "That is right," and at once it said "Your Mother is with me." To which I responded "Can she speak?" Then a voice, different from the first and audible to those near me as well as to myself, said distinctly "Ander, Ander, my dear boy." That there should be no means of doubt I asked that the name should be repeated again, "Ander, Ander, I have tried so hard to speak to you." A little more was said quite to the point, of which one refrains from speaking purely because of its intimacy.

The observations of this sitting are that, "Charlie" was the name my father's friends knew him by, and unknown to any one in London. Last January my mother passed away, another fact unknown to any but my near friends, and the name "Ander" was her pet name for me, still another unknown fact to any but family friends. It so happens that "Ander" is not the 'common or garden' name to which objection is often found by critics of psychic evidences, *au contraire*, I have never come across it elsewhere, and as far as I know it is a unique name.

J.A.S.

13th May, 1922.

COLLEGE INFORMATION.

THE College was opened on April 12th, 1920, as a centre of Instruction, Demonstration and Research in all that relates to the great Subject of Psychic Science.

The promoters of the College are J. Hewat McKenzie (Hon. Principal) and Mrs. McKenzie (Hon. Secretary), who are wholly responsible for the organization and upkeep of the work. They have been practical students of the subject for nearly twenty years, and Hewat McKenzie is the author of a widely read book "Spirit Intercourse, its Theory and Practice" (Simpkin Marshall), and of the largely circulated pamphlets, "If a Soldier Die" and "First Step to Spirit Intercourse."

Their united desire has long been to provide a suitable and well-equipped centre for the practical study of a great subject, which, at the present moment, and inevitably more so in the future, promises to exercise a profound and modifying influence upon science, religion and the general outlook of humanity. This desire has been partially realized by the establishment of the College, and it will be fully attained when the work grows and develops and the College becomes a recognized centre of study and experiment. Mr. and Mrs. McKenzie offer freely to members of the College all the experience gained during years of patient study and investigation both in Great Britain, on the Continent and in America.

Psychic science, relating as it does to man's soul, or finer body, is so far but little understood by western nations, and the forces which are studied under this title are capable, like other great natural powers, of being grossly misused. By wise instruction and guidance the College seeks to direct and use these forces for the good of mankind, and in this effort the promoters seek the hearty co-operation of the students and all who enter the College doors.

More than any other subject perhaps, the study and practice of psychic science demands from its students a consistently ethical and generous spirit, for in dealing with occult forces and their development, both the virtues and the vices of humanity are intensified and their influence exercised in a most subtle fashion. All therefore who propose to become earnest students are asked to keep this in view, and within the College, and especially in contact with the sensitives engaged for the work, to place a careful watch on both word and motive. This advice is tendered by experience, both in the interests of the individual and of the science as a whole.

THE AIM OF THE COLLEGE.

The aim of the College is not to enquire whether life continues beyond death, but to demonstrate that it does. Agnostics, sceptics and believers are equally eligible for membership. The College will not attempt to deal with the religious implications of the subject, but will endeavour to study the subject scientifically. Any sug-

gestions as to the plan of the work and study made by members will receive careful consideration.

Those who recognize the profound importance of the work and feel that they would like to assist financially, are invited to do so. Such assistance will be greatly appreciated, as, until the College is fully established the expenses are very heavy. It has been the general experience of promoters of such work, both in this country and in the United States, that monetary help for research work has been sadly lacking. Considering the great importance of the subject to humanity, this should be rectified by those who have the means and have benefited by the study.

SPECIAL DONATIONS earmarked for particular purposes, such as research work, ministrations to the poor, bereaved or sick, the training of sensitives and scholarships for suitable students, will also be welcomed and will be placed in the charge of trustees.

ADVANTAGES OF FULL MEMBERSHIP (*see cover*).

The use of the College as a convenient centre both for town and country members for the serious study of psychic science under the very best possible conditions.

The free use of the Reading Rooms and current literature, and of the extensive Loan and Reference Library.

The opportunity to join classes for study under competent instructors, and to attend demonstrations in all branches of phenomena available, at moderate fees, and under admirable conditions.

The privilege of being able to introduce friends (for whom members must be personally responsible) to such classes and demonstrations at an increased fee, and to be able to bring such to a centre which recommends the subject in every way—an important point with beginners.

Free attendance at all public clairvoyant demonstrations and many lectures. (Only those lectures are charged to members whose expenses are too heavy to be met otherwise, and these will be noted on lecture programme.)

An opportunity is afforded for qualified students to investigate various phases scientifically, and for all students to have access in one building to the best Mediums that the promoters can obtain from any country.

The College Quarterly Transactions are sent free to members, and intelligent and sympathetic advice from the Hon. Principal and Secretary is given, together with assistance in private development.

TO COUNTRY MEMBERS a free Catalogue and the use of the Library (monthly parcels free outward postage), and every attention when in town, is given, so that the best use of a visit may be made. Advice by correspondence on matters of difficulty is also given.

The Reading Rooms are open daily to members between the hours of 10.30 a.m. and 9 p.m. ; Saturday, 1 p.m. The Library is open between 10.30 a.m. and 6 p.m. ; Saturdays, 1 p.m. ; Wednesday and Friday till 8 p.m.

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