

Quarterly Transactions
of the
British College of Psychic Science.

Vol. I.—No. 3.

October, 1922.

EDITORIAL NOTES.

THE central aim of PSYCHIC SCIENCE, and the very heart of its quest is and must be, when all else is said, the proof both theoretical and practical of the supremacy of Will and Idea—of the human Mind and Soul—over matter and the material environment of Man. It is but the logical extension of that knowledge and those powers already acquired by Man in his progressive task of the subjugation of Nature, typically presented to us in the ancient Elohist account of the Creation, when the Creator issues to man His first fiat, "*And Elohim said to them ' Be fruitful and multiply and fill the earth AND SUBDUE IT. '*"

Man's first efforts at supremacy were made through his physical powers, and by aid of these he strove with rebellious Nature, winning with great toil and difficulty a limited empire over the soil and over animate creation. His next step was arrived at through his intellectual efforts towards the understanding and control of those forces which resided in matter. So his bodily strength and aptitudes have been reinforced by physical science, and his empire has been immeasurably increased by the harnessing of her forces to his will. Unending generations of effort have now rendered these acquired aptitudes a permanent inheritance of his race, and the children of the race are born with the two gifts of an innate capacity for the intellectual struggle with Nature, and with the desire for command over her. The Race-spirit contains all the specialized powers and knowledge that each individual of the race has been

able to contribute throughout the æons of her existence, and is ready to express this power and knowledge by the gift to each of her sons and daughters of the ideal germ of some capacity which shall stimulate each one to widen and deepen the achievement of past generations through further effort and experience. Hence it is that, *e.g.*, on the purely theoretical side, the education of the race in all ideas concerned with physical evolution has, after only two or three generations, so impregnated the soul of the race, that children now born are gifted from their cradle with the intuitive understanding of this law, and are able without conscious effort to grasp its main outlines and to avail themselves of its principles in working out, each one for himself, his scheme of thought and action which will guide him in his allotted sphere of work. And secondly, on the more practical side, we have the remarkable phenomenon of children born with a passion for engineering, with an instinctive aptitude for mechanical construction and for the understanding of the dynamics of motion. And this, mark you, is the outcome of little more than a century of experience with the great motive forces in Nature. But the inheritance is widely distributed and is tending to universality, and it is *not* the gift of direct ancestors, but of the *thought and experience of the Race*, although parentage may make for a special predisposition in certain favoured instances.

The intelligent control of natural forces has brought us of necessity into a largely increased *sympathy* with Nature, and with all that is external to ourselves as individuals, thereby laying the foundation for a reversal of those tendencies towards the intellectual isolation of individual man which was the product of his earlier intellectual growth, and which has led to the greatest of all heresies, the parent of all conflict; all injustice, both social and personal having its root in the entirely false conviction that each of us is a separate and complete entity, living our own life and sharing nothing of our greatly-treasured *Personality*. But all who are, through the joy of rule over Nature's powers, increasing their sympathy with Nature—even if it be with what we are pleased to term 'inanimate' Nature—are insensibly extending their own personality into the body of Nature, and are receiving from her in exchange more and more of the great racial knowledge and intuition which are making for a vast widening of the borders of the individual conscious-

ness, so that, as this work of subjugation proceeds, we find Man, on the one hand, infusing his soul into Nature, and, on the other, widening the scope and intensifying the activities of his *Racial Soul*, without any loss of his cherished individual personality, but rather, with an incredible gain thereto. The greater the sympathy, the stronger the personality: the more one lives beyond the sphere of the personal, the brighter glows the flame of the personal soul and intelligence. And so we approach, by a natural transition, to a third stage of conquest and achievement. This is the study of the SYMPATHETIC FORCES and their action, and the control and development of those forces.

The region in which these forces act is no longer intellectual, but psychical, and the agency that has to be employed is no longer the intellect alone, but the psychical in alliance with the intellectual. And here we enter on a field of danger and difficulty. The psychical region is unknown and unknowable by the human intelligence in its present state of development. And only the acquisition of some real and certain link between the intelligence and the sympathetic forces can hold the line clear for the exploration of this region. This link obviously depends upon moral discipline on the one part, and freedom from intellectual and personal bias on the other. The link is intuition and intuitive sympathy—the word sympathy being here used to connote the attunement of the forces of the personal mind to those which are active in the field of research. A personal equation has to be established between the observer and the observed, without which the study of psychical phenomena remains external only, and merely an object of intellectual enquiry or emotional satisfaction, which in the end carries us no farther. But just as in the earlier state of science man's physical powers were impotent to enable him to increase his sway over Nature without the sympathetic knowledge of his mind, and to steer him clear of immense disaster without the constant government and control of his moral and intellectual powers, so again, those powers, which are those that make of him a true individual, must be constantly exercised and kept active in his efforts to control the psychical world that is now opening up to him. REASON, then, must hold the scales, but in the fullest sympathy with the powers evoked in this research.

We are no longer dealing with a mere understanding of the action of the physical forces of Nature, but with the far more intimate subject of the very soul of Nature, of which we are ourselves an organic part. We are also approaching nearer to a working partnership with the racial spirit and its immense treasury of experience. Now, at this particular epoch, the whole soul of the race is becoming enormously sensitive to thought upon psychical lines, and in the psychical region. Two or three generations of thinkers and experimenters in the field of psychical research have succeeded in so impregnating the unconscious thought of their time with the ideas and principles connected with it, that it has now entered into and coloured to a far greater extent and in a more permanent manner the whole mental constitution and outlook of the race. Like Darwinism in the domain of physical Evolution, this new outlook has begun to tell in its effect upon the mental make-up of the children now being born to the race, and they are increasingly gifted with intuitions and faculties of sympathy with the deeper possibilities and more subtle forces present in Nature and in the racial soul. These new perceptions and faculties, with the intuitive convictions that accompany them, have drawn the life away from old religious formularies, rendering them empty shells of mediæval thought, and it looks as though the new wine could not be put into the old bottles. But though the sentimental attachment to those dear old-fashioned bottles will, for many years to come, cause us to cherish them, and try to use them for the new wine, we must not grieve to see them eventually broken. But they clearly cannot be discarded until new vehicles are ready for the new knowledge and the powers it brings.

Holding, as we do, the fundamental axiom that the human personality is superior to the body, and survives bodily death, which truly does not touch it any more than the breaking of a mould disturbs the sculptor's bronze within, we nevertheless affirm and reaffirm that the object of our quest is not the re-establishment of a sensible contact between ourselves and the discarnate, though that is one of the glorious issues of the new "sympathy"—but rather, the development in knowledge, at once intuitive and intellectual, of that conscious union between our own *Psyche* and the *Psyche* of everyone, incarnate or discarnate, with whom we have the sympathetic link, and with

them not only individually but collectively as the *Soul of the Race*. And the path of this great end, and to the further conquest of Nature and the subjugation of her finer forces, will be seen to lie, not in a vicarious experiment with mediums alone, but primarily with the knowledge, attunement and mastery of those same forces in ourselves, which, in unison with the self-same powers in others, can and will produce effects surpassing in wonder and in interest anything hitherto attained or even conceived as possible.

Where the musician strikes two or three notes in perfect attunement, there are infallibly other notes present, whose power is evoked by the united action of the rest. Where two of three human souls meet in full accord, with the same intent, there will be present others in spirit, those who may be responsive in the nearest degree to the united influence of those assembled. If the accord be imperfect, either in degree or in the nature of the joint intent, so will the response be weak, formless, or superficial. One of the powers, we, as students of Psychic Science are called upon to cultivate and strengthen, is the power of Faith, not faith in the commonly accepted sense of a belief unsupported by reason, but in the sense of a positive apprehension of realities outside the sphere of physical space and time, "*the evidence of things unseen: the substance of things hoped for.*" In this light, the saying that Faith can move mountains, becomes not a mere figure of speech, but a scientific axiom.

THE MYSTERY OF THE THREE FOX SISTERS.

By Sir Arthur Conan Doyle.

IT is an error to suppose that the movement which is called Spiritism or Spiritualism—the name is indifferent—found either its physical or its intellectual birth in the Fox family. So far as the physical signs, unexplained knockings and the like, are concerned, they could be matched by many older instances, none more fully reported than that in which the Wesley family were involved at Epworth, in 1726. On the mental side they find their prototype in previous philosophies, especially that of Swedenborg, and there was existing a very active school who had studied the lucidity of clairvoyance, first in connection with medical treatment, but later with the design of attaining a broadened religious vision. The world in the 'forties was full of discussions as to the powers of the released soul. Such speculations found their way into the highest and most unlikely quarters. I have myself seen a watch with an inscription, which stated that it was a gift from Queen Victoria to the recipient, in acknowledgment of the benefits received from her clairvoyance. The date was 1846. The wonderful books of Andrew Jackson Davis, written by an unlettered and untravelled youth, had already begun to appear, and these books, written under trance conditions, present a philosophy and scheme of the universe which either coincided with or inspired the subsequent spiritual teaching. The visions and career of Davis had a close relation to the new movement. He was accustomed to keep a diary, and under the heading of March 31st, 1848, occurs the entry: "About daylight this morning a warm breathing passed over my face, and I heard a voice, tender and strong, saying, 'Brother, the good work has begun—behold a living demonstration is born.' I was left wondering what could be meant by such a message." That was the actual date of the culmination of the Hydesville disturbances in another part of the country, which had been preceded by several days of phenomenal activity.

Let us turn to the family who inhabited the little farmhouse at Hydesville, and were the centre of this singular story. They were certainly, so far as we can reconstruct them, as commonplace a group as could well be conceived. There was Fox himself, a small farmer, a Methodist, very regular in his religious duties. His wife was a quiet, gentle soul, of whom no one has an evil word to say. In her family, which was French in origin, there was some tradition of clairvoyance and other psychic powers. Fox had three elder children who were out in the world. At home there were only little Margaret and Kate, whose age seems most difficult to determine. Mrs. Fox, according to Dale Owen, said that they were respectively twelve and nine. Some say fifteen and twelve. On the other hand, it is stated that Margaret was born in 1840, and Kate was two years younger. These dates were sanctioned by Dr. Kane, who describes Margaret, his future wife, as being thirteen in 1852. If this be correct, she was only nine, and Kate seven, at the time of the rappings. In view of their solemn appearance before Committees of Investigators and other grave bodies, I cannot help thinking that the higher estimate is correct, and that Dr. Kane was mistaken in the young lady's age. Since he regarded her as a half unwilling accomplice in fraud, and as he wished to make out the best case for her, he would naturally be ready to believe her to be as young and irresponsible as possible.

The actual outbreak of phenomena, and what followed from it is a twice told tale, which need not be repeated here, but there are one or two aspects of it which must be dwelt upon, since they have a very direct bearing upon the sad scandal which darkened the closing years of the two sisters. It is a subject which is intensely painful to Spiritualists, and yet it is one which they must boldly face, lest their opponents should think that no answer is forthcoming, when, in fact, the answer lies ready to hand. That scandal lies in the fact that both sisters seem to have inherited a weakness for alcohol, said to have existed in their father's family, and that while in a state of mental frenzy, depending upon this cause, they had a furious family quarrel, in the course of which they both denounced Spiritualism, and proclaimed that they had themselves been the cause of the Hydesville knockings, which they had caused by many devices, chief among which was the use

of apples on the end of a string. Margaret sustained her contention by actually producing in public certain rapping sounds, ostensibly by the action of her foot. It is true that both women afterwards withdrew these statements, and confessed that they had been made for private reasons, but still the actual demonstration makes an ugly effect, and the facts have to be faced by honest Spiritualists. So, too, has the fact that Dr. Kane, in his love-letters to Margaret Fox, continually alludes to her leading a life of deception—a charge which she does not appear to resent, although in one passage he shows that he had been quite unable to fathom what the deception was. Let us inquire how far all this tangle can be unravelled—the case for the prosecution being found in “The Love-Life of Dr. Kane” and in “The Death Blow to Spiritualism,” by R. B. Davenport (New York, 1897). No one can read these two books without feeling that there is a case to be answered. Spiritualists can face the facts unabashed, because they are aware, either from their own personal experience or from their study of the subject, how immense is the independent evidence in their favour. Had this episode occurred early in the movement, it might have obscured the truth for many years, possibly for some generations.

To return then to what happened at Hydesville, there are two main, and several subsidiary reasons, which show that the girls were not concerned in any deception.

1. Every witness agrees that they were not present at all during the night of March 31st, when the local Committee were at work upon their investigation. Few historical matters have been more closely recorded, for this local Committee, who seem to have done their work in a very shrewd and practical fashion, had their results in print within a month of the occurrence. This little book, “Report of the Mysterious Noises,” was published at Canandaigua by the village printer, and was signed by nineteen persons. It is now a rare and valuable pamphlet. A few years later, in 1855, Mr. E. W. Capron, who had been in touch with the events from almost the beginning, published his narrative, “The Facts and Fanaticisms of Modern Spiritualism.” A collection of the evidence of the various witnesses was also made by Dr. Campbell in 1851, and yet another eleven years after the event by Dale Owen, a most capable investigator, formerly American

Minister to Naples, who visited Hydesville in person. There is also Leah Fish's account in "The Missing Link in Spiritualism." We have plenty of *urquellen*, therefore, from which to drink.

In Mrs. Hardinge Britten's summing up of the evidence, she says, "As it was deemed best for Mrs. Fox and her children to seek the shelter of a neighbour's house on the night of March 31st, *when they had departed* Mr. Fox and the neighbours, to the number of seventy or eighty people, remained to question their mysterious visitor by the knocks—a process which seems to have taken up most of the night."

Dr. Campbell, in his narrative, says, "The family being much fatigued and somewhat alarmed, left the house for the night."

William Duesler, in describing his investigation in the cellar two days later, cleared the house altogether, save for his fellow-investigators, and took the precaution of sending one, Stephen Smith, out of the cellar to see that the house really was clear. The raps came louder than ever.

Mr. Dale Owen says, "Mrs. Fox left the house for that of Mrs. Redfield, while the children were taken home by another neighbour. Mr. Fox remained. Many of the crowd put questions to the noises, requesting that assent should be testified by rapping."

Most of the witnesses, whose evidence is given in the original pamphlet, declare their conviction that the family had no agency in producing the sounds, and that these were not referable to trick or deception.

Therefore I maintain that it is clearly shown that when Margaret is reported to have said in 1888, "The sounds which were heard at those times were all produced by Katie and myself, and by no other being or spirit under the sun," she was lying in order to annoy certain Spiritualists, including her own elder sister Leah, who she thought had injured her. This she admitted afterwards, and fortified her assertions by a solemn signed statement. But even had she not done so, it is perfectly certain that the Fox children could not have produced the original rappings, since there is a clear alibi.

2. The second proof that the rappings were genuine is the actual discovery of the skeleton of the murdered pedlar, after the Foxes were all in their graves. The "Boston Journal"

of November 23rd, 1904, a non-spiritualist paper, says, "The skeleton of the man, supposed to have caused the rappings first heard by the Fox sisters in 1848, has been found in the walls of the house occupied by the sisters, and clears them from the only shadow of doubt held concerning their sincerity in the discovery of spirit communication. The Fox sisters declared they learned to communicate with the spirit of a man, and that he told them he had been murdered, and buried in the cellar. Repeated excavations failed to locate the body, and thus give proof positive of their story. The discovery was made by school children playing in the cellar of the building in Hydesville, known as the 'Spook House,' where the Fox sisters heard the wonderful rappings. William H. Hyde, a reputable citizen, who owns the house, made an investigation, and found an almost entire human skeleton between the earth and crumbling cellar walls, undoubtedly that of the wandering pedlar who, it was claimed, was murdered in the east room of the house, and whose body was hidden in the cellar." To this account it may be added that the pedlar's tin box was discovered, as well as the skeleton, and it is preserved by the Spiritualists of America.

This, surely, is perfectly final. If human remains are found in the foundations of houses, it means murder, and no opponent has as yet gone so far as to accuse the Foxes of murder, in order to bolster up their case. No bobbing of apples by mischievous girls could account for that grim proof, emerging after fifty-six years from the grave into which the murderer had thrust it.

An interesting psychic question is raised by this discovery. The raps indicated the centre of the cellar as the place of burial, and some remains, including quick lime, were actually found there as is fully set out in the early documents, but the body was elsewhere. Why was this? I have no doubt that the body was originally buried where the raps indicated, but that the murderer came to the conclusion that it was too dangerous there, dug it up again after it was partly quick-limed, and reburied it under the wall. The knowledge which spirits have of what occurs upon the earth surface appears to be limited, and it would seem that they can actually see nothing save in the psychic light which surrounds a medium. Immediately after death is the most material time, and it was then no

doubt that the victim was sufficiently in touch with earth to realize that his body was being buried in the cellar. The subsequent change would be unknown to him. Every student of psychic matters could furnish parallel cases.

This discovery makes it clear to any who are not wilfully blind that the Hydesville phenomena were objective with a definite end, which was eventually made clear, and which frees everyone concerned from any suspicion of being agents in their production. There are several minor points, however, which demonstrate the same thing.

One is that similar rappings occurred before the Fox family took over the house. Dr. Campbell gives clear evidence that during the tenancy of Mr. and Mrs. Weekman, the same phenomena occurred, and if they were not so strong, it was doubtless because the mediumistic outflow of the inmates was less than in the case of the Foxes. A Miss Lavinia Pulver and others also testified to the phenomena before the Fox family arrived. This inherent haunting, carried on apart from any particular individual, explains the fact that even when the Fox family were temporarily out of the house the rappings were still carried on.

A second point is that the information as to the ages of neighbours, their children, etc., conveyed by the raps, was far above the knowledge of the Fox children or even of their parents. Duesler says, in his evidence, "I then asked it to rap the number of years of my age. It rapped thirty times. This is my age, and I do not think anyone about here knew it, except myself and family. I then told it to rap my wife's age, and it rapped thirty times, which is her exact age; several of us counted it at the same time. I then asked it to rap A. W. Hyde's age; then Mrs. A. W. Hyde's age. I then continued to ask it to rap the ages of different persons—naming them—in the room, and it did so correctly, as they all said. I then asked the number of children in the different families in the neighbourhood, and it told them correctly in the usual way, by rapping; also the number of deaths that had taken place in the different families, and it told them correctly."

Weighing all these various facts and arguments, I claim confidently that the truth of the Hydesville incident is as firmly established as any religious fact in the world's history. Yet there is another possibility to be faced. It is that the

incident, true as it was, made a deep impression upon the minds of the girls, that they then set themselves to produce sounds which would also give answers to questions, and that their subsequent career was fraudulent.

As Margaret has been shown to have lied in connection with the original episode, and as she admitted afterwards that her whole confession in New York was a lie, we cannot attach much weight to it; and yet the fact that she could and did produce raps with her feet—or at least that she produced them at volition—is a disturbing one, and suggests an amount of practice which would not have been undertaken without an object. We must examine the evidence, therefore, to see if she (and Kate) were capable of fraud, and, if so, whether their manifestations were all fraud, as apart from the Hydesville episode.

The uncanny happenings had brought much unhappiness to the family, for Fox was driven to change his house, and Mrs. Fox's hair is said to have turned white in a week, owing to the constant annoyance. The two girls went to live with their elder sister, Mrs. Fish, or Leah, who was twenty-three years older than themselves. She was a music teacher in the neighbouring town of Rochester. It was quickly discovered that the raps had followed the girls, and that they came quite as readily for Kate as for Margaret, so that if they were really produced by a cracking of the toe, or partial dislocation of the bones of the foot, then both children had equally learned this extraordinary accomplishment. It was noted that the answers obtained by the sounds were very intelligent, and that they were usually, if not always, correct. If Dr. Kane's chronology be right, and Kate was at that time only seven years of age, it is surely an insult to commonsense to suppose that she could answer by any normal means test questions put by an acute and hostile committee, and even if we advance her age to nine or twelve, it becomes very marvellous. Three such committees examined them in Rochester, each of them more rigorous and critical than the last. The raps were shown to be loud enough to sound distinctly in a large hall before a crowded audience.

The first committee, of five responsible citizens, reported that the sounds were not only near the girls (the "two ladies" they are called in the report, which surely proves that they were not so juvenile as Dr. Kane imagined). They were heard

also on the wall, on the outside of a front door and on a closet door. "By placing the hand upon the door, there was a sensible jar felt when the rapping was heard. One of the committee placed one of his hands upon the feet of the ladies and one on the floor, and though the feet were not moved there was a distinct jar upon the floor."

The sceptics clamoured for a second trial, and a fresh committee was appointed, with a medical man, two town councillors and two assessors. It conducted the inquiry in a lawyer's office. Margaret only was present. The sounds were heard "on the floor, chairs, table, walls, door, and, in fact, everywhere."

There followed an examination by a committee of ladies, with the same result. "When they were standing on pillows, with a handkerchief tied to the ankles, we all heard the rapping on the wall and floor distinctly." The third committee added the remark that their questions, many of them mental, were correctly answered. So ended the first public investigation in the complete and threefold vindication of the actuality of the raps, and of their independence of the normal bodily mechanism of the mediums.

A clergyman, the Rev. C. Hammond, in describing the raps at this early period of the movement, declared not only that they gave him much information, known only to himself, but that "they continued to multiply and became more violent, until every part of the room trembled with their demonstrations." Pretty good for a child's toe joint! All the preceding results were confirmed after close observation by some of the most acute minds in New York when the Fox family had finally made their way to that city. Horace Greeley, the famous Editor of the New York "Tribune," had the girls to stay at his house, tried all manner of tests, and finally published a statement of his experiences, winding up, "Whatever may be the cause of the rappings the ladies, in whose presence they occur, do not make them. We tested this thoroughly and to our entire satisfaction."

Mr. Greeley's paper had an article in the spring of 1850, which described a sitting, specially arranged at the house of Dr. Griswold to test the ladies, who were now four in number, the mother, Leah and the two young girls—the former professing no psychic powers. Besides several medical men,

there were present such celebrities as Fenimore Cooper, Bancroft, the historian, Willis and Bryant, the poets, and Bigelow, Editor of the "Evening Post." In the detailed description, it says: "Sounds were heard from under the floor, around the table, and in different parts of the room. They produced a vibration of the panels, which was felt by everyone who touched them. Different gentlemen stood at the inside and outside of the door at the same time when loud knockings were heard on the opposite side to that where they stood, the ladies being at a distance from the door." It is further added that the raps often came fifty in quick succession, so quick indeed that the hearers lost count, and they had to be repeated. This also seems pretty good for a child's toe joint—or for that dislocation of the knee joint, which was diagnosed by three Buffalo doctors as the true explanation of the phenomena.

So deep was the impression made upon this highly intelligent company, not by the raps, but by the obviously independent intelligence at the back of the raps, that Fenimore Cooper, upon his deathbed shortly afterwards, sent the following message, "Tell the Fox family that I bless them. I have been made happy through them. They have prepared me for this hour."

One could continue to pile up descriptions of the phenomena as described by early investigators, but surely enough has been already said to show that Margaret and Kate were at that time free from any suspicion of producing the sounds. "We saw the door vibrate with the knocks," said one sceptical observer. The evidence is overwhelming that they were produced apart from the mediums, and that they gave information which the mediums could not know. I hope that the quotations given above will convince the impartial judge that this was so.

And yet it is at the end of this very period, namely, in 1852, that Dr. Kane, afterwards the great Arctic explorer, met Margaret Fox, and wrote those letters which record one of the most curious love stories in literature. Elisha Kane, as his first name might imply, was a man of Puritan extraction, and Puritans, with their belief that the Bible represents the absolutely final and literal word in spiritual inspiration, are instinctively antagonistic to a new cult.

He was also a doctor of medicine, and the medical profession is at the same time the most noble and the most cynically incredulous in the world. From the first, Kane made up his mind that the young girl was involved in fraud, and formed the theory that her elder sister Leah was, for purposes of gain, exploiting the fraud. The fact that Leah shortly afterwards married a wealthy man, named Underhill, a Wall Street insurance magnate, does not appear to have modified Kane's views as to her greed for illicit earnings. The doctor formed a close friendship with Margaret, put her under his own aunt for purposes of education whilst he was away in the Arctic, and finally married her under the curious Gretna-Green kind of marriage law which seems to have prevailed at the time. Shortly afterwards he died (in 1857), and the widow, now calling herself Mrs. Fox-Kane, foreswore all phenomena for a time, and was received into the Roman Catholic Church.

In these letters Kane continually reproaches Margaret with living in deceit and hypocrisy. We have very few of her letters, so that we do not know how far she defended herself. The compiler of the book, though a non-spiritualist, says, "Poor girl, with her simplicity, ingenuousness and timidity, she could not, had she been so inclined, have practised the slightest deception with any chance of success." This testimony is valuable as the writer was clearly intimately acquainted with everyone concerned. Kane himself, writing to the younger sister Kate, says, "Take my advice, and never talk of the spirits, either to friends or strangers. You know that with all my intimacy with Maggie, after a whole month's trial, I could make nothing of them. Therefore, they are a great mystery."

Considering their close relations, and that Margaret clearly gave Kane every demonstration of her powers, it is inconceivable that a trained medical man would have to admit after a month that he could make nothing of it, if it were indeed a mere cracking of a joint. I find no evidence for fraud in these letters, but I do find ample proof that these two young girls, Margaret and Kate, had not the least idea of the religious implications involved in these powers, or of the grave responsibilities of mediumship, and that they misused their gift in the direction of giving worldly advice, receiving promiscuous sitters, and answering comic and frivolous questions. If,

under such circumstances, both their powers and their character were to deteriorate, it would not surprise any experienced Spiritualist. They deserved no better, though their age and ignorance furnished an excuse.

To realize their position, one has to remember that they were little more than children, poorly educated, and quite ignorant of the philosophy of the subject. When a man like Dr. Kane assured Margaret that it was very wrong, he was only saying what was dinned into her ears from every quarter, including half the pulpits of New York. Probably she had an uneasy feeling that it *was* wrong, without in the least knowing why, and this may account for the fact that she does not seem to remonstrate with him for his suspicions. Indeed, we may admit that, *au fond*, Kane was right, and that the proceedings were in some ways unjustifiable. Had they used their gift, as D. D. Home used his, with no thought of worldly things, and for the purpose of proving immortality and consoling the afflicted, then, indeed, they would have been above criticism. He was wrong in doubting their gift, but right in looking askance at some examples of their use of it.

In some ways Kane's position is hopelessly illogical. He was on most intimate and affectionate terms with the mother and the two girls, although, if words have any meaning, he thought them to be swindlers living on the credulity of the public. "Kiss Katie for me," he says, and he continually sends love to the mother. Already, young as they were, he had a glimpse of the alcoholic danger to which they were exposed by late hours and promiscuous company. "Tell Katie to drink no champagne, and do you follow the same advice," said he. It was sound counsel, and it would have been well for themselves and for the movement if they had both followed it, but again we must remember their inexperienced youth and the constant temptations.

Kane was a curious blend of the hero and the prig. Spirit-rapping, unfortified by any of the religious or scientific sanctions which came later, was a low-down thing, a superstition of the illiterate, and was he, a man of repute, to marry a spirit-rapper? He vacillated over it in an extraordinary way, beginning a letter with claims to be her brother, and ending by reminding her of the warmth of his kisses. "Now that you have given me your heart, I will be a brother to you,"

he says. He had a vein of real superstition running through him, which was far below the credulity which he ascribed to others. He frequently alludes to the fact that by raising his right hand he had powers of divination, and that he had learned it "from a conjurer in the Indies." Occasionally he is a snob as well as a prig. "At the very dinner-table of the President I thought of you," and again, "You could never lift yourself up to my thoughts and my objects. I could never bring myself down to yours." As a matter of fact, the few extracts given from her letters show an intelligent and sympathetic mind. On at least one occasion we find Kane suggesting deceit to her, and she combating the idea.

There are four fixed points which can be established by the letters:—

1. That Kane thought in a vague way that there was trickery.

2. That in the years of their close intimacy she never admitted it.

3. That he could not even suggest in what the trickery lay.

4. That she did use her powers in a way which serious Spiritualists would deplore. She really knew no more of the nature of these forces than those around her did. The Editor says, "She had always averred that she never fully believed the rappings to be the work of spirits, but imagined some occult laws of Nature were concerned." This was her attitude later in life, for on her professional card she printed that people must judge the nature of the powers for themselves.

Some idea of the pressure upon the Fox girls may be gathered from Mrs. Hardinge Britten's allusion in her Autobiography (p. 40). She talks of "pausing on the first floor to hear poor, patient Katie Fox, in the midst of a captious, grumbling crowd of investigators, repeating hour after hour the letters of the alphabet, while the no less patient spirits rapped out names, ages and dates to suit all comers." Can one wonder that the girls, with vitality sapped, the beautiful influence of the mother removed, and harassed by enemies, succumbed to stimulants?

So much for the earlier days of the Fox sisters, and for the purposes of this investigation they, Margaret and Kate, may be taken together, since it is inconceivable that similar effects were normal in the case of one and abnormal in the

other. We find a very clear account of the phenomena produced by Kate Fox in the evidence of Cromwell Varley, the eminent electrician. He had investigated her mediumship with the idea of showing a relationship between it and those electric phenomena upon which he was an admitted authority. The sittings in question were at New York in 1867. He says, "I was received with a chorus of raps, such as fifty hammers, all striking rapidly, could hardly produce." Apart from the continued and sometimes violent physical phenomena, he remarked that when in the dark he asked questions as to his own manipulations of the electric apparatus which he held in his hand, such as whether the current was on or off, there was never a mistake in the answers, though ten different tests were made. Such results seem to indicate an intelligence outside the medium, and are incompatible with fraud.

Some years later we have the testimony of Professor Crookes, which is surely absolutely final. He says, "For power and certainty I have met with no one who at all approached Miss Kate Fox. For several months I enjoyed almost unlimited opportunity of testing the various phenomena occurring in the presence of this lady, and I especially examined the phenomena of these sounds. With mediums generally it is necessary to sit for a formal seance before anything is heard; but in the case of Miss Fox it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree, on a sheet of glass, on a stretched iron wire, on a stretched membrane, a tambourine, on the roof of a cab and on the floor of a theatre. Moreover, actual contact is not always necessary; I have had these sounds proceeding from the floor, walls, etc., when the medium's hands and feet were held, when she was standing on a chair, when she was suspended in a swing from the ceiling, when she was enclosed in a wire cage, when she had fallen fainting on a sofa. I have heard them on a glass harmonicon, *I have felt them on my own shoulder and under my own hands.* I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them

in every way that I could devise, until there has been no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means."

To this he adds, "The intelligence is frequently in direct opposition to the wishes of the medium, and is sometimes of such a character as to lead to the belief that it does not emanate from any person present."

Surely any reasonable person must agree that such testimony cannot be thrown aside on account of a confession given under most unsatisfactory circumstances, and shortly afterwards most solemnly retracted. Let us now examine the conditions under which this confession was made.

Both the ladies had by the year 1888 acquired those habits, which were partly the result of an hereditary predisposition and partly caused by the irregular life and promiscuous conditions under which they were unwisely permitted to exercise their most delicate gifts. Similar tragedies have unhappily been only too common in the ranks of our mediums, and will continue to be so until we learn to care for and protect them. In the course of the complications produced by this unhappy state of affairs, the eldest sister Leah had interfered, possibly in an irritating and tactless way, with her sisters' domestic affairs, and both of them were furiously enraged against her. Their anger seems to have extended to other Spiritualists, who may have been associated with Leah's action. Looking round for some weapon—any weapon—with which they could injure those whom they so bitterly hated, it seems to have occurred to them, or—according to their subsequent statement—have been suggested to them with promises of pecuniary reward, that if they injured the whole cult by an admission of fraud, they would wound Leah and her associates in their most sensitive part. On the top of alcoholic excitement, and the frenzy of hatred, there was added religious fanaticism, for Margaret had been lectured by some of the leading spirits of the Church of Rome, and persuaded, as Home had also for a short time been, that her own powers were evil. She mentions Cardinal Manning as having influenced her mind in this way, but her statements are not to be taken too seriously. At any rate, all these causes combined had reduced her to a state which was perilously near madness. Before leaving London she had written to the "New York

"Herald" denouncing the cult, but stating in one sentence that the rappings were "the only part of the phenomena that is worthy of notice." On reaching New York, where, according to her own subsequent statement, she was to receive a sum of money for the newspaper sensation which she promised to produce, she broke out into absolute raving. After saying that she had been foiled in committing suicide on the voyage, she went on, according to the "Herald" reporter, in this fashion: "She (Leah) is my damnable enemy. I hate her. My God! I'd poison her. No, I wouldn't, but I'll lash her with my tongue. She was twenty-three years old the day I was born. I was an aunt seven years before I was born. Ha! Ha! Yes, I am going to expose Spiritualism from its very foundation."

In the midst of protestations of her own fraud, she cries: "Mother was a silly old woman. . . . Our sister used us in her exhibitions, and we made money for her. Now she turns upon us, because she is the wife of a rich man. Oh! I am after her! You can kill sometimes without using weapons, you know."

It is a curious psychological study, and equally curious is the mental attitude of the people who could imagine that the assertions of a raving woman, acting not only from motives of hatred, but also from, as she herself stated, the hope of pecuniary reward, could upset the critical investigation of a generation of observers.

None the less we have to face the fact that she did actually produce rappings, or noises of some sort, at a subsequent meeting in the New York Academy of music. This might be discounted upon the grounds that in so large a hall any prearranged sound might be attributed to the medium. More important is the evidence of the reporter of the "Herald," who had a previous private performance. He described it thus: "I heard first a rapping under the floor near my feet, then under the chair in which I was seated, and again under a table on which I was leaning. She led me to the door, and I heard the same sound on the other side of it. Then when she sat on the piano stool the instrument reverberated more loudly, and the 'tap, tap' resounded throughout its hollow structure." This account makes it clear that she had the noises under control, though the reporter must have been

more unsophisticated than most pressmen of my acquaintance, if he could believe that sounds varying both in quality and in position all came from some click within the medium's foot. He clearly did not know how the sounds came, and it is my opinion, as I shall shortly show, that Margaret did not know either. That she had really something which she could exhibit is proved not only by the experience of the reporter, but by that of Mr. Wedgewood, a London Spiritualist, to whom she gave a demonstration before she started for America and who said, in commenting upon it, "The illusion was perfect while it lasted. You do well to expose these infamous frauds, and I thank you for having enlightened me." It is vain, therefore, to contend that there was no basis at all in Margaret's exposure. What that basis was we must endeavour to define.

The Margaret Fox-Kane sensation was in August and September, 1888—a welcome boon for the enterprising paper which had exploited it. In October Kate came over to join forces with her sister. It should be explained that the real quarrel, so far as is known, was between Kate and Leah, for Leah had endeavoured to get Kate's children taken from her, on the grounds that the mother's influence was not for good. Therefore, though Kate did not rave, and though she volunteered no exposures in public or private, she was quite at one with her sister in the general plot to down Leah at all costs. "She was the one who caused my arrest last spring," she said, "and the bringing of the preposterous charge that I was cruel to my children. I don't know why it is she has always been jealous of Maggie and me; I suppose because we could do things in Spiritualism that she couldn't." It will be observed that she does not say, "because we can crack our joints and she can't." To the further question as to the Hydesville incidents in 1848, and the finding of remains in the cellar, she said, or is reported as saying, "All humbuggery, every bit of it." The reader is in a position to say for certain that this statement at least was false, which must discount the value of the other ones. "I certainly know," she added, "that every so-called manifestation produced through me in London or anywhere was a fraud." She was present at the Hall of Music meeting on October 21st, when Margaret made her repudiation and produced the raps. She was silent on

that occasion, but that silence may be taken as support of the statements to which she listened.

If this were indeed so, and if she spoke as reported to the interviewer, her repentance must have come very rapidly. Upon November 17th, less than a month after the famous meeting, she wrote to a lady in London, Mrs. Cottell, who was the tenant of Carlyle's old house, this remarkable letter from New York ("Light," p. 619; 1888):—

"I would have written to you before this, but my surprise was so great on my arrival to hear of Maggie's exposure of Spiritualism that I had no heart to write to anyone.

"The Manager of the affair engaged the Academy of Music, the very largest place of entertainment in New York City; it was filled to overflowing.

"They made 1,500 dol. clear. I have often wished I had remained with you, and if I had the means I would now return, to get out of all this.

"I think now I could make money in proving that the knockings are not made with the toes. So many people come to me to ask me about this exposure of Maggie's that I have to deny myself to them.

"They are hard at work to expose the whole thing, if they can; but they certainly cannot.

"Maggie is giving public exposures in all the large places in America, but I have only seen her once since I arrived."

This letter of Kate's points to pecuniary temptation as playing a large part in the transaction. Maggie, however, seems to have soon found that there was little money in it, and could see no profit in telling lies for which she was not paid, and which had only proved that the spiritual movement was so firmly established that it was quite unruffled by her treachery. For this or other reasons—let us hope with some final twinges of conscience, as to the part she had played—she now admitted that she had been telling falsehoods from the lowest motives. The interview was reported in the "New York Press," November 20th, 1889, about a year after the onslaught.

"Would to God," she said, in a voice that trembled with intense excitement, "that I could undo the injustice I did the cause of Spiritualism when under the influence of persons

inimical to it. I gave expression to utterances that had no foundation in fact.

"Long before I spoke to any person on this matter, I was unceasingly reminded by my spirit control what I should do, and at last I have come to the conclusion that it would be useless for me to further thwart their promptings."

"Has there been no mention of a monetary consideration for this statement?"

"Not the smallest; none whatever."

"Then financial gain is not the end which you are looking to?"

"Indirectly, yes. You know that even a mortal instrument in the hands of the spirit must have the maintenance of life. This I propose to derive from my lectures. Not one cent has passed to me from any person because I adopted this course."

"What cause led up to your exposure of the spirit rappings?"

"At that time I was in great need of money, and persons, who for the present I prefer not to name, took advantage of the situation; hence the trouble. The excitement, too, helped to upset my mental equilibrium."

"What was the object of the persons who induced you to make the confession that you and all other mediums traded on the credulity of people?"

"They had several objects in view. Their first and paramount idea was to crush Spiritualism, to make money for themselves, and to get up a great excitement, as that was an element in which they flourish."

"Was there any truth in the charges you made against Spiritualism?"

"Those charges were false in every particular. I have no hesitation in saying that."

"No, my belief in Spiritualism has undergone no change. When I made those dreadful statements I was not responsible for my words. Its genuineness is an incontrovertible fact. Not all the Herrmans that ever breathed can duplicate the wonders that are produced through some mediums. By deftness of fingers and smartness of wits they may produce writing on papers and slates, but even this cannot bear close

investigation—materialization is beyond their mental calibre to reproduce, and I challenge anyone to make the 'rap' under the same conditions which I will. There is not a human being on earth can produce the "raps" in the same way as they are through me."

"Do you propose to hold séances?"

"No, I will devote myself entirely to platform work, as that will find me a better opportunity to refute the foul slanders uttered by me against Spiritualism."

"What does your sister Kate say of your present course?"

"She is in complete sympathy with me. She did not approve my course in the past."

"Will you have a manager for your lecture tour?"

"No, sir; I have a horror of them. They, too, treated me most outrageously. Frank Stechen acted shamefully with me. He made considerable money through his management for me, and left me in Boston without a cent. All I got from him was 550 dollars, which was given to me at the beginning of the contract."

To give greater authenticity to the interview, at her suggestion, the following open letter was written, to which she placed her signature:—

"128, West Forty-third Street,

"New York City.

"November 16th, 1889.

"TO THE PUBLIC,

"The foregoing interview having been read over to me, I find nothing contained therein that is not a correct record of my words and truthful expression of my sentiments. I have not given a detailed account of the ways and means which were devised to bring me under subjection, and so extract from me a declaration that the spiritual phenomena as exemplified through my organism were a fraud. But I shall fully atone for this incompleteness when I get upon the platform."

The exactness of this interview was testified to by the names of a number of witnesses, including J. L. O'Sullivan, who was U.S. Minister to Portugal for twenty-five years. He said, "If ever I heard a woman speak truth it was then."

So it may have been, but the failure of her lecture agent to keep her in funds seems to have been the determining factor.

The statement would settle the question if we could take the speaker's words at face value, but, unfortunately, I am compelled to agree with Mr. Isaac Funk, an indefatigable and impartial researcher, who says, in his "Widow's Mite": "But does someone remind me that Mrs. Margaret Fox-Kane, not long before her death, confessed that she and her sisters had duped the public, that the phenomena of raps., etc., which were manifested through them, were produced by the snappings of joints, etc.? I know all this, knew of this theory at the time of my experiments through her; but I also know that so low had this unfortunate woman sunk that for five dollars she would have denied her mother, sworn to anything. At that time her affidavit for or against anything should not be given the slightest weight."

What is a good deal more to the purpose is that Mr. Funk sat with Margaret, that he heard the raps "all round the room" without detecting their origin, and that they spelt out to him a name and address, which was correct and entirely beyond the knowledge of the medium. The information given was wrong, but, on the other hand, abnormal power was shown by reading the contents of a letter in Mr. Funk's pocket. Such mixed results are as puzzling as the other larger problem which is the subject of this article.

There is one factor which has been scarcely touched upon in this examination. It is the character and career of Mrs. Fisk, afterwards Mrs. Underhill, who as Leah, the eldest sister, plays so prominent a part in the matter. We know her chiefly by her book, "The Missing Link of Spiritualism" (Knox & Co., New York, 1885). The book was written by a friend, but the facts and documents were provided by Mrs. Underhill, who checked the whole narrative. It is simply and even crudely put together, and the Spiritualist is bound to conclude that the entities with whom the Fox circle were at first in contact were not of the highest order. Perhaps on another plane as on this, it is the plebians and the lowly who carry out spiritual pioneer work in their own rough way, and open the path for other and more refined agencies. With this sole criticism one may say that the book gives a sure impression

of candour and good sense, and as a personal narrative of one who was so nearly concerned in these momentous happenings, it is destined to outlive most of our current literature, and to be read with close attention, and even with reverence by generations unborn. Those humble folk who watched over the new birth, Capron of Auburn, who first lectured upon it in public, Jervis, the gallant Methodist Minister, who cried, "I know it is true, and I will face the frowning world"; George Willets, the Quaker; Isaac Post, who called the first spiritual meeting, the gallant band who testified upon the Rochester platform, while the rowdies were heating the tar—all of them are destined to live in history. Of Leah it can truly be said that she recognized the religious meaning of the movement far more clearly than her sisters were able to do, and that she set her face against that use of it for purely worldly objects, which is a degradation of the celestial. The following passage is of great interest as showing how the Fox family first regarded this visitation, and must impress the reader with the sincerity of the writer, "We all of us were strongly adverse to this strange and uncanny thing. We regarded it as a great misfortune which had fallen upon us; how, whence or why, we knew not. We resisted it, struggled against it, and constantly and earnestly prayed for deliverance from it, even while a strange fascination attached to the marvellous manifestations thus forced upon us, against our will, by invisible agencies whom we could neither resist, control nor understand. If our will, earnest desires and prayers could have availed, the whole thing would have ended then and there, and the world outside of our little neighbourhood would never have heard more of the Rochester Rappings or of the unfortunate Fox family." These words give the impression of sincerity, and altogether Leah stands forth in her book, and in the evidence of the many witnesses quoted, as one who was worthy to play a part in a great movement.

Both Kate Fox-Jencken and Margaret Fox-Kane died in the early 'nineties, and their end was one of sadness and gloom, which, fortunately, need not be dwelt upon in this article. The problem which they present is put fairly before the reader, avoiding the extremes of the too sensitive Spiritualist who will not face the facts and the special-pleading sceptic who lays stress upon those parts of the narrative which suit his

purpose, and omit or minimise everything else. Let us see if any sort of explanation can be found which covers the double fact that these sisters could do what was plainly abnormal, and yet that it was, to some extent at least, under their control. It is not a simple problem, but an exceedingly deep one, which exhausts, and more than exhausts, the psychic knowledge which is at this date available, and was altogether beyond the reach of the generation in which the Fox sisters were alive.

The simple explanation which was given by the Spiritualists of the time is not to be set aside readily—and least readily by those who know most. It was that a medium who ill-uses her gifts and suffers debasement of moral character through bad habits, becomes accessible to evil influences which may use her for false information or for the defilement of a pure cause. That may be true enough as a *causa causans*. But we must look closer to see the actual how and why.

I am of opinion that the true explanation will be found by coupling all these happenings with the recent investigations of Dr. Crawford upon the means by which physical phenomena are produced. He showed very clearly and confirmed by photographs, that raps (we are dealing at present only with that phase) are caused by a protrusion from the medium's person of a long rod of a substance which has certain properties which distinguish it from all other forms of matter. This substance has been closely examined by the great French physiologist, Dr. Charles Richet, who has named it Ectoplasm. So exact were Crawford's experiments that he was able, by staining the medium's blouse with carmine, to get the ectoplasm rods to make raps and also leave carmine stains upon the opposite wall. These rods are invisible to the eye, partly visible to the sensitive plate, and yet conduct energy in such a fashion as to make sounds and strike blows at a distance.

Now, if Margaret produced the raps in the same fashion as Miss Goligher, we have only to make one or two assumptions which are probable in themselves, and which the Science of the future may definitely prove, in order to make the case quite clear. The one assumption is that a centre of psychic force is formed in some part of the body from which the ectoplasm rod is protruded. Supposing that centre to be in Margaret's foot it would throw a very clear light upon the

evidence collected in the Seybert Inquiry. In examining Margaret, and endeavouring to get raps from her one of the Committee, with the permission of the medium, placed his hand upon her foot. Raps at once followed. The investigator cried, "This is the most wonderful thing of all, Mrs. Kane. I distinctly feel them in your foot. There is not a particle of motion in your foot, but there is an unusual pulsation."

This experiment by no means bears out the idea of joint dislocation or snapping toes. It is, however, exactly what one could imagine in the case of a centre from which psychic power was projected. This power is in material shape, and is drawn from the body of the medium, so that there must be some nexus. This nexus may vary. In the carmine experiment it was under Miss Goligher's blouse. In the case quoted, it was in Margaret's foot. It was observed by the Buffalo doctors that there was a subtle movement of a medium at the moment of a rap. The observation was correct, though the inference was wrong. I have myself distinctly seen, in the case of an amateur medium, a slight general pulsation when a rap was given—a recoil, as it were, after the discharge of force.

Granting that Margaret's power worked in this way, we have now only to discuss whether ectoplasmic rods can, under any circumstances, be protruded at will. So far as I know, there are no observations which bear directly upon the point, but my knowledge may be at fault. Miss Goligher seems always to have manifested when in trance, so that the question did not arise. But in other physical phenomena there is some reason to think that in their simpler form they are closely connected with the medium, but that, as they progress, they pass out of her control, and are swayed by forces outside herself. Thus the ectoplasm pictures photographed by Madame Bisson and Dr. Schrenck Notzing (as shown in his recent book), may in their first forms be ascribed to the medium's thoughts or memories taking visible shape in ectoplasm, but as she becomes lost in trance they take the form of figures which in extreme cases are endowed with independent life. If there be a general analogy between the two classes of phenomena, then it is entirely possible that Margaret had some control over the expulsion of ectoplasm which causes the sound, but that when the sound gave forth messages which were beyond her possible

knowledge, as in the case instanced by Funk, the power was no longer used by her but by some independent intelligence.

It is to be remembered that no one is more ignorant of how effects are produced than the medium (I speak of real mediums), who is the centre of them. One of the greatest physical mediums in the world told me once that he had never witnessed a physical phenomenon, as he was himself always in trance when they occurred. The opinion of any one of the sitters would be more valuable than his own. Thus in the case of these Fox sisters, who were mere children when the phenomena began, they knew little of the philosophy of the subject, and Margaret frequently said that she did not understand her own results. If she found that she had herself some power of producing the raps, however obscure the way by which she did it, she would be in a frame of mind when she might well find it impossible to contradict Dr. Kane when he accused her of being concerned in it. Her confession, too, and that of her sister would, to that extent, be true, but each would be aware, as they afterwards admitted, that there was a great deal more which could not be explained, and which did not emanate from themselves. On this line, I think, will be found the final true explanation of the mystery of the Fox sisters.

There remains, however, one very important point to be discussed—the most important of all to those who accept the religious significance of this movement. It is a most natural argument for those who are unversed in the subject to say, “Are these your fruits? Can a philosophy or religion be good which has such an effect upon those who have had a prominent place in its establishment?” No one can cavil at such an objection, and it calls for a clear answer, which has often been made, and yet is in need of repetition.

Let it then be clearly stated that there is no more connection between physical mediumship and morality than there is between a refined ear for music and morality. Both are purely physical gifts. The musician might interpret the most lovely thoughts and excite the highest emotions in others, influencing their thoughts and raising their minds. Yet in himself he might be a drug-taker, a dipsomaniac or a pervert. On the other hand, he might combine his musical powers with an angelic personal character. There is simply no connection

at all between the two things, save that they both have their centre in the same human body.

So it is in physical mediumship. We all, or nearly all, exude a certain substance from our bodies which has very peculiar properties. With most of us, as is shown by Crawford's weighing chairs, the amount is negligible. With one in 100,000 it is considerable. That person is a physical medium. He or she gives forth a raw material which can, we hold, be used by independent external forces. The individual's character has nothing to do with the matter. Such is the result of two generations of observation.

If it were exactly as stated, then the physical medium's character would be in no way affected by his gift. Unfortunately that is to understate the case. Under our present unintelligent conditions, the physical medium is subjected to certain moral risks which it takes a strong and well-guarded nature to withstand. The failures of these most useful and devoted people may be likened to those physical injuries, the loss of fingers and hands, incurred by those who have worked with the X-Rays before their full properties were comprehended. Means have been taken to overcome these physical dangers after a certain number have become martyrs for science, and the moral dangers will also be met, when a tardy reparation will be made to the pioneers who have injured themselves in forcing the gates of knowledge. These dangers lie in the weakening of the will, in the extreme debility after phenomenal sittings, and the temptations to gain temporary relief from alcohol, in the temptation to fraud when the power wanes, and in the mixed and possibly noxious spirit influences which surround a promiscuous circle, drawn together from motives of curiosity rather than religion. The remedy is to segregate our mediums, to give them salaries instead of paying by results, to regulate their sittings, and thus to remove them from influences and temptations which overwhelmed the Fox sisters as they have done other of the strongest physical mediums of the past. On the other hand, there are physical mediums, some of whom I can call my friends, who retain such high motives and work upon such religious lines that they are of the salt of the earth. It is the same power which is used by the Buddha or by the Witch of Endor. The objects and methods of its use are what determine the character.

I have said that there is little connection between physical mediumship and morality. I could imagine the ectoplasm flow being as brisk from a sinner as a saint, impinging upon material objects in the same way, and producing results which would equally have the good effect of convincing the materialist of forces outside his ken. This does not apply, however, to internal mediumship, taking the form not of phenomena but of teaching and messages, given either by spirit voice, human voice, automatic writing or any other device. Here the vessel is chosen that it may match that which it contains. I could not imagine a small nature giving temporary habitation to a great spirit. One must be a Vale Owen before one gets Vale Owen messages. If a high medium degenerated in character, I should expect to find the messages cease, or share in the degeneration. Here, too, the messages of a divine spirit, such as is periodically sent to cleanse the world, of a mediæval saint, of Joan of Arc, of Swedenborg, of Andrew Jackson Davis, or of the humblest automatic writer in London, provided that the impulse is a true one, are really the same thing in various degrees. Each is a genuine breath from beyond, and yet each intermediary tinges with his or her personality the message which comes through. So, as in a glass darkly, we see this wondrous mystery, so vital and yet so undefined. It is its very greatness which prevents it from being defined. We have done a little but we hand back many a problem to those who march behind us. They may look upon our own most advanced speculation as elementary, and yet may see vistas of thought before them which will stretch to the uttermost bounds of their mental vision.

FRAUD CHARGES IN PSYCHIC PHOTOGRAPHY.

By **J. Hewat McKenzie.**

IN continuation of my last statement in July PSYCHIC SCIENCE regarding the Price and S.P.R. experiment with Mr. Hope, of the Crewe Circle, with the use of X-Ray marked plates, I proceeded to check the value of X-Ray markings on gelatine plates when used for psychic experiments. With this object in view I requested the Imperial Plate Company, of Cricklewood, London, on July 12, to prepare seventy packets of their Extra Rapid quarter-plates, marking these with X-Rays with a design provided by the College, in exactly the same way as the plates were prepared by this firm for the Price experiment. These were packed four in each packet, and these four were cut from a single sheet of glass—after being X-Rayed, so that they not only exactly dove-tailed into each other in their edges, but the four corners took each a quarter of the College design, making a complete whole. These I then proceeded to use in a series of experiments with Mr. Hope and Mrs. Buxton, at the College in July. After a number of experiments with various sitters had been made, I found that the X-Ray marks were completely obliterated in forty per cent. of the plates exposed. This obliteration was due to the long exposure which is given by Mr. Hope in all his experiments. The plates marked by the Imperial Plate Company, and provided for Mr. Price and the College, are supposed to be exposed upon the sitter in an ordinary good light for four seconds, whereas the length of exposure given by Mr. Hope varies from ten to thirty seconds.

On discovering the fact of this obliteration I communicated with the Imperial Plate Company, and the following is the substance of their reply :—

DEAR SIR,

August 1, 1922.

Referring to your letter of the 29th July, respecting the non-appearance of the special design with which we prepared some plates for you. Briefly stated, we attribute the cause for the non-appearance of this design upon your negatives as being due to their not having been sufficiently developed.

The exposures given by you have been apparently considerable, with the result that the negatives, when being developed, flashed

up very quickly, and consequently our markings were blocked out owing to the long exposure given to the plates in your studio.

The plates we supplied to you and marked with our X-Ray apparatus, were timed to appear when the plate received a normal period of developing, say, from three to four minutes.

Yours faithfully,

THE IMPERIAL DRY PLATE CO., LTD.

This discovery I put before Dr. Allerton Cushman, a scientific chemist of Washington, and a member of the College, who had taken part in the experiments with the X-Ray marked plates. With another well-known scientist he privately tested the effect of varying lengths of exposures on the plates in other College packets chosen at random from the stock, and fully confirmed my findings. Since this inquiry the Imperial Plate Co. have been able to provide a marking of sufficient strength to stand any length of exposure.

From this it will be seen that the X-Ray markings put forward by Mr. Price were quite unsatisfactory as a test on which to rely in an accusation of fraud. Mr. Hope has always found it necessary in his psychic experiments to give the plates a much longer exposure than is required in ordinary photography, as he finds that only in this way can he secure satisfactory psychic "extras." He follows this procedure purely from impression, and it has often been a matter of the greatest surprise to experienced photographers, experimenting with him, that he paid no attention to the ordinary photographic laws governing exposures. They have been equally surprised to find what results have been achieved by him in spite of this seemingly erratic exposure.

There is no doubt that to build up the psychic "extra" a considerable length of time is required to materialize a structure sufficiently dense to affect the plate, and that this will vary considerably according to the condition provided by the medium and the sitters.

After a considerable amount of correspondence and effort, I at last, with other interested persons, secured on August 21, at the College, a view of one of the missing plates which Mr. Hope was accused of having removed by substitution at the Price experiment, and which in some at present undeclared manner found its way into the hands of the S.P.R. This was shown to the company by Mr. E. J. Dingwall, Research Officer

of the S.P.R. How this marked plate came into the hands of the S.P.R. I am still in entire ignorance, as they have refused to give any details regarding it at the moment.

There was no doubt, however, in the minds of all who have seen it, that this plate is one of the six belonging to the set prepared by the Imperial Plate Company and said to be used in the experiment made by Mr. Price. Until this most important information is provided by officials of the S.P.R. it is useless to discuss the matter of substitution. Mr. Hope can throw no light upon the mystery.

It is most singular that the Society for Psychical Research should make so much secrecy regarding a matter which it is a public duty to make clear. They have made a public charge, and I trust that they will see that it is their duty to provide this information at an early date.

No further information has reached us up to the time of going to press.

Those who wish to read a fuller account of the case should look up the issues of the weekly paper "Light," for the dates July 29th till September 15th.

A REMARKABLE EXPERIMENT IN PSYCHIC PHOTOGRAPHY.

We herewith give notes made at the time by Mrs. McKenzie of a test sitting given on February 23, 1922, by the Crewe Circle to Mr. James Douglas, editor of the "Sunday Express," and Sir G. ———. The details and print of experiment have not been hitherto published, and as this took place on the day previous to the Price experiment it will be of great interest to our readers.

"The Crewe Circle, at Mr. Hewat McKenzie's suggestion, agreed to give Mr. James Douglas, Editor of the 'Sunday Express,' a test sitting for Psychic Photography. This offer was made as a result of a public discussion on the matter which had taken place in the pages of the above newspaper. A well-known public man and a member of the College agreed to be present at the experiment with Mr. Douglas. This gentleman had only once before met the Crewe Circle. The two experimenters and the Principal consulted with Mr. Hope as to what form the experiment should take. This being decided upon, the two gentlemen proceeded with Mr. Hope and Mrs. Buxton to the College photographic rooms, but



Photograph of Mr. Douglas, with the curious result obtained.

Mr. McKenzie was not present at the experiment. From information and notes supplied to me afterwards by all the parties concerned, I learned that Mr. Hope took off his jacket, waistcoat and slippers, and allowed his trouser pockets, trousers and shirt to be felt and searched. Mr. Douglas took possession of the coat and waistcoat and put them in the dark room. Mr. Hope's camera was then examined, the lens, shutter and focussing screen wiped, and the focussing cloth carefully examined. The camera was then focussed. The usual seance was held, all placing their hands on the unopened packet of plates which Mr. Douglas had bought and brought with him. Mr. Douglas never lost sight of these, placed them in his pocket after the seance, and proceeded with them to the dark room accompanied by his collaborator. Mr. Hope supplied two slides which were also thoroughly examined. Mrs. Buxton proceeded to her own room to await their return and Mr. Hope was left in the photographic room with his hands tied. Mr. Douglas returned from the dark room with four plates signed and filled in the two slides. Mrs. Buxton was called in, the tying of Mr. Hope's wrists was examined and found as left, and Mr. Douglas exposed the four plates, putting the slides in himself, posing as sitter. During the exposures Mr. Hope held his hands over the camera, clasping Mrs. Buxton's hand in the usual way, and with the other raised the black cloth which is used instead of a cap for the lens. Mr. Douglas withdrew the slides as the exposures were finished and returned with them to the dark room with his friend. The developing dish was washed and wiped by Mr. Douglas and a developer previously measured out by Mr. Hope was used, but Mr. Hope and Mrs. Buxton remained in the photographic room. On developing and fixing it was found that on two plates nothing appeared, on another, a horizontal mark came across the sitter, on the fourth was a curious psychic result which took the form of a ring 2 in. in diameter completely covering the body of Mr. Douglas, the sitter. The accompanying print shows this curious result. The ring seems to be composed of a very thick band of gauzy material—bits of which show at the extreme edges of the ring, and within the ring the fabric seems stretched in a single piece and the cross weaving of the gauze is shown on the lapel and other parts of the coat of the sitter. At the right-hand side is a piece of gauze seemingly torn out of the thick ring which shows the

fabric very clearly. In the middle of the ring half way across, the gauze is torn, and in the middle of ectoplasmic looking material appears the following words in the well known caligraphy of Archdeacon Colley, the early friend of the mediums, and whom they have good reason to believe supports them from the other side of life. The message is as follows:—
'Dear Friends, have nothing to do with Marriott. T. Colley.'

"It was possible to read the writing on the negative immediately the plate was fixed, but in the print it appears as mirror writing. The message was considered singularly appropriate, as Mr. Marriott, who is well known as a prominent antagonist of Spiritualism and of the Crewe Circle, was that week lecturing in London on the subject, and Mr. Hope had been particularly anxious to be present, but was dissuaded by friends from exciting himself over the matter.

Mr. Marriott may congratulate himself on being known somewhere in the unseen regions; we shall not specify where!

Mr. Douglas subsequently verified the Colley writing by having the plate enlarged and comparing it with an original letter of Colley's supplied by Miss Scatcherd.

Mr. Hope asked Mr. Douglas to search him again, but this Mr. Douglas declined to do, saying he was quite satisfied with all the conditions.

The weakest point in the above experiment was the fact of Mr. Douglas leaving the camera in Mr. Hope's presence instead of taking it with him into the dark room and focussing afterwards. Mr. Douglas recognized this immediately after the experiment, and acknowledged that it was entirely an oversight on his own part, and no fault of Mr. Hope's." *

A TEST CASE IN PSYCHIC PHOTOGRAPHY.

Here is another record of an experiment with the Crewe Circle which speaks for itself. The fact of the marking of the plates by the Kodak Co. for Mrs. Stobart has only come recently to my knowledge. I have since examined the plates which I hold, and have verified the markings.

* Before this experiment Mr. Douglas agreed to make a public report, whatever result was obtained. The College officials have asked him to do this, and have waited patiently, but no reply has been received. As there is evidently no intention to do this, they feel that in the interests of justice the facts should be made known. [ED]

Mrs. Stobart has been interested in Psychical Research for many years, and I consider her an excellent and careful observer.

(THE PRINCIPAL).

DEAR MR. HEWAT MCKENZIE,

Herewith I send a brief record of a sitting with Mr. Hope and Mrs. Buxton at the College, on March 11, 1921. In the first place I must mention that I obtained the plates from the Kodak Co., in Regent Street. *Unknown to anyone but myself*, as I wanted the sitting to be a test sitting, I had told the Manager of the Kodak Co., and the Chief Assistant, the use to which the plates were to be put. I asked them to place upon the plates some private mark, without showing it to me, in order that the plates might later be identified by them. This they did. I need not go into all the details of the taking of the photographs by Mr. Hope and Mrs. Buxton, and of the preliminary prayers and hymns sung and said by these sincere and simple folk—they are well known to all your readers. But—four photos were taken of myself and my husband, "J.," sitting together with our backs against a blank wall, upon which no shadows were reflected. Upon two of these there were "extras." In one case a full length figure of a woman clothed in the usual filmy drapery—is it ectoplasmic? bending over, between the two of us; and in the other, a head only, projecting from the side of my arm.

Now from start to finish, neither Mr. Hope nor Mrs. Buxton handled the plates at all, and from start to finish, neither of them was left alone with either the plates or the camera. In the case of the first two plates, on one of which the full length "extra," was produced, I went into the dark room with Mr. Hope—I have some slight knowledge of photography—and myself put the plates into the dark slide, or carrier, after having myself unwrapped the box in which they had been packed, and signing my name upon the two plates while "J." stayed with Mrs. Buxton in the studio. I put the dark slide into the camera, after we had thoroughly examined the latter, and after the exposure I again went into the dark room with Mr. Hope. I removed the plates from the dark slide, and placed them first in the developing dish, then in the fixing dish, and finally in the cleansing dish. Mr. Hope never handled the plates at all. He stood by me just telling me what to do.

In the case of the second set of two photos, on one of which the "extra" of the small head was produced, "J." went into the dark room with Mr. Hope, and himself alone handled the plates, signing them as I had done with the first set, while I remained with Mrs. Buxton in the studio. And similarly after exposure, "J." went again into the dark room and himself developed and fixed and cleansed the photos, without Mr. Hope touching the plates at all. But now comes the interesting point of the story. There could be no doubt that there were "extras" on the negatives, from which the prints were taken by the College. But what about the private marks of the Kodak Co.? I borrowed the negatives from the College and took them to the Kodak Co., to the Manager and the Chief Assistant. "Are these the plates you marked?" "Can you see the marks?" I asked? "Oh! Yes!" they replied, "look, here they are, a tiny circle enclosing a cross in the top left-hand corner, and a circle with a right angled mark in the top middle." And for the first time I saw the marks which they had put. The Kodak Co. allowed me to say that their affirmation as to this can be used freely.

It is difficult to see how, under these circumstances, there was any loophole for fraud or trickery.

The positive identification of the full length "extra" is difficult, because the person whom it resembles passed over thirty years ago, and although the features show a strong resemblance it would be necessary for complete identification that the hair and the manner of wearing it should be shown, and this is hidden by the drapery.

Yours sincerely,

5th September, 1922.

M. A. ST. CLAIR STOBART.

MRS. DEANE'S WORK DISCONTINUED AT THE BRITISH COLLEGE.

MANY of our members and others have enquired as to the reason of Mrs. Deane's work ceasing at the College, and the following correspondence will make the matter plain to interested students of Psychic Science. After a personal interview with Mrs. Deane, on 22nd August, the following letter was addressed to her by the Principal.

4th September, 1922.

DEAR MRS. DEANE,

No doubt you have had time now to consider very carefully the proposal which I made to you recently in a personal conversation, that all further experiments conducted by you at the College should be carried out with plates specially marked by the photographic people.

The matter is one of very serious importance to our work, and is entirely in the best interests of yourself and your mediumship. This method will enable everyone to know without any shadow of doubt exactly what is being done, and will avoid any complication which may arise from substitution of plates by any tricky sitters who may feel disposed to resort to such unhappy practices, which you have claimed has taken place.

To refuse this very reasonable suggestion is to lay yourself open to serious criticism by your best friends, as well as by the foes of the subject.

As the College will open for the Autumn term in a fortnight's time we should like to have your definite, considered decision on this matter at an early date, either accepting or refusing the proposal, so that we may know exactly where we stand regarding your future services at the College.

In your own highest interests and as one who has been deeply interested in your work, I should strongly recommend you to agree to this proposal. Your gift is a valuable one, and you must realize that it will be a great pity if we lose your services at the College, where many persons have confidence in carrying out experiments. You must see that it would be a most unwise proceeding for you to continue experiments with your own plates, as it will certainly leave you open to constant attacks by your enemies.

Why the use of our own private plates should create difficulties or poor results, I fail to see.

We are not paying you by results, and if you fail to get psychic "extras" with such marked plates, we are prepared to take full responsibility. We are also quite prepared to allow you to have our plates in your possession for a week at least before the experiments are conducted, so that you may have them thoroughly magnetized, and you may trust Mrs. McKenzie and myself to see that no one else has access to these plates previous to your receiving them. You have always been willing to deal in this way in the past with sitters' plates, and in the case of plates supplied by us. The advantage is entirely in your own favour and this should go far to give greater satisfaction to all concerned, and remove any fear on your part that you are being tricked.

As you know we have appreciated your work and the comfort it has given to many, and in every way have endeavoured to fight for you. You must see that our sympathetic co-operation will be of great value to you and help to establish your gift in a way which can never be done under promiscuous conditions.

Hoping that you will give this your most careful consideration and take the advice of your helpers in the matter.

(Signed) J. HEWAT MCKENZIE.

Mrs. Deane replied to this at length, and the essential portion is as follows :

September 8th, 1922.

DEAR MR. MCKENZIE,

In answer to your letter of the 4th September. I have quite made up my mind not to give tests again as I told you when I was last at the College, but so that you shall know that I am not doing this for any unkind reason I am willing to give you one day a month for the satisfaction of those interested in *science*, and then I will use the marked plates. I will take no fee for those sittings but my expenses.

I am sorry for many things that I cannot do as you ask, as I like both you and Mrs. McKenzie very much, but I *cannot* do what you ask. If you knew all I have in my mind, you would understand it better.

(Signed) A. E. DEANE.

(The plates referred to are marked by a Photographic Company with the College mark, and sealed and stamped by them. The College does not handle them otherwise).

I asked College members and others who appreciated Mrs. Deane's work to write to her asking her to reconsider her decision, and to one member Mrs. Deane replies :

" I regret to say that I shall not be able to grant your request and give you a sitting at the College with marked plates. I am tired of tests, I have given them for over two years and have now given them up entirely.

" I am very busy with people who come to my own house in the hope of getting some loved one who had passed on, and that kind of people don't require tests.

" Should you care to come to my home on these terms, I should be glad to give you a sitting."

My reply to the above follows, and this closes the correspondence :

14th September, 1922.

DEAR MRS. DEANE,

I am in receipt of your letter of September 8th, in answer to mine of 4th inst., and I wish to say that your reply is most unsatisfactory in view of the serious charges which have been made of substitution of plates by you in several experiments with different sitters at the College.

By your refusal to use the College plates your accusers will interpret this as acknowledgment of guilt, which will leave both yourself and the College under a great cloud of suspicion.

Your suggestion to give one day a month is quite valueless to meet the difficulty—as such could only be made with a group of College members, whereas the difficulties have arisen with promiscuous sitters.

I do not think you have any reasonable grounds for refusal to undertake work as suggested ; work which would keep your name above suspicion and uphold the credit of the College. The domestic reasons for refusal are aside from the main issue.

I take it, however, that your answer received on September 8th is your ultimate decision and that there is nothing more to be said. It only remains for me to add that I would not be willing to pursue any further experiments at the College along the lines conducted in the past, as it only seems to lead to complications.

(Signed) J. HEWAT MCKENZIE.

WAX GLOVES PROCURED FROM MATERIALIZED HANDS.

Editorial Note.

With reference to the casts of materialized hands appearing in our last issue, a correspondent writes as follows :—

“ I have been looking at the photographic reproductions of the ‘ gloves ’ p. 184, PSYCHIC SCIENCE. Has any attempt been made to probe the character of the ‘ creators ’ of the original impressions ? A cheirognomist might be able to make something out of them. The reproductions, which of course are merely suggestive, seem to me to represent hands of an ‘ animal ’ character, and the position of the thumb is one usually associated with ‘ meanness ’ of character. An examination of other ‘ exhibits ’ might show lines, and go some way to solve the vexed question of whether these communicating entities are Borderland ‘ wasters ’ or even temporarily animated ‘ shells.’ It might also be a means of identification, if it be possible to develop this class of phenomena.”

In reply to this criticism it should be pointed out :

(a) That the spirit intelligence indicated that the thumbs were bent in the manner shown, to provide evidence that the cast could not be produced in a normal way ; the withdrawal of a flesh-and-blood hand so bent being a sheer impossibility.

(b) The specimens, when photographed, had still the full thickness of their wax coating covering the contours of the hand within. As this coating is of sufficient thickness to obliterate all lines and thicken the contours, they would easily suggest a low type of hand, but the suggestion would be misleading.

THE MEDIUMSHIP OF FRAU SILBERT.

By J. Hewat McKenzie.

THOSE who have read the account of the journey of Mr. and Mrs. Hewat McKenzie in Europe, in the July number of *PSYCHIC SCIENCE*, have already a background for a further notice of this remarkable sensitive. The excellent portrait of Frau Silbert, by Dora Head, which we present in this number to our readers, will enable them to judge for themselves as to the pleasing qualities which make work with Frau Silbert a great privilege and pleasure. During her sojourn at the College, Mrs. Ford, the assistant organizer, had many conversations with her in her own language, and gathered some interesting facts regarding her abnormal sensitivity even in her childhood.

These took the form of sudden spontaneous visions, which often preceded tragic happenings, as has so often been recorded in the lives of other psychics. The first instance took place when she was between six and seven years of age.

She with other children were sent to a farm, half an hour distant from her home, to get butter once a week. Next door to this farm was a beekeeper who used to collect the children together and give them a taste of honey. About five minutes' walk from these two farms there was a small wooded hill, with a short cut through the wood, which the children used to follow. On this particular occasion a girl of fourteen accompanied little Maria. As they rested on a large stone before mounting this small hill, the child of six suddenly saw in front of her this beekeeper with staring eyes, wide open mouth, his chest bleeding and his hands covered with blood. She ran to him and spoke aloud "Herr ———— what has happened?" Her companion said, "Why, who on earth are you talking to?" "But don't you see," said the child, "Herr ———— standing dripping with blood?" Of course her companion became frightened, and said she would tell her mother that she was lying. In a short while they went up to the farm, and found a crowd of labourers and members of the family standing about in great



Photo by Dora Head]

FRAU MARIA SILBERT.

[125, Cheyne Walk, S.W.

126 Holland
Pk. Ave.
W. 11

distress. They said to the children "This is the end of your honey expeditions," and taking them aside, they saw the bee-keeper exactly as the child had seen him, even to the hands in the same position, and streaming with blood, eyes staring, etc. It appears that some persons had been felling an old tree and, through interested curiosity he got too near, and when the tree collapsed, a branch felled him and pierced his chest in exactly the spot she had seen, presumably at or near the time of the accident.

When Maria was nine years old there was a lottery drawing for the benefit of the village children. Her father gave her twenty tickets to sell. A workman whom they knew came to the house and wanted to buy all the tickets. While looking at him the child started back with the tickets, and her father, annoyed, pushed her away. She went to her mother in distress and told her what had occasioned the sudden start. She saw the man who stood physically before her, lying, in the winter time, apparently, suffocating with a large block of wood right across his neck and struggling to free himself. Nine days subsequent to this vision this man was found in the forest with his sleigh overturned upon him, and one of the heavy runners right across his throat. A struggle had been obvious, just as she had seen it, because his finger nails were torn with the effort to free himself.

When Maria was seventeen years old her brother told her to go into the organ loft of the village church and bring a book, and as she was leaving, at the altar end of the nave, she saw a friend of the family, a neighbouring farmer's wife, who lived about an hour's distance from her home. Surprised to see this person idling in the church in the height of summer with so much work about, she went to her, entering the pew at the opposite end, and while saying "Good-day, why are you here?" she took her arm and remembers feeling it, but became terror stricken at the expression of the eyes and head, which never wavered or moved. She rushed out of the church in fear, and begged her mother to go and see Mrs. ———— as she was in the church and must be ill. Being laughed to scorn she still persisted, and at last the mother went, and when rounding the street corner, met the sacristan who said "Only think, they have just told me to ring the death bell for Frau ————. She died half an hour ago of a stroke. The vision of this person

has always been clear in Frau Silbert's mind, but the details of the death and her distress and her mother's disbelief, were told her by her father subsequently, whereas in the cases first cited she remembers everything distinctly.

The next cases took place after her marriage. One day in the long passage of her own home, something moved in front of her, as if paper was being unrolled which immediately took the shape of a coffin. The vision was so vivid that she stopped precipitately, fearing to stumble over it. At the same time on the wall a large white cross on a background was visible.

A fortnight later her son of fourteen died very suddenly, from some unexplained cause, and as is usual in those countries the body was on show before burial, and happened to have been put by those responsible for the ceremony in the identical spot in the long passage which she had seen in her vision. The customary white cross which stands at the head of the coffin on these occasions, had to be removed, the passage being too narrow to manipulate the coffin. It was therefore for the time placed against the wall alongside, and, also, according to Frau Silbert, in the exact spot of her vision.

Once in her married life her husband was ordered to take one of his inspection journeys. On a certain day, early in the morning, she had a sudden vision lasting only an instant, of a train being hurled from a high bridge in a valley not very far distant by rail. Knowing that it portended something, she entreated her husband not to travel that day, at which he scoffed, saying duty was duty and he could not stay at home for any woman's whimsies. She became more and more nervous as the day went on, very consciously praying that something might intervene to prevent the journey. At seven o'clock, the train being due to leave at eight, she became more cheerful with an intuition that something would occur, even though her husband left the house with his handbag, waving to her from the turn in the road. In a short time she heard him return. He expressed himself as very angry with her as he had missed his train, and ascribed it to all her fuss and flurry about his journey. It appears that when hurrying for the train a friend met him and engaged him in conversation a little too long, and as he arrived at the station he saw the train just moving out. She forgot, of course, all her fears, and when some time later the stationmaster and a friend called to see her, she observed

an anxious expression on their faces, and wondered why they were so interested in enquiring whether her husband had gone on a journey, as somebody had seen him at the station. They exhibited relief on seeing her husband appear, and said they had just had a wire informing them that owing to the rains a rock had come down on the railway lines, and the train rounding a curve had been unable to stop in time, and had crashed over into the river far beneath, occasioning great loss of life.

A Record of Frau Silbert's Work at the College in June and July, 1922.

GENERAL NOTES.

AFTER three weeks of patient waiting in Berlin in May for passports, the British Home Office at length granted a special permit to the British College to bring Frau Silbert from Austria to Britain for the purpose of scientific study of her psychical gifts.

This permit, the first of its kind since the war for this unique study, required personal application to the Home Secretary, and may be regarded as establishing something of a precedent. The taking of Troy must have needed just about the same amount of patience and perseverance as was spent during these three weeks over so simple a request. Frau Silbert is to be commended for the patience she herself showed during a trying time. Sometimes she thought she would never see Britain, but time and again, her guide, "Professor Nell," assured her by means of his characteristic raps, that she would surely go, and as events proved, the information was right.

She was, however, of the opinion, and this she freely stated to me before leaving her home in Graz, that very little success would accompany her mediumship during this visit to England, as ever since the inception of her gift she had noticed a diminution of power in the months of June, July and August. I felt, however, that this diminution of power, sometimes amounting to complete cessation of phenomena, was probably due to the trying summer heat of an Austrian valley, and that the cooler weather in England would help matters. This

opinion has been strengthened by the results obtained during the three weeks spent in Berlin, and the five weeks' experimental sittings in England.

These sittings varied in quantity and quality of phenomena and were far from reaching the maximum results recorded by Continental experimenters with the medium, but, excepting on four occasions, were of the deepest interest to all students. On two occasions in Berlin, owing to the extreme exhaustion of the medium from heat, the results were almost nil, and on two other occasions other causes than the weather contributed to non-success.

It is frequently claimed by experienced investigators that with a genuine medium, success very largely depends upon the sitters, and that this applies to results secured both in mental and physical phenomena.

The sceptic naturally scoffs at this, and a large section of psychical researchers also repudiate the claim. They hold the view—that it is sufficient to act politely outwardly to the medium to ensure success, but that their mental attitude of suspicion or incredulity, if carefully hidden, is their own affair and in no way can affect the results. My own experience has taught me very differently, and during my two years of active work at the College I have had this confirmed on numerous occasions by noticing the quality of results obtained from the same medium by different types of sitters, making all due allowance for other conditions. On two occasions with Frau Silbert, one of our own members, who is also a well-known member of the S.P.R. undertook the management of a circle and on both occasions failed to get any results beyond a few faint raps. This gentleman conducted the circle in a manner agreeable to all present and to the medium, with whom he was able to converse in her own language. But it has been noted before on many occasions that wherever this member is present, there is a notable reduction of the phenomena, although he is a confirmed believer in the possibilities of psychical manifestations, his belief resting on his own and others' experiments with the best mediums over many years. Something, however, in his psychic atmosphere, seems to nullify and reduce the power of the medium to zero, the medium feeling at times almost a physical coldness pass from him and at other times comparing it to something which seems to cut off all power.

I have noticed a similar effect with other members, especially with over-cautious beginners, largely due, in their case, I consider, to a justifiable attitude of mental doubt and uncertainty as to the genuineness of the phenomena and of the medium.

Frau Silbert is able to produce her phenomena in a good red light and therefore during the sittings was continuously under close observation. In addition she took particular care to ask the sitters immediately upon her right and left, to keep both her feet in continuous contact with their own. Her hands throughout the sittings were well over the table, in view of all, or were controlled by the right and left sitters.

No opportunity was, therefore, given to the medium to move various objects about the room by means of her limbs as is often hinted by our critics as the general procedure in such cases.

In spite of this very thorough control, objects of various kinds were moved below the large table at which the medium and sitters sat, these being sometimes lifted as high as the knees of the sitters and even placed in their hands. The hands which held these objects were felt at various times while those of the medium were in full view. Sometimes these hands would appear at the edge of the table and grasp the arm of the sitter immediately to the right or left of the medium; sometimes they would appear from the curtains of the cabinet behind the medium, usually close to the floor. These hands varied considerably, some being natural in their proportions and colouring, while others had a very white and attenuated appearance somewhat resembling the toes of a large bird, but with a smooth surface. These hands usually remained for too short a time (usually some seconds) to be closely inspected. They would dart out rapidly from below the table, grasp something and instantly dart back again. They appeared to find it difficult to withstand the effects of the strong red light and usually gripped the sitter's arm from below, as if seeking protection in the shadow. On other occasions, however, as recorded in the July issue of the *TRANSACTIONS*, at Frau Silbert's home in Graz, "in a full red light, my arm was seized." In my experience six seconds is the utmost length of time that these hands have remained. One would naturally think that hands such as these, so easily affected by the light, would be feeble and delicate in their touch, but this is not so. Below the table

the phenomena varied from a touch almost like a gentle vibration approaching one, to the grip of a strong man's hand. The grasp above the table was in some cases almost painfully rough, and with a peculiar muscular contraction as if given under stress by a force out of control. When first experienced it creates a gentle shock to the receiver because of its unexpected rapidity of movement and powerful energetic touch.

Frequently the hand would shake the sitter's arm with some violence, as if to call attention to its presence, it would be seen for an instant, and immediately disappear under the table. Upon several occasions, while those sitting around the table were being touched upon the feet and ankles and lower limbs, I have remained at full length upon the floor, seeking to detect the movement of any psychic structure causing such touches, but have always failed to perceive them, though there was sufficient light to see all the feet of the sitters clearly. When hands appeared from below the curtains of the cabinet behind the medium, these seemed very white in appearance and slower in their movements, but they seldom rose more than a few inches above the floor or beyond the line of the curtain.

Various objects were usually placed below the table during séances, rings belonging to sitters, cigarette cases, a saucer of plastic clay, a pad of paper and pencil, a small bell and trumpet. These were often moved, the bell being frequently rung, often in time to music or singing. On one occasion what appeared to be a finger print appeared in the clay, and rough writing or engraving was got upon several metal articles. Sometimes the articles disappeared entirely, being returned later to the sitters from above the table as if out of space. Particulars of some of these happenings will be found later in this report, and supply evidence of a very remarkable kind as to the possibility of instantaneous dematerialization or transformation of matter.

CONDUCT OF SÉANCES AT THE COLLEGE.

In her own home at Graz, Frau Silbert conducts her séances by sitting at an ordinary table around which the sitters are placed. No cabinet is used, and from information received from regular sitters there, the full forms which have appeared

from time to time are described as of solid ectoplasmic structure, while others seem to appear as a kind of etherialization. In the latter case they seem as if floating in space, the feet of the form sometimes appearing to be three feet above the floor. As the ectoplasmic structure is doubtless materialized in darkness, one must suppose that these are constructed either below the folds of the medium's dress or at least under the table in the shadow cast by the table top, as the light usually burns directly above the table.

When I visited the medium in Graz no full-form materialization took place, either ectoplasmic or etherialized, but ectoplasmic hands were seen by me on several occasions—these suddenly appearing from below the table and in close proximity to the medium, while both her hands rested on the surface of the table in full view of all the sitters and in a good electric light. When the medium came to England I was curious to see what success might be obtained by the use of the cabinet, and I therefore placed her on an early occasion outside the cabinet but immediately in front of it, with the curtains closed, but without any table in front, the sitters forming a circle. After sitting for about an hour in this way no phenomena took place, and I therefore asked the medium to sit within the cabinet. To this she agreed, but rather reluctantly, as she seemed to have a fear of the darkness of the cabinet, separated from the sitters. A 60-candle power red lamp was burning in the seance room so that everything was easily seen. After sitting for about half an hour the medium drew the curtains aside and walked out into the circle in the trance condition and stood before us for five minutes. No other manifestation took place that evening, and no ectoplasmic matter was seen about her person or near her. This first sitting did not lead me to suppose that we were likely to get any improved phenomena from the use of the cabinet. Her chief "control," "Professor Nell," by means of raps, intimated, however, that he would like us to continue its use as he believed he could succeed in producing good phenomena by its aid.

Although the message was known to the medium, she seemed to show more and more a great fear of sitting in the cabinet. She informed us that she was able to perceive the movement of objects of an ectoplasmic nature, which somewhat disconcerted and frightened her, because of their unusual

appearance. She referred to them as reminding her of decay or corruption, and doubtless this idea was due to the fact that she saw the construction or gradual formation of various flesh-like objects in the form of human bodies and limbs, which no sooner appeared than they, as it were, disintegrated through the action of the red light which entered the cabinet from the room at the open top.

As this experience was new to her it was extremely disturbing, as it always is to those who see it for the first time, and the word "corruption," which she applied to it, aptly described the appearances. Seeing that she was, however, anxious to follow the instruction of her guide, whom she thoroughly trusts, though fearful to comply with the request, I used hypnotic suggestion upon her some hours previous to the séances to see what effect suggestion would have in helping her to overcome this fear. She was an extremely easy subject to hypnotize and readily responded to the suggestion that she should be brave and should look upon the building up and dematerialization of the psychic structures as only following a natural law, and startling to her simply because of its unusual appearance. (It is well here to remark that at Graz most of the phenomena take place while the medium is fully conscious, except on occasions when the full form materializes, and the length of her trance even in these cases only lasts, I understand, for ten minutes.)

Perceiving that the medium was extremely sensitive to sitting alone in the cabinet, although anxious to follow the suggestion of her "guide," I continued to place her immediately in front of the cabinet, but outside of it—the table was then placed in front of her and the sitters surrounded it. This provided conditions very similar to that to which she had been accustomed, with the exception of the cabinet behind her, and as the séances continued from week to week the forces gradually improved, and the manifestations became more numerous from within the cabinet—such as the showing of hands, and the billowing out of the curtains into the room until they touched the table as if a full form was pushing from the interior of the cabinet outwards. While these manifestations took place, the medium always appeared startled at the objects and forms which she seemed to see within the cabinet when the curtain was extended, and upon many occasions she suddenly arose

from her chair and walked away from the cabinet and the table. Whenever this disturbance took place a complete collapse of all the phenomena resulted. On resuming her chair the power seemed gradually to accumulate and a renewal of the phenomena took place only to be again disturbed by the medium continually seeking to leave the circle.

It would seem from the character of these manifestations that the ectoplasmic matter was drawn from the body of the medium, and taken through the division in the curtains into the cabinet. This aggregated matter seemed to bundle itself into a volume and pass again from the cabinet between the medium and the sitter on her immediate left, remaining below the table—its transition being quite clearly felt by the sitter and by the medium. The movement, as it passed, resembled that which a large dog might make in squeezing itself between the legs of two individuals standing close together, and although the disturbance was clearly felt again and again as it passed and repassed from cabinet to table and back again, no object could be seen by the eye. That this object was of a material character was obvious, however, since it pressed the curtains inwards as it passed in, and outwards as it came out, and roughly pressed the leg of the sitter as it squeezed through. The object seemed to be of a homogeneous nature and must not be confused with anything like a liquid, which would have the tendency to allow the limb to pass through it. If one can imagine this substance to have an elastic and living quality, which resisted the separative action of a limb to divide it, one may realize something of its constitution. I experienced this double movement on many occasions and always recorded the same impression.

When this structure was in motion, the medium would sometimes put her hand down as if to seize it, with the result that the phenomenon instantly ceased. Sometimes the phenomenon within the cabinet showed its presence by an outward pressure of the curtain into the room, as if a strong wind were blowing upon it from within. It gave one the impression that an object of five or six feet in height was standing within the curtain. Upon several occasions I and others placed a hand upon the curtain to see if there was any resistance of pressure. I found upon such occasions that the pressure from the interior was a very slight one, such as might be made by a half inflated balloon resting on the inner side of the curtains. Pressing my

hand slowly on this inflated curtain it would yield, and on the withdrawal of the hand would immediately resume its extended balloon-like appearance, but there was nothing to suggest that a solid object within the cabinet produced this effect.

After experimenting in this way I made the request that if any solid object could be built up within the cabinet and could press my hand, I should be glad if this could be done. Almost immediately an object that had all the feeling of being a hand was pressed upon mine from behind the curtain. I immediately opened the curtain to see what the object was, but nothing was visible, although the light was good and the whole interior of the cabinet could be clearly seen. It may be necessary here to say that the medium was sitting during all these experiments with her back to the cabinet and her hands in front of her in full view of the sitters, and with both feet controlled by sitters on right and left in the light above mentioned—only myself and members of the College being present, and the door of the seance room locked, so that no suggestion of an accomplice need be entertained by the sceptical reader.

During these manifestations the medium often appeared only semi-conscious, as she seemed to forget all that had taken place when spoken to at the close of the seance. Many striking phenomena also took place while she was quite normal and conversing freely with the sitters, but as a rule the more striking results such as ectoplasmic forms in motion, seemed to necessitate a full or semi-controlled condition. The "control" was seldom of a peaceful or quiet character, as one would expect from one in a trance condition, the medium on these occasions being talkative and quick in following all that was going on. She was peculiarly clairvoyant during these occasions, seeing objects moving about at her feet, under the table, or in the cabinet, which others could not perceive, although they could feel the results of such movement. Some peculiar extrusion of the psychic body of the medium was doubtless the cause of her semi-trance condition, and was in all probability the vehicle of the energy which manipulated the ectoplasm and enabled its movement to be felt, although in itself transparent and invisible to our eyes. Here it is necessary to realize that ectoplasm of itself has no vital energy and may be held more or less inert in a plastic form in the hollow of one's hand. It has a peculiarly

volatile nature and rapidly gravitates to, and is reabsorbed in, the body of the medium, by a seemingly magnetic force. This ectoplasm in its early stages may be of a nebulous nature before condensing into the plastic state, and in this condition is not visible to the eye. It may, however, in this vaporous state be controlled by the formative energies inherent in the extruded 'soul' of the medium, since this 'soul' would be the vehicle of energy to shape and vitalize the ectoplasm both in its vaporous state and also in its later dense and plastic condition.

Dr. Schrenck Notzing has coined a word in place of ectoplasm, calling it for preference "Teleplasm." This term "Teleplasm" might be used in cases where the extended "soul" is manifested in the ectoplasm, as it is when in this latter stage that objects may be moved, or living features moulded, by the vital energies acting upon it, as has so often been seen with the medium "Eva C."

It is well for readers to get a clear understanding of these various stages of manifestation, otherwise the whole matter will remain obscure and puzzling to them.

It is time that Science had standardized words to define these various grades of psychic matter so that students could recognize the various stages without confusion.

I made no attempt with Frau Silbert to photograph any of the materialized hands, as we anticipated that the shock to the medium might be somewhat severe, and until I had her own permission and that of her "guide" to this, deemed it wise to leave this experiment to a later date.

Upon several occasions I have observed the lower portion of the medium's rather full skirt rising and falling while this matter was moving about her limbs, and touches were felt, although the substance moving the fabric was quite invisible. The rapidity of action of this extrusion from the medium, working through a transparent ectoplasm, is very startling. I have watched it move like a flash of light, detach the medium's brooch from her breast, and carry it below the table in a second of time, such movement being seen by a streak of ectoplasm like a thin line of smoke, its visible length being only about three inches. On another occasion the brooch which had been on the floor was with lightning rapidity lifted and placed upon her breast.

Frau Silbert is, in my estimation, one of the finest mediums I have known for providing the conditions essential for careful scientific research. She is extremely obliging and readily accepts any suggestion from investigators anxious to examine the phenomena produced in their presence.

I am looking forward to a return visit to the College in October and November, and all students who have not previously had an opportunity of examining her phenomena would do well to make application to the Hon. Secretary at an early date if they wish to avoid disappointment, as there are many anxious to renew their acquaintance with this valuable medium.

RECORDS OF INTERESTING HAPPENINGS DURING THE SÉANCES.

Frau Silbert's mediumship, while in London, did not provide personal evidence of continuity of life, and hence may not have been deeply interesting to some. I understand, however, that such evidence is often received at Graz, and has been of the greatest comfort to many bereaved. It is quite possible that the difficulty found by her "guide" in getting communications through, owing to language difficulties, may have imposed a real barrier.

It seemed as if sometimes questions addressed in English were understood and replied to immediately by definite raps. On other occasions it seemed impossible to get an answer, until the question was worded in German. Whether this was owing to the consciousness of the medium being more receptive, or that she had somehow grasped the import of the English question, I am unable to state, but I should infer the latter. Sometimes when in the trance condition Frau Silbert would speak, but such utterances were often in the nature of oratory, sometimes described a vision appearing before her. The definite instructions from "Professor Nell" came solely by means of the raps, which were often most remarkable—though never of the sledgehammer variety reported from other mediums. By repetition of the alphabet, the raps upon the table or upon the medium's chair, or the pillars of the cabinet behind her, would spell out messages in German, sometimes quite lengthy, and with the greatest speed and accuracy, and the College is much indebted to Mrs. Ford for her help on these occasions, and in

the general valuable help given by her in the whole series of sittings, owing to her proficiency in the language, thereby making the medium feel much at home. We are indebted to other members who also greatly assisted in this way.

The medium, at every séance, sat with her back to the two front curtains of the cabinet and close to them, with her hands upon the table in full view of all the sitters in the light mentioned in plan. Whenever phenomena were about to take place she asked the sitters on either side to control her hands and her feet. This was her invariable rule throughout the séances. The sitters varied a great deal during the twenty-five séances held during her visit, from S.P.R. members to ardent Spiritualists; and not one complaint was received during the whole course, that the excellent "control" permitted had not been perfect of its kind.

Two of the séances were given by the College to members of the S.P.R., who knew of Frau Silbert's work from Continental investigators, and wished to have some experience of her phenomena. These were held at the College, and were conducted entirely under the charge of the S.P.R. officials, though Mrs. McKenzie or myself were present as independent observers outside the circle. The leaders expressed themselves, particularly at the second séance, as being highly satisfied with the conditions and results.

Six séances were conducted by the College Research group, which is to be congratulated on the excellent attendance record. Frau Silbert began to feel very much at home with this group, and as several members spoke her own language, she probably felt easier than with the general groups meeting on one occasion only. In fact she has expressed a wish that when she again returns, each sitter shall be present at three séances, to enable them to get a fair idea of her work, and to provide easier conditions.

The following record of two research groups, and some details of interesting results in other groups will be of interest to my readers.

RESEARCH GROUP.—Friday, July 14, 8—10 p.m. Nine sitters. No. 1 at medium's right and No. 9 on her left. Usual red light.

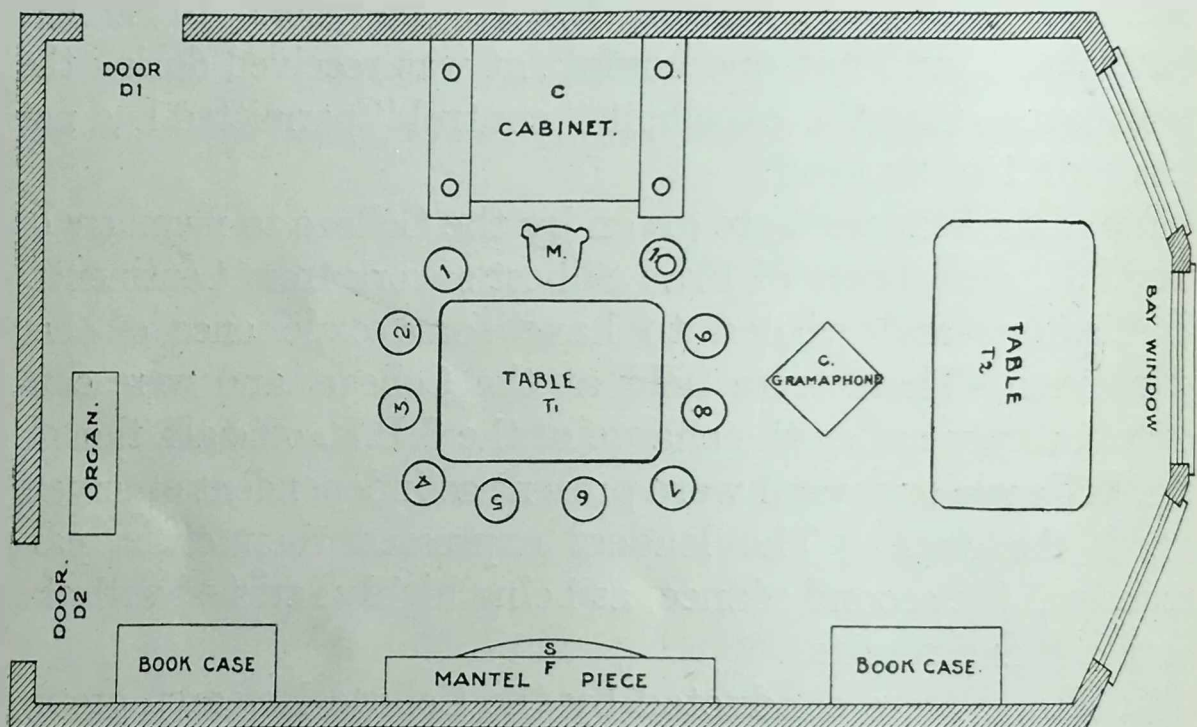
Weather rather dull, but dry—temperature normal.

Note.—(I have always found with Frau Silbert that if

the room becomes overheated, or the weather is very hot, results are not so good).

A pail of molten wax was placed in the cabinet, but no attempt was made to use it in the production of any moulds of hands. Various small articles, bell, trumpet, pad, pencil and cigarette case, were carefully placed under the table by two of the men sitters. The control of the medium was as before stated.

The phenomena began within about five minutes of the start of the séance, and sitters No. 2 and 9, and later No. 1, reported touchings on ankles, lower limbs, edges of trousers and skirts. Half way through the séance there appeared for



D1, Entrance door. D2, Door to adjoining room. C, Cabinet. F, Fireplace. G, Gramophone Cabinet. M, Medium's chair. T1, Four-legged table measuring 5ft. by 4ft. 6in. 1 to 10, chairs for sitters. T2, Table for records. Electric fitting with 4 lamps, one of which was red and used in séance, hung directly from ceiling over centre of T1.

a second, just above the ledge of the table, something like a small white stump. This was seen by four of the sitters and may have been the formation used in making the touches just recorded.

The curtains of the cabinet were pushed out vigorously several times, one of the curtains quite enveloping one half of the medium. Mr. McKenzie shone a red light upon the side of the curtain as it was extended, which immediately caused a collapse of the curtain, but the medium did not seem in the least disturbed. As Frau Silbert's phenomena have always taken place in the light, the injurious effect of light so often noticed in physical mediums developed in darkness, does not operate in her

case. No. 8 sitter had his shoe untied and taken off and thrown between the medium and sitter No. 1. This was verified by examination under the table, and a little later the shoe was again moved, and was found under the centre of the table with the small trumpet resting upon the toe. A little later the shoe was replaced upon the foot of No. 8 sitter, but not tied. The medium's boot was also unlaced, the boot withdrawn from her foot and placed upon her knee. Those who know Frau Silbert are aware that she is heavily built in the lower part of her body, and it is not very easy for her to lace or unlace her boots. The white light was put on for a few minutes in order to examine the position of some articles, and while still on, the small bell was rung vigorously for a few seconds.

The medium said that she could see a hand on various occasions, but no sitter could verify this. There were various rappings of different strengths. The lights were all turned out for a little to see if this would strengthen the phenomena, but the medium became nervous, and asked that the red light should be put on. She went under "control" for a short time, but very little happened, and the seance closed.

ON JULY 19 a private group of seven persons sat with Frau Silbert. No. 1 on medium's right. Weather rather dull and heavy.

There was placed under the table the usual bell, trumpet, pad, pencil, a light round silver brooch, the size of a crown, and a silver and ebony cross, $2\frac{1}{2}$ in. in length and cross-bar $1\frac{1}{4}$ in. and $\frac{1}{4}$ in. thickness, the two latter articles belonging to two sitters. The position of these was carefully noticed, and the usual red light and control was exercised. From the beginning of the seance the medium seemed to be in a state of semi-trance. In about ten minutes she suddenly rose and stood in front of the right curtain of the cabinet, and stretching up her hands quite slowly so that the sitters could see every movement, suddenly seized something from the curtain and threw it upon the table looking considerably pleased and still semi-controlled. To the astonishment of the sitters it proved to be the light silver brooch. Sitter No. 7, who had an excellent view of the whole proceedings and carefully watched the slow movements of the medium, described the brooch as appearing

in her empty hands as they were stretched to the curtains a foot above her head. The articles under the table were examined, but nothing else had been touched, and again the brooch was placed on the floor, three sitters verifying the position. The séance was resumed and shortly the bell was rung, keeping time to a tune played on the gramophone. In another few minutes the medium rose again and went through the same movements and again appeared triumphantly to receive something from the curtains, which she placed on the table. This again proved to be the same brooch, and on turning up the light and examining it, we found that it had been engraved on the inside with the triangular sign and the word "Nell," which the guide of the medium has so often written on metal articles. On looking under the table it was found that the bell and trumpet and pad had been moved and lay not far apart, but in different spots from their original place. Two sitters noticed particularly that the pad now half concealed the cross, and lay quite near the feet of the sitters opposite the medium. The owner of the cross expressed himself desirous of having it engraved with the word "Nell" if possible, but as one article had already been dealt with little hope of this was entertained. The sitting was resumed, but nothing further of importance happened, and as the medium seemed to be tired, it was agreed to discontinue the sitting after two hours. Immediately the white light was put on, and everyone still at the table, the articles were looked for, and were all in their place except the cross, which had disappeared. The table and chairs of the sitters were moved and the floor space thoroughly examined. The medium's dress was examined and the cabinet, but no trace of it could be found. The pad of paper which previously had been noted as half covering it, seemed to be in the same position close to the feet of the sitters opposite the medium, a distance of $3\frac{1}{2}$ feet from her.

The sitting was resumed in order to make enquiries of "Nell" about the cross. The medium, I have always noticed, is slightly disturbed when articles disappear, although she has told me that "Nell" has always returned them speedily, sometimes at the same séance, although on some occasions some months have elapsed. (It may be noted here that the ring mentioned in Mrs. McKenzie's account of Frau Silbert's phenomena, in Graz, in July PSYCHIC SCIENCE, as disappearing in our presence was brought back at a séance which the medium gave in

Graz to the owner of the ring and some friends from the West, in the beginning of August on her return from England. This gentleman, a Doctor of Laws and Philosophy, writes me a long account of the séance, stating that a materialized hand seen by the four sitters present gave him back his ring, which had been removed for three months).

To resume : Inquiries were made of "Nell" as to where the cross was, and he replied by raps that it had been taken and would be returned at the séance next day. Nothing further could be got about it, and the séance terminated.

RESEARCH GROUP.—July 20, 8 p.m. Weather dull and cool. Eight sitters present. Usual conditions.

The incidents of the séance of July 19, when the cross had disappeared, were given carefully to the Research Group, which met the following evening, and in expectation of the return of the cross, as promised by "Nell," Mr. McKenzie asked two of the women members to examine the medium. She wore a one piece dress with wide sleeves. This was carefully examined, her boots taken off, and her plentiful hair taken down. She was herself much interested in anticipation of the event. The other sitters made a thorough examination of the séance room and its contents, the carpet, the bottoms of chairs and table, the cabinet above and below and at sides, Mr. and Mrs. McKenzie also submitted themselves to search, to make sure that nowhere in the room or on persons could the cross have been placed. The owner of the cross was not present on this occasion. At 8.25 p.m. the séance began, with the white light on. A number of articles were laid on the floor and placed in a special formation by two sitters. After a quarter of an hour the medium seemed to become semi-controlled, and the white light was turned out, leaving the good red light. I quote now from notes made at the time :—"The medium goes more deeply into trance, stands up, holds out her empty hands, pulls her sleeves up above her elbows, takes her hair down, tugs at her clothing as if to say 'nothing is here,' and drags her chair into the cabinet with the curtains wide open and in full view of the sitters, and sits down. After a brief space—a few minutes', she says in German 'I give you a sign that we live in your presence, observe.' This is obviously 'Nell' speaking through her. In a few minutes more she rises, and comes forward to the table, and with slow movements of her

hands, empty to everyone's view—her sleeves still rolled up—she holds them for a moment under the table about one foot below, and half a foot under. The whole movement at this point could be seen perfectly clearly by sitters Nos. 1 and 2 on her right, and No. 8 on her left. She appears to clutch something as if it has been placed or thrown in her hands, she raises them quickly and throws the cross upon the table. Still in trance, she goes into the cabinet, brings out her chair, and sits down in her usual place.” (In all my experiences of mediumship I cannot say that I have ever seen anything so clearly and carefully done, with the obvious intention that every movement should be watched. Given the fact that materialized hands have, on many other occasions at Frau Silbert's séances, handed articles placed on the floor to sitters, from under the table, it is quite possible to imagine that this happened with the cross; the fact we cannot verify is where the cross was in the interval—how it disappeared on July 19 and reappeared on July 20). “This process of slow movement of the widely opened hands and holding them for an instant under the table, is four times repeated by the medium, and each time she appears to receive an object and closes her hand upon it, and turning slightly into the cabinet holds up her closed hands and seems to throw this object into the air and then returns to the group. A fifth time this is repeated, but on this occasion there is no suggestion of anything being thrown away. She again gets up, and pushing past sitter No. 8, wanders outside the circle towards the window, evidently searching for something, and is carefully observed. She does not find what she wishes apparently, and seems dissatisfied, and comes back to the table and into the cabinet, holding up her hands again as before. All the sitters except one, hear a tinkle, twice, as if some objects were being thrown into her hands. She then returns to the table and with partially closed hands appears to throw something under the table, and two sitters, both of very keen hearing, report that they hear a slight thud, the others hear nothing. At 9.30 p.m. all hear three of the loudest raps that have been heard during her sojourn in England. This is a request for more light, and when this is given the articles under the table are examined and found to be exactly in the carefully placed positions selected at the beginning of the séance. The sitters are exceedingly non-plussed, for the dumb show following

the return of the cross has been of the most realistic order to sight, and even to hearing, of some sitters. No explanation is forthcoming from 'Nell' and the articles are replaced in a new form. The medium becomes passive and goes again into trance, but nothing further happens. She complains of fatigue before and during trance, and as she is to proceed on her home journey next day she may be somewhat excited." I have no explanation to offer as to the meaning of this dumb show, unless it was a repetition in trance of that which had been upon her mind as to the return of the cross.

On examination the cross, which had lain before the sitters upon the table after its reappearance, was found to be very definitely inscribed along one narrow side with the word "Nell," and three rough crosses. On the other side three letters were roughly scratched which could not at first be deciphered, but were afterwards read as a German capital G, small z, and small g, being the initial letters of the words of greeting, "Gott zum gruss," with which the medium and her sitters always greet the announcement of the presence of the "control" in the séance. The upper and lower portions of the small "g" are incomplete, as if there was no room to make the upper round and the lower loop in the narrow $\frac{1}{4}$ in. available. Frau Silbert states that while "Nell" has, on dozens of occasions written his name and made the form of a triangle, she has never once seen crosses added, or letters of this description.

The owner of the cross and some of those who saw it on the previous day, affirm that no markings were upon it when it was placed under the table on the 19th, but no one is in a position to state whether the markings were placed upon it on July 19th or 20th. What is the explanation of these appearances and disappearances of articles? The conjurer can explain them easily enough, but true mediums are no conjurers, and this phenomenon which has received the name of "dematerialization" has been observed with many mediums, besides Frau Silbert, although very seldom in a degree of light.

PRIVATE SITTING. — June 30, at 8 p.m. Weather good.
Seven sitters. Red light.

Among other articles placed under the table as usual were two rings, one of these a very valuable one, belonging to a sitter. Raps were frequent though not loud, and twice

behind the medium and apparently at the back of the cabinet vivid flashes of light were seen by several sitters. Rather feeble touches were felt on the feet of Nos. 1 and 7. After an hour, during which time the medium's hands and feet had been controlled, the white light was put on and the articles under the table were examined. The valuable ring was gone, although twice before during the evening, by the light of a match, it was seen on the floor beside the other ring by several sitters. The table was pulled aside, the other articles lifted, the medium's dress shaken, but not a trace of the ring was to be found. The articles were replaced and the sitting resumed. Questions were put to the "control," and by means of very distinct raps, which seemed to be on the pillars of the cabinet behind the medium, information was given that the ring would be brought back in a few minutes, and put on the fifth finger of the hand of sitter No. 7 on the medium's left. This sitter was a well-known public man, and he was deeply interested in watching how the promise would be kept. The other sitters kept their eyes carefully on the medium's hands, which lay spread out on the table within a foot of the right hand of sitter No. 7. He held his hands up a little way from the table, palms downwards with the fingers spreading. After a few seconds of waiting he elected to turn the palms upwards, and as he did so the ring was heard by all the sitters to drop, and was seen lying on the table just between the fourth and fifth finger of his right hand, while his hands were still above the table, and the medium's immovable. If he had not moved his hands at that moment, I believe the promise given would have been kept and the ring placed on his fifth finger. The medium was not entranced at all during this sitting.

IN "LIGHT," OF JULY 29, Sir Arthur Conan Doyle reports on a séance at the College with Frau Silbert, which is of interest to mention here. On this occasion, among other articles placed under the table, were two watches—one of these had a luminous face (this is recorded by another sitter). After some time the medium became entranced, and standing up, gave a sharp cry and picked, apparently out of the air behind her in the cabinet, the watch with the luminous face. The light from it was seen in her hands by a number of the sitters. All were agreed that neither she nor any of the company had stooped since the beginning of the séance. It was a clear case of tele-

kinesis, or movement without contact. In addition, Sir Arthur describes at this seance many ectoplasmic structures. One of these appeared like a long-stalked mushroom with a rounded head, which swayed up from the floor between himself and the medium. The medium in trance clutched at this head, her hand clearly grasping something solid, which vanished immediately. The curtain of the cabinet was blown out as with a high wind and a solid body twice pushed past Sir Arthur's leg when he was quite clear of the medium. Raps and touches were frequent.

This account is typical of many of the ordinary seances held with Frau Silbert.

SPONTANEOUS PHENOMENA.

The luminous phenomena, so often reported at seances with physical mediums who sit in darkness, were only seen in Frau Silbert's mediumship in the vivid flashes of light above reported. These were often noticed by the research group, but it was difficult to locate their origin. On quite a number of occasions in private life, apart from her seances, when no phenomena were expected, these sudden flashes would be seen in good white light, by all present, always giving an impression such as a bright flash of sheet lightning seen in the daytime would produce. I have not seen the same thing with any other medium. Another kind of phenomenon, "Flammen Schrift," or flamewriting, by which "Nell" was reported to communicate often in the medium's seances in her own home we were not privileged to see in England. According to the medium's report, words conveying messages appear to be written before her in letters of fire, and are often also seen by others, but this I hope to verify some day for myself.

Rarely a meal passed at the College, where the medium was in residence, but spontaneous phenomena occurred quite unrequested. A volley of raps would announce "Nell's" presence—and sometimes a long scraping sound would be heard proceeding apparently from just under the table top. At other times the familiar touch or grip on the knee known at the seances would be given to one or another, but this was rarer. Frau Silbert placidly ate her food and seemed quite unmoved. On one occasion seven persons were present, and the heavy mahogany dinner table, capable of seating ten persons, laden

with dishes, was lifted several inches completely off the floor, at the end where I sat alone with Frau Silbert on my left. I noticed a curious swaying and turning motion during the second or two that it was off the floor. The table resumed its place gently on the floor without any noise.

Mrs. McKenzie records that soon after Frau Silbert arrived in England, a pair of pince-nez which she remembered had been left in her bedroom one day previous to going out with Frau Silbert, who had no access to Mrs. McKenzie's room, could not be found on her return. Enquiry was made of everyone, and a thorough search was made in all rooms she might have used, but no trace of the glasses could be found. This seriously incommoded her, and a careful look-out was kept for some days. Three days after she was in a public restaurant with Frau Silbert, sitting close by several other persons. In an interval of the meal, and while she and Frau Silbert were turned slightly towards each other, conversing, they both, and the two persons opposite, were startled by a sharp click. Frau Silbert's dress is rather long, and looking down, Mrs. McKenzie saw one glass of a pair of eyeglasses protruding from under the skirt. Mrs. McKenzie thought these must belong to the medium and that they would certainly be broken, so sharp was the noise of the fall on the stone floor. On giving a second look she saw they were her own lost rimless pince-nez, and the person opposite picked them up unbroken. We have no explanation to offer, but record the facts along with other happenings of the same kind. The critic can pick many holes in this. It is not offered as complete evidence, but is recorded in good faith.

CONCLUSION.

The reader of these notes may find the question arising in his mind as to the value and importance of these psychic manifestations. Dr. Geley in the "Revue Métapsychique" for March—April of this year, has made the following statement as to the value of such manifestations. "For everyone really, ectoplasm is the chief metapsychical phenomenon. It will resolve the problem of matter, of form, of individual and collective evolution, and is destined to throw light upon the great mystery of Life itself."

In this opinion I heartily concur. It is only by a study of these subtle forces as manifested by physical mediums that new laws governing the physical and spiritual life of man will be made manifest, and new and important lessons be learned of immense value to the human race.

The study of these profoundly mysterious manifestations requires the greatest patience and perseverance, and a deep understanding of the principles of life, rightly to interpret them. Earnest students must be prepared for many set-backs, and frequent discouragement, but not more so than attends pioneering in any other embryo science. Those who are seeking lofty and inspiring messages through the instrumentality of physical mediums may, however, be often sadly disappointed. They must look elsewhere for advanced philosophic instruction, which is much more likely to be secured through the gift of a developed trance medium who can provide mental phenomena rather than physical.

Experimental investigations in physical mediumship are most important in this materialistic age, to demonstrate the existence of a world outside the ordinary physical consciousness, and until such a realization becomes general, this study through special mediums will be necessary.

I shall hope to continue my study of Frau Silbert's work at an early date, and will continue to place the results before the readers of PSYCHIC SCIENCE.

**REPORT UPON "POLTERGEIST" PHENOMENA
OCCURRING IN THE PRESENCE OF
FRAULEIN HANNIE AT BRAÛNAÛ.**

**Communicated by an eyewitness (Naval Commander
Kogelnik).**

N.B.—Capt. Kogelnik has been a Student of occult phenomena for some years, and has with his wife assisted in the development of a physical medium likely to be well known in Europe in the future. The notes supplied by our correspondent have been condensed for publication, but without omission of any important fact.—ED.

THE investigation of psychical happenings can only merit the name of PSYCHIC SCIENCE when its phenomena can be brought within the scope of human comprehension, and its laws linked on a symmetric basis of fact. There must be a consensus established in the observation of these facts, or at least an intelligible harmony between the impressions they create upon the minds of various observers. No two observers, however, will perceive alike in these matters. Differences of nervous constitution, and of training and sensory development of a nature more profound than those which can be measured by instruments, are present between individuals, and in our daily life we are by no means fully conscious of such. The claims of our daily life do not bring them into contrast in the critical way in which psychical observation does.

And each one knows but little of his innermost Self, or can gauge his own psychic constitution. The writer therefore admits it to be an invidious task to make record of what after all are his personal observations, based upon the unreliable testimony of his nerves and senses. And where one cannot trust one's own senses, still less can one commit oneself to a reliance upon those of others. Nevertheless he will relate certain strange happenings, offering to readers of PSYCHIC

SCIENCE such guarantee as his position as a Naval officer, trusted by his men, may be able to adduce. With this premise the narrative will be continued in the first person.

It was in January of the present year that I was informed by an Austrian newspaper, as well as by private letters, that in Lieserbrücke, a small place in Carinthia, were occurring many strange things which were agitating the minds of this isolated community, the even tenor of whose life had hitherto been undisturbed by any extraordinary happenings. The solitary inn of Lieserbrücke was destined to be the scene of surprising events, the news of which soon spread over the countryside, causing alarm and disquietude. Bottles, dishes and plates were thrown about the kitchen of the inn, bells were rung, stones were flung, and all by unseen hands. The inn soon became the resort of pilgrims attracted by the miracle. At first no explanation was forthcoming, but soon there appeared a connection between the phenomena and a girl of about fifteen years, who was a servant at the inn, since the phenomena seemed dependent on her presence. The girl appeared unconscious of this, and was angry at the accusation, fearing the loss of her situation if it were believed that she was the cause of so much trouble to her master. But the fact was not to be denied, for after her dismissal, which ensued, the phenomena entirely ceased. The girl had removed to other places, at each of which similar happenings were observed. She soon became the object of general attention, but no one would keep her long because of the damage which took place wherever she went. (See Appendix.)

I accepted these statements with the greatest reserve, though my brother, who is a permanent resident in the district, vouched for their truth. The only thing to do was to get hold of the girl herself, and in this I succeeded, and she entered my house as a maidservant on the 14th March, 1922. I engaged her not merely from a motive of curiosity, but for the practical reason that my wife was without a maid and in delicate health. Hannie, the girl in question, was an orphan and was meeting with difficulty in finding a situation owing to her newly-discovered qualities. Hence I engaged her, though fully aware that the engagement was a risky one in respect of any loss or damage that might be expected according to the information that I had obtained. But I hoped that by

considerate treatment of the girl—and this she would certainly have from my wife—anything untoward might be avoided.

I found Hannie intelligent, well-developed physically and without any abnormalities, but reserved and distrustful as one might expect.

She could scarcely remember her parents; her mother had died long ago and for seven years she had heard nothing of her father, who also may be dead. She was aware of no one in the position of a trustee, or who was in any way prepared to undertake responsibility on her behalf. For all the fifteen years of her life it would seem that this poor girl has never known the warmth of human friendship, and so she has grown self-contained. She was extremely poor.

“*Omnia mea mecum porto*” might have been her reply when I asked her about her properties, but she evaded the admission for very shame. In our house she did her duties satisfactorily, and proved a willing and attentive servant, and in time she began to confide in us. We seldom spoke to her of occult matters, and we were careful not to mention those occult qualities which were accredited to her. We wished things to develop as they would without any suggestion or influence on our part. What is more, the girl was fully occupied with her work all day and had neither the time nor apparently the interest for the study of occult problems. She also had no reason for supposing that we pursued such interests as she saw us occupied only with the daily life of the household.

One day, however—I think the fourth or fifth after her arrival, I discovered some water poured out on the floor of the entrance-hall (see fig. 1). It was a small pool of water about 2–300 cmm. a little way out from the wall between the doors marked A and B.

It was one afternoon when my wife and I were at home, and Hannie occupied in the kitchen. In passing through the hall I saw the water and admonished Hannie to be more careful in carrying water and to mop it up whenever she spilt it at once. The girl looked at the water with astonishment and declared that she had not spilled it.

I did not wish to make further enquiry about so small a matter, and therefore only told her to dry it. But the same thing happened the very next day and again Hannie was

admonished, this time more sternly. On the third day the same thing occurred under circumstances which establish some control of the conditions under which the phenomena occurred. At about 5 p.m. I passed the hall on my way from Room A, through the kitchen to Room B, in which my wife was. The door between the kitchen and Room B was wide open, and my wife was speaking to Hannie, who was standing near the window in full view of her. After some minutes I returned to A by the same way, and on entering the hall I there found again the well-known pool of water exactly in the place where it had appeared before. I instantly told my wife, who assured me that the whole time I had been in B, she had had Hannie under her eye. Either then my wife and I had in an interval of absent-mindedness allowed Hannie to deceive us, or else the thing was beyond normal explanation. Be this as it may I found myself convinced of nothing, and bent on greater care in watching events. I called on a friend, Count L——, a man of experience in occult research, to visit us in the hope that he might find a way of furthering the elucidation of the mystery. He came for a few days' stay, but not caring to await the spontaneous occurrence of phenomena, he decided to hypnotize the girl. Hannie, after a few passes, went into the magnetic sleep, but all effort to induce phenomena or movement of objects was vain. For about half an hour she would answer questions put to her, but later even this became impossible. She sat with her legs and arms stiffened without motion, and exhibiting no reaction either to words or to magnetic passes, and all attempts Count L—— made to awaken her were unsuccessful. In this state she remained from 8.30 p.m. till 7 the next morning, when suddenly she awoke of her own accord.

The experiment had failed, the only result being that Hannie was very angry and thought herself more hardly treated than ever. I decided therefore to make another sort of experiment.

THE SEANCE.

I knew a family who held regular spiritualistic seances. Their medium is a boy of fifteen, whose physical development has been retarded by privation of food. As he is too weak to produce phenomena of any remarkable nature unaided, he is assisted by an "auxiliary" medium, who is a girl of about

twenty. They use a dull red light. Soon after commencing to sit, the boy regularly falls into trance, and then, at his command, which is given in a whisper, the girl who is seated near him, also falls into trance. The further progress of events seems to depend upon the variable state of the boy's health.

The usual phenomena are luminous specks or small clouds, which at times tend to develop into human outlines. I was not greatly interested in these results, but remembering that all results are modified not only by the powers of the medium but by the influence that the sitters may exercise involuntarily, and that whilst the presence of some individuals inhibits phenomena that of others may be conducive to results, I decided to take Hannie to a seance, and this I thought would enable me to assess her mediumistic power in comparison with others. I thought it better that nothing should be known as to Hannie and her powers, and so I introduced her simply as my servant, stating that I could not leave her alone at home. I did not inform Hannie of my intentions, and she had never attended a seance and was therefore unfamiliar with the nature of it.

She was placed at a point furthest from the boy and girl mediums in a circle of about ten persons and was told to remain silent and not to move from her place. The mediums were entranced as usual; first the boy and then the girl, and then we waited for something to happen. And for a long time it seemed as if it was to be really a "waiting" seance, for nothing happened, and Hannie found it no doubt extremely dull. To sit in a darkened room, with two people fast asleep and the rest all keeping silence, must have seemed to her a dull proceeding, and I felt her glance bent on me in doubt as to my motive for remaining longer. Now an hour had passed, and at last the mediums began to move restlessly, and little by little to show signs of fear. Simultaneously they commenced to move their arms as though to defend themselves against some being approaching them from the direction in which Hannie was seated. These movements of defence rapidly became more pronounced and the faces of the sleeping boy and girl now began to betray in their expression an increasing fear and abhorrence. Unable to speak, they both began to moan, and with a great effort, rose from their chairs and fell to the floor whimpering and sighing continuously, continuing their movements of defence which were directed towards

Hannie's seat. The sitters now became agitated and anxious owing to the strange behaviour of the two mediums.

One made vain attempts to calm them, but they were neither to be calmed nor awakened. At normal séances the boy, whilst still entranced, awakens his "auxiliary" medium by gently blowing upon her, after which he himself awakes. This he was seen to be trying to do now, but without result. Both still remained in trance. It was only after long and painful effort that he succeeded in stammering out the words "I cannot awake your mediums. Stronger forces are here, and they are trying to take possession of the mediums and I am quite helpless against them." This presumably from the "guide."

On this I thought it best to bring Hannie away. Next day I was told that the two mediums had awoke an hour after we left the séance. After this interesting experiment I was convinced of Hannie's mediumistic powers, but I felt less than ever competent to handle them, and decided to force nothing by any further experiment. If my Carinthian friends had told me the truth, I should certainly sooner or later have evidence.

Towards the end of April Mr. and Mrs. Hewat McKenzie came to Braunau, and became acquainted with Hannie. Mr. McKenzie, after testing her by hypnotic passes, concluded that she was a psychic sensitive and had strong mediumistic powers, but as I had not up to this time any personal experience with her of a reliable nature I feared that in engaging her for his Psychic College he might be "buying a pig in a poke." Events still to be recorded, however, proved the correctness of his judgment.

Hannie was due to remain in my house for a few weeks longer, before she could proceed to England with her new friends. She had now a companion with whom she could be on terms of equality, as we were housing for a fortnight the cook of some friends of ours. The two girls became quite friendly, and we often heard Hannie's laughing voice when we passed the kitchen door.

THE POLTERGEIST OUTBREAK.

One of my Carinthian informants had asserted that the phenomena were subject to the influence of the moon, as they developed with its increase and strengthened towards full moon.

And now it was but a few days from full moon, which would be on the morning of May 11th. It was the evening of May 5th when my wife, being in the room A, heard the cook raising her voice in an excited manner in the kitchen. This surprised her, as the girls had never quarrelled.

Shortly afterwards, the cook darted into the room, forgetting even to knock at the door. On her face were evident signs of great agitation. "I really don't know what is the matter with me!" she exclaimed, clasping her hands before her head, "but I can't have been mistaken when I saw one of my boots which I kept in the cupboard (marked 1 in plan) move out to the middle of the kitchen, where it is lying still." My wife concluded that Hannie had been practising a joke upon the cook, and finally quieted her agitation by persuading her of this. But no more than a quarter of an hour had passed when again she burst in and with a trembling voice exclaimed, "Now it's a candlestick that has gone the same way, it has been in the cupboard behind the curtain and now suddenly it has come out all by itself and has gone where my boot was before. Hannie has certainly had nothing to do with it this time, for she has been at the window all the time; and now I'm troubled, and I can't stay in the kitchen any longer."

"Don't be afraid," said my wife: "keep your eyes open for what happens, and you may let the doors stand open if you like, but go back to the kitchen."

Silence now prevailed in the kitchen as all the girls' natural gaiety had deserted them, and even Hannie was impressed by what had happened. Suddenly the silence was interrupted by a sharp clang. The poker which always lay on the hearth had been thrown into the sink in the further corner of the room (see plan).

I was not at home when these things occurred and my wife reported them to me on my return. As she was in Room A, she did not see what happened in the kitchen, but the cook's fright was too obviously real to have been simulated, and it is less easy to believe that she had been the victim of a trick, as the kitchen is brightly lit with an electric lamp, and, moreover, after the first phenomenon, the doors between were kept wide open, and Hannie had been watched from two sides.

On the following day, May 6th, my wife reported to me that she had herself witnessed the movement of various objects

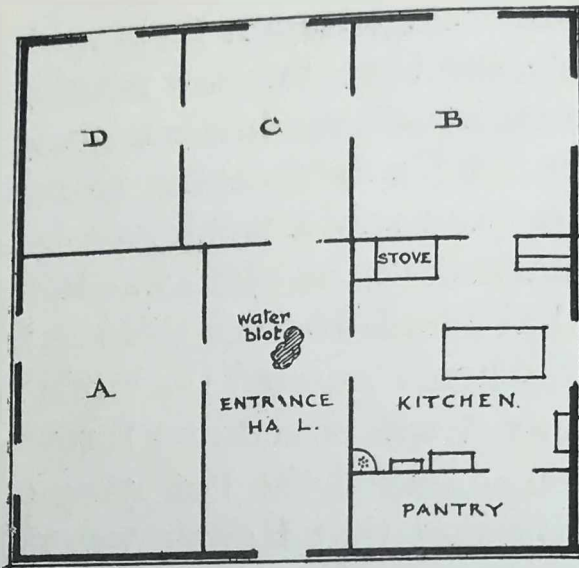
in the kitchen whilst the girls were engaged upon their work. I then remained in the kitchen for some time, but saw nothing. At about 5 p.m. I chanced to be again in the kitchen giving some orders to Hannie, and even as I was speaking to her, I heard something fall to the floor, and saw a small iron box which was kept on the board marked (2) in plan, was lying beneath my feet. I cannot say that I had observed this box to be standing in its ordinary place when I entered the kitchen, and consequently I did not see how it was seized and thrown.

I only heard the noise and then observed the box lying on the floor. But I can vouch for the fact that Hannie was not moving either hand at the time, and I was looking at her whilst I spoke to her. The cook was not in the kitchen with us. Neither did I on any subsequent occasion see how things were thrown, because the phenomena always happened at unexpected moments, and I have never yet outwitted the mysterious doer, though I have done my best to that end, and have never relinquished my attitude of suspicion for a moment.

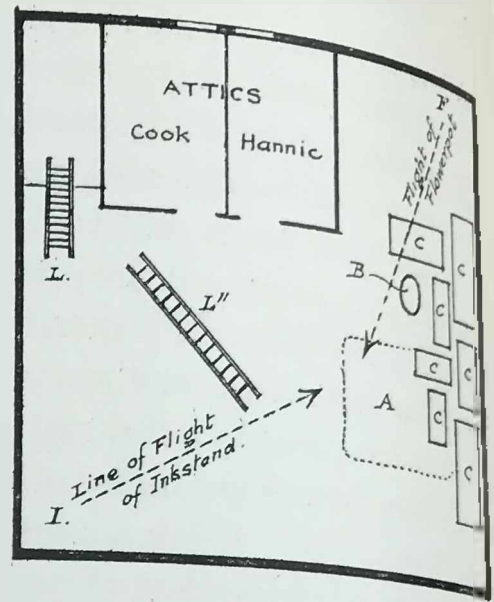
I finally received the impression that my thoughts were all in some way guessed beforehand, and that a superior intelligence was at work in the production of the phenomena and was able to make a fool of me.

I next took the iron box, and putting it back in its customary place I demanded that it should be thrown once more. Hannie was in the meantime seated at the window, occupied with some needlework. I was standing at the door leading to Room B, and from this position I could best overlook the kitchen, and could observe both Hannie and the box. I waited for five minutes—for ten minutes—life has taught me patience; and suddenly a smart "bang," and the fragments of a porcelain cup were on the kitchen floor! This cup was kept on board (2). Who could have thrown it? Not Hannie, for she was seated at the window under my eye, at no more than four yards distance. Or myself? I must ask this preposterous question, for there was no one else in the room. Between 5 and 6 p.m. on the 6th May it would hardly be dark, and there were no shutters to the large window. So I must suppose an Invisible Third.

The smashing of the porcelain cup cooled my wish for further experiences of this nature, as my cupboards were full of glass

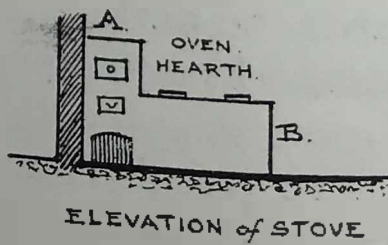
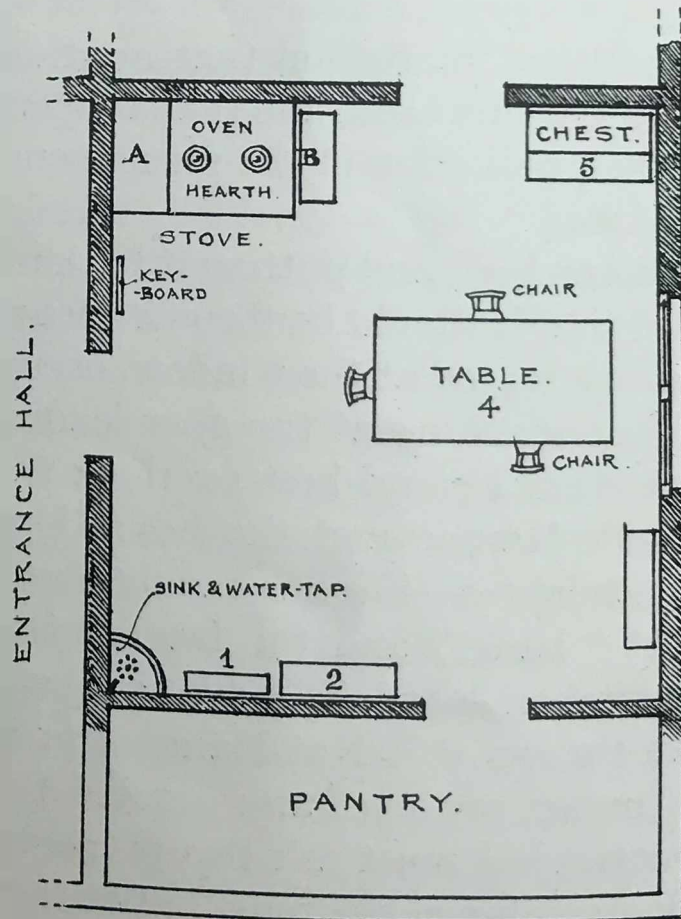


GROUND FLOOR PLAN.



PLAN of TOP FLOOR UNDER ROOF

ROOM. B.



ENLARGED PLAN of KITCHEN.

ELEVATION of STOVE

At noon, when the phenomena ceased for the day, I had to mourn two porcelain dishes and one cup as the victims of this interesting performance. That afternoon came a pause, for which my wife and I and the cook were equally thankful. Only in the evening, about 8 p.m., when the cook was preparing supper, she had been the object of some minor attentions on the part of the poltergeist.

A ladle and a spoon which the cook had laid on the upper part of the stove, were thrown into pots standing on the hearth, and these throws were made with precise aim, and never failed the target. So both ladle and spoon went straight into the sauce. I do not think that Hannie was anywhere near at the time; she was always a good distance off when these things happened, and was sometimes actually outside the room. The cook was by this time in a highly irritable frame of mind, and would have been inclined to catch Hannie out if she had had any suspicion that she had been "supporting" the poltergeist. It was just as if a third servant were present, whom she could neither command nor punish, and the last consideration was perhaps the most grievous to her, for the poltergeist developed an extraordinary malignity. The cook was putting some spoons and forks away in their usual place when one of the spoons removed to another place which it seemed to like better. It was no sooner replaced, than a fork found occasion to move. Under such circumstances, the poor cook's interest in the occult evaporated and was replaced by a sense of irritation. But her mood did not commend itself to poltergeist, and the more angry the cook, the more malicious the spirit. Realizing this, the cook's irritation gave place to a deep resignation, and her countenance became rueful. She went about her work in silence, patiently hunting for objects which were persistently thrown out of their places.

After the day's work, the girls withdrew about 9 p.m., the "invisible third" with them, and for a while silence prevailed in the house.

EPISODE OF THE LADDER.

Suddenly a heavy booming sound was audible under the roof I felt bound at once to ascertain what might have happened there, and did so, though with no pleasurable sensations in regard to what I might encounter. Rushing upstairs I could

already hear from a distance the girls crying in their rooms, the doors of which I found closed. I found a heavy ladder, about three and a half yards in length, which had always been leant against the wall, had now fallen and lay across the attic floor. It was the fall of this ladder that had caused the resounding crash that had so alarmed us (see plan of top floor). I found it hard to allay the fears of the girls, but I finally persuaded them that the poltergeist would do them no evil if they would not mock at him. They faithfully promised that they would follow my advice, but would not on any account agree to pass the night in separate rooms. So Hannie's bed was transferred to the cook's room. The attics are just above Room A (our bedroom) and the house is lightly built. During the night I several times heard a noise like something sliding on the floor above me, but had no distinct impression as to what it might be, and said nothing about it next morning. Later, the cook came to my wife, and related that after she and Hannie and gone to sleep she was awakened by certain movements, and that when fully awake she saw with the greatest horror that her bed was slowly sliding hither and thither about the room, Hannie being all the time sound asleep. But we had not yet reached the culmination!

This came on Monday, May 8th. We were awakened by cracking noises coming from the direction of the kitchen, where it was found that keys, potlids, forks, spoons, cups, ladles—in a word, all movable objects, were flying about intermittently. I had had enough of the poltergeist, but no endeavour of mine to stop him in his busy work was of any avail; on the contrary, two knives were thrown at me on my uttering an incautious word of disgust.

The cook had to go to the cellar for wood and coal, but the cellar-key which always was kept hanging on the keyboard (marked in plan), was now missing and did not turn up until a long time after.

She went to her room for another pair of boots, and we saw the key flying away before our eyes, too quickly for pursuit. The cook's attempts to find it, as she eventually did, involved a further disappointment, for as she opened her room, she found her boots gone!

Poltergeist's predilection for throwing away keys was an uncomfortable one, and relief from this was urgent, so all the

keys kept in the kitchen were tied together and the cook wore the bunch of them around her neck.

She was about to write a postcard which she laid on the table (4) and then for a moment turned to get her pencil from the drawer behind her (5), but as she did so the card vanished, and was found some time later on the chest (5). She then wrote the card and had it ready to post, but a moment of inattention enabled the poltergeist to take it away again, this time to return no more. The same afternoon, our teabox lid was missing, and on discovering it I said, "Now, wouldn't you be kind enough for once to bring back what you have taken away?" After some minutes, the said lid came rolling in from the hall! At this time there were with me in the kitchen both the cook and Hannie, and I had both under observation. In Room B was my wife with Frau. R —, and both the ladies had been witnesses of this strange occurrence as the door between B and the kitchen had remained open. No other persons were in the house at the time. This was the sole proof of anything like friendly sentiment on part of the poltergeist since the phenomena had broken out.

The cook's resentment had been increasing, and towards evening she could no longer refrain from cursing the thing. But the grievous words had hardly escaped her lips when a sharp hissing sound was heard in the air, followed by the frightened cry of the girl, who fled with both hands to her head. Though present, we heard nothing fall, and though we thoroughly inspected the kitchen and the rooms adjoining it, we discovered no object which could have been thrown against the cook's head. It must have been heavy and sharp, for we found her head swelled in one place and a small cut in another, which was bleeding. This was the end of our cook's occult experiences, for she straightway left the house, minus her overcoat, two pairs of stockings and one pair of boots—all discovered some days later in different parts of the house. The cook gone Hannie declined to sleep alone in her attic, so her bed was brought into Room B, from which all breakable objects had been removed. After the cook's departure phenomena seemed to slacken. She had obviously been a natural auxiliary, and I remembered that my Carinthian informants had told me that phenomena had been strongest at Lieserbrücke and of less intensity at other places where the

girl had been later on, and I coupled with this the knowledge that at Lieserbrücke there had been another girl with whom Hannie was very friendly.

Though calm by comparison with former days, poltergeist was still alive. My wife, accompanied by Hannie, made a tour of inspection of the top floor, which had all the appearance of a battlefield as it was strewn with fragments of all sorts and sizes. Glasses, tiles, stones, together with pots and toilet articles belonging to the cook or to Hannie proclaimed the busy activities of the poltergeist.

EPISODE OF THE INKSTAND.

I must now relate that for a fortnight I had been unable to find an inkstand, which always stood on my desk. All search for it had been vain. All the rooms in the house had been visited, including the garrets, as it seemed just possible that one of the girls had taken it, though doubtful, since it was a large one and there were plenty of smaller ones in the house.

But whilst my wife was up under the roof, and Hannie close by her was engaged in sweeping and cleaning, suddenly there was a whistling sound from the further end of the large space, where no one had been standing, then came a crash, and the inkstand fell at my wife's feet, shattered to fragments, the ink it had contained running about over the floor. Shortly afterwards, pieces of coal were thrown, and as my wife and Hannie were not daunted, but continued their sweeping, an old unused flowerpot came hurtling through the air from a corner in which it had long rested, the earth with which it had been filled being sprinkled over the newly swept part of the floor (see plan). After this the work of cleaning was stopped, and as my wife saw an axe suddenly disappearing before her eyes, she quitted the room. All this had happened between 10 and 12 noon, and the light was good for exact observation.

Later, Hannie was busy cleaning the staircase where two electric lamps hung, one on the first floor just before our doorway, and the other in the hall below, just before the entrance door. They both hung at a height of over ten feet and could only be reached by a stepladder. My wife heard a breaking noise on the staircase and on looking for the cause she found some of the glass pendants which hung around the lamp were

broken. The same damage was done to the other lamp, (see sketch). On this day also Hannie lost her only good pair of boots. We searched the house for them, and Hannie was in very low spirits about her loss, as she was to leave next morning for Berlin to join Mr. and Mrs. Hewat McKenzie. The boots were definitely gone, and it was a blow to her feminine self-respect. She had to compromise with her feelings by wearing a pair of my slippers as far as Munich, where, by arrangement, poltergeist's latest misdeed was repaired to its medium's highest satisfaction.

On the 10th July, that is to say, two months after the occurrences related, our late cook called upon my wife to say that that very evening it seemed as if someone had told her where to look for Hannie's boots, and she asked my wife for the keys of the top rooms, as she said she would like to look for them.

She received the keys, and after an absence of some minutes returned with the boots in her hands. They had been found by her in the exact place where she had been told to look for them.*

The January number of "Psychic Science" will continue the narrative of these poltergeist experiences as observed since arrival in London. We append a translation of the Austrian newspaper report, which first called Mr. McKenzie's attention to the phenomena. (Ed.)

THE HAUNTED HOUSE AT LIESERBRÜCKE.

Report from local paper, the "Karntner Tagblatt," 15th Feb., 1922.

"The first outbreak of phenomena in the inn at Lieserbrücke in Austria, took place on November 24, 1921. On the first floor of the house is a maid's room, used by two girls, J.P., referred to later as Hannie—fifteen years old, and S.S., twenty years of age. These two girls were employed as servants in this village inn. Adjoining the room are two others, which were used by the son of the innkeeper and his sister.

"During the night of November 24 — 25 the girls heard a shuffling noise, which was described as being like the breathing or blowing of a cow when laying itself down. On the evening of November 25, at 7.30, several other persons were present in the chamber besides

* Curiously on this very date, although no phenomena were noted in June, there were many happenings in London, where Hannie is now located.

the girls, and there was no light in the room. All heard heavy blows seemingly dealt on the door and chairs, and other objects were moved; in addition to which an intermittent shuffling noise was heard. The phenomena lasted until 5 a.m. The next day the writer of this article was summoned to the inn, and experienced similar happenings. During the following day the noises increased, the blows, which hitherto had been only on the maids' door, being heard now on other doors. Other strange phenomena were also noted. When Hannie neared the threshing floor, the windmill suddenly began to move its wings, bells started to ring in her neighbourhood, the cattle became restless and the horses began to rear. The dogs showed signs of fear and ran about with bristling hair. Sometimes the girl has been seen surrounded by a white cloud. All the inhabitants were much agitated by these occurrences, but soon took them as a matter of course.

"Towards the end of December the phenomena seemed to gather round smaller articles and became destructive in tendency. Domestic utensils were the objects of attack. Glasses, cups and bottles were thrown about, beer casks were sent rolling; wood, potatoes and ropes were used as if they were feather balls. The enamel was scraped from a pot; panes of glass and lamps were broken. An iron weight was thrown for several yards, and an attempt to fix it with a chain did not prevent it being moved.

"The innkeeper hoped that the disturbances would cease as quickly as they had arisen, but the damage grew to such an alarming extent, that he could not keep the girl Hannie any longer, and so she was moved to another place on January 31, 1922. From that day the haunting of Lieserbrücke ceased.

"The theory of fraud does not seem to cover the facts in this case. The girls seem to have no influence whatever on the phenomena, which made them afraid, and caused them to seek help from others. Sometimes they felt a drawing of their limbs, but not always. The phenomena took place irrespective whether it was dark or light. Hundreds of persons have witnessed one manifestation or another, but many others who journeyed to the inn were disappointed and saw nothing. The very attitude of patient expectation often seemed to hinder the coming of the phenomena."

A CASE OF SPONTANEOUS MEDIUMSHIP.

MR. E. W. Duxbury contributes particulars of an interesting case of the spontaneous outbreak of mediumistic phenomena recently occurring under his personal notice, which, we feel, should be recorded in *PSYCHIC SCIENCE*. The persons concerned are two young men, acquaintances of his, one about twenty-six years of age, whom we will call Mr. A., and the other, about thirty-six, Mr. B. Both are Roman Catholics, and connected with the theatrical profession.

Their interest in psychic subjects commenced with the loan of a planchette by a friend, and they at once seem to have obtained results. There seem to have been four communicators, three being strangers, the fourth a friend of the elder man, killed in the war. The communications were of a cheery and often jocular nature, and it appears to have been Mr. B. who was the medium for the writing. Dissatisfied with the tone or tendency of the writing, Mr. B. proposed to discontinue, but that night saw a light in his room, got up, took pencil and paper, and began to write in a small and delicate hand, quite different from the former scripts. This communication was of a more serious nature, stating that the automatist had much latent power which he should use for the benefit of his fellows, and reminding him of the parable of the "Ten Talents." This was followed by one of the ordinary writings, and shortly afterwards by physical phenomena in the bedroom (which the two friends shared), such as rustlings and movements, and the automatist was pulled, and touched by what felt like a cold hand. But a little later in July A. and B. asked the communicators if they could transport some small articles from their lodging in London to Mr. Duxbury's flat, and they promised to try.

On Sunday, July 16, Mr. B. lost a pair of scissors and could not find them after much searching. They called at Mr. Duxbury's flat at about 6 p.m., and asked if he had seen a strange pair of scissors. He replied in the negative. We will continue the story in Mr. Duxbury's own words.

"We all spent the evening in the front room, which is frequently under my observation. About 9 p.m. the gas was lit. A little later, a lady present saw a look of astonishment pass over the automatist's face. His gaze was fixed on a little table near the door, which he then slowly approached, and picked up a pair of scissors lying on it, confidently recognizing them as those he had lost. They certainly did not belong to any occupant of the flat, and were in a prominent position.

"We had looked about for any strange scissors when the question of an 'apport' was broached, but could not find any.

"After the discovery of the scissors we put out the light and sat in the dusk for about twenty minutes, but the scissors were still there when the gas was again lit. The two young men left the flat at about 11 p.m.

"A little later I found on the table near the window, underneath a number of books, a leather eyeglass case containing a pair of gold-framed eyeglasses, the case bearing the name of a firm of opticians unknown to me. Afterwards a small metal matchbox was found on the mantelpiece by the right-hand side of the clock. It contained one match, and it bore on the front the design of a red flag with a white star in the centre. The box did not belong either to myself or to either of the two other occupants of the flat.

"The day following, I reported both discoveries to the younger man, asking him if he could suggest any normal explanation of the presence of these articles in my flat.

"My letter was written about 12 noon, and must have crossed one from him which I received about 7 p.m. the same evening (17th July). The envelope of Mr. A.'s letter is dated on the postmark 'July 17, 12.45 p.m.' That of my own, since returned to me, is marked '17 July, 1.45 p.m.' His letter is headed 1 p.m. It contained a short note, with a copy of some automatic writing just received, and which reads as follows:—

"Hello! L——. Cards were on the table when you went, minute before. Glad you found nippers."

I said, "So you managed to work it then?"

"Yes, all of us. Scissors. You didn't find others."

I said, "There were other things besides?"

"Yes, matchbox on mantelpiece, glasses on table by window. Hard work, took six of us five hours!"

"Six of you?"

" Yes. But we wanted to try and please you."

" Surprised and scared friend! Little glasses out of attache case in cupboard (correct)—matches out of drawer (correct) has red flag with star on it. Arrived eight-fifty, began two forty-five. Thoroughly enjoyed it. Sorry can't get them back. Too long! Hard work, too! Pencil please., They are still there now, box—side of clock centre, right hand, glasses by books, left side table, by window."

I remarked on the necessity of having a medium present.

" Yes, we had to have friend there before we could complete. Just got cards in time before you both went. Anyway, pleased (to have) managed it for you. Is friend convinced? Make your report. Shall try sign through friend."

I said, " You mean place your signature on report? "

" Report, yes, we'll try anyway! "

The allusion to the cards is explained in Mr. A.'s accompanying letter. When the two friends arrived at their rooms, they found a small packet of visiting cards placed in the centre of the room. They had not been using or handling these cards—and they had had no occasion to do so. They are confident they were not there when they left the room. The three articles have been returned to the automatist who is convinced they are his. Mr. Duxbury vouches for the integrity and veracity of both A. and B. He has personally inspected the scripts.

BOOK REVIEWS.

We shall from time to time review in our columns any books of psychic or spiritual, travel, scientific or general interest sent to us for review, and the attention of publishers is invited. Publications intended for notice should be sent to the Review Editor, Office of PSYCHIC SCIENCE, 59, Holland Park, London, W. 11.

“SOME NEW EVIDENCE FOR HUMAN SURVIVAL.”

By Rev. Charles Drayton Thomas.

(Publishers: Collins, Sons, & Co., Ltd.)

This is an excellent book which, in its own particular field of investigation into the mental aspects of psychic science, seems equal to anything that has been published on the subject during the last ten years. All students owe Mr. Thomas sincere thanks for his painstaking experiments, and his careful notetaking, now set forth in this volume. The outstanding value of the book is in the testimony it offers, as to the fact of an independent mind at work in these psychic experiments. This mind, in numerous instances, shows clearly that it contains knowledge belonging neither to the medium nor the sitter, but knowledge perfectly in harmony with that which the supposed communicating intelligence should have if seeking in the reservoir of former memories for proof of his identity.

This book by Mr. Thomas is the best answer to the theory repeated *ad nauseam* that all so-called evidence of spirit return is only due to telepathy from the subconscious mind of the sitter or the medium, and that nothing outside of this is ever received.

It is a book for everyone who calls himself a student to read and then place in the hands of the unconvinced.

The form in which the messages to prove identity has been given—by the famous newspaper tests—may not appeal to some, but this is the way chosen by a thoughtful communicator from the unseen—the father of Mr. Thomas—whose careful and conscientious work is beyond praise. I know, from personal experience, that unless one touches just such a fine helper in the unseen—communications may be very fragmentary and unsatisfactory. Mr. Thomas had also the advantage of a great medium to work through—Mrs. Osborne

Leonard. The combination of her remarkable faculty, used and guarded so earnestly, linked with efforts from the unseen, and from the mortal, made a most happy combination.

Mr. Thomas' position as a Christian minister makes one feel that no greater service can be done for humanity to-day in the interests of religion than this of bringing to a sceptical age the knowledge that spirit communion is a reality and not a speculation. Knowing this, one becomes a citizen of the Universe.

It seems unbelievable that it should require great courage on the part of a clergyman to investigate the fact of continuity, because of the miserable attacks he is likely to suffer from his brother ministers chiefly, and few clergymen have dared to risk their reputation by openly endorsing the facts they have secured. I congratulate the author on his fearlessness, his zeal, and sacrifice of time and money on behalf of the public.

I am proud to know that the author is an Honorary Member of the College, and trust that his work will be especially valuable in interesting ministers and members of all the Churches. J. H. McK.

“FRONTIERS OF THE AFTER LIFE.”

By Edward C. Randall. Author of “The Dead Have Never Died.”

(Publisher: Alfred C. Knopf, New York.)

The author of this new book is already well known in England. His former work on psychic science, “The Dead Have Never Died,” is a record of remarkable privileges obtained with a direct voice medium, Mrs. Emily S. French, in his own home, covering a period of many years.

The present book does not deal with the actual sittings, as did the former work, but forms a record of many of the teachings received on those occasions.

Mr. Randall is a Buffalo lawyer and accustomed to weigh evidence, and believes that all these experiences point to continuity. It is from this point of view the subjects are treated.

Amongst these are communications regarding “The Inner Spirit Body,” “The Death Change,” “Where is the After Life?” “Child Life in the Beyond,” “Spirit Influence,” etc., and readers will find these obscure themes treated, with a quiet reasonableness which sustains and enlightens, and which raises the horizon of vision.

If, as the writer says, and believes from his voluminous personal evidence, that the dead can speak to us, “it is a new discovery and of greater importance than any since the dawn of civilization.” But “the majority of people are so intent on things material that those of a spiritual nature are either thrust into the background or forgotten altogether.” The law of the spiritual realm is that “each soul furnishes all the light discernible along its own pathway.”

The author recalls how a learned judge was the first to tell him of spirit communication, and how he then pooh-poohed and ridiculed the idea, and he notes the fact "that every man's vision, every one's conception, appears normal to himself, and when a fact is stated that is not within his experience, or in accord with his understanding, the tendency is to contradict and ridicule rather than to investigate, weigh and consider with an open mind fairly and without prejudice."

This is and has been always true, though to-day we flatter ourselves we have more opportunities than formerly to obtain light on any and every subject. On this subject of psychic science there are still too many deaf ears and blind eyes, considering the testimonies and labour of many earnest investigators.

This book is the result of investigation with one medium, and its findings as to after-death conditions and general laws governing communication are remarkably akin to the matter in "Spirit Intercourse, its Theory and Practice," by J. Hewat McKenzie, whose investigations were carried out with many mediums. This is an interesting fact, and has to be reckoned with, that from such widely different conditions and sources, such similarity of teaching has been received.

B. McK.

"PSYCHIC PHENOMENA IN THE OLD TESTAMENT."

By Sarah A. Tooley.

(Publishers : Philpot, Ltd., Great Russell Street, W.C. 2s. 6d. net)

Mrs. Tooley has, in the pages of this brochure, dealt with the subject in the sensible way we should expect from her other writings. She recalls the fear engendered in her mind as a child when conning the pages of an illustrated Bible, when the calling up of Samuel by the witch of Endor was the subject.

This early fear, so well known to many sensitive children, has only been dispelled by later knowledge gained from the study of psychic phenomena, and Mrs. Tooley takes her readers with her through many of the Old Testament incidents in the light of these facts. Necessarily this is but a sketch, but useful for beginners.

B. McK.

NOTES BY THE WAY.

Barbara McKenzie.

SUBSTANTIAL donations to the cause of Psychical Research are rare, and there is not a centre in the world, with, perhaps, the possible exception of the Paris Metapsychical Institute, which can plume itself upon having an endowment. The British College is no exception, and a recent most generous donation of fifty guineas from Sir Arthur Conan Doyle, towards its funds, is gratefully acknowledged. There must be many who have benefited to an enormous extent by the new knowledge—who should be in a position to give generously to a struggling science. Mr. Hewat McKenzie has, alone, for two years, borne a very heavy burden, to the extent of several thousand pounds, in the establishment and upkeep of the British College, but this cannot go on indefinitely.

The College is the only centre in Great Britain which provides adequate opportunity for the study of the phenomena under good conditions. Intelligent public opinion on this debatable subject can only be formed by such opportunity, and it becomes a responsibility on every student to see that this is made possible, by due support being given to the College, either through membership or through donation.

* * * * *

The Press has made much copy out of the negative report of the Committee of the Paris Sorbonne University, as to the ability of the medium, Eva C., to produce ectoplasm, as testified to by many previous scientific investigators. "L'Opinion," the French journal, gives a detailed account of the experiments, and we note that the four investigators were not conspicuous by over-regular attendance at these important séances. Dr. Lopicque, Professor and Director of Physiological Studies, attended the first, but afterwards preferred to leave the actual investigation to his laboratory assistant, Dr. Laugier, who was present at ten séances out of the thirteen. Georges Dumas, Professor of Experimental Psychology, was present at

eight of the thirteen, and Henry Piéron, Professor of Physiological Psychology was present at all. On five occasions, three were present, in addition to Mme. Bisson and Eva; on seven occasions two were present, and on one occasion, only one.

* * * * *

I should like our readers to note the names of these Professors, as a little later on we shall probably have them quoted widely as *well-known investigators* who failed to find any trace of ectoplasm.

I would also point out how hopelessly unsuited for the investigation of physical phenomena such investigators are, unless supported by men and women of a different calibre. The keen mental atmosphere of these men provided nothing for the forces working through Eva to draw upon for the production of ectoplasm. Such men are useful as observers, but persons of a less active mentality constitute a bodily something which is absolutely necessary in a circle formed to investigate ectoplastic phenomena. It seems curious that Mde. Bisson should not have insisted upon this, if she wished to give Eva the best possible chance to convince unbelievers.

* * * * *

Psychic Science, as Physical Science, has its own laws, and it is unscientific to ignore these. Conditions perfectly good for *mental* phenomena may be quite unsuited for the production of *physical* phenomena, involving ectoplastic processes. The medium possesses the faculty, but it depends on the sitters as to how this faculty can express itself in physical conditions. It is possible for a quite well-intentioned group, as possibly the Sorbonne investigators were, to be completely inhibitive or tend to produce only distortions of that which, in more perfect conditions, is the greatest marvel in a marvellous universe.

* * * * *

The "Revue Métapsychique" for May—June contains a most instructive article by Professor Raphael Dubois, on "La Lumière Vivante," followed by an article by Dr. Geley, on "La Lumière Métapsychique." The first is from the pen of a

well-known French scientist, who has devoted much study to the luminosity emitted by animals and insects. This study, Dr. Geley draws upon to point his illuminating article upon the psychic light so often seen in mediumistic séances, and is led to the conclusion from a suggestion made by Professor Dubois, that light from *living* creatures, such as is produced by some kinds of bacteria, may be the solution of the problem of darkness in the séance room. He promises to report to his readers the results of further experiments in the matter. This is a kind of collaboration most desirable to-day, where the physical scientist and the psychical investigator work together to elucidate truth.

* * * * *

The July—August issue contains an interesting article on the subject of Psychometry, with a statement from M. Stephan Ossowiecki, the Polish private sensitive, who has given some remarkable tests with closed and sealed envelopes. His observations on himself while he is sensing a letter or an article are deeply interesting.

It would seem that he finds it first necessary to inhibit the reasoning processes, and that the force appears to leave him at his extremities, and that after the experiment is over he feels exhausted. We would interpret this as an extrusion of the finer psychic body, in part at least as happens in physical phenomena to our vision—and that it is this finer body which does the work of sensing and registers the result upon the physical brain. His account, at any rate, is in close harmony with the accumulated knowledge gathered in many years' study.

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The "Revue" notes that the "International Metapsychical Congress," which met in Copenhagen in 1921, will gather in Warsaw in 1923, and that shortly the Committee representing various countries will meet to propose the programme of work of the Congress.

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In view of the point raised in the article by Mr. Hewat McKenzie on Dr. Fournier d'Albe's book regarding the ability

of mediums to speak other languages than those known to them, the following recent example occurring with the voice medium at the College, Mrs. Blanche Cooper, is of great value. The writer of the following letter is a Dutch lady who speaks English, and is a student of psychic phenomena of many years' standing. She attended the International Spiritual Congress in London, in July. I was introduced to her at the opening gathering, and made an appointment for her with Mrs. Cooper, which she kept with two Dutch friends, four days later. My conversation with her did not last more than five minutes, and the appointment was only to attend as sharers in a circle with seven other persons. Mrs. Cooper never knows who will attend her weekly circles, and could have no idea that there were Dutch people present. The circumstances were reported to me by the person in charge of the circle, and I wrote to Mrs. Göbel Nierstrasz asking her to confirm the experience. Her answer is as follows :

BUSSUM,

HOLLAND.

July 16, 1922.

DEAR MRS. MCKENZIE,

It is with the greatest pleasure that I give you a brief report of our séance with Mrs. Cooper, on July 5. As soon as the light was turned out we saw "spirit" lights, some very clear, at other moments very misty. A voice spoke to a person in the circle, who responded as if in recognition. Then we three Dutch sitters who were together, felt a cold breeze passing. A clear voice said loudly "Henriet ! Henriet !" This is the name of my Dutch friend with me, and what followed, question and answer, was spoken all in Dutch, as she has no English. My friend asked "Are you calling for me, and who are you ?" Answer, "Your mother." Friend, "Oh, Mother dear, are you there, and are you alone ?" Answer, "No, I am here with your sister, Nellie." Friend, "Are you both happy ?" Answer, "Yes, we are, and kind greetings to your father." Then the voice ceased, Directly after, another voice said "Cor, Cor," a name which I recognized as that of my child. I asked, "Are you there, Corrie ?" Answer, "Yes, Cor, Cor." I replied, "Oh, my dear child, I am so happy that you are there." Answer, "Yes, mother, I am still your child." A little while afterwards a voice said to my other friend, the Rev. B., "Stien, Stien, are you there, Christien ?" Rev. B., whose name it is, answered, "Yes." Voice, "I am your sister, and I am happy." Later in the séance, a voice said very clearly, "Morren, Morren." This was the name of an old

lady with whom my friend who accompanied me had been with, in England, twelve years ago, and who has passed over nearly seven years.

We were all very surprised that the voices should address us in our own language, and think it was a very good test, and a proof of Mrs. Cooper's mediumistic powers. I hope we shall soon have the opportunity of coming to London again to experiment, if you will kindly allow it.

With greetings,

ANNIE GÖBEL-NIERSTRASZ.

The above messages were brief and general, but that private names should be given to three people, and that in a language unknown to the medium is of outstanding importance.

CENTRALITY.

"In Nomine Verbi Vitæ."

Heart of the World! Enshrined in Central Fire!
 Transcendent Love! Immeasurable Might:
 Eternal Wisdom, radiant in the height,
 Self poised, in the Mid-Heaven of pure desire.

Word of our God! On cosmic mission bent!
 Great Central Light, in the clear Heavens above,
 Brooding o'er worlds, in deep essential Love;
 Pregnant with blessing and Divine intent.

Life of our life! To Thee our souls we raise;
 All Hail Thine Advent to this lonely Star!
 We lift our souls; we find Thee near and far,
 And utter forth in *deeds* our endless Praise.
 Christ! Thou hast lit the Torch, and kindled Flame
 In Universes—Love-lit by Thy Name.

L. F. WYNNE FFOULKES.

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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 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 the 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 county 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 where 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. ; Saturdays, 1 p.m. The Library is open between 10.30 a.m. and 6 p.m. ; Saturdays, 1 p.m. ; Wednesdays and Friday still 8 p.m.